Opening dialogues between mindfulness and education: Exploring existing mindfulness-based activities in UK schools and perceptions of mindfulness in education with teachers, teacher trainers and mindfulness-based curricula developers

Submitted for the Degree of
Doctor of Philosophy
At the University of Northampton

2020

Jacqueline Ruth Alys Stone

Table of Contents

List of Tables

Table of Figures

Acknowledgements

I would like to thank Professor Chris Roe and Dr Rachel Maunder for their continued support and guidance. Posthumously, I would also like to thank Dr Graham Mitchell for his engagement and enthusiasm, particularly in the second phase of this research. I am grateful for the opportunity that The University of Northampton PhD studentship has offered me and for the participants who took part in this study.

I would like to thank Genine O'Neill, who has persevered with my numerous inter-library loan requests over the years. Thanks also go to Jen, Sarah, Sue, and everyone else who has supported me and shown me kindness during this process.

Dedication

This thesis is dedicated to my niece, Ava Rose Janet Stone, who was born in the first year of my studies and has been with me along the way.

"No mud, no lotus"
Thich Nhat Hanh

Abstract

Interest in mainstream mindfulness has grown exponentially over the past decade. There has also been an increase in the number of mindfulness-based interventions (MBIs) being applied in both clinical and non-clinical settings. A review of the extant literature pertaining to mindfulness in schools demonstrates a clear focus on the development and implementation of new MBIs, rather than consideration of any existing mindfulness-based activities that may already be taking place in educational settings, and how these are perceived.

To address this dearth of literature, the first phase of this study explored whether or not mindfulness-based activities were currently taking place in schools in the South Midlands region of the UK. The Mindfulness in Schools Questionnaire (MiSQ), a 22-item qualitative questionnaire, was created and implemented to survey educational settings from pre-school to further education colleges. The MiSQ gathered data about the type of mindfulness-based activities taking place, their frequency, who led them, and any impact they may have had on students and in the classroom. The questionnaire also offered respondents the opportunity to add comments and participate in a follow-up focus group even if they had responded that mindfulness-based activities were not taking place in their schools. Nearly half of MiSQ respondents reported that mindfulness-based activities were taking place in their school. However, further investigation of these activities was required to determine whether they were in fact based on mindfulness. Respondents who reported that mindfulness-based activities were not taking place in their schools still expressed an interest in participating in a follow-up focus group.

Thus, as part of the second phase of the study, eight semi-structured qualitative interviews were carried out with teacher trainers and secondary school teachers as well as three focus groups with primary and secondary school teachers. These interviews and focus groups allowed for a follow-up to the MiSQ through a more in- depth exploration of how mindfulness is perceived by teachers, as well as by teacher trainers in educational settings. Thematic analysis was used to identify five over-arching themes: 'Faddism', 'Marketisation', 'Teacher wellbeing', 'A rose by any other name' and 'Implementation'. Perceived barriers to the implementation of mindfulness in schools, such as lack of time, and requirements to overcome these potential obstacles were recognised. Teachers and teacher trainers referenced existing language and activities used in schools to make

sense of the concept of mindfulness and its meaning in terms of education.

Building on this second phase of the research, mindfulness-based curricula creators and trainers' perceptions of mindfulness in schools and education were also explored to provide a wider viewpoint from experienced mindfulness practitioners and teachers. Eight semi-structured qualitative interviews were conducted and three resultant over-arching themes of: 'Expertise', 'Mindfulness within and across schools' and 'Outcomes and impact' were identified through the employment of thematic analysis. Participants in this final phase emphasised that based on their own personal experiences, the teaching and practise of mindfulness take time. Accordingly, they suggested that a grassroots approach to the implementation of mindfulness in schools, rather than a top down approach from government, would allow for the required training and development of mindfulness in schools, beginning with school teachers.

The three phases of this study have explored existing mindfulness-based activities in schools and how mindfulness in schools and education is perceived by educators both with and without a prior personal experience of mindfulness.

There is a fundamental difference between the approaches to the implementation of mindfulness in schools discussed in phases two and three of the study. The grassroots growth of the training and practise of mindfulness in schools proposed in phase three is in keeping with mindfulness *as* education. Whereas, the potential obstacles to, and support required for, the implementation of mindfulness in schools expressed in phase two is representative of mindfulness *in* education. Whether mindfulness becomes a whole school ethos and embedded within and across the curriculum or is used as a bolt-on and taught as an intervention, ultimately determines the depth of mindfulness practice.

Implications for future research in the field and policy are discussed.

CHAPTER 1: INTRODUCTION

1.1 Introduction to the thesis

This thesis explored existing mindfulness-based activities taking place in educational settings in the South Midlands region of the UK through a 22-item qualitative questionnaire. Building on this knowledge of current practice; school teachers, teacher trainers, mindfulness-based curricula developers and mindfulness teachers were interviewed and participated in focus groups to investigate their perceptions of mindfulness in schools and education. This study offered a unique perspective in that it captured existing mindfulness-based practice in schools, an overlooked area in the extant literature which reflects the rapid growth of new mindfulness-based interventions. The survey created for this purpose is a flexible tool that could contribute to future research within the mindfulness field. Data from the exploration of perceptions towards mindfulness in schools and in education from a variety of participants, with and without personal experience of mindfulness, could be used to facilitate a dialogue between organisations from the fields of mindfulness and education.

1.2 Chapter introduction

This initial chapter will begin by noting the exponential growth of interest in mindfulness. Definitions of meditation and mindfulness are presented as well as descriptions of the Mindfulness-Based Interventions (MBIs) of Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT). These descriptions provide clear foundations upon which the reader may orient themselves around the perceptions of mindfulness and mindfulness-based activities provided by the participants in this study. In order to situate myself within the research, I will discuss my personal background and how I have trained in, and taught mindfulness to, children and adults in various settings in parallel with my doctoral studies. The original proposal of my awarded studentship is discussed in terms of how the format of the study has changed. The aims and objectives of the three phases of this study will be presented followed by a preview of the individual chapters of the thesis.

1.3 Meditation and mindfulness

The concepts of meditation and mindfulness are used interchangeably (Goleman & Davidson, 2017, p. 74) which can create confusion around their meaning, purpose and what their practices may entail. West (2016, p.17) asserts:

However, the reality is that meditation and mindfulness are simply different names for overlapping concepts and practices. Meditation refers mostly (but far from exclusively) to sitting in formal meditation practice, silent and still. Mindfulness mostly refers to maintaining awareness moment by moment in daily living (but this is usually only possible through the regular practice of sitting meditation). They are fundamentally interwoven concepts.

However, meditation and mindfulness practices are being progressively "watered-down" (Goleman & Davidson, 2017, p. 3) so as to fit with today's fast-paced lifestyle. They are being packaged and practised in increasingly informal ways, for example with the use of brief mindfulness practices on mobile phone apps (Mani et al., 2015), in comparison to those described above by West (2016, p. 17) in more traditional and formal terms. It is this type of wide approach that Grossman & Van Dam (2011) argue leads to mindfulness being removed from its Buddhist roots. The various levels (Goleman & Davidson, 2017, p. 3) at which meditation and mindfulness are being practised and the scalability of mindfulness in comparison from "Mindfulness Lite" to "Mindfulness Classic" (Young, 2016, p.43) will be explored further in the thesis in relation to which aspects of mindfulness, if at all, are being taught through mindfulness-based interventions in schools.

1.3.1 Definition of meditation

Meditation is a broad term that covers a number of diverse practices (Matko & Sedlmeier, 2019). Meditation practices (see Table 1.1) are probably more than 2,500 years old (West, 2016, p.6) and are found within various contemplative traditions such as Christianity, Sufism in Islam, Kabbalah in Judaism, as well as in Buddhism (see West (2016, pp. 6-10) for a more detailed description). The purpose of meditation was traditionally, "… to achieve a direct experiential knowledge of an absolute such as God, Being, Oneness, Buddha nature…" (West, 2016, p. 5). In more recent years with a secular or non-religious approach, this purpose has become more focused on stress reduction and personal wellbeing. Table 1.1 shows different types of meditation and their respective intentions (Waters et al., 2014, p. 105).

Table 1.1

Summary of meditative practices (Waters et al., 2014, p. 105)

Meditation practice	Intention of the practice
Acem	Thoughts, memories, emotions and sensations emerge and pass through the objective awareness of the practitioner, without any volitional attempt to control the content
Centering prayer	A method of silent prayer that prepares the practitioner to receive the gift of contemplative prayer, prayer in which the recipient experiences God's presence within them
Loving kindness meditation	Deliberately focussing attention on positive feelings such as compassion, warmth and care for self and others
Mindfulness	Deliberately focussing attention in the present moment, without judgment, to the experience that unfolds (Kabat-Zinn, 1990); attentional faculty comprising of continuous attention to an object without forgetfulness or distraction (Wallace 2006)
Mindfulness-Based Stress Reduction Programme (MBSR)	An 8-week group programme utilising various forms of mindfulness meditation including breath awareness, body scan exercises, walking and eating meditations and hatha yoga (Kabat-Zinn, 2003)
Shamatha	Placing attention on a mental image or visual object to attain attentional stability, vividness and introspection (10 stages of attentional development)
Transcendental meditation	Silently repeating a word or mantra to achieve a meditative state. When distracting thoughts arise, attention is repeatedly redirected back to the mantra
Vipassana	Non-attached observation of bodily sensations and thoughts. Awareness is repeatedly redirected to the breath in the face of mental distractions
Yoga Nidra	Attention is withdrawn from wishing to act and deployed towards sensory stimulation or imagination, while maintaining neutral observation of experience
Zen	Focussing attention on a word puzzle or breath awareness to exclude mental distractions and reach a heightened state of consciousness

Meditative practices are presented in alphabetical order

The table contains direct quotations from the sources cited.

There are various definitions of meditation (Matko & Sedlmeier, 2019, p. 3), and as with mindfulness; no formal consensus has yet been reached on a definition within the field.

In terms of Buddhist meditation, there are two main forms, Shamatha and Vipassana. Shamatha or calm abiding involves placing the focus on the breath, a sound, an object or an image (see Figure 1.1) leading to a calmness of the mind as other mental activity dissipates. This provides the effective foundations upon which to practise Vipassana or insight meditation, although in some traditions such as that of Sayadaw (see Sharf, 2015), Vipassana is practised without this

initial foundation. Through this practice of Vipassana, one opens to all direct experience and gains insight into the self and the world and how they are interconnected (McCown et al., 2011. P.72).

1.3.2 Definition of mindfulness

Table 1.2 shows an example of the variety of definitions of mindfulness within the field (Feldman & Kuyken, 2019, p. 10). Although operational definitions of mindfulness have been explored (Chiesa & Malinowski, 2011), there is to date, no consensus on an accepted definition. As noted in Table 1.1, one of the most cited definitions of mindfulness, or variations of, is from Kabat-Zinn (2004, p.4):

> Mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally.

I chose to use this operational definition from Kabat-Zinn as a basis for an adapted definition of mindfulness for the purposes of the Mindfulness in Schools Questionnaire (MiSQ) in the first phase of the study (see 3.3.3.1). Other definitions may not have been as clear and accessible, especially to those without prior knowledge or understanding of mindfulness, as can be seen from the description given by Feldman and Kuyken (2019, p. 25). The authors offer the following summary of mindfulness which captures its tone and multidimensional nature. To a novice practitioner this description may sound almost ethereal, but it is through the practice of mindfulness that one begins to have a sense of these aspects and qualities:

> To summarize, mindfulness is like a diamond with many facets. It is a state, process, and faculty; it has at its core intentionality; it is imbued with certain attitudes (curiosity, friendliness, patience, and care); it requires effort; and it is intrinsically ethical. These facets of mindfulness have sometimes been summarized into the what and how of mindfulness. The what is attentional focus and broader awareness. The how is an attitude of turning toward experience, with curiosity and care, to every aspect of experience. We would add the why of mindfulness-namely, a clear intentionality guided by ethics and a map of where we are trying to go.

Interest in mindfulness has grown rapidly over the past two decades (West, 2016, p. 6) with mindfulness techniques and approaches being used increasingly within mainstream culture (Kabat-Zinn, 2011). The National Health Interview Survey (National Center for Health Statistics) collected data from adults aged 18 and over in America in 2012 and 2017 regarding the use of complementary health approaches. Meditation (including mindfulness, as well as other types) was used by adults more than three times more often in 2017 (14.2%) than in 2012 (4.1%) (Clarke et al., 2018). Data for children aged between 4 and 17 collected in the same two years, indicate that meditation was used as a complementary health approach by 0.6% of participants in 2012 increasing to 5.4% in 2017 (Black et al., 2018). During this expansion, the mindfulness movement has captured a variety of areas such as gardening, cooking and parenting and is continually expanding its coverage (Wilson, 2014, pp.147-148).

1.3.3 The four foundations of mindfulness

Vipassana (see Table 1.1) is based on meditation practices that are based on the Satipattana Sutta, translated as the four establishments (see Hanh, 2006, pp. 15-33 for the sutta) or four foundations of mindfulness (Cullen, 2011). These are: awareness of the body, feeling tone, mental states and mental contents. The formal practices included in MBSR, MBCT and other mindfulness-based interventions (described below in 1.1.4) such as hatha yoga, the body scan and sitting meditation are linked directly to these four foundations as shown in Table 1.3 (Feldman & Kuyken, 2019, p. 94). In this way, the teachings found in the Satipattana Sutta are implicitly integrated into these practices in a non-religious way.

Table 1.2

Definitions of Mindfulness (Feldman & Kuyken, 2019, p. 10)

"The clear and single-minded awareness of what actually happens to us and in us at successive moments of perception" (Nyanaponika Thera, 1962, p. 32).

"Mirror-like thought. Mindfulness reflects only what is presently happening and in exactly the way it is happening. There are no biases" (Gunaratana, 2002, p. 139).

"Present-moment awareness, presence of mind, wakefulness" (Goldstein, 2013, p. 13).

Ellen Langer (1989) has a somewhat different definition and refers to four interrelated dimensions of mindfulness: (1) novelty seeking, (2) engagement, (3) novelty producing, and (4) flexibility.

Self-regulation of attention (skills of sustained attention, switching, inhibition of secondary elaborative processing) and orientation to experience (curiosity, experiential openness, and acceptance; Bishop et al., 2006).

Perhaps the most often quoted definition of mindfulness is Jon Kabat-Zinn's definition, which has appeared in a number of his articles and books: "A way of being in a wise and purposeful relationship with one's experience, both inwardly and outwardly. It is cultivated by systematically exercising one's capacity for paying attention, on purpose, in the present moment and non-judgmentally."

He has also emphasized seven principles of mindfulness: acceptance, nonjudging, nonstriving, beginner's mind, letting go, patience, and trust (Kabat-Zinn, 1990, 2006; Mindfulness All-Party Parliamentary Group, 2015).

The cognitive scientist John Teasdale has described the essence of mindfulness as full awareness of our experience in each moment, equally open to whatever it has to offer and free of the domination of habitual, automatic, cognitive routines that are often goal oriented and, in one form or another, related to wanting things to be other than they are (Teasdale & Chaskalson, 2011a, 2011b).

Shauna Shapiro (2009) has defined mindfulness as the awareness that arises out of intentionally attending, in an open and discerning way, to whatever is arising in the present moment. She emphasizes attention, intention, and attitude (openness and nonjudgment).

The table contains direct quotations from the sources cited.

1.4 Mindfulness-Based Stress Reduction (MBSR)

Kabat Zinn's (2004, p. 4) definition of mindfulness has been integrated into the Mindfulness-Based Stress Reduction programme that he began in 1979 and continues to be influential on the teaching and practice of MBSR and subsequent mindfulness-based interventions such as Mindfulness-Based Cognitive Therapy

(McCown et al., 2011).

In an attempt to explore the apparent disconnect between mind and body in patients at the University of Massachusetts Medical Center; Kabat Zinn established the eight-week MBSR programme (detailed in Kabat-Zinn, 2011, pp. 140-146) in a hospital basement working primarily with chronic pain patients.

Table 1.3

Four Ways of Establishing Mindfulness (Feldman & Kuyken, 2019, p. 94)

Four Foundations of Mindfulness	8-week mindfulness-based program
Mindfulness of the body	• Body scan practice • Movement practice • Sitting practice • Walking practice • Mindfulness of everyday activities, including eating practice • Keeping the body in mind when listening and speaking • Three-step breathing space practice
Mindfulness of feelings: the feeling tone of experience	• Pleasant and unpleasant experiences calendar • Three-step breathing space practice
Mindfulness of mental states	• Pleasant and unpleasant experiences calendar • Thoughts and feelings exercise • Seeing/hearing practices • Three-step breathing space practice
Mindfulness of how we experience the world: the cognitive, discursive aspect of our experience	• Working with challenges and hindrances • Practices intended to illuminate stress, depression, and reactivity • Practices intended to illuminate appreciation, joy, gratitude, and responsiveness • Three-step breathing space practice

Note. The paper "What Defines Mindfulness-Based Programs?" (Crane et al., 2017) sets the essential, core elements of such programs. In this table, we refer to these essential elements rather than refer to a particular program, such as mindfulness-based stress reduction. Some of the elements are only used in some programs (e.g., three-step breathing space), but the table is intended to be illustrative of how the Four Foundations of Mindfulness are taught and learned, not a definitive index. The teachings and mindfulness practices within the 8-week mindfulness-based programs are introduced more fully in later chapters.

The main features of the MBSR programme (for an example template see McCown, 2011, pp. 140-142) include the raisin exercise (eating a raisin

mindfully), sitting meditation (sitting quietly and noticing any thoughts, feelings and sensations that may arise in each moment), the body scan (in which participants are guided to notice any thoughts, feelings and sensations that may arise when they focus their attention on different parts of the body), and hatha yoga (gentle stretches, movements, and asanas or postures carried out by participants with awareness of the breath and any accompanying thoughts, feelings and sensations that may arise). MBSR course participants are generally expected to commit to 45 minutes of mindfulness practice, six days per week (McCown et al., 2011, p.95).

Biegel et al. (2009) studied MBSR for treating adolescent psychiatric out-patients. Patients reported reduced levels of anxiety, depression, somatic distress and increased self-esteem and sleep quality. A meta-analysis conducted by Chiesa and Serretti (2009) with healthy adults found that in a comparison study between MBSR and relaxation training, both treatments were equally able to reduce stress but that MBSR reduced anxiety and ruminative thinking as well as increased self-compassion and empathy.

1.5 Mindfulness-Based Cognitive Therapy (MBCT)

Following on from MBSR, the first edition of Mindfulness-Based Cognitive Therapy for Depression was published by Segal et al in 2002 and their second edition in 2013. MBCT, like MBSR, is also an eight-week programme, aimed at participants with recurrent (three or more episodes) depression. MBCT includes some of the same practices as MBSR, such as sitting meditation, the body scan and mindful movement. One of the main features of Mindfulness-Based Cognitive Therapy is the breathing space, or the three-minute breathing space, but can take place with varying durations in three steps as a "mini-meditation" (Segal et al., 2013,p. 85). In this practice, participants pause:

> "…(1) to acknowledge what is going on, (2) to gather themselves by going to the breath, before (3) expanding the focus of attention to sense the wider perspective of the here and now…"(Segal et al., 2013, p. 85).

Participants practise taking a breathing space three times a day and as the course progresses, learn how to use the breathing space at times of difficulty in their lives. As with MBSR, a Day of Mindfulness (see for example Segal et al.,

2013, p. 333) usually takes place between the sixth and seventh session of the course as participants are familiar with the mindfulness practices by this point and can experience practising them in succession in silence during the day. A meta-analysis carried out by Khoury et al. (2015) with healthy adults found that MBCT was moderately effective in the reduction of depression, anxiety, stress and distress. Spek et al. (2013) found that MBCT showed benefits for adults on the autistic spectrum while McManus et al. (2012) found that MBCT could be beneficial for those with health anxiety.

1.6 My personal background

It is important to be sincere (Tracy, 2010) about my own background in relation to this research as it has a bearing on my role as interviewer and focus group attendee, and more widely as a researcher as it influences the lens through which I have understood, analysed, and interpreted participants' data and ultimately written this thesis.

1.6.1 Buddhist teachers and teachings

I have a long-standing interest in religion and spirituality which partly arose from my upbringing as a Roman Catholic and subsequent investigation of other faiths. My first foray into meditation came about through a weekly group led by a lay practitioner in the Buddhist New Kadampa Tradition (NKT) in the UK.

Whilst living in Bahrain in the Middle East, I travelled to Dharamsala, India, for the teachings of His Holiness the 14th Dalai Lama and also attended teachings by Jetsunma Tenzin Palmo, whom I later had the fortune of spending time with as she was staying in the same monastery guesthouse as me in Nepal. I also attended the teachings of the 17th Karmapa and was blessed in person by him during another trip to Ladakh, India.

In 2007, I enrolled on a Buddhist Studies course in Boudhanath, Nepal. The course was held at Ka-Nying Shedrub Ling monastery in the Kagyu and Nyingma traditions of Tibetan Buddhism and taught by monks who were all lamas (had completed at least a three-year retreat) and were studying at various levels. We were taught in the same way that the monks were how to practise shamatha meditation (see Table 1.1) by Lama Sherab Dorje during the course. As we found the oral instructions of the visualisation difficult to manifest, he painted the

picture in Figure 1.1 below to illustrate. We were instructed to imagine a lotus flower with eight or sixteen petals with an AH symbol on top of it with rainbow light emanating from it. The image in Figure 1.1 was then mentally reversed and visualised in what is described as the heart centre, in the centre of the chest. This was my first introduction to formal meditation practice and as you may imagine this detailed image took a while to manifest through continuous practice, especially as there were road works taking place in the street outside.

At the end of the course there was a week-long retreat in the mountains of Pharping. Chokyi Nyima Rinpoche, the abbot of the monastery, visited and I requested to take refuge with him. This means taking refuge in the Buddha, Dharma and Sangha, known as the Three Jewels (a concise description can be found by Maex, 2011, pp. 173-174) and officially becoming a Buddhist.

1.6.2 Secular mindfulness training and teaching

The experience and knowledge that I gained through these Buddhist teachings and studies in India and Nepal have led me to pursue related research in the West, including my Master's degree in Consciousness and Transpersonal Psychology at Liverpool John Moores University.

At the start of my doctoral research in 2011, I enrolled on a one-to-one Mindfulness-Based Stress Reduction (MBSR) course which offered me direct experience of the content and practices within the course, allowed me to establish a regular personal secular mindfulness practice, and to see how a mindfulness-based intervention was taught. I have been able to apply both my Buddhist training and secular MBI knowledge and understanding to my research across this study, especially in the final phase of the study in which Buddhist and secular approaches are interwoven. Completion of a recognised eight-week mindfulness course such as MBSR is also a pre-requisite for further mindfulness training in order to teach mindfulness, which I went on to complete with two school-based curricula from the Mindfulness in Schools Project (MiSP). The first of these was the Teach .b certification in 2013 for 11 to 18 year olds. At the time, this was an eight-lesson course that now consists of ten lessons, as detailed further in 2.7.2. I then trained to teach Paws b for seven to 11-year olds in 2015 which is described further in 2.7.4. I am a member of the MiSP Hub which allows me to access the mindfulness-based curricula for schools that I have trained in as well as updates to these materials and new resources.

I also attended a master class at Oxford Mindfulness Centre entitled: 'Teaching Mindfulness in Non-Clinical Settings: Finding Peace in a Frantic World' which gave guidance on how to teach the course that is detailed by Williams and Penman (2011) in 'Mindfulness: A Practical Guide to Finding Peace in a Frantic World'.

I have since taught Paws b to students in Years 3, 4 and 5 in parallel with the 'Finding Peace in a Frantic World' eight-week mindfulness course to teachers and school staff at a private primary school for girls. I have also taught a nine-week, Mindfulness-Based Stress Reduction course to students on the Counselling Children and Young People Master's course at The University of Northampton. Teaching these courses has furthered my experience and knowledge of teaching and practising mindfulness through a variety of mindfulness-based interventions with children and adults in different educational settings.

Figure 1.1

A painting by Lama Sherab Dorje to illustrate the visualisation required as a reverse image for shamatha meditation.
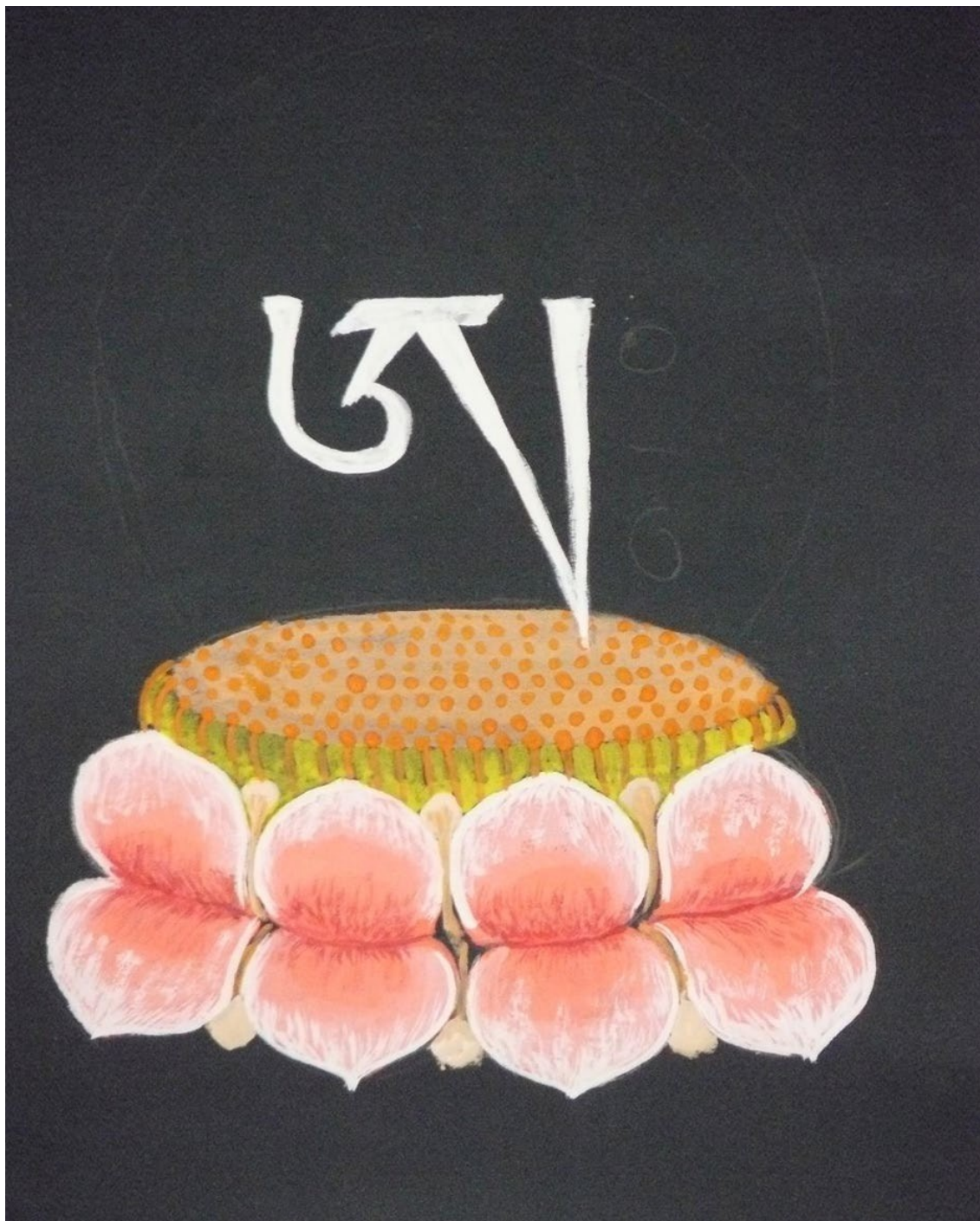
Photo credit: Ailie Brown

1.7 Original studentship proposal

I was awarded a studentship by The University of Northampton to study the

'Evaluation of uptake and efficacy of mindfulness programmes as a coping aid for secondary school pupils in Northamptonshire.' In this original proposal, the creation and implementation of mindfulness-based interventions for both students and teachers was planned to be investigated using randomised controlled trials.

At this time, the fast-paced creation and implementation of new MBIs was greatly exceeding the evidence base to support mindfulness-based interventions. With these issues in mind and having identified gaps in the literature with regards to lack of data around current mindfulness practice and MBI uptake in schools; I changed the focus of my research. This study is original in that it aims to investigate current mindfulness practice and uptake in schools, from nursery to secondary level and further education colleges in the South Midlands region of the UK. The results of which can be shared not only regionally and nationally but also worldwide and potentially be used to inform best practice and policy in the future.

1.8 Aims and objectives of the study

This study consisted of three phases; the aims and objectives of which are described below:

Phase 1: This phase aimed to investigate if and how mindfulness-based practices had been incorporated into school and college activities in Northamptonshire, Bedfordshire and Milton Keynes. These data were collected through the creation and implementation of a qualitative, 22-item web-based questionnaire entitled the Mindfulness in Schools Questionnaire (MiSQ).

Invitations to participate were sent to nursery schools through to further education colleges in the region. Phase 1 also permitted MiSQ participants to express their interest in taking part in a follow-up focus group to be carried out in the second phase of the study. The purpose of this was to enable members of staff from various schools in the region to come together to discuss various aspects of mindfulness in schools and to gain a fuller picture of the uptake of mindfulness activities in schools and how they might be viewed by school staff.

Phase 2: The aim of this phase was to explore teachers and teacher trainers'

perceptions of mindfulness in schools, in relation to teacher training and mindfulness in education. This exploration was carried out through eight semi-structured interviews with school teachers and teacher training programme educators, and three focus groups with primary and secondary school teachers.

Phase 3: The aim of this final phase was to explore mindfulness teachers and mindfulness-based curricula developers' perceptions of mindfulness in schools and education, building on the data from phase two of the study. Eight participants who were mindfulness teachers, trainers and curricula creators of school-based MBIs were interviewed. These interviews were loosely structured allowing for a more organic and mindfulness-led exploration of participants' experiences (Lemon, 2017).

1.9 Preview of the thesis

This section will describe the contents of each of the chapters of the thesis in turn:

Chapter 2 begins by situating MBIs for children and young people in schools in relation to the wider literature within the mindfulness field. MBI 'literatures' for children and young people that exist in numerous paid for and free formats including online resources, mobile phone applications and books, are considered. General features of existing secular mindfulness-based interventions for primary and secondary school children as well as teachers and school staff are then reviewed with a primary focus on MBIs created and implemented in the UK by the Mindfulness in Schools Project. The review then focuses on ten Randomised Controlled Trials (RCTs) identified by Felver et al. (2015), an examination of studies with active control groups, followed by existing qualitative studies in this area. The quality and limitations of these studies are then discussed.

Chapter 3 details the first phase of the study comprising the creation, implementation, and analysis of the Mindfulness in Schools Questionnaire (MiSQ) in response to the dearth in literature regarding current mindfulness practice and uptake of mindfulness-based interventions in schools. Questionnaire items found in the extant literature are acknowledged prior to presenting the method, items, results, and analysis pertaining to the creation and implementation of the qualitative, 22-item web-based MiSQ. In the final section of the questionnaire,

participants were invited to take part in a follow-up focus group regardless of their level of experience with mindfulness. The aim of this was to encourage further exploration of responses and potential issues raised throughout the MiSQ among staff from different schools.

Chapter 4 is the first of two chapters detailing the second phase of the project. It reviews the literature around interventions in schools and mindfulness-based interventions for teachers and teachers in training. The rationale for the use of semi-structured interviews and focus groups as a follow-up to the MiSQ is then discussed. The process of Thematic Analysis (Braun & Clarke, 2006) is detailed in preparation for Chapter 5.

Chapter 5 is the second chapter based on phase two of my research. It details the analysis of transcripts from the interviews and focus groups conducted with school teachers and teacher trainers using Thematic Analysis to explore their perceptions of mindfulness in schools and education. The five over-arching themes identified from the transcripts together with their associated themes are discussed:

> **'Faddism':** 'Governmental influence', 'Always a new thing out', 'Keep hold of what you believe in'

> **'Marketisation':** 'Buy-in', 'Selling is by benefit', 'Time'

> **'Teacher wellbeing':** 'You are responsible for you'

> **'A rose by any other name …':** 'Interpreting mindfulness', 'Already happening'

> **'Implementation':** 'Targeted approach', 'Training', 'Sustainability'.

Chapter 6 introduces the third phase of the study. The rationale behind this chapter is that after speaking to teachers and teacher trainers with varied or no experience of mindfulness; I wanted to explore experienced mindfulness practitioners' perceptions of mindfulness in schools and in education. Three over-arching themes and associated sub-themes were identified from the analysis and

discussion of interviews conducted with mindfulness teachers, trainers, and creators of mindfulness-based curricula in schools:

'Expertise': 'Buddhist background', 'A lifelong practice'

'Mindfulness within and across schools': 'Teacher training and transformation', 'Flexibility', 'Grassroots approach'

'Outcomes and impact': 'Not a bolt-on', 'Measurable outcomes'

Chapter 7 presents a discussion and conclusion from the three phases of the study, exploring the associated links or any differences between them. Research outcomes, insightful discoveries and future directions are discussed.

1.10 Summary

In Chapter 1, I have noted the increase in interest in mindfulness within the general population and particularly over the last decade during which time I have been conducting my research. To guide the reader through the thesis, I have described meditation and mindfulness as well as the mindfulness-based interventions of MBSR and MBCT upon which subsequent MBIs that are examined in the thesis have been based. I then detailed my personal background, both in terms of Buddhist and secular teachings and training, as it is important to note any possible biases and judgements that I could bring to the study. The original proposal for this doctoral research as part of the studentship that I was awarded by The University of Northampton was discussed in relation to the final format of the study. I have described how I am making an original contribution to the field by investigating current mindfulness-based practice in schools as well as exploring educators', both with and without experience of mindfulness, perceptions of mindfulness in schools and education. The aims and objectives of the three phases of this study were defined and a preview of the thesis was provided.

CHAPTER 2: A LITERATURE REVIEW OF SECULAR MINDFULNESS-BASED INTERVENTIONS FOR CHILDREN AND YOUNG PEOPLE IN SCHOOL SETTINGS

2.1 Introduction

In the previous chapter, I wrote about my training and background in mindfulness as a participant of a one-to-one Mindfulness Based Stress Reduction intervention at the start of my doctoral research and further training undertaken to teach the Paws b (for seven to 11 year olds) and .b (for 11 to 18 year olds) interventions for children and adolescents in schools. In 1.4 I described a number of mindfulness practices included in the MBSR and MBCT programmes, such as the raisin exercise, formal sitting meditation, the body scan and the breathing space.

This chapter will look closely at the types of mindfulness based activities incorporated into mindfulness based interventions in primary and secondary school settings in order to provide a foundation and basis for comparison with the mindfulness based activities reported by respondents in the Mindfulness in Schools Questionnaire (MiSQ) (see 3.4).

Existing literature relevant to each of the three phases of this study will be reviewed in chapters two and four respectively. This chapter is concerned with literature relating specifically to school-based MBIs for pupils of primary and secondary age. Chapter four will review existing school-based interventions for pupils followed by MBIs for teachers and teachers in training.

2.2 Interest in mindfulness

Interest in mindfulness in general, and in interventions for young people under the age of 18 in clinical and non-clinical settings, has grown exponentially. Figure 2.1 (Felver & Jennings, 2015) shows the number of youth-based articles published in relation to the total number of published articles on mindfulness from the year 2000 to November 2015. These data report only 8% of studies involving young people. The authors note that 203 peer-reviewed publications out of a total of 256 (79%) involving young people identified in their database search were published between 2011 and 2015. Interestingly, I began my doctoral research in 2011 and have noticed the changes to research in the field that have taken place during this period of time in parallel with my own work. It

is clear that studies focusing on mindfulness-based interventions with children and young people are still very much in their infancy.

The Mindful Nation UK report (2015) estimates that over 45 school based MBIs are now in existence in America based on a search of the Garrison Institute Database (http://www.garrisoninstitute.org/contemplation-and-education/contemplative-education-program-database) that contains details of contemplative education programmes in the US, Canada and other countries around the world. There are no existing data for the number of MBIs worldwide and with the continuous fast paced creation of new MBIs the data would be out of date by the time of publication (Cullen, 2011).

A review conducted by Meiklejohn et al.(2012) demonstrates that there are a variety of mindfulness based interventions that have already been introduced in schools internationally that have not yet been subject to rigorous or any testing, are still being tested and/or for which the results of studies have not yet been published in journals, peer-reviewed or otherwise. Thus, the growth of interest in mindfulness and the rate at which MBIs are being implemented vastly exceeds the empirical evidence in support of mindfulness-based interventions of research to date (Britton et al., 2014).

Figure 2.1

Publications in academic journals with keyword "mindfulness". Felver, J. C., & Jennings, P. A. (2015). Applications of mindfulness-based interventions in school settings: an introduction. Mindfulness, 1-4.
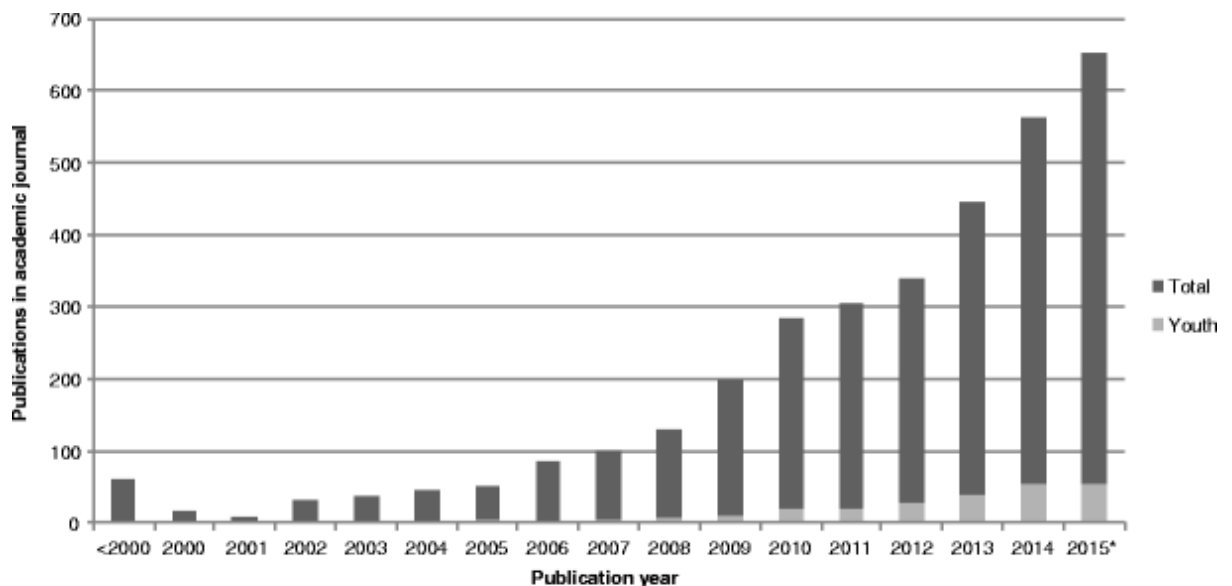
*Note. Publications displayed represented through November 2015

2.3 What is a mindfulness-based intervention (MBI)?

As discussed in 1.3.2, there are many definitions of mindfulness and there is no absolute definition agreed upon, thus there will also be variation in what is considered to be an intervention that is based upon mindfulness. Cullen (2011) notes that words used to describe mindfulness or features of it are used interchangeably, for example mindfulness, concentration and awareness. There are also activities that are considered to be mindfulness practices that are not all doing the same thing or producing the same effects (Davidson & Kaszniak, 2015).

Felver et al. (2015) note that they define mindfulness-based interventions in their systematic review by only including studies that applied some form of mindfulness as the primary component of the intervention. Based on this and other inclusion criteria (see 2.8), I have used their research as a starting point for this literature review.

2.4 Reported potential benefits of MBIs (accompanied by a note of caution)

The reported benefits of MBIs for adults were described in 1.4 and 1.5. Meiklejohn et al. (2012) list a number of potential benefits of mindfulness-based interventions with children and young people in school settings reported in 14 studies identified in their review. These include: reductions in fatigue, stress and anxiety and improvements in mood, self-esteem, academic and social skills, attention levels, working memory and emotion regulation. However, although it is acknowledged that such improvements are reported in certain studies, and that results are promising, we should be wary of drawing conclusions from the limited quality of existing research (Greenberg & Harris, 2011).

Indeed, Burke (2009), in a systematic review of MBIs for children and young people in both clinical and non-clinical settings, details the limitations of the research to date and makes recommendations for future research in the field. She calls for a move away from feasibility studies to larger more rigorously designed studies using standardised formats to enable replication. Although it is inevitable in an emerging field that small scale pilot feasibility studies are conducted especially at the outset, it is still the case that the emerging literature focuses on creating novel MBIs rather than standardising, manualising,

replicating and evaluating those already in existence.

2.5 MBI 'literatures'

The fact that research in this area is nascent is reflected in the array of 'literatures' that exist around MBIs for children and young people in school settings. Different types of 'literature' have emerged from the original structure of Mindfulness Based Stress Reduction (Cullen, 2011). These include online MBIs with various access levels, from free on registration, for example Smiling Mind, based in Australia, to materials only being offered through paid for training, for example Mindful Schools based in America and the Mindfulness in Schools Project in the UK.

An array of different types of books exists that include content relating to the teaching and practising of mindfulness in school settings. There are books/workbooks that contain contents of and/or manuals relating to more formal MBIs, for example: 'A Still Quiet Place: A Mindfulness Programme for Teaching Children and Adolescents to Ease Stress and Difficult Emotions' (Saltzman, 2014) and 'Learning to Breathe: A Mindfulness Curriculum for Adolescents to Cultivate Emotion Regulation, Attention, and Performance' (Broderick, 2013) and 'The Mindful Child' (Greenland, 2010). Books that include mindfulness based interventions created by various authors based on their own experiences of teaching mindfulness in the classroom are also available: 'The Way of Mindful Education: Cultivating Well-Being in Teachers and Pupils' (Rechtschaffen, 2014) and 'Mindful Teaching and Teaching Mindfulness: A Guide for Anyone Who Teaches Anything' (Schoeberlein & Sheth, 2009). There are also books about teaching and practising mindfulness with children and adolescents more generally that include games and activities for children of various ages: 'Sitting Still Like a Frog: Mindfulness Exercises for Kids (and Their Parents)' (Snel, 2013). There are also mobile phone applications such as Smiling Mind and various websites and blogs of teachers and creators of MBIs such as Susan Kaiser Greenland and Eline Snel.

Literatures such as those listed above allow non-experienced mindfulness practitioners and teachers access to MBI materials that they are then free to use at their will. This type of approach goes against the good practice guidelines for mindfulness teachers and trainers as set out by the British Association of

Mindfulness-Based Approaches (BAMBA) and the training process described by the and Crane et al. (2010). It also potentially endangers the quality of mindfulness teaching being offered in schools.

However, there are also online networks supporting those involved in the teaching, practice and research of mindfulness in education that have been established. For example in America there are the Mindfulness in Education Network and the Association for Mindfulness in Education (AME).

2.6 MBI components

Zenner et al. (2014) conducted a systematic review (databases were searched in 2012) and meta-analysis of mindfulness-based interventions in schools. They identified 24 studies that matched their criteria of MBIs taking place in schools, being mindfulness based, with pupils from grade 1 to 12 and having outcomes with quantitative data relating to psychological aspects. Table 2.1 shows the general features of these MBIs. It is noticeable that when manualised, over half of the MBIs had been in existence for less than five years, and only two had been in existence for more than five years, reflecting the infancy of the field thus far. Importantly, the authors found that the manuals did not provide sufficient material to enable implementation or did not provide any material even though they reported the MBI to be manualised.

Components of MBIs vary greatly with only half of the MBIs identified including home practice as part of the intervention. Studies conducted with the .b intervention (Mindfulness in Schools Project, see 2.7.2) indicate that the more mindfulness is practised, the greater the levels of wellbeing (Huppert & Johnson, 2010; Kuyken et al., 2013). As White (2012) notes, homework can be a stressor for school aged children and so the alternative phraseology 'home practice' is used. In the Paws b intervention, home practice is optional and is called "Give it a Go" conveying an attitude of curiosity rather than obligation.

This chapter will review existing research with secular mindfulness-based interventions in primary and secondary schools and the components of these MBIs. The content of mindfulness-based interventions created in the UK for children and adolescents will be explored alongside the research that has been published to date by the Mindfulness in Schools Project. Ten randomised

controlled trails identified by Felver et al. (2015) will be reviewed with a focus on the descriptions of the components of the mindfulness-based interventions identified. Non-significant data from the studies will also be reported, as they were excluded from the Felver et al. (2015) publication, and the possible limitations of the studies will be explored. Examples of qualitative studies will also be detailed. Considerations for future research will comment on the state of the existing MBI in schools literature to date.

2.7 Mindfulness-based interventions in the UK

As my research focuses on mindfulness based activities and interventions in schools in the South Midlands region of the UK; this section identifies some of the UK based organisations currently providing MBIs in school settings and reviews their empirical research, in cases where published data is available.

Table 2.1.

General features of MBI's applied. Zenner et al. (2013). Mindfulness- based interventions in schools-a systematic review and meta-analysis. Frontiers in psychology, 5, 603-603.

General features	K	%
THEORETICAL FRAMEWORK		
Mindfulness	24	100
Positive psychology (including SEL)	9	38
Executive function	6	25
USE OF PROGRAM MANUAL		
Existing since > 5 years (≤2007)	2	8
Existing since < 5 years	13	54
Ad-hoc program	9	38
INTERVENTION FEATURES		
Class by teacher	7	29
Class by non-school trainer	15	63
Class by teacher and non-school trainer	2	8
INTERVENTION COMPONENTS		
Breath awareness	24	100
Working with thoughts and emotions	21	88
Psycho-education	20	83
Awareness of senses and practices of daily life	20	83
Group discussion	18	75
Body-scan	14	58
Home practice	12	50
Kindness practices	11	46
Body-practices like yoga	6	25
Mindful movement (≠ other body-practices)	5	21
Additional material	10	42

2.7.1 The Mindfulness in Schools Programme (MiSP)

The Mindfulness in Schools Project is a not for profit organisation founded in the UK by three male teachers in independent schools to encourage the introduction and teaching of mindfulness in schools.

2.7.2 .b

The first MBI created by MiSP is .b, standing for 'stop, breathe and be'. It is a ten-lesson intervention for 11 to 18 year olds in the classroom or other appropriate educational settings for young people, with lessons typically 45 minutes in length and is based on MBSR and MBCT. .b is at present being offered in 12 languages including American English, French, German, Dutch, Finnish and Danish.

Figure 2.2 outlines the ten lessons included in the .b intervention. A brief description is available for each lesson when the slide is hovered over on the website (http://mindfulnessinschools.org/what-is-b/nine-lessons/). The original version of the intervention had nine lessons with lesson eight, 'Taking In The Good', added more recently. .b is slide based and includes video clips and exercises and will also include bespoke animations.

Figure 2.2

The ten lessons of .b retrieved from http://mindfulnessinschools.org/what-is-b/nine-lessons/
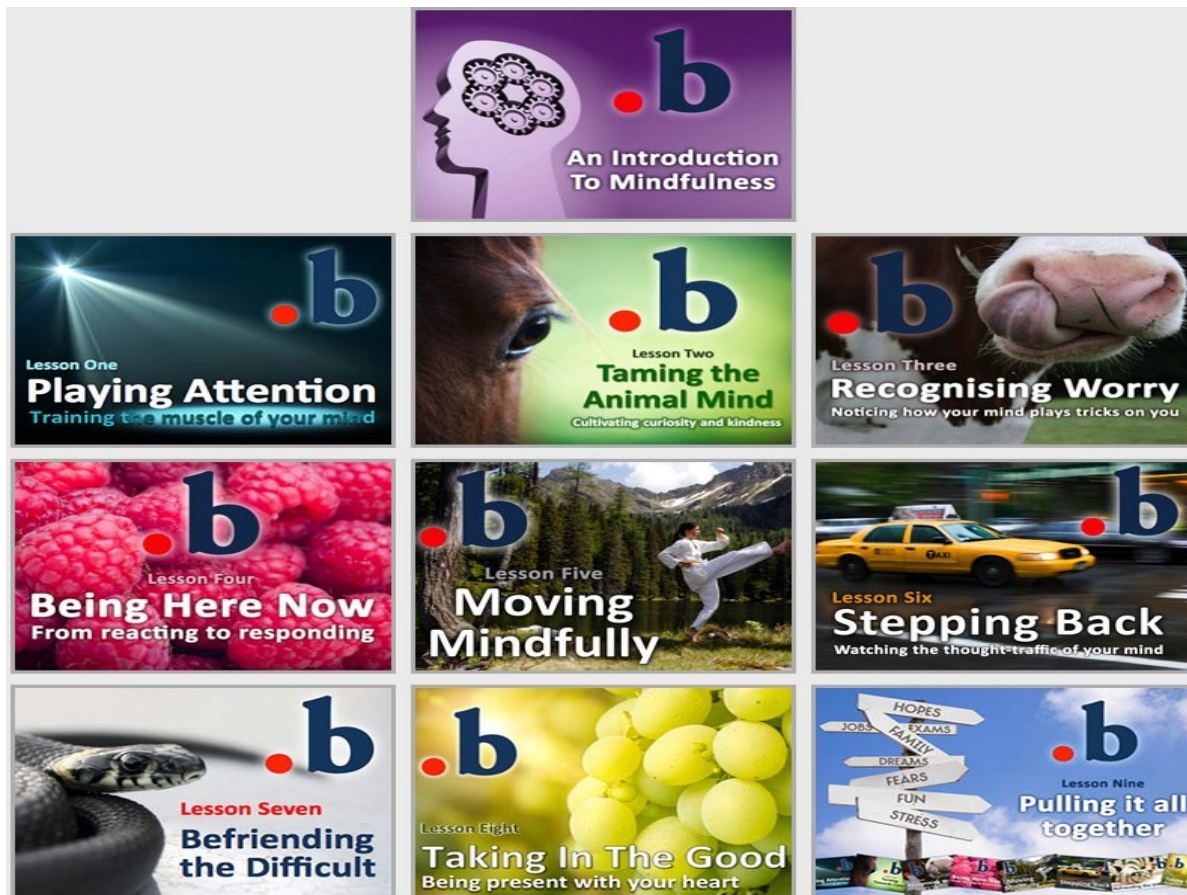
Mindfulness-based activities practised by pupils during the ten-lesson intervention include the 'FOFBOC' (feet on floor, bum on chair) , a sitting meditation and 'beditation', a body scan also given to pupils as an MP3 file that pupils can listen to outside of the classroom. Both of these practices can be listened to here: (http://mindfulnessinschools.org/what-is-b/sound-files/).Other mindfulness-based activities include text messaging '.b' to a 'buddy' at any time during the day so that they stop, breathe and 'be' (see Williams & Penman, 2011, for a description of being versus doing mode) and '7/11', a breathing exercise that involves inhaling for seven seconds and exhaling for 11 seconds, with a longer exhalation producing a relaxation effect.

2.7.3 .b studies

Huppert and Johnson's (2010) study employed an earlier version of the '.b' curriculum through a four-week programme with 171 adolescent boys from two independent schools. Classes took place once a week for 40 minutes in religious education classes as two of the instructors were religious education teachers at the schools. Pupils in the mindfulness group were also given a CD containing three, eight-minute exercises to be used outside of the classroom and were encouraged to practice these mindfulness exercises on a daily basis. Results of the study did not indicate a significant difference between the mindfulness and control groups. However, there was a significantly positive relationship between the amount of individual mindfulness practice undertaken by pupils outside the classroom and improvement in psychological well-being and mindfulness.

Increased well-being was found to be associated with the personality variables of emotional stability and agreeableness. The lack of significant data from this study could be as a result of the short implementation period of the mindfulness programme. The curriculum instructors made changes to the programme as a consequence of the results of this study and from other feedback received and this resulted in the inclusion of more classes. The study does not disclose details of the curriculum taught. Although a control group was used, the study was not randomised.

A general summary of the contents of the .b programme is given in terms of materials by Kuyken et al. (2013) rather than naming or describing any of the mindfulness-based activities. The issue of intellectual property rights surrounding the content of mindfulness programmes is raised by Schoeberlein and Koffler (2005). Inevitably, mindfulness-based programmes that are based on an MBSR and/or MBCT structure will have similar content as they will include the main component practices of sitting meditation; the body scan and Hatha yoga (see 1.4). However, programmes that include other mindfulness-based activities, exercises and games may include the same practices or ideas but be given different names. For example, the flashlight of attention exercise (see Saltzman & Goldin, 2008) is used in both .b and a Still Quiet Place. As these programmes are private endeavours, knowledge of the content of mindfulness- based programmes created by other organisations may be limited or not acknowledged. In some cases, such as the .b programme, knowledge of the full programme contents would only be achieved through undertaking the .b teacher training

programme itself. I was asked to sign an agreement before attending the .b Certification Course to say that I would not share the course materials apart from those that I was permitted to (see 1.6.2). This is understandable in terms of teaching quality but does not provide transparency when comparing the contents of mindfulness-based interventions in schools.

A non-randomised controlled feasibility trial was conducted by Kuyken et al. (2013) with 12 to 16 year old pupils (n=522) in 12 secondary schools as part of the normal school curriculum. The nine-week (earlier version) .b mindfulness intervention was taught by the course developers and teachers trained by them. Pupils allocated to the control group followed the usual curriculum. Measures were taken pre-intervention, post intervention and at three-month follow up at end of year exam time.

The acceptability of the programme for pupils and teachers was assessed together with measures of well-being, mental health and mindfulness practice (pre and post-intervention with follow-up at three months after pre-test).

Acceptability of the MiSP intervention was high amongst pupils and teachers. Approximately 80% of pupils in the MiSP group had used the mindfulness practices taught during the programme at follow-up (two to three months later) to varying degrees and the extent to which pupils practised mindfulness was associated with better well-being (P<0.001) and less stress (P=0.03). Compared to pupils in the control group, pupils in the MiSP group reported fewer depressive symptoms (P=0.004) at post-treatment and at follow-up (P=0.005). The MiSP group at follow-up reported lower stress and greater well-being (P=0.05).

The schools selected to participate in this trial were chosen because they already had teachers trained in the .b curriculum or were interested in being trained. The programme was also taught by the founders of .b or those trained by them. In this sense, the schools had a vested interest in the trial. It would be interesting to compare results from a similar trial with schools that do not have existing teachers trained in .b and with mindfulness teachers who have attended the .b Certification Course rather than having had direct tuition from the founders of The Mindfulness in Schools Project.

Following on from this feasibility study is the Mindfulness and Resilience in Adolescence (MYRIAD) project, a large scale RCT being conducted by Oxford

Mindfulness Centre over a seven year period and funded by the Wellcome Trust. The project will involve approximately a total of 30,000 pupils aged between 11 and 14 in 84 mainstream secondary schools in the UK with a two-year follow up. The MYRIAD project has four areas of focus: to compare mindfulness training to 'teaching as usual' control groups, to compare mindfulness training to whether and how mindfulness improves the mental resilience of teenagers, to investigate how best to train teachers to deliver mindfulness classes to pupils and a neuroscience arm. At present, the project is ongoing and offering to cover all mindfulness training and supply costs for teachers. To date, this will be the largest RCT involving a school-based MBI that has been conducted.

2.7.4 Paws b

Paws b (https://mindfulnessinschools.org/teach-paws-b/paws-b-curriculum/) is a MBI for 7-11 year olds taught as either six, one hour lessons or 12, 30 minute lessons and often taught as part of PSHE but can also be delivered in any relevant class. The six lessons are : 'Our Amazing Brain', 'Puppy Training' (the title of the intervention relates to pausing as well as the paws of the puppy through the simile of training the mind being like training a puppy), 'Finding a Steady Place', 'Dealing with Difficulty', 'The Story Telling Mind' and 'Growing Happiness'.

Vickery and Dorjee (2016) conducted a feasibility pilot study with a non-randomised wait-list controlled design using the Paws b intervention. 71 children aged between seven and nine years of age in three primary schools in North Wales in the UK took part in the study. The MBI was delivered by two school teachers in PSE lessons with approximately 30 pupils. The MBI teachers had completed the .b Foundations course (see 4.3) and after six months of personal practice and assessment proceeded to train to teach Paws b. Teachers in the control school were offered mindfulness training and the Paws b intervention after the study had ended.

Acceptability of the MBI was high with children wanting to continue practising mindfulness in school ($p<0.001$). Significant decreases in negative affect ($p=0.010$) and improvements in meta-cognition (as reported by teachers but not parents) ($p=0.002$) were found at follow-up in the control group with large effect sizes ($d=0.84$ and $d=1.08$). However, significant longitudinal changes were not found for various measures including mindfulness, positive wellbeing, positive

affect and emotional awareness and expressive reluctance. The authors suggest that for children of this age group, selected constructs of emotional wellbeing may respond differently to mindfulness training.

This study emphasises the practicalities of a shorter MBI as part of the curriculum taught by school teachers rather than outside agencies, as many of the other studies published to date are.

2.7.5 .b Foundations

.b Foundations is an eight-week programme for teachers and school staff. A taster session usually of 90 minutes in length is given beforehand to allow for potential trainees to decide whether they would like to undertake the .b Foundations course. Upon completion of the course, teachers and school staff must have a minimum of six months of mindfulness practice before continuing to further training, for example training in Paws or .b.

A non-randomised feasibility trial evaluating the .b Foundations course was conducted by Beshai et al. (2015). This study is reviewed in 4.3 along with other MBIs for teachers and other school staff.

2.7.6 Pre-requisites and training

The Mindfulness in Schools Project has specific prerequisites that need to be fulfilled before embarking on any of the training courses. These are specified on their website in relation to each of the interventions. In the first instance, the applicant must have completed a MBSR, MBCT or equivalent course and have been practising mindfulness for at least six months, with a daily practice of at least 20 minutes and have read either 'Finding Peace in a Frantic World' (Williams & Penman, 2011) and either one of two books by Kabat-Zinn 'Full Catastrophe Living' (Kabat-Zinn, 1990) or 'Wherever You Go, There You Are' (Kabat-Zinn, 1994).

To become certified to teach each of the interventions offered by MiSP, the lengths of the training courses are: three days for Teach Paws b, four days for Teach .b and three days or a six-day residential course for Teach .b Foundations.

2.7.7 Youth Mindfulness

Youth Mindfulness is based in Glasgow, Scotland and currently offers a MBI for 7-

11 years olds in schools and an adult one-year programme for deepening mindfulness practice run over several retreat weekends. A forthcoming intervention, Youth Mindfulness for Teens for 12-16 year olds is currently being trialled.

The Youth Mindfulness Kids Programme contains 16 lessons (see Figure 2.3) with the length of each lesson being one hour. The lessons cover the following eight themes: intention, attention, attitude (based on Shapiro et al. (2006) paper 'Mechanisms of Mindfulness') gratitude, resilience, self-kindness, kindness to others and purpose. The website cites experiences of children and percentages of children who agree with certain benefits of mindfulness who have been taught the programme based on a study conducted at the University of Edinburgh (2014), but there are no further details provided.

Figure 2.3

Youth Mindfulness Kids Programme (https://virtual-institute.youthmindfulness.org/courses/kids-programme-teacher-training)
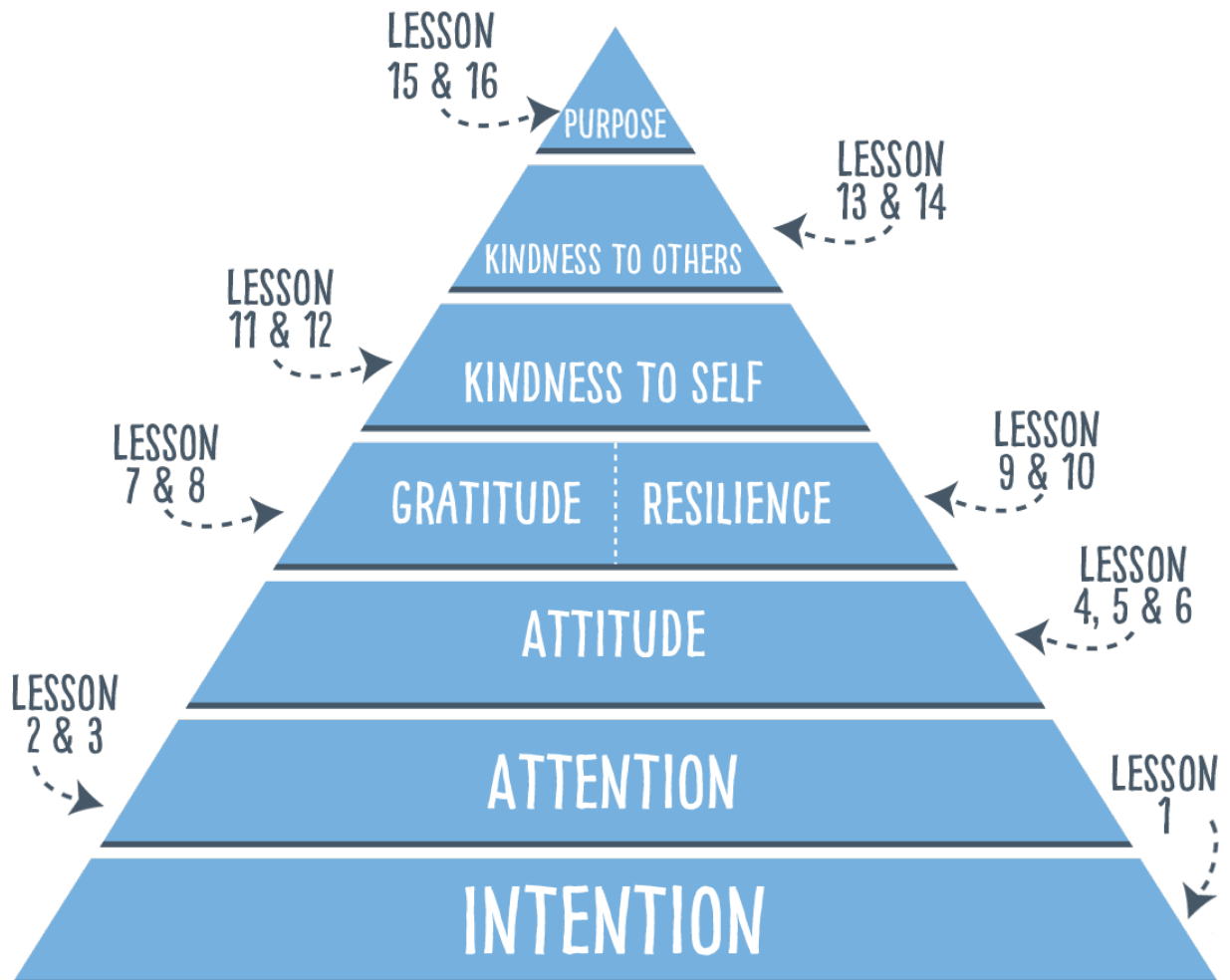
2.8 Studies of mindfulness-based interventions in school settings

Ten randomised controlled trials were identified by Felver et al. (2015) from a total of 28 studies, in the most up to date systematic review of the literature of MBIs with children and young people in school settings. Their inclusion criteria were that MBIs took place in a school setting with pupils younger than 18, pupils were the target of the intervention, the focus of the publication was on evaluating effects of a MBI, at least one objective dependent variable was obtained from a pupil and that the main component of the MBI identified as a MBI or targeted mindfulness.

I have selected these studies to review as they have been published in peer reviewed journals and demonstrate a certain degree of rigour in their design. Felver et al. (2015) only provide details of significant outcomes found in the data from these studies so I will also provide details of non-significant results from the RCTs. My main focus is to provide descriptions of the components of the mindfulness- based interventions, where details are provided.

Napoli et al. (2005) conducted a 24-week bi-monthly Attention Academy Program (AAP) with 194 six to nine year old pupils in two primary schools with random assignment of 97 pupils to the AAP group and 97 to the control group who participated in reading/quiet activities. The AAP classes were 45 minutes in length and took place during the physical education class time. The structure of each lesson contained a mindfulness reminder and smile, breathing, physical activity and sensory activity. The authors state, "The key focus of all activities is *paying attention to the experience without judging what's happening*". Examples of each of these components of the intervention are:

Breathing exercises: Three-part breath, ocean breath, counting breaths

Physical activities: Yoga stretches/positions, body scan, Qi-gong (a Chinese martial art that combines physical postures, breathing techniques and mental focus)

Sensory activities: Aromatherapy, listening to sounds, thought awareness activity, communication and listening exercise, guided imagery

An appendix detailing these activities can be found at the end of the paper with an example lesson. Reports completed by teachers indicated that pupils' attention and social skills increased. Pupils self-reported reduced test anxiety. There was also an improvement in selective attention levels on a computer task undertaken by pupils. For an early study of its kind (2005), this piece of research provides a rare and practical description of the content of the MBI and the timing of each component so it is clear to see if more emphasis is given to any particular aspects of the intervention. This is an important tool in evaluating which aspects of a MBI may be more effective and why. However, the study does not give details of the randomisation method used.

A randomised controlled study carried out by Flook et al. (2010) implemented a twice-weekly programme of mindful awareness practices (MAPs) with 64 pupils, aged seven to nine years of age. The InnerKids intervention took place over eight weeks and involved 16 sessions, each lasting 30 minutes. The ethnic backgrounds of the children were varied and included Asian, African American, Latino and 'other' as well as white. Mindful awareness practices involved in the intervention are detailed in an appendix in the published paper along with descriptions of sample activities and accompanying scripts. Each session follows a three-sequence format consisting of a brief sitting practice followed by games and activities and then a longer period of practice lying down. Based on reports from both parents and teachers, completed at pre-test and post-test intervals, the findings demonstrated that children in the intervention group with executive function difficulties showed greater improvement in metacognition, behaviour regulation and global executive control than the children in the control group, who took part in a silent reading session. It is unclear as to the exact random nature of the block randomisation method used in the study based on classroom, gender and age.

Liehr and Diaz (2010) conducted a RCT with a small sample of minority children (n=17) with an average age of 9.5 years, 64% of whom were from Caribbean and Central American countries. The intervention used was from Mindful Schools and the only details provided in the published study regarding the content of mindfulness-based activities included in the intervention were that it included attention to breath, mindful movement and generosity. Classes took place every day for two weeks in school with each of the ten classes lasting 15 minutes. The intervention group took place before home time and children evaluated the lessons in a notebook after the class finished. The control group received a Health Education Intervention (HEI). Participants in the intervention group reported significantly less depressive symptoms over time compared to the control group (p=.03). Non-significant results were found for anxiety (p=.07), although both groups had less symptoms and participants in the MBI group had greater decreases than the HEI group.

Interestingly, the participants were paid to take part in the study, both to attend classes ($1 per class) and data collection sessions ($5 for pre-intervention and $8 for post intervention). This is the only study to my knowledge that has paid child participants to take part in a mindfulness-based intervention although it is

more common in MBIs with adults and university students, see for example Lynch et al. (2011) in which participants were paid to complete questionnaires and physiological measurements. Paying children to participate in a MBI could potentially introduce bias and would not be encouraged as it could give rise to ethical issues and send out the wrong impression of what mindfulness involves. Mindful Schools have a prerequisite system similar to MiSP and this could account for the scant detail of the MBI components, although more a description could have been possible. This also applies to describing exactly how experienced the 'experienced' mindfulness teacher was and their qualifications (Davidson & Kaszniak, 2015).

A small randomised controlled trial was conducted by Sibinga et al. (2013) with 41 boys, of whom 95% were African American, with a mean age of 12.5 years. The intervention group, a modified version of MBSR, ran weekly over 12 sessions, with each session being 50 minutes in length. The Healthy Topics control group, a health education programme, ran over the same length of time. The boys in the intervention group completed sleep diaries, wore a watch device to measure their sleep patterns, and took samples of their salivary cortisol to measure stress over two consecutive days.

In comparison to the control group, the MBSR group participants reported less rumination ($p=0.02$), less negative coping ($p=0.06$) and less anxiety ($p=0.01$). From pre to post measures, cortisol levels increased for the Healthy Topics group but remained constant for the control group ($p=0.07$ in comparison to $p=0.33$).

The authors state that the intervention used in this study was adapted previously in another study (Sibinga et al., 2011). As little detail of the age appropriate modifications made to the MBSR intervention were given in the present study, the previous study was consulted. Limited details are given apart from that the MBSR intervention was amended in terms of "language" and "logistics" (Sibinga et al., 2011, p. 214). The practicalities of conducting the MBI in class time were taken into consideration and the language used to teach the intervention was simplified and made clear with concrete examples.

Importantly, the experience and training of the mindfulness instructor is mentioned in the study, as well as that of the control group teacher (Davidson & Kaszniak, 2015; Greenberg & Harris, 2011). This is another aspect of MBI studies that is frequently not reported but provides vital information that may

affect the outcomes of the study and fidelity of implementation.

The study has a supplementary data appendix available through a web link but Sibinga et al. (2013) do not provide any further details of the content of the MBI therein. Randomised controlled trials conducted by Schonert-Reichl et al. (2015) and Flook et al. (2015) have supplemental material weblinks embedded in their publications which provide very detailed information about the components of their MindUP and Kindness Curriculum respectively.

A RCT involving 155 girls aged between eight and 11 years old after school was conducted by White (2012). The intervention group participated in an eight-week stress reduction intervention based on MBSR focusing on mindful movement through yoga entitled 'The Mindful Awareness for Girls through Yoga programme'. Each of the sessions lasted one hour and the MBI included ten minutes of homework six days a week. The comparison group was a wait-list control. The contents of the intervention sessions and homework are detailed in Figure 2.4. Tingsha bells are small cymbals traditionally associated with Tibetan Buddhism. There has been some criticism of Tibetan singing bowls and other instruments that have links with religious traditions being used in secular mindfulness-based interventions. Secular alternatives are available, such as chime bars used in the .b intervention and triangles.

Across both groups, self-esteem and self-regulation increased. Participants in the MBI group reported greater appraisal of stress (p=<.01) and greater frequency of coping (p=<.05). Home practice accounted for 7% of the variance in reported stress.

In novice mindfulness practitioners particularly, an increase in stress can arise through an increased awareness of stressors. In turn, coping abilities may be enhanced through an increased awareness of the feelings associated with stress (Davidson and Kaszniak, 2015). The results of this study could reflect this increased level of awareness through yoga practice.

Figure 2.4

Intervention sessions and homework for 'The Mindful Awareness for Girls through Yoga programme'. White, L. S. (2012). Reducing stress in school-age girls through mindful yoga. Journal of Pediatric Health Care, 26(1), 45-56.

Weekly outline of intervention

- Collect homework
- Ring tingsha bells
- Breathing/sitting meditation
- Discussion of homework experience
- Introduction of new topic with activity
- Yoga warm-up
- Yoga asanas
- Questions/comments
- Homework assignment
- Ring tingsha bells

Homework (10 minutes)

- Choice of stretching poses
- Sitting breathing meditation
- Mountain pose and raise arms (tadasana)
- Side bend (left and right)
- Cat/cow (bidalasana)
- Mouse (garbhasana)
- Puppy stretch (uttanashishosana)
- Rag doll (paschimottanasana)
- Corpse (savasana)

White (2012) describes how she measured fidelity of implementation with a variety of materials such as an intervention manual and checklist, written instructions, feedback during the sessions and audio and pictures that accompanied homework. Fidelity of implementation is an important aspect that is seemingly overlooked in studies of mindfulness-based interventions but is essential for more rigorous study design (Feagans Gould et al., 2015).

The author also details how she adapted the intervention so that it was developmentally appropriate for the age group of the girls (Davidson and Kaszniak, 2015). Again, this is an important element of MBIs with children and young people that is under reported in studies (Tan, 2015). If the study had included an exercise active control group rather than a wait-list, the benefits due to physical activity alone could have been more easily determined in relation to the yoga intervention (Greenberg & Harris, 2011).

Mendelson et al. (2010) conducted a pilot randomised controlled trial with 97 disadvantaged children in four schools between the ages of 9 and 11 that compared a mindfulness and yoga intervention with a wait-list control group. The MBI was created by Holistic Life Foundation (HLF) and the study set out to develop and manualise the MBI further as well as to evaluate any possible outcomes. The 12-week intervention took place four days a week in school with each session lasting 45 minutes during 'resource time', a period during the school day in which pupils engage in activities that are non- academic. There were approximately 25 pupils in each class with two HLF teachers who were of similar racial and ethnic background to the participants. 83.5% of the pupils identified themselves as African American, 4.1% as Latino, 4.1% as White and 7.2% as 'mixed race' or 'other' and one pupil did not report their race/ethnicity. Key components of the MBI included yoga-based physical activity, guided meditation practices and breathing techniques.

Significant improvements were found on three subscales of involuntary engagement compared to controls, rumination ($p=<0.01$), emotional arousal ($p=<0.01$) and intrusive thoughts ($p=<0.05$). There were no significant differences found between groups with regards to changes in positive affect or relationships with peers and teachers. However, participants in the control group reported more trust in friends than those in the MBI group ($p=0.06$).

This was a mixed methods study with three focus groups conducted with

intervention participants and one focus group at each intervention school for classroom teachers. Pupils reported positive experiences of the mindfulness and yoga intervention. Teachers were supportive of pupils being taught such techniques and were interested in finding out more about the MBI so that they could reinforce the skills that the children had learned.

Data from focus groups with teachers indicated that some teachers at one of the intervention schools had punished pupils for poor behaviour by preventing them from attending the MBI classes. The authors note that MBI attendance must not be dependent on good behaviour in the classroom. This highlights the importance of communication between MBI instructors and class teachers. Related issues of recognising the significance of the MBI within the school curriculum are discussed further in Chapter Seven with regards to the implementation of mindfulness- based interventions in schools.

2.9 Studies with active control groups

Britton et al. (2014) conducted a randomised controlled pilot trial with a total of 101 participants with a mean age of 11.79 years in an independent Quaker school. The intervention group took part in an Asian history course that included daily mindfulness practice and an active control participated in an African history course with a matched experiential activity (building a life-sized model of a Pharaoh's tomb) with teachers teaching both groups. The meditation module lasted six weeks with participants meditating for approximately five to ten minutes per day, four to five days per week. Three main meditation techniques were taught: breath awareness, awareness of thoughts, feelings and sensations and body sweeps (body scans, see 1.4). Pupils recorded their experiences of the meditations daily in a journal.

Pupils self-reported high engagement levels with 94% reportedly engaging with the practice on nearly every occasion. Pupils who reported "feeling bored" (13%) continued to engage with the practice. 92% of the pupils reported a perceived benefit in terms of either a decrease in anxiety and an increase in relaxation or an increase in the ability to focus or concentrate. Clinical symptoms did not differ for each of the groups, but participants randomised to the intervention group had a reduced risk of developing suicidal ideation and thoughts of self-harm in comparison to the controls.

Britton et al. (2014) include instructions for the three components of the MBI and details of the teachers' experience and training. The findings from this study are specific to the Quaker school context and the fact that pupils may be more comfortable and/or au fait with sitting in silence may have influenced the outcomes of the study. The authors note that this could also work the other way round, with silent meetings taking place in school that may already cultivate the skills associated with mindfulness practice.

Although the results of the content analysis of the pupils' mindfulness practice journals are presented as percentages, a presentation of the analysis undertaken and the words used to describe the participants' experiences of a MBI would have been an interesting and more complete treatment of the journal entries. If the control group had also completed journals, a comparison of data could have excluded any possible beneficial effects of journaling on the findings of the study.

Three randomised controlled trials have been carried out with African American adolescents, who are more prone to essential hypertension and at an earlier age than other ethnic groups. Two of these studies (Brown Wright et al., 2011; Gregoski et al., 2011) use three interventions in total and two control groups: Breathing Awareness Meditation (BAM), Life Skills (LS) and Health Education (HE) and a study by Barnes et al. (2008) includes two groups, BAM and HE.

In the studies with three groups, the BAM intervention took place in ten minute sessions each week day in school time during Health Education classes over a period of three months. The MBI included ten minutes of home practice each week day and twice a day at weekends. The LS and HE groups took place weekly and sessions were 50 minutes in length. The LS group provided training in anger management, conflict resolution, reflective listening and problem solving. The HE group provided guidance on increasing physical activity levels and maintaining a healthy diet in relation to hypertension control. BAM is described by the authors as the first technique taught as part of Kabat- Zinn's MBSR intervention and is formal sitting meditation as described in 1.4.

The study conducted by Brown Wright et al. (2011) had a sample size of 121 adolescents and measured self-reported hostility and ambulatory blood pressure. Participants in the BAM group reported significant reductions in hostility and 24 hour systolic ambulatory blood pressure (ABP). Hostility levels were significantly related to decreases in ABP. Between post intervention and follow-up, LS

participants showed a significant reduction in hostility but not in ABP. In the HE group, ABP changes and hostility were not significant although their change scores were significantly correlated.

A study by Gregoski et al. (2011) was conducted with 166 adolescents aged between 14 and 15 with an increased risk of cardiovascular disease. Measures of urine, 24 hour ambulatory systolic blood pressure (SBP), diastolic blood pressure and heart rate were taken before and after the three interventions described above. The greatest reductions in blood pressure, heart rate and overnight urinary sodium excretion rate (a possible indicator of decreased stress levels through reduced sodium consumption) were found in participants in the Breathing Awareness Meditation group. Overnight urinary sodium excretion levels were not significant (p=.07). However, in the BAM group levels decreased in comparison to those in the LS and HE groups in which it increased.

Barnes et al. (2008) carried out a RCT with 66 pre-hypertensive adolescents in two schools using a BAM intervention group and a HE control group. In this study the HE control sessions were 20 minutes in length rather than 50 minutes as in the two previous studies already described and the intervention group was carried out as previously described. Significant changes between groups were reported for systolic blood pressure at night (p=<.01), SBP during school hours (p=<.05) and heart rate during school hours (p=<.03). A decrease was reported in the overnight urinary sodium excretion rate in the BAM group in comparison to an increase in the HE group (p=<.03). The authors do not provide any information about the teachers that taught both of the groups but say that differences among the teachers may have influenced the results of the study. If this is the case, then documenting any differences in training and experience might have been provided important data in this regard.

The description of the BAM intervention provided in each of the three studies is very similar, brief and refers the reader to Kabat-Zinn's, 'Full Catastrophe Living' book which is essentially the original manual of Mindfulness Based Stress Reduction. There is no mention of if and how the mindful breathing practice was modified for the adolescent participants in these studies.

Importantly, the authors do state that the control groups did not contain any relaxation or stress reduction techniques. These studies have used active control

groups, with two of the studies (Brown Wright et al., 2011; Gregoski et al., 2011) incorporating two control groups, unlike a large number of existing studies that use control groups that use a treatment as usual or wait-list. By clarifying the active components of groups, a clearer understanding can be obtained of the specific beneficial components of MBIs (Greenberg & Harris, 2011).

2.10 Qualitative studies

A qualitative study was conducted by Ager et al. (2015) in New Zealand with a sample of 18 pupils aged between six and seven and 20 pupils aged between nine and ten years old. The MBI used 'Meditation Capsules: A Mindfulness Program for Children' developed in Australia by Etty-Leal. The intervention is manualised in a textbook with an accompanying CD that can be used by teachers with no previous mindfulness experience but is also appropriate for use by experienced practitioners and teachers. The ten sessions of the book cover the following:

- Relaxation, Meditation and Self-awareness.

- Getting to Know the Body.

- Awareness of the Breath.

- Understanding the Stress Response.

- Words and their Emotional Power.

- The Sense of Sight, Smell, Sound, Taste and Touch.

- The Sense of Humour.

- Observation of Thoughts.

- Creativity.

- Stillness Meditation.

The ten-week MBI was delivered by the school's counsellor and the Wellbeing Director with the class teachers taking part in some of the activities. Pupils completed journals during or after the intervention lessons. The journals contained questions and instructions for activities and were anonymised after completion. The first author used Thematic Analysis to search for themes of pupils' perceptions of mindfulness and interpreted the data within the context of

her own experiences of teaching mindfulness in a primary classroom setting.

Three main overarching themes of: pupils' perspective on their wellbeing, pupils' mindful engagement and conflict resolution were identified with further sub-themes within them. These are presented with verbatim quotes and pictures drawn by the children and discussed further within the publication.

The authors interpret their findings in relation to wellness as this is their chosen conceptual framework, reporting that the MBI had enhanced the pupils' awareness and knowledge of wellbeing concepts and had enabled them to develop approaches to inform their own wellbeing.

As noted in other studies, the importance of communication between the class teacher and the MBI instructor is vital and might have avoided blank pages being left in journals from one class. Closer monitoring of journal completion during the course of MBIs would also be advantageous in terms of data collected and to make sure that the participants are being allowed the time allotted for journal entries to be made.

Wall (2005) carried out a five-week intervention with 11 to 13 year old pupils that included Tai Chi or Taijiquan (a Chinese low impact martial art that focuses on the unison of breath and body) and MBSR. Classes were voluntary and were taught by Wall, a trained Tai Chi, Qigong and mindfulness teacher. Wall provides a session by session account of the programme that includes photographs of the postures for future replication. Mindfulness-based activities included in the programme were breathing exercises and the use of koans, in which abstract thinking is challenged through paradoxical short non-linear questions or stories. Sitting meditation, mindful eating of an apple and the concepts of interconnection and intention were also taught. Qualitative feedback from the pupils expressed by Wall suggested that they experienced a number of beneficial effects such as calmness, relaxation, less reactivity, improved sleep, self-awareness, well-being and a sense of being connected with nature.

A more rigorous data collection method could have been used to document the experiences of both teacher and pupils. For example, journals could have been kept before, during and after the programme and subsequently analysed for themes. This would have added a further reflexive aspect to the mindful awareness of the pupils and teacher. Wall's study (2005) makes an attempt at

facilitating replication even though the format of the programme is not standardised.

2.11 Considerations for future research

As can be noted from the studies detailed here, mindfulness based interventions frequently contain different practices, exercises, games and activities making it difficult to ascertain which of these components is the most effective and why as they are often carried out for different lengths of time, in different sequences and taught by teachers with varying training and qualifications (Harnett and Dawe, 2012).

The exact dosage of mindfulness required for children and adolescents is not yet known so continued work in this area is vital. Active control groups can be used to rule out certain aspects of activities or the nature of such activities that may be contributing to outcomes (Greenberg & Harris, 2011). Attention to detail and more rigour is required in matching experimental groups as far as possible and being aware of the experience and training of teachers. The documentation of as many details as possible in a supplementary materials link, if there is not space for such detail in the body of the publication, would provide clarity and enhance replicability.

Reviews of the current literature unanimously call for more rigorous research designs that involve large-scale randomised controlled trials that are methodically sound (Burke, 2009; Greenberg & Harris, 2011; Meiklejohn et al., 2012) with longer term follow-up periods spanning years as well as months (Greenberg & Harris, 2011; Meiklejohn et al., 2012). The maximum length of follow-up in the studies described here is a standard three month period apart from the MYRIAD trial being conducted by Oxford Mindfulness Centre that is expected to have a follow-up period of two years to evaluate any possible effects of mindfulness training and practice in the future and to investigate whether participants retain a personal mindfulness practice over time.

Studies also need to be clear about how and when they are measuring mindfulness rather than other aspects of the programme such as group support (Burke, 2009; Harnett & Dawe, 2012). More universal interventions are required to allow for replication (Burke, 2009; Meiklejohn et al., 2012) along with more detailed descriptions of interventions, noting timings of practices, dosage,

duration and the qualifications and training of the MBI teacher/s (Greenberg & Harris, 2011; Harnett & Dawe, 2012). Importantly, more attention needs to be paid to age-related developmental aspects of mindfulness-based interventions with children, such as cognitive and physical abilities and language use (Burke, 2009; Greenberg & Harris, 2011; Harnett & Dawe, 2012). Qualitative research can be of value in relation to identifying age-appropriate mindfulness practices (Greenberg & Harris, 2011) and in combination with quantitative research methods (Meiklejohn et al., 2012).

As the field progresses and further studies are carried out to refine and more rigorously test MBIs with children and young people in school settings, there will hopefully be an increase in clarity, transparency and collaboration (Greenberg & Harris, 2011) both among mindfulness teachers, trainers and researchers in terms of interventions and studies as well as between school staff and teachers of mindfulness to ensure that mindfulness is taught and practised sustainably in schools.

2.12 Summary

This chapter has looked at existing research with secular mindfulness-based interventions in primary and secondary schools and the components of these MBIs. An overview of the field was given followed by descriptions of mindfulness-based interventions created in the UK for children and adolescents and the research that has been published to date by the Mindfulness in Schools Project. Ten randomised controlled trails identified by Felver et al. (2015) were reviewed and descriptions of the components of the mindfulness-based interventions were identified along with non-significant data from the studies and their possible limitations. Examples of qualitative studies were also included, and conclusions drawn on the state of the literature from the research to date.

The following chapter will detail the creation and implementation of the Mindfulness in Schools Questionnaire and present the results and analysis of data. The components of the MBIs described in this chapter will provide a basis of comparison and understanding of the mindfulness-based activities reported in the MiSQ.

CHAPTER 3: MINDFULNESS IN SCHOOLS QUESTIONNAIRE (MISQ): METHODOLOGY, RESULTS AND ANALYSIS

3.1 Introduction

In Chapter Two, the content of existing mindfulness-based activities and interventions in schools with children and adolescents were reviewed. From the extant literatures, it is evident that data around existing mindfulness-based activities taking place in school settings are not being adequately recorded or considered in relation to the creation and implementation of new MBIs. To date, there is an absence of literature on the uptake of MBIs in school settings so it is difficult to formulate a clear picture of the state of mindfulness in schools.

In light of this, a new measure that aims to address these gaps in the literature is not only a novel piece of research but a vital survey tool to understand what mindfulness currently looks like in schools. The Mindfulness in Schools Questionnaire (MiSQ) is also unique in that it accounts for mindfulness-based activities not taking place in schools and gathers data from respondents who are unsure whether or not mindfulness-based activities are taking place in their schools.

3.2 Examples of questions pertaining to the teaching and practice of mindfulness

A review of the literature to date has found few examples of mindfulness surveys per se. However, a peer-reviewed study (Napoli, 2004), a one-page online survey (Ivey, 2011) and a questionnaire in a report containing questions about mindfulness and mindfulness practices (Schoeberlein & Koffler, 2005) were found that provided a useful starting point and basis for prospective MiSQ items. These are considered respectively below, will be evaluated respectively in relation to the aims of the MiSQ and are essentially the 'who, when, why, what and how' of mindfulness-based interventions. These items were used to inform MiSQ survey items for teachers currently employing mindfulness techniques in schools as all three sources assume a prior experience of mindfulness practice. The MiSQ differs from these sources as it also accounts for no such previous experience.

Napoli (2004) reported findings from mindfulness training classes undertaken by three primary school teachers and their students in the classroom as well as an eight-week mindfulness training programme. Results indicated that mindfulness was considered by the participating teachers to aid curriculum change as well as

to aid conflict and anxiety in various settings and different situations. Mindfulness could be also be implemented in their personal lives and used to make positive changes in the classroom. The small sample size of the pilot study and limited detail about student involvement and feedback are limitations of this study. Although the focus of the study was to train teachers, students were also in the classroom for the bi-monthly classes. It is unclear whether students also attended the eight-week programme. However, the interview schedule (p. 36) employed provides useful guidance on survey items that could be incorporated into a future mindfulness survey. Important points to note from the study are that as a result of suggestions made by the teachers, the mindfulness programme continued in the school in question and was held during the PE classes. In this way, the programme did not affect any other classes and all students were taught mindfulness as all students take PE. Suggestions were also made that classes could be 30 minutes in length and that there should be 10 minutes of verbal feedback at the end of classes.

Napoli (2004, p.36) conducted a small qualitative pilot study with three primary school teachers who had taken part in an eight-week mindfulness intervention with their students. Semi-structured interviews, each of 90 minutes in length, were carried out focused around seven principle questions (see Table 3.1). The teachers all had one year's experience of mindfulness practice and as a result of suggestions made by the teachers, the mindfulness intervention continued in the school in question and was held during physical education classes, meaning that all the pupils were taught mindfulness. Although some of the questions aimed to explore the transferability of mindfulness practices from school to the teachers' own personal practice, responses to items were still obtained that would inform implementation, therefore matching the aims of items in Sections B, C and E of the MiSQ. Items B4 and B6 of the MiSQ relate to questions of particular mindfulness-based activities being practised more frequently than others and how frequently they are taught. Item B10 of the MiSQ pertained to details about the use of mindfulness-based activities at certain times of the day. Item C2 corresponded to Napoli's question about whether any changes have been noted in the classroom as a result of mindfulness-based activities.

Item E1 related to the question about the role of mindfulness in schools. The views of respondents on the place of mindfulness in education is an essential aspect included in the MiSQ and one that both Napoli (see Table 3.1) and Ivey

(see Table 3.2) include questions about in their work (items 7 and 9 respectively). The role of mindfulness in schools and in education in general will be explored further in interviews and focus groups as part of the second phase of the study and will inform the final phase of my research. The MiSQ gives respondents the opportunity to respond to this question whether mindfulness-based activities are taking place in their schools or not.

Table 3.1

Mindfulness interview questions. Napoli, M. (2004). Mindfulness Training for Teachers: A Pilot Program. Complementary Health Practice Review, 9(1), 31-42. doi: 10.1177/1076167503253435

Item Number	Question Wording
1	Has mindfulness influenced the way you teach? If so, how?
2	Has mindfulness influenced the way you interact with your students? If so, how?
3	Have you used mindfulness skills outside of the classroom? If so, how?
4a	Are there particular times of the school day that you use them more frequently?
4b	Are there particular techniques they use more frequently than others? Which ones? Why do you use them?
5	What changes have you noticed in the classroom since you implemented mindfulness?
6	Describe an incident when you and your class used mindfulness techniques. Why did you use them at the time? What was the effect?
7	Do you feel mindfulness should be implemented in the schools? If so, how?

Ivey (2011), a doctoral student researching educational leadership, created a ten-item online Mindfulness in Education survey (see Table 3.2) using SurveyMonkey which was posted on the Association for Mindfulness in Education (AME) listserve. Items 2, 4, 5, 7, 8, 9 correspond to items in sections A to E of the MiSQ. Item D1 of the MiSQ relates to item 8 of the Ivey (2011) survey and was an important item to include in the MiSQ as this study is interested in all aspects of mindfulness in schools, including the more challenging aspects of mindfulness practice provision, as this area of mindfulness research is under-explored. The more challenging aspects of mindfulness provision in schools are also covered by Schoeberlein and Koffler (2005) (see Table 3.3) in items 8 and 10 of their questionnaire.

Item 3 and 'How do you define mindfulness?' is an interesting question, assuming prior mindfulness experience, but it could have been off-putting for MiSQ respondents. This question was explored in semi structured interviews and focus groups conducted in the second phase of the study. Ivey's questionnaire elicits more of a general summary of experiences of mindfulness in schools rather than asking specific details about practices as the MiSQ aims to achieve.

An important aspect of evaluating mindfulness in schools that is not covered in the literature to date is any possible negative effects that practising mindfulness could have on participants (Stew, 2011). Obstacles faced by staff and schools that would like to implement mindfulness programmes are also rarely discussed, as are the attitudes of students, parents and teachers towards mindfulness programmes. How these attitudes may affect the efficacy of mindfulness programmes has not been adequately addressed in the literature to date.

In the online survey (Ivey, 2011) it is interesting to note that the author asks the respondent what their definition of mindfulness is but does not provide her own definition at the start of the survey. In this way, she is allowing the respondent to assess whether the techniques used in their school are mindfulness techniques. The terminology used to describe contemplative activities such as 'stilling' and silence might not be considered by some to be mindfulness techniques but rather aspects of mindfulness practice or aspects of contemplation. If a definition is to be provided in a mindfulness in schools survey it requires one that is wide enough to encompass contemplative activities and clear enough to be understood by secular and non-scientific respondents. Napoli et al. (2005) suggest that the concept of mindfulness should be kept simple for schools by using the following definition: 'paying attention to what's happening

now without judgment' (Napoli et al., 2005, p. 116).

Table 3.2

Mindfulness in Education survey. Ivey, T. (2011). Mindfulness in Education
Survey. Retrieved October, 17, 2011, from www.surveymonkey.com/s/ZTJY7PT

Item Number	Question Wording
1	What is your job title? Where is your school or program located?
2	Is your school described as Elementary Middle/Junior High Secondary/High School?
3	How do you define mindfulness?
4	Why did you start using mindfulness practices with your staff/students?
5	Describe how mindfulness has been implemented in your school.
6	What does mindfulness look like in your school/classroom?
7	What, if anything, has changed in your school since students/faculty have received mindfulness training?
8	What roadblocks, if any, prohibit educators from implementing mindfulness in their classrooms/school?
9	If you were talking to another educator about mindfulness and its place in education, what might you say?
10	What does your dream mindfulness school or classroom look like? How close are you to achieving that vision?

The Garrison Institute used a Mapping Project Questionnaire consisting of 12 questions (see Table 3.3) as part of the Contemplation and Education program (Schoeberlein & Koffler, 2005) to investigate the pedagogy and methodology of contemplative programmes in secular, public schools primarily in American schools, as well as in certain programmes identified in Canada, England and India. The research conducted between June 2004 and May 2005 also investigated the extent to which programmes foster love and forgiveness in students.

Potential respondents were identified through the use of online mailing lists, by word of mouth and internet research. Approximately eight respondents were initially contacted by email and telephone interviews using a semi structured interview approach with open ended questions. The process proved inefficient, so a 12-item questionnaire was created instead. The study used a snowball sampling technique as it asked respondents to recommend other similar programmes as well as requesting supplementary materials such as publications and CDs relating to the programmes.

The Mapping Project Questionnaire focused on programmes using contemplative techniques rather than solely and / or specifically mindfulness practices so it differs from the MiSQ. The Mapping Project Questionnaire identified particular programmes that it wanted to learn more about and was looking for expertise and data through publications, thus assuming a certain level of mindfulness experience and training (see items 9 and 11 respectively).

Table 3.3

Garrison Institute - Mapping Project Questionnaire. Schoeberlein, D., & Koffler,
T. (2005). Contemplation and Education Current Status of Programs Using
Contemplative Techniques in K-12 Educational Settings: A Mapping Report.
Retrieved from:
http://www.garrisoninstitute.org/index.php?option=com_content&view=category
&id=126&layout=blog&Itemid=91

Item Number	Research Question
1	Please describe program details.
2	How long has your program been in existence?
3	What inspired you to develop this type of curriculum?
4	What age are your students?
5	How long are your instruction periods and how many students in each class?
6	Please describe the techniques used.
7	What positive and/or negative feedback have you received from students/teachers/administrators and/or parents?
8	What positive and/or negative feedback have you received from students/teachers/administrators and/or parents?
9	Where did you and your presenters gain your expertise?
10	What if anything would you do to improve your program?
11	Have you published any articles? If so, would you please send us an electronic file?
12	Do you have any referrals? If so, please share their contact information.

This chapter describes the various aspects of the creation and implementation of the MiSQ including the design, sample, materials and procedure. The results of the Mindfulness in Schools Questionnaire will then be presented along with an analysis and discussion of the findings.

3.3 Method

3.3.1 Design

Different types of questionnaire software were considered. Firstly, use of the Bristol Online Surveys (BOS) through an existing account at the UoN was requested as this would have provided a more academically endorsed, free, and secure web-based survey platform for the MiSQ. BOS was created by the University of Bristol and is used by a number of academic institutions. However, use of the BOS was unavailable for me to use at the time.

Google Docs was also a consideration, in which a form is used to create a survey which is then sent to recipients by email via a Gmail account and returned by email. A web link can also be created for use with larger sample sizes. The layout of the questionnaire would not look as professional or as survey-like as it would with other questionnaire building software that could incorporate the UoN School of Social Sciences logo. Google Docs does not have a mail merge facility and its suitability for a longer questionnaire such as the MiSQ with 22 items was questioned. To recipients who are unfamiliar with Google Docs, it may not be as apparent that the form received by email is a survey and this could cause confusion. Whereas, recipients may be more familiar with SurveyMonkey (SM) as their surveys are used by different types of institutions for various purposes (Fricker & Schonlau, 2002).

SurveyMonkey was finally chosen as an alternative web-based survey for the creation of the Mindfulness in Schools Questionnaire.

Consideration was also given to both online and postal methods of delivery for the MiSQ.

3.3.1.1 Advantages of online rather than postal version of MiSQ

Although postal and online surveys are both self-administered and the methodologies behind them are similar in terms of preparation (Ilieva et al., 2002), there are particular advantages to online surveys. In the case of the MiSQ, contacting recipients by email with an embedded web link to the questionnaire in the invitation letter would make use of online data collection through both email and web-based survey techniques (Ilieva et al., 2002).

Cost effective

The cost of the Select yearly SurveyMonkey account (£199) was less than the cost of pre-paid postage envelopes (£77 per 100 second class post envelopes of a size suitable to hold the MiSQ). With a postal survey, there would also be the further costs of paper, envelopes, stamps and postcards that would have been required for the initial questionnaire invitation letter and two subsequent reminders. These costs are noted here as discussions of costs are often omitted in survey literature (Fricker & Schonlau, 2002) even though they are an important consideration for studies, such as this doctoral research.

The use of a web-based survey meant lower administration costs in terms of both preparation and administration (Birnbaum, 2004; Evans & Mathur, 2005). This included designing the survey, cost of labour and contacting recipients (Fricker & Schonlau, 2002). A web-based survey also meant that there was less need for recycling, as paper was saved (Murray & Fisher, 2002).
Time effective

One of the main advantages of using a web-based questionnaire was that survey data were collected stored and analysed automatically (Buchanan & Smith, 1999; Evans & Mathur, 2005). This meant that a web-based survey was more time effective than a postal version as these tasks would otherwise have to be carried out manually by the researcher. As data was downloaded and exported directly from SurveyMonkey, possible transcription errors were reduced (Fricker & Schonlau, 2002; Ilieva et al., 2002) and data analysis was conducted in a more timely fashion (Murray & Fisher, 2002).

Time was saved in survey follow-up using a web-based survey tool as recipient email addresses were already stored in the 'collector' (a list of names and email addresses) ready for reminder emails to be sent out (Evans & Mathur, 2005).

Time was also saved in terms of the survey design process as survey templates and question formats were already provided on SM.

Online surveys are received by recipients faster than by post (Evans & Mathur, 2005). With a postal survey, a number of weeks need to be taken into account for postage back and forth and questionnaire completion time whereas with a web-based survey, invitation and reminder emails can be received straight away.

Internet access and flexibility of completion

As computing is increasingly being taught in schools (Department for Education, 2013), and schools have their own websites and staff their own email addresses, access to the internet at school means that teachers are in a position to respond to an invitation e-mail and to access an online survey at their own leisure, time permitting (Cook et al., 2000; Evans & Mathur, 2005; Hewson et al., 1996). The questionnaire was set up so that respondents could complete items in more than one sitting and so respondents also had the option to complete the survey online at home or at another location of their choosing (Murray & Fisher, 2002).

In comparison to a paper copy of the questionnaire that could be mislaid or disposed of immediately, an e-mail would need to be consciously deleted or ignored (Cook et al., 2000). If the e-mail address inputted to the 'collector' was incorrect it would show as having bounced thus informing the researcher that the e-mail had not reached its required destination. By post, such a confirmation would not be possible. A further advantage of an email invitation in terms of confidentiality meant that only the research team would have access to the completed questionnaires, whereas with a paper copy the questionnaire could be seen by someone other than the intended recipient and possibly 'filtered'. This could result in the intended recipient not receiving the invitation to the MiSQ at all.

Online functions

Using a web-based survey meant that recipients could not proceed to further pages of the MiSQ unless all five items on the consent page had been completed (Evans & Mathur, 2005; Tourangeau, 2004). This would not be the case with a postal survey unless a consent form was signed before the survey was sent out.

The skip logic function, in which respondents are automatically taken to the next appropriate page depending on their response, makes completing the survey easier for the respondent and reduces errors (Evans & Mathur, 2005; Fricker & Schonlau, 2002). With a paper survey, the respondent would have to trawl through pages to find the correct place to continue to complete the questionnaire.

Further benefits

Cook et al. (2000), note that online surveys appeal to participants. A number of recipients would already be familiar with SurveyMonkey through other avenues and this could be an advantage over a survey tool that is not already known to them as it could be regarded as more acceptable.

3.3.1.2 Potential disadvantages of online surveys

Web-based surveys may be considered an impersonal approach; however, the same observation could be made of postal surveys. Emails sent in an unsolicited manner, such as in the case of the MiSQ, could be regarded as junk mail by recipients (Evans & Mathur, 2005). Accordingly, I ensured that the email address displayed on the invitation letter from the researcher was my own University email address in order to limit this perception.

Fricker & Schonlau (2002) note that in general, response rates for web surveys are equal to or poorer than other survey modes. The possibility of a low survey response rate for the MiSQ was aimed to be reduced by addressing the Headteacher on the initial invitation letter (see Appendix A) and follow-up reminder emails (Cook et al., 2000). The length of the MiSQ was not considered to be associated with the poor response rate (Cook et al., 2000).

Web-based survey respondents may have concerns about the privacy and security of the Internet in general and web-based survey tools such as SurveyMonkey (Evans & Mathur, 2005). To address these possible concerns, assurances of security, anonymity and confidentiality are given in the invitation letter, participant information page and consent page of the MiSQ.

Schools could opt out of receiving SM emails altogether if they have received requests in the past from organisations that were not appropriate

3.3.1.3 SurveyMonkey (SM)

SurveyMonkey is an online survey platform that consists of three main sections: design survey, collect responses and analyse results. These categories assist with survey creation through survey templates and a variety of question formats (Evans & Mathur, 2005), data collection through the creation of 'collectors' and data analysis (downloadable and exportable files featuring percentages and graphical data). Four different packages (Basic, Select, Gold and Platinum) are available. With a free basic account there is a limit of ten survey items and 100 responses in total. Given that the MiSQ is a 22-item questionnaire and that an unlimited response rate was required, a more comprehensive package was selected.

A Select yearly account was purchased from SM that allowed an unlimited number of items to be included in the MiSQ and an unlimited amount of responses. It was more cost effective to pay a yearly amount rather than a monthly rate (by £89) and this enabled the survey to remain online for a longer period of time, during which time data could be downloaded and exported into various formats (PDF, XLS, CSV and SPSS) and shared with the research team. Once the paid account ended, the survey would remain online until the 'collectors' are closed by the account holder or the account is closed. The facility to download and export data is not available after the paid account ends and the customer needs to subscribe to a paid account again in order to access this function.

SurveyMonkey features

The inclusion of the University of Northampton School of Social Sciences logo allowed potential respondents to see that the questionnaire had been approved and funded by the University of Northampton and thus potentially giving it more authority.

The use of text boxes as an input device throughout the questionnaire allowed respondents to write as little or as much as they wished. Text boxes provided the opportunity for longer answers from respondents, thus increasing the likelihood of more informative and high quality responses (Fricker & Schonlau, 2002).

The skip logic function permitted respondents who answered that mindfulness activities were not taking place in their schools to skip straight to Section E

without having to look at any other items. The skip logic function may increase higher quality responses to remaining survey items (Murray & Fisher, 2002) and this could explain the high response rate to the first item (E1) in Section E. Customer support provision was available with a response in two hours or less in case of emergencies such as the loss of data, as occurred during the pilot phase of the study (see 3.3.4.1). This was a valuable resource as the researcher was previously unfamiliar with the workings of SM.

SM controlled for multiple responses from participants by showing IP addresses and time stamps on items (Murray & Fisher, 2002). This enabled the research team to see how long respondents took to complete the survey and whether or not there were multiple responses from participants (Murray & Fisher, 2002). Multiple responses were not found from the data. This may have been due to time constraints experienced by teachers.

The technology enabling individual web links to be generated when each email was sent was invaluable. Using this method, the researcher was confident that data would not be overwritten, as was the case with the general web link used as a 'collector' (see 3.3.4.4).

3.3.2 MiSQ sample

The original aim was to email the most relevant member of school staff who might be able to answer questions about mindfulness-based activities in their school, for example Special Educational Needs Coordinators (SENCOs) or pastoral support staff. However, contact details for these specific teachers were not always available on school websites and when telephoning the school to try and find out who the most relevant contact might be, the school secretary, acting as gatekeeper, in the majority of cases gave the contact details of the head teacher as the point of contact. This was time consuming and not efficient. Thus, the research team decided that the invitation letter would be addressed to the head teacher of each school, with the option included in the invitation letter of forwarding the email to another more appropriate member of staff. A convenience sampling strategy was used to contact as many head teachers as possible in the region. The research team already had a small list of contact details for teachers in secondary schools in the area, in Northamptonshire and Milton Keynes. Access was requested to an existing mailing list of approximately 400 schools in the region that are contacted with regards to school placements

for PGCE students at The University of Northampton, but the use of this list was not considered appropriate for this study due to existing relationships between the University and schools in the area. During the data collection period for the first phase of the study, I made further contacts and informed other teachers of the questionnaire and sent them an invitation letter if they were interested in completing the MiSQ. These invitations were sent from the 'Post 26 responses' collector as the invitations were sent out after the main data collection period.

Table 3.4

Collectors and their number of email invitations

Collector name	Number of email invitations
Web link	1
Northamptonshire	337
Milton Keynes	138
Bedfordshire	82
Post 26 responses	5
Total	**563**

Teachers in training sample

Following discussion with a colleague from the School of Education at the UoN, an opportunity arose for a teacher of a second year group of 14 teachers in training at the UoN, who were already teaching in schools in the area, to distribute paper versions of the MiSQ to students to complete in class. This was a PDF version of the MiSQ and was identical to the web-based version. I planned to offer mindfulness classes to student teachers at the University, and subsequently did so with two groups, in keeping with the formation of a reciprocal working relationship. The total sample size including both online and paper respondents was 577.

3.3.3 Materials

3.3.3.1 Mindfulness in Schools Questionnaire (MISQ) items

The MiSQ (see Appendix B) is a qualitative 22-item web-based questionnaire covering 14 pages. Each section of the questionnaire is detailed below:

Participant information page

The participant information page at the start of the questionnaire introduced the study and explained why the named recipient was contacted and how the researcher obtained the contact person's details (see 3.3.4.4). It was stated that the study was not related to any existing partnership agreements with regard to research or training placements.

Participants were informed that the MiSQ can take as little as five minutes to complete and an assurance of anonymity was given along with details of how to withdraw from the study if the participant so wished. Further assurances of data security and confidentiality were also provided. Contact details (names, work addresses, telephone numbers and email addresses) of the researcher and the Director of Studies were included. The researcher was given as the main point of contact should participants have any questions or issues related to the questionnaire. However, no emails were received by the research team from participants pertaining to questions or queries about the MISQ or the study in general.

Consent page

The consent page listed five statements confirming that the participant has read and understood the MiSQ invitation letter and information page and that the participant is under no obligation to take part in the study and can answer as many or as few of the questions as they choose. Further statements include that the participant has the right to withdraw their data in the two week period following questionnaire completion, that all information will be treated in strict confidence and that only the research team will have access to the data. The last statement confirms that the participant agrees to participate in the study. All of these statements need to be agreed using the 'yes' buttons on the page before the participant can proceed to the next page of the questionnaire.

Section A: Background (2 items)

A1 asks the participant to select which type of school they work in from a list of 17 options, selecting as many of them that apply. The list of school types was taken from a page on the Direct gov website. This enabled comparisons to be made between mindfulness-based activities taking place (or not) in particular types of schools.

Respondents were able to select as many options from the list of 17 types of schools that they felt were representative of the school they work in.

A2 provides a definition and description of mindfulness-based activities and asks the participants whether mindfulness-based activities are taking place in their school or not. Respondents have three options to choose from, 'yes', 'no' or unsure. Depending on the answer provided, the participant is automatically taken to the relevant next page to proceed. This page collected data about schools in which mindfulness-based activities were taking place and, also where they were not, which was one of the principal aims of the MiSQ.

The definition of mindfulness-based activities incorporated in the MiSQ is an adaptation of Jon Kabat-Zinn's operational definition of mindfulness (2004, p.4). I chose it for clarity and everyday understanding as other definitions may not have been as accessible to those who are not familiar with mindfulness. Details were added to the definition to make it more relevant to school settings and to be inclusive of those in the school environment: 'Mindfulness activities in schools are those in which pupils/students, school staff and parents can increase awareness of themselves and others through paying attention, in a non-judgmental way, in the present moment'. A number of examples of mindfulness-based activities were given with the definition that included yoga, martial arts and loving-kindness meditation.

A definition of mindfulness and examples of mindfulness-based activities are given as guidance for respondents. For those who already know about mindfulness, this information would be confirmatory and for those who were not familiar with mindfulness or unsure, it would provide them with information upon which they could choose a response to item A2.

Section B: Details of mindfulness activities (13 items)

Section B covers four pages and is the largest section of the MiSQ as it aims to gather a variety of details of any mindfulness-based activities taking place. These data will inform interview and focus group content in the second and third phases of the study and more generally help to create a detailed picture of the types of mindfulness based activities that are currently taking place in schools in the region and best practice. Items B1 to B3 ask participants for descriptions of any mindfulness- based activities that may be provided in their school, the inspiration behind these activities and the length of time that they have been provided at the school.

Items B4 to B6 ask whether some mindfulness-based activities have worked better than others and to provide details if so, who teaches or leads these activities and what their role is within the school, what training has this person or persons received and how frequently are mindfulness-based activities provided. Items B7 to B9 ask how long the mindfulness-based activity sessions are, which year groups the activities are offered to and whether there are particular group sizes that mindfulness-based activities work better with. Items B10 to B12 ask whether mindfulness-based activities work better at certain times of the day, where these activities take place and whether mindfulness activity homework is given to pupils/students.

Section C: Impact (4 items)

Items C1 to C4 ask what the reaction from pupils/students has been to mindfulness-based activities, have any changes taken place in the pupils/students and/or the classroom as a result of mindfulness-based activities, what the reaction from parents and teachers has been to the mindfulness-based activities and how feedback that has been given has been used to inform the way that mindfulness based activities are implemented.

Section D: Further questions (1 item)

Item D1 asks if there is anything that could be done to improve mindfulness-based activities within the respondent's school. This item gives the respondent the opportunity to comment on any improvements that could be made to existing practices within their school. Data collected from this item will provide information on current mindfulness practices and inform best practice and future

implementation recommendations.

Section E: Comments (2 items)

Item E1 asks what role mindfulness can play in schools and education and why. E2 gives the participant the opportunity to write any further comments that they may have about any aspect of mindfulness in school and education in general. These items can be completed by all respondents, regardless of their response to A2, and so give an indication of educators' viewpoints from those both with and without experience of mindfulness in schools. This is an important item in terms of gathering data about how mindfulness is perceived in school settings as there is scant research in this area especially from the perspective of school staff who are not familiar with mindfulness.

Contacting the research team

This section thanks the participant for completing the questionnaire and provides the researcher's contact details in case they would like to ask anything further about the MiSQ. This section gives the participant the opportunity to find out more about mindfulness if they so wish and for the research team to collect any data received through such enquiries.

Focus groups

In the last section of the questionnaire, participants are invited to take part in a follow-up focus group on mindfulness in schools. Assurances of confidentiality and anonymity are given in relation to any contact details given by the respondent (name, role, school name, address, email address and telephone number) if they are interested in taking part in the focus group. Participants are thanked again and informed that their data will enable the research team to form a more accurate picture of current mindfulness activity in schools. Data collected from this item will provide a way of gauging interest in mindfulness and also an opportunity for the respondent to inform more appropriate members of school staff of the prospect of taking part in a focus group.

3.3.4 Procedure

3.3.4.1 Pilot study

The pilot study was conducted to obtain feedback about the length and content of questionnaire items and to test that the online version was operating correctly. Two teachers with experience of teaching silent sitting agreed to pilot the MiSQ. An individual email was sent to them each containing the MiSQ weblink and a paper version of the MiSQ in Word format so that the respondents could make comments directly on the document if they so wished. The first respondent completed the questionnaire online and provided feedback by email to the researcher. The second respondent completed the questionnaire online but did not provide further feedback by email even though it was requested.

Datasets from both respondents were lost due to the same web-link being used by both respondents and them completing the questionnaire at the same time. The researcher was unable to retrieve either of these datasets through communication with SurveyMonkey. Having obtained advice on how this could be avoided in the future, web links were sent out through separate 'collectors' making sure that there would only be one respondent at a time completing the survey (the MiSQ web-link was only used on one more occasion after this incident). The number of items on survey pages were kept to a minimum meaning that respondents would have to click 'next' more often, thus increasing the chances of data being collected by SM.

Members of the research team also tested the MiSQ to make sure that the survey functioned accordingly, paying particular attention to the consent page, unlimited word counts permitted in text boxes and the skip logic function.

3.3.4.2 MiSQ invitation letter

An invitation letter entitled 'Invitation to participate in the MINDFULNESS IN SCHOOLS RESEARCH project' (see Appendix A) was sent to prospective respondents showing as being sent from the researcher's University email address even though the email was sent directly from SM. Through the mail merge facility, the first and last names of each potential participant were added to the letter. In the majority of cases, the recipient was not known already known to the research team or there had not been prior communication with the recipient about the study; hence the opening apology for the unsolicited contact being made by the invitation email.

The letter introduced the study and explained why the invitation letter has been

sent to the recipient, it stated the aim of the project and that it was based at and funded by The University of Northampton to demonstrate the authenticity of the questionnaire. The invitation letter encouraged recipients to complete the MiSQ when mindfulness-based activities are not taking place in schools as well as when they are. A definition of mindfulness was provided and examples of mindfulness-based activities were given (see 3.3.3.1). The letter then mentioned the invitation at the end of the questionnaire to participate in a focus group on mindfulness. The researcher offered to provide further links to the MiSQ and to send and/or administer the questionnaire to further recipients in other formats such as a paper version or a telephone call. Assurances of confidentiality and anonymity were given with respect to school and staff members' names. Further information was included in the participant information page at the start of the MiSQ to avoid a lengthy invitation letter and the potential respondents were directed here and to the consent page for further details. A web-link automatically embedded by SM was provided to access the MiSQ and the participant was thanked for their participation. Contact with the researcher was encouraged by providing an email address and office and work mobile telephone numbers should the respondent have any questions about the study/MiSQ. An opt-out/opt-in link was automatically embedded in the invitation letter and enabled those who had already opted out of receiving SM communications to opt in again, as well as recipients to opt out if they so wished.

3.3.4.3 MiSQ reminder letter

If recipients did not respond to the initial invitation email, then a reminder email was sent after two weeks and again after a further week. For the reminder email, the body of the email contained the same invitation letter but with the heading 'Reminder invitation to participate in the MINDFULNESS IN SCHOOLS RESEARCH project'.

3.3.4.4 Collectors

The first name, surname and email address of the recipient were required by SM for the invitation letter to be sent. Collectors (groups) were created and invitations sent in the following order:

Northamptonshire collector (337 invitations)

The questionnaire focused on the Northamptonshire region first as this was the

original focus of the study and the study was funded by the UoN.

The schools directory on the Northamptonshire County Council website was used to find the name of the school, the headteacher and their email address.

Invitations and reminders went sent between April and June 2012.

Milton Keynes collector (138 invitations sent)

Two separate websites, Milton Keynes Council schools directory and the DirectGov directory of schools in Milton Keynes, were used for Milton Keynes schools and headteacher contact details.

Invitations and reminders went sent between June and July 2012.

Bedfordshire collector (82 invitations sent)

The Schools Web Directory was used to find school and headteacher contact details in Bedfordshire.

Invitations and reminders went sent in July 2012.

Contact details for independent schools in all three areas were obtained from the Independent Schools Council website.

Web link collector (1 invitation sent)

One email was sent using the MiSQ weblink

Post 26 responses collector (5 invitations sent)

These invitations were sent between November 2012 and July 2013 outside of the main data collection period that had already elicited 26 responses to the MiSQ.

Retrieved contact details were copied into separate Excel spreadsheets for each county and then uploaded to SM. An initial invitation letter (see Appendix A) was then sent to all contacts in the collector by email through SM. The researcher noted the dates of school holidays for each county as they differed and also

busier times of the year (such as exam time) and emails were specifically not sent at these times. If no response was received, then a reminder email was sent two weeks after the invitation letter and again after a further week. This time frame was slightly shorter for Bedfordshire schools as the researcher wanted to send out the final reminder before the start of the summer holidays.

Email addresses for schools that had already opted out of receiving SurveyMonkey communications were automatically excluded from the collector by SM when uploaded. Respondents who opted-out of the survey using the link provided in the invitation letter showed as opted out on the collectors (see Table 3.7) for the total number of emails that unsubscribed, bounced and opted out). When emails bounced, SM did not mark the email addresses in question so the researcher was not able to verify these and re-send an invitation. Two schools emailed the researcher directly. One asked to be unsubscribed and the other said that they were not able to complete the questionnaire at the present time. The researcher e-mailed back and asked if there would be a more convenient time for them to respond but she did not receive a reply.

3.3.5 Ethics

The study was given full ethical approval by the Research Ethics Committee of The University of Northampton (UoN). Assurances of anonymity were given in the invitation letter with regards to school and staff members' names and contact details as respondents may not have wished their colleagues or anyone else to know what kind of mindfulness based activities they offer in class as they may not be part of the agreed curriculum and/or something that the school knows about or would endorse. On the participant information page respondents were advised that they could complete the MiSQ anonymously and that if their data was used in conference presentations and/or publications then personal details would not be divulged. Confidentiality was also assured in the invitation letter. On the participant information page respondents were reminded that data collected would only be seen by the research team and would be kept securely.

As The University of Northampton has a number of agreements and existing relationships with schools in the region, it was made clear on the participant information page that the study was not related to any of these existing partnership agreements with regard to research or training placements. This was stated so that potential respondents did not feel obliged to complete the MiSQ

based on any such relationships with the University.

Full consent was ensured by online respondents as they were required to click on each of the 'yes' buttons relating to the statements on the page before they could continue with the remaining items (Tourangeau, 2004).

Respondents were given a two-week time frame in which to withdraw any or all of their data but no respondents requested this.

3.4 Results

Types of schools worked in by online respondents

Figure 3.1 shows the types of schools that the online respondents worked in. There were an equal number of responses from both primary and secondary schools (n=12). They were no responses for Colleges, Trusts, City Technology or Grammar schools so they were excluded from Figure 3.1.

Figure 3.1

Online responses to item A1, What type of school do you work in?
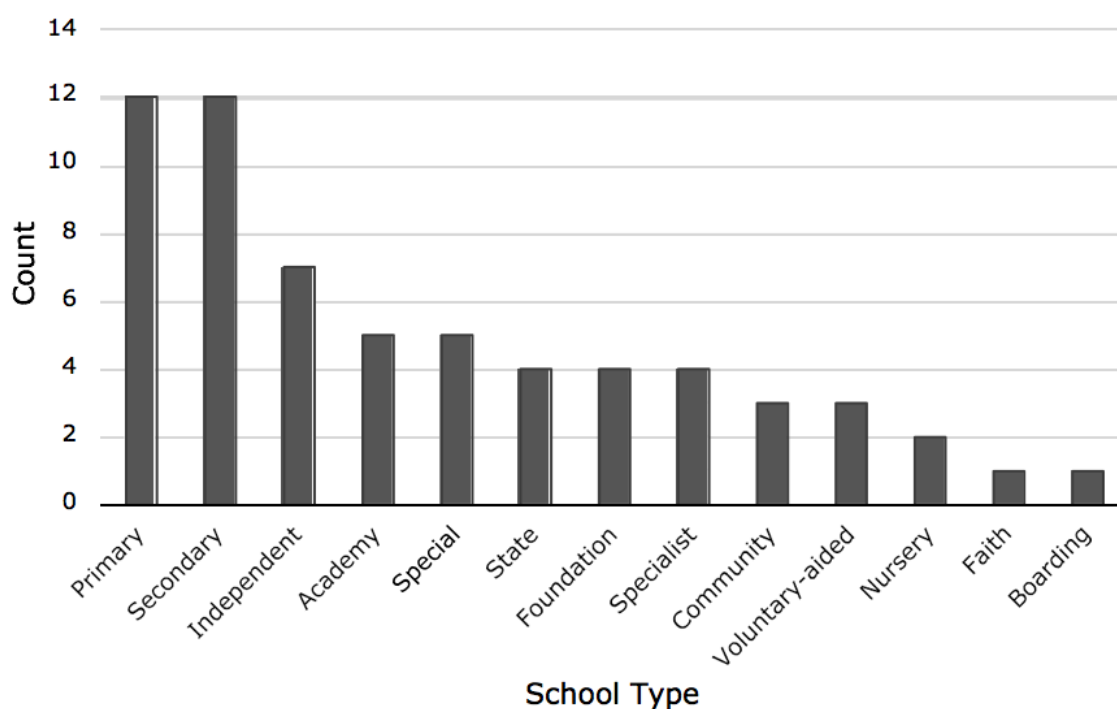
Figure 3.2 shows the types of schools that the QTLS teachers who completed the questionnaire on paper worked in. There were nearly an equal number of secondary (n=7) and special schools (n=6) indicated by respondents. The

number of respondents working in special schools may have determined the types of mindfulness-based activities reported by the QTLS respondents as they may have sensory rooms and play music more frequently than in other types of schools.

Figure 3.2

Paper responses to item A1, What type of school do you work in?
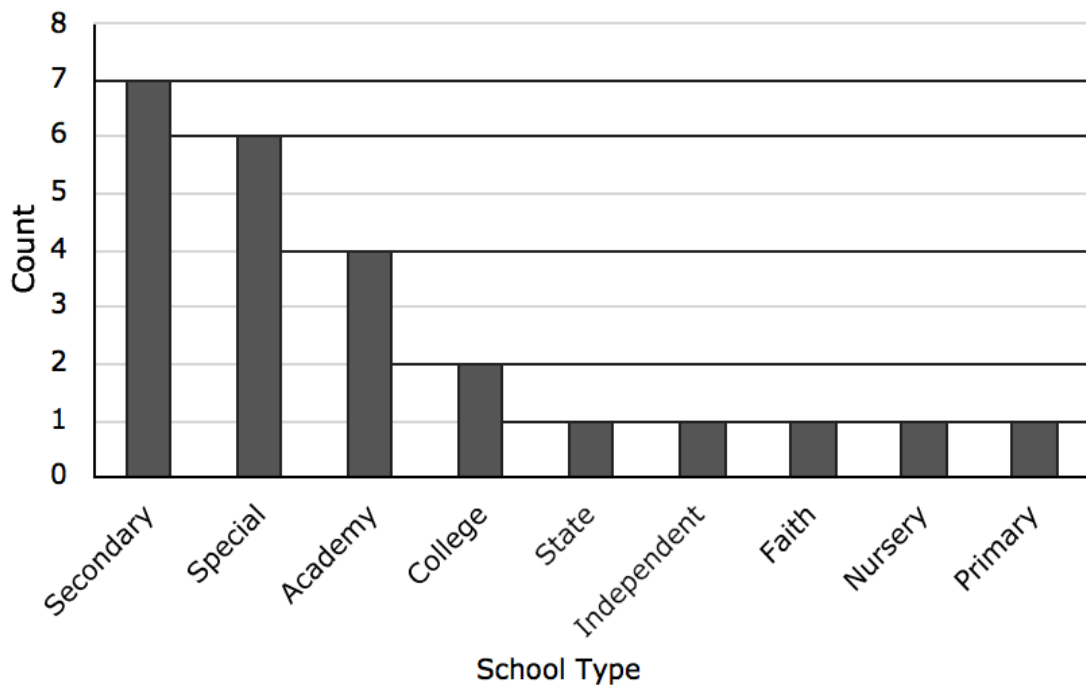
Nearly an equal number of total responses were recorded for whether mindfulness- based activities were taking place (n=19) or not (n=17) in schools (see Table 3.5). However, one online respondent answered 'no' to mindfulness taking place in their school but then mentioned in item E1 that lunchtime meditation sessions had taken place. The online no response reflects the fact that the respondent skipped the question but then listed Karate, music and chanting as mindfulness-based activities taking place in their school in the following item. Taking these explanations into account, the actual number of online 'yes' responses would be 15, 9 'no' responses, 5 'unsure' and 0 no responses making an overall total of 21 'yes' responses and 16 'no' responses.

Table 3.5

Responses to item A2, Are mindfulness activities currently taking place in your school?

Response Type	Number of online responses	Number of paper responses
Yes	13	6
No	10	7
Unsure	5	1
No response	1	0

Figure 3.3 depicts the types of mindfulness-based activities that were most frequently reported in the MiSQ as taking place in schools from both the online (see Appendix C) and paper versions. Yoga (6) was the most frequently mentioned activity followed by relaxation (5). Music and self/silent reflection had the same number of responses (4), followed by meditation (3).

Breathing exercises, visualisation, Circle Time, drawing/art and martial arts all had two responses. The activities of massage, silent reading, working with bereavement, protective behaviours, chanting, sensory room, free writing/speech all had one response each.

Activities such as relaxation and massage also mentioned by respondents are not mindfulness practices, although relaxation can be an outcome of mindfulness practice. Relaxation and massage are offered in classes and products by Relax Kids, one of the Universal Programmes included in the Northamptonshire Shoebox, a collection of resources for the Targeted Mental Health in Schools Programme (TaMHS) for five to 13 year olds in Northamptonshire (see Fardon, 2012). Relax Kids provides classes and training programmes that include a variety of activities such as breathing exercises, meditation, visualisations, positive affirmations, stretching, movement and dance that can be used in schools or elsewhere. Brain Gym, also cited in the MiSQ, and not a mindfulness practice, may produce, according to the Brain Gym website, improvements in areas such as academic skills, concentration and memory.

Figure 3.3

Types of mindfulness-based activities reported with number of responses and percentages
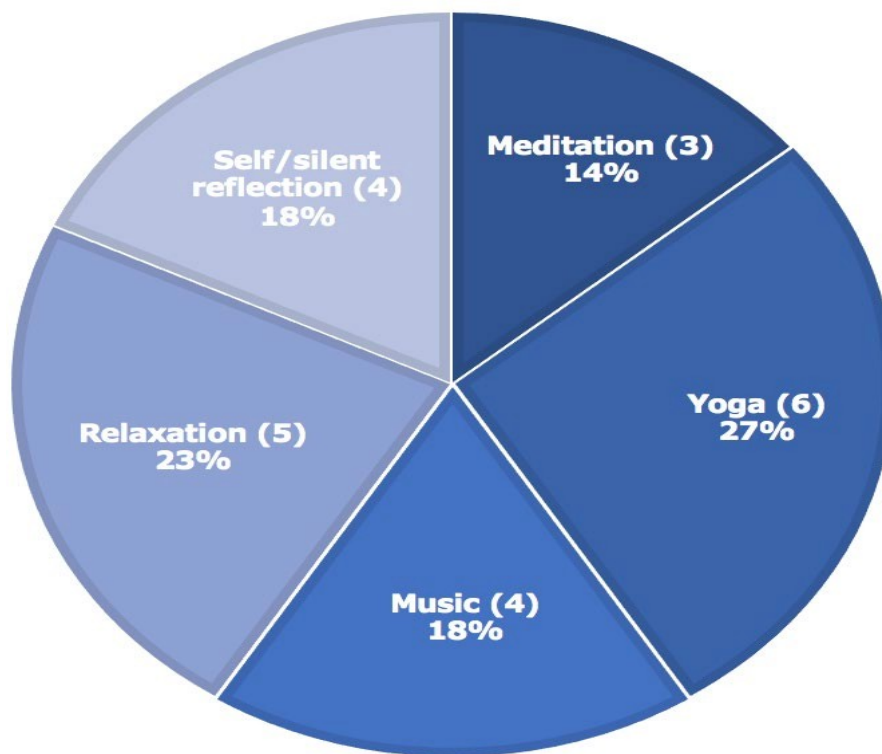
It could be the case that school staff that cited these activities in the MiSQ, thought that the possible outcomes from such activities matched the possible benefits of mindfulness-based activities, especially with the association of brain and mind. Inclusion of activities such as relaxation and massage, highlight the possible areas of confusion surrounding the definition of a mindfulness-based activity.

The categorisation of activities such as working with bereavement and protective behaviours as mindfulness activities provide an interesting discussion point in relation to the definition of a mindfulness activity. It could be argued that these activities may involve moments of mindfulness and as such could be classed as a mindfulness activity. Hanh (2008) describes exercises in mindfulness that include washing the dishes, making the tea and cleaning the house. If this definition of a mindfulness exercise is taken into consideration, then working with bereavement and protective behaviours could also fit this description. We cannot be certain that mindfulness is occurring during these activities; rather, the activities offer

the opportunity to be mindful. Such opportunities are available frequently in daily life as suggested by Hanh (2008). To discriminate in this way may be not be accurate and could be arbitrary. It could be that in a working with bereavement session a child may be more mindful than they were to meditate for 10 minutes. The MiSQ's categorisation of activities such as yoga, breathing exercises, journaling and free writing as mindfulness activities, rather than contemplative activities, a term used by organisations such as the Garrison Institute and The Center for Contemplative Mind in Society, may in this regard be misleading. Contemplative offers more of an umbrella term. It would be interesting to note whether working with bereavement and protective behaviours would also be classed as a contemplative practice or activity.

Langer (1997, p.4) points out that, "A mindful approach to any activity has three characteristics: the continuous creation of new categories; openness to new information; and an implicit awareness of more than one perspective". In this sense, it is not so much the activity that is the focus, but the intention behind the activity (Stone, 2014). The activity itself cannot be intrinsically mindful, although certain activities such as yoga and martial arts do lend themselves more to a mind-body focus and through the process of breathing, the body is always moving.

Responses from the MiSQ (see Appendix C) indicate that mindfulness activities have been provided in schools in Northamptonshire and Milton Keynes for a number of years ranging from two terms up to 25 years. Mindfulness activities are mostly provided once a week or less frequently and most often take place at the start of the day, after a break and/or lunch. Reactions from students, parents and teachers toward mindfulness activities were mostly positive. One student's parents went to a tribunal to move their child to another school and used the inclusion of yoga in school time as part of their reason for doing so, even though the child's behaviour management and self-awareness had developed (as reported by a teacher).Teachers noted that students were calmer and there was some improvement in behaviour as a result of mindfulness activities.

Teachers suggested a number of improvements that could be made in relation to the provision of mindfulness activities. These included:

- Increasing the amount and variety of mindfulness activities offered to staff and students

- Increasing training sessions for all staff

- Providing funding for trained practitioners

- Providing regularity and consistency in delivery. One respondent stated that, "some outside agencies have offered poor provision". This point relates to the issue of categorisation of certain activities as mindfulness based activities. It would be interesting to further explore whether such agencies were actually providing mindfulness training or something other, for example, relaxation techniques.

- Creating opportunities for further activities within other topics.

Responses to items in Section E

Conventional manifest content analysis was used to note keywords used by respondents to describe mindfulness in Section E of the Mindfulness in Schools Questionnaire. The use of this approach was in keeping with the research literature in this area being limited and to allow for the data to emerge without any preconceived categories or associated theories (Hsieh & Shannon, 2005).

Describing mindfulness

Figure 3.4 shows the keywords with the highest frequency of use by participants to describe mindfulness in response to both items in Section E of the questionnaire. Further keywords included "relax" and "relaxation" with three responses and "contemplation" and "concentration" both with two responses. "Attention", "stillness" and "settle" had one response.

Figure 3.4

Most frequently used keywords and their number of responses/percentages related to items E1 and E2 in Section E of the MiSQ.
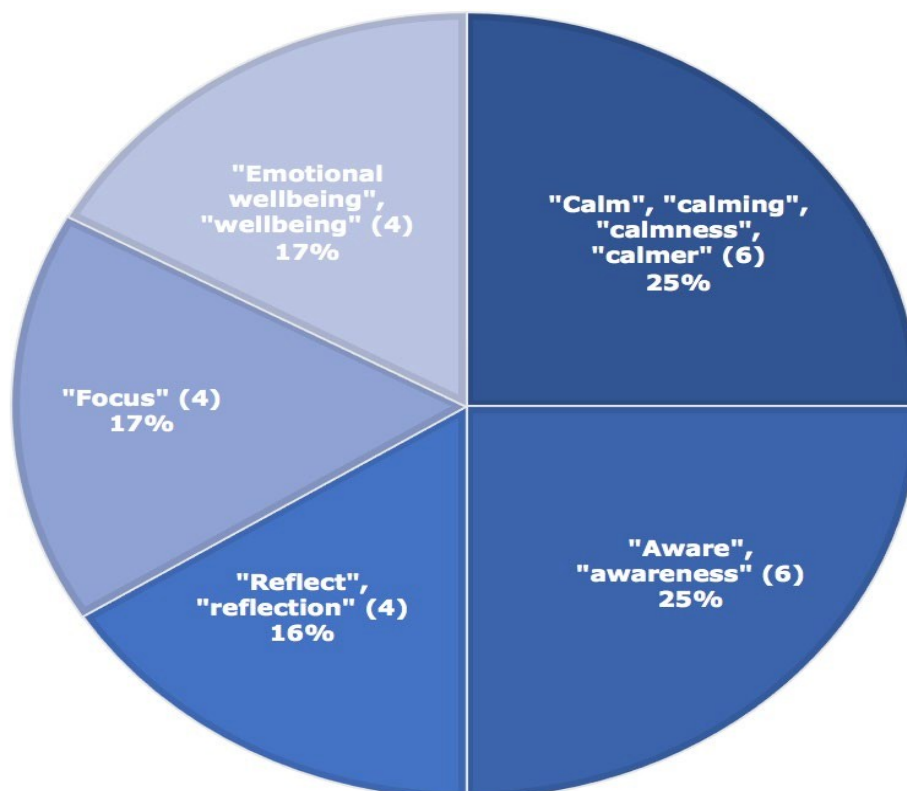
Implementation of mindfulness

In this section extracted verbatim quotes from questionnaire respondents will be used to explore identified themes. One of the questionnaire respondents makes the following point suggesting that mindfulness activities may be taking place on a more ad hoc basis in schools. This is an important issue for further investigation in follow up interviews and focus groups.

I think many activities that are linked to 'mindfulness' take part across a school day but not in a structured way. The more structured activities are useful but require trained staff and cut into teaching time which is not always helpful.

The Garrison Institute's Mapping Report (June 2005) suggests that programmes that use contemplative techniques, but are not contemplative programmes as such, use contemplation to support other wider goals, such as the development of social and emotional skills.

Respondents in general, regardless of whether mindfulness activities were taking

place in their school or not, demonstrated insight and understanding of the possible benefits of mindfulness activities. Here are two such verbatim examples: In an ever changing world children need to embrace change and take control of their own wellbeing. They need to build resilience as well as knowledge. Mindfulness enables children and adults to think clearly and not allow emotions to cloud judgements.

Influence of technology

> I think it is good for young people to be aware of themselves. I also think that young people today have an inability to sit quietly alone. They seem to need constant stimulation – on their phones, game boys, face book, computer games and T.V. I therefore think mindfulness is very much needed in schools.

In a response to item E2 – If there is anything more that you would like to add, please feel free to write it here, a respondent wrote:

With the increasing influence of technology we need to re-educate people into becoming aware of the natural world, devoid of technology and material possessions.

The following quote raises the issue of the place of mindfulness in schools and whether it should be taught in a purely secular way, such as through yoga in a Physical Exercise class or introduced through Buddhism, for example, in a Religious Education class or as a whole school ethos through regular short meditation sessions at periods throughout the school day.

> I work in a Christian school (boarding-prep) so spiritual nourishment is already provided. Mindfulness could fill the gap left in our materialistic society.

Interest in mindfulness

The following quotes reflect interest shown in mindfulness in Section E of the questionnaire regardless of whether mindfulness activities were taking place in respondents' schools. The first quote indicates that there seems to be little or no communication between schools in the region with regards to mindfulness activities or advice on how to incorporate mindfulness activities into the school

day.

It would be good to know if other schools activities include mindfulness and how they work/impact on their community.

I would be interested in gaining practical strategies for incorporating mindfulness techniques into other areas of the curriculum.

More schools should investigate this type of learning.

Focus Groups

An overall total of 15 out of 577 MISQ invitations (2.4%) showed an interest in participating in a focus group. From the 14 QTLS responses, four respondents (29%) indicated interest in a follow-up focus group. Three of these respondents had reported that mindfulness-based activities were taking place in their schools and one responded that they were not.

A total of 11 out of the 29 online respondents (34.5%) showed an interest in taking part in a focus group. Five of these respondents had answered 'yes' to mindfulness-based activities taking place in their schools and four responded that they were not taking place. There was also one skipped response but the respondent then listed mindfulness based activities taking place as karate, music and chanting so the response to the question would have been yes bringing the total to six "yes" responses. Nearly half of the respondents interested in a focus group had reported that mindfulness-based activities were not taking place in their schools.

Table 3.6

Response rates to the online version of the Mindfulness in Schools Questionnaire

Collector	Respondents/Total invited	% responded	Complete/Partial responses	% Complete/Partial
Web link	1/1	100%	1 complete/0 partial	100%/0%
Northamptonshire	17/337	5%	10 complete/7 partial	58.8%/41.2%
Milton Keynes	8/138	5.8%	6 complete/2 partial	75%/25%
Bedfordshire	0/82	0%	0 complete/ 0 partial	0%/0%
Post 26 responses	3/5	60%	2 complete/ 1 partial	66.7%/33.3%

Table 3.7

Number of email invitations that unsubscribed, bounced and opted out

Collector	Unsubscribed	Bounced	Opted out
Web Link	0	0	0
Northamptonshire	1	0	2
Milton Keynes	0	6	1
Bedfordshire	1	1	2
Post 26 responses	0	0	0

Response rates

Online Response rates (see Table 3.5) calculated including email invitations that bounced and thus were not received, amounted to 29 responses out of a total of 563 (5.2%) invitations sent. With the 14 responses, (12 complete and two partial) from the QTLS teachers added this figure totals 43 responses out of 577(7.5%). This total response rate remains the same even when the number of bounced emails (n = 7) is deducted: 25/556(53%) and inclusive of the QTLS responses 43/570 (7.5%).

3.5 Analysis

Responses from questionnaire respondents who reported that mindfulness-based activities were not taking place in their schools provided interesting data to be explored further in the interviews and focus groups in the second phase of the study. These respondents still expressed an interest in taking part in a focus group or named another member of staff to contact about their possible participation in a focus group even though mindfulness-based activities were not taking place in their schools. This could be simply because they would like to find out more about mindfulness in schools.

However, their engagement level with items in Section E was high. Item E1, 'What role do you think mindfulness can play in schools and education and why?' received the largest number of online responses 20/29, (69%) and 10/14 (71.4%) paper responses. Again, respondents who stated that mindfulness-based activities were not taking place in their school still responded to this item.

The statements given and keywords used by respondents to describe mindfulness are also those used in the language of teaching mindfulness. The language of mindfulness will be explored further in relation to the themes identified from the phase two data (see Chapter 5).

From the small sample of data collected from the MiSQ there are a number of interesting areas for further discussion and exploration in the interviews and focus groups.

Response rates

Although the response rate of the MiSQ was low, it should be noted that 72.1% of the responses to the questionnaire were complete. The data gathered met the

original aims of the MiSQ in assisting to provide a clearer picture of whether or not mindfulness was taking place in schools in the region, the types of mindfulness based activities being taught and practised and interest in mindfulness in schools and education in general. In this regard, the Mindfulness in Schools Questionnaire can be used flexibly to fit the relevant context and can be adapted to suit the level of engagement with and experience of mindfulness practice and teaching.

A comparison of the response rate of the MiSQ with three other surveys sent to schools in the UK confirms the low response rate of the MiSQ. A study conducted in secondary schools in Scotland with teaching and management level staff investigated 'Teachers' attitudes towards inclusion in high schools'. The survey was available online and as a hard copy and used a six-point Likert scale and True/False items. The authors report a response rate of 25.5% but when calculated (391 responses out of a total of 1575) the figure is actually 24.8%. A variety of methods were used to advertise the survey and to increase engagement with it and as a result the authors state that the response rate is not accurate.

A study by Woods (2007) researched the importance of spiritual experience in educational leadership in primary and secondary schools. A postal survey was sent to head teachers containing Likert scale items and follow up interviews were conducted with selected survey respondents. The response rate was 43% (244 out of 564).

Julian and Ware (1998) conducted a survey asking whether pupils with learning difficulties should have specialist teachers. The postal survey containing Likert scales and open-ended questions was sent to head teachers in schools and units with no follow up. The response rate was 33%. The authors note that all surveys were addressed to the headteachers, but it could be that the head of the units contacted might have had the required information. This is similar to the MiSQ, as invitation emails were addressed to headteachers to save time. However, in the focus group interest section at the end of the MiSQ, two headteacher respondents who completed the questionnaire provided contact details of another member of school staff who they identified as the most relevant person to attend the focus group.

Validity and reliability

In terms of validity, the main aims of the MiSQ were to gauge interest in mindfulness in schools in the region, to collect data as to whether mindfulness based activities were taking place or not and to gather information about any such activities that may be taking place. The data collected from respondents reflected these aims and provided information in accordance with them.

The data collected from the Mindfulness in Schools Questionnaire reflects the state of mindfulness in schools in the region at a specific point in time. In 2012, the main questionnaire data collection period, mindfulness was not a familiar term for many, especially in relation to education. This lack of familiarity is also reflected in the response rate of the questionnaire. If the MiSQ was to be completed in ten years' time for example, the data may look very different should mindfulness-based activities become part of the national curriculum.

3.6 Discussion

Visualisation was given as an example of a mindfulness-based activity in the questionnaire. Through the experience I have gained as a practitioner and teacher of mindfulness since the creation of the MiSQ, I would now exclude visualisation as an example. The reasons behind this reflect the nuanced approach to teaching mindfulness. Visualisations such as those included in Relax Kids can be about taking the child to another place mentally rather than asking them to be where they are in the present moment. I have undertaken mindfulness training where visualisation has been used to imagine a scenario that one may not have already experienced and then asked to work with this scenario and the thoughts, feelings and sensations associated with it to train in working with difficulty.

One of the aims of the Mindfulness in Schools Questionnaire was to gauge interest in mindfulness-based activities in schools in the South Midlands region and to determine what form this interest took. In light of this, response representativeness is not applicable to the MISQ. The questionnaire has elicited interesting responses that can be discussed further in interviews and focus groups in the next phase and also inform the latter phase of this study.

3.7 Summary

Chapter three has presented the methodology and analysis for the creation and

implementation of the Mindfulness in Schools Questionnaire. The aim of which was to find out whether or not mindfulness-based activities were taking place in schools in the Northamptonshire, Milton Keynes and Bedfordshire counties and what form these may take. Data regarding any such activities were gathered and interest in mindfulness in education was gauged through an invitation to participate in a focus group about mindfulness at the end of the MiSQ and items in Section E of the MiSQ.

The following chapter will review the literature around school-based interventions and mindfulness-based interventions for teachers and school staff in preparation for the results of the second phase of the study in which teachers and heads of teacher training programmes participated in interviews and focus groups following on from interest shown from MiSQ respondents.

CHAPTER 4: LITERATURE REVIEWS OF SCHOOL-BASED INTERVENTIONS AND MINDFULNESS-BASED INTERVENTIONS FOR TEACHERS AND TEACHERS IN TRAINING FOLLOWED BY PHASE 2 METHODOLOGY

4.1 Introduction

Chapter 3 presented the method, results and analysis in relation to the creation and implementation of the Mindfulness in Schools Questionnaire. The aim of the MiSQ was to establish whether or not mindfulness-based activities were taking place in schools, to gather data about any such activities that were reported to be taking place and why they may not be occurring in schools.

The focus of Chapter 4 is to review the literature around interventions taking place in schools and MBIs for teachers and teachers in training. The methodology for this second phase of the research will then be presented followed by the rationale for using thematic analysis to analyse transcripts in phases two and three of the study.

4.2 School-based interventions

'Measuring and monitoring children and young people's mental wellbeing: A toolkit for schools and colleges' (Public Health England, 2016) asserts that mental wellbeing refers to, "…children and young people's happiness, life satisfaction and positive functioning" (Public Health England, 2016, p. 7). The authors emphasise that mental wellbeing is an indicator of social, emotional and physical wellness as well as the absence of mental illness. Mental health and wellbeing concern the individual in relation to the wider contexts of family, community and learning environment. For example, factors relating to the individual would include their physical health and their social and emotional skills. The family context would include the physical and mental health of parents as well as familial relationships, and the community context would relate to the physical environment and the safety and poverty of the neighbourhood. Learning environment would include peer relationships as well as academic engagement (Public Health England, 2016, p.7, figure 4.2).

One in ten children between the ages of 5 and 16 have a mental health problem and many continue to do so into adulthood (Department of Health, 2011). Half of those experiencing lifetime mental health problems, first experience symptoms

by the age of 14, and three quarters before their mid-twenties (Department of Health, 2011; Public Health England, 2016). There is also evidence of increasing behavioural and emotional problems in young people (Department of Health, 2011). These data provide a strong argument for the promotion of children and young people's mental health and interventions to prevent the long-term adverse effects of mental health problems. Schools have an important role to play in promoting mental health as they are universally engaging with children from early years onwards. During this time, identification and intervention strategies can be implemented (Humphrey, 2016) and measured.

The three main purposes of measuring mental wellbeing in schools are to inform planning evidence for Ofsted and whole school practice, to identify individuals who may benefit from early support, and to evaluate the impact of early support and interventions (Public Health England, 2016). Dunsmuir and Hardy (2016) state that evaluation of intervention outcomes is important to ensure evidence-based practice from both research and practitioner perspectives. However, mindfulness-based interventions may require less of an emphasis on goal directed activities as mindfulness focuses on 'being' rather than 'doing'. Pupils experiencing perfectionism and test stress (excessive goal focus) may be hindered by the measurement of such outcomes.

Universal and targeted interventions can be implemented separately or in combination. Universal interventions are school-wide whereas targeted interventions are typically aimed at pupils who have been identified as having specific difficulties, for example behavioural or educational (Felver et al., 2013). Accordingly, the aim of universal interventions is to promote adaptive functioning, whereas targeted interventions aim to alleviate distress (Humphrey, 2016).

Two examples of such interventions are Social and Emotional Aspects of Learning (SEAL) and Targeted Mental Health in Schools Programme (TaMHS). The universal initiative of SEAL was implemented in up to 90% of primary schools and 70% of secondary schools in England by 2010 and is still implemented in many schools, although government endorsement ended in 2011 (Humphrey, 2016). For a more detailed policy context account of the implementation of SEAL and TaMHS, see Humphrey 2016, pp. 131-133.

The aim of SEAL is to promote the development and application to learning of the social and emotional skills of self-awareness, self-regulation (managing feelings), motivation, empathy, and social skills (Humphrey et al., 2010). Durlak et al. (2011) conducted a meta-analysis of 213 school-based universal Social and Emotional Learning (SEL) programmes involving 270,034 children and young people between the ages of five and 18. These studies indicated that SEL participants showed significantly improved social and emotional skills, academic performance, behaviour, and attitudes compared to participants in control groups. The authors used SAFE (Sequenced, Active, Focused and Explicit) practices to develop students' skills and found that these practices moderated positive student outcomes. Implementation problems were also found to moderate positive student outcomes, emphasising the benefits of well-designed and conducted programmes (Durlak et al., 2011).

The Targeted Mental Health in Schools initiative was launched by the government in 2010, after a two-year pilot phase. It aimed to build on the work of SEAL by providing a framework for schools to develop local models of targeted support for pupils aged five to thirteen with mental health difficulties. Examples of interventions used in Northamptonshire schools, and named by MiSQ respondents, include Relax Kids, Circle Time and Protective Behaviours (see Appendix 3, p.9). An RCT conducted by Wolpert et al. (2015) showed significant reductions in externalising difficulties (for example bullying and anger) among at-risk pupils in primary schools but no evidence of a similar effect on internalising symptoms such as anxiety and depression. Null results were found from secondary school data.

Weare and Nind (2011) conducted a systematic review of 52 systematic reviews and meta-analyses of mental health interventions in schools worldwide with pupils aged between four and 19. 50 out of the 52 reviews stated that at least one of the interventions that they had reviewed were in some way effective/had at least small effects. Importantly, interventions targeted at higher risk children showed greater effects in areas such as mental health problems and disorders, bullying, violence and pro-social behaviour. Universal and targeted interventions appear to be stronger when combined, and universal interventions with a targeted component were found to be the most effective. However, Weare and Nind (2011) note that although the interventions reviewed were popular, the lack

of hard outcomes produced has meant that evaluations have not be sufficiently robust to be included in systematic reviews.

As shown in sections 2.8 to 2.10, mindfulness-based interventions for school pupils are generally well received and show promise. However, as Greenberg & Harris (2011) state, the limited quality of research relating to mindfulness interventions with children and adolescents affects allowable conclusions, therefore more robust research is required (see 2.11). In considering mindfulness in schools as a potential government policy, lessons can be learnt from the way that primary and secondary SEAL were launched ahead of pilot problems being addressed, and that SEAL and TaMHS allowed schools little choice with regards to the interventions (Humphrey, 2016). School-based interventions need to be carefully designed and implemented and as such should not be hastily rolled out.

Following on from MBIs for children and young people in schools, researchers have focused their attention on mindfulness-based interventions for teachers. Similarly, it is important to evaluate the robustness of these emerging studies.

4.3 Mindfulness-based interventions for teachers

The Teacher Wellbeing Index (Education Support, 2020) reports that 63% of education staff in the UK have considered leaving the sector due to workload and 53% reported personal mental health and wellbeing as a factor. 62% of all educational professionals described themselves as stressed (77% for senior leaders), with 31% of all educational professionals having experienced a mental health issue in the past academic year. Subsequently, 47% of education professionals showing signs of anxiety and 53% of those showing signs of depression were formally diagnosed by their GP. These data demonstrate the rationale for mindfulness-based interventions for school staff as a way of providing potential long-term adaptive strategies to such stressors.

Data from Education Support (2020) regarding the uptake and provision of mindfulness-based interventions, indicate that 20% of school staff used meditation/mindfulness techniques as a long-term strategy to manage occupational stress. 25% of education professionals employed

meditation/mindfulness techniques, with school teachers (27%) being more likely to employ meditation/mindfulness techniques than senior leaders (21%) or those working in other roles (22%). The availability of mindfulness classes or programmes in work has more than doubled from 2017 (6%) to 2020 (14%).

The Stress Management and Relaxation Training (SMART) programme is an evidence-based programme designed to specifically address the needs of professionals working with children and young people in education. SMART is based on Mindfulness Based Stress Reduction, mindfulness-based emotion skills and on mindfulness-based compassion and forgiveness (see Table 4.1 for a list of intervention components). In the study carried out by Taylor et al. (2016), 59 teachers from both primary and secondary schools in Canada (53 women and 6 men), with a median age of 47, were randomised to SMART or a wait list control condition. Teachers who had received MindUP training, a popular MBI in the school district, were excluded from the study to reduce the inclusion of more highly motivated participants. The SMART programme took place over nine weeks with a total of 36 contact hours. Teacher participants showed a change in efficacy beliefs and the tendency to forgive from pre to post intervention. Teachers reported more adaptive strategies for coping with job stress and a tendency to evaluate challenging students more positively.

Table 4.1

Stress Management and Relaxation Training (SMART) components (Taylor et al., 2016, p. 118).

Table 1   Curricular components of the mindfulness training for teachers

Mindfulness-based stress reduction Approximately 50 %	Mindfulness-based emotion skills Approximately 30 %	Mindfulness-based compassion & forgiveness Approximately 20 %
1. Body scan for somatic awareness and awareness of states of tension and rest 2. Basic breath awareness practice 3. Mindfulness of thoughts and emotion practice 4. Mindful standing practice 5. Mindful walking practice 6. Mindful walking and greeting 7. Mindful eating 8. Role play practicing mindfulness in the context of emotion of anger and fear in the classroom 9. Role play to practice mindfulness in context of a challenging social interaction with colleague or parent	1. Introduction to emotions, purpose, universal expressions, relevant brain research 2. How emotions affect reacting vs. responding 3. Didactic information about uncomfortable emotions (anger, fear, sadness) including physiology, facial expression, cognitive and behavioral responses 4. Didactic information about comfortable emotions (joy, appreciation) including physiology, facial expression, cognitive and behavioral responses 5. Exploring bodily awareness of uncomfortable emotions 6. Exploring bodily awareness of comfortable emotions 7. Exploring individual differences in emotional expression (emotional profile, triggers & scripts) 8. Using mindful awareness & reflection to recognize strong emotions and the refractory period 9. Developing mindful coping strategies (e.g., reappraisal, invoking relaxation response)	1. Loving-kindness practice—guided reflection focused on caring for self 2. Loving-kindness practice—guided reflection focused on caring for self, loved one, colleague, challenging person 3. Practicing loving-kindness for "most challenging student" and student "I don't know very well" 4. Mindful forgiveness practice—guided reflection focused on forgiving self and others, under the right circumstances, for perceived transgressions 5. Mindful listening practice

In contrast to SMART, The Cultivating Awareness and Resilience in Education (CARE for Teachers) programme has a particular emphasis on teacher wellbeing based on a prosocial model. The aims of CARE are to improve the social and emotional competence and wellbeing of teachers through three main components of mindfulness and stress reduction practices, emotional skills instruction and listening and compassion exercises. For a more in-depth examination of these components see Jennings and DeMauro (2017, pp.237-245). CARE for Teachers is offered over five in-person training days of six hours each with a booster session offered one month later. A workbook and recording of mindfulness practices are given for home practice. Jennings et al. (2017) carried out a study with 224 teachers from 36 primary schools in high-poverty regions of New York City. Participants were randomly assigned to either the CARE for teachers or waitlist control group. In comparison to the control group, teachers who took part in the MBI showed statistically significant reductions in psychological distress ($p = .047$, $d = -.18$) and time urgency ($p = .020$, $d = -.20$) with small effect sizes, as well as statistically significant increases in mindfulness ($p = .007$, $d = .28$) and adaptive emotion regulation ($p = .005$, $d = .35$) with small to medium effect sizes. Small, yet significant, increases in positive emotional climate ($p = .031$, $d = .23$) and teacher sensitivity ($p = .046$, $d = .23$) were reported in the classrooms of teachers who participated in the CARE for Teachers programme, as well as a marginally significant increase in productivity ($p = .052$, $d = .23$).

Beshai et al. (2015) conducted a study using the .b Foundations programme from the Mindfulness in Schools Project in the UK. Although limited information is provided about the content of the MBI, .b Foundations is a nine-session course that includes an introductory presentation. Modules focus on attention to the body (body scan), attention to thoughts, and cultivation of self-compassion as well as other modules tailored to teachers. Participants are expected to practice for 10-40 minutes at home, six days a week. 89 secondary school teachers and staff took part, 49 self-selected to the intervention group and 40 to the comparison group. Participants from the intervention group reported significant reductions in stress and significant increases in well-being in comparison to those in the comparison group, post intervention. 95% of the teachers who attended the course found it to be acceptable.

The most recent meta-analysis of MBIs for teachers in primary and secondary education was conducted by Klingbeil and Renshaw (2018) with three prior systematic reviews published in 2017 (Emerson et al., 2017; Hwang et al., 2017; Lomas et al., 2017). Klingbeil and Renshaw (2018) reviewed 29 studies (n=1,493) and found that MBIs for teachers had a medium treatment effect on teacher outcomes (g=.601). Small to medium positive effects were found on therapeutic processes and therapeutic outcomes (mindfulness and mechanisms of mindfulness such as sustained attention, emotion regulation and emotional processing). MBIs for teachers were found to have the smallest effects on measures of classroom climate and instructional practices.

4.3.1 Mindfulness training for trainee teachers

It is important to consider the impact of mindfulness training for trainee teachers as well as those who are qualified. Introducing mindfulness at an earlier career stage will help to prevent burnout and reduce turnover of teachers once qualified. Miyahara et al (2017) conducted a lab-based pilot with 10 female participants and a classroom-based feasibility study with 60 Japanese female university students majoring in early childhood education. Participants completed two types of meditation including a guided sitting meditation and a loving kindness or metta meditation, both of which were 35-minute audio recordings read by a professional voice actress. Across both meditation groups within the feasibility study stress levels were significantly reduced ($p<0.001$, $n^2 = 0.60$). According to qualitative reports from a post-meditation questionnaire, the loving kindness meditation was perceived as more comfortable than the sitting meditation due to participants experiencing pain in their bodies during meditation. The authors suggest that introducing the compassion meditation prior to the sitting meditation may be beneficial due to the physical discomfort and distress reported by participants.

Kerr et al (2017) carried out a study in America with 23 pre-service teachers with a mean age of 22.3 years based on Learning 2 Breathe (L2B), a six-week mindfulness programme created for adolescents. Ten participants took part in the Learning 2 Breathe group and 13 in the control group. The L2B sessions were embedded into the normal weekly teaching seminars. Mindfulness participants reported marginally significant increases in emotional clarity than those in the

control group (p = .09, d = -.109), as well as improved access to strategies for regulation of negative emotions (p = .13, d = -.86). Mindfulness training helped student teachers improve impulse control difficulties and respond more flexibly to stressful emotions.

Hue and Lau (2015) report outcomes from a six-week MBI based on MBSR with 70 pre-service teachers in Hong Kong (63 females, 7 males). Participants in the mindfulness training group attended the training programme for 15 hours in total based on 2.5 hour weekly sessions and a seven-hour long one-day retreat. Participants were encouraged to practice at home for 15 minutes per day. The authors report that the MBI aroused a sense of compassion and helped student teachers to cultivate more awareness of the internal changes in their bodies and minds. Participants felt the activities helped them to identify the origins of their stress and gained some insight into how it might best be managed.

The Mindfulness-Based Wellness Education (MBWE) programme (Poulin et al., 2008) is an eight-week health and wellness promotion intervention based on Mindfulness Based Stress Reduction. Trainee teachers taking part in the MBWE intervention were asked to practice at home for 15-20 minutes, five days per week and provided with a CD and workbook. 28 trainee teachers (70% female) were allocated to the intervention group and 16 (78% female) to the control group. Participants in the MBWE group experienced significantly greater increases in mindfulness, satisfaction with life and teacher self-efficacy than those in the control group. Five MBWE participants were interviewed and reported that they were better able to respond to stressors without becoming overwhelmed and were more mindful of how stress affected their teaching. They also reported on how they had used the skills learnt from the programme to benefit their students. However, most participants did not have a formal mindfulness practice after the course.

Limitations of MBIs for teachers are similar to those of MBIs for pupils as noted by Davidson and Kaszniak (2015) such as lack of active treatment comparison groups in studies, primary reliance on self-report measures and lack of treatment fidelity data. Both Lomas et al. (2017) and Emerson at al. (2017) note that the quality of studies included in their systematic reviews were inconsistent. Emerson et al. (2017) argue that the main strengths were in reporting the study

details and the weaknesses were including sample size considerations and not having active control groups.

In conclusion, despite limitations, a range of MBIs appear to be well received and have shown promise for both qualified and trainee teachers. This provides a starting point for further research of improved quality.

4.4 Rationale for face to face focus groups and qualitative semi-structured interviews as a follow up to the MiSQ

This section will present the rationale supporting the use of focus groups and semi-structured interviews as a follow-up to the Mindfulness in Schools Questionnaire in the first phase of the study.

In section 3.3 I reported that the MiSQ utilised open text boxes with the aim of eliciting longer responses from respondents. However, despite this format, the questionnaire elicited short responses which correspond with LaDonna et al. (2018) who report that it is typical for teachers not to provide lengthy responses to such free-text items, meaning that the data often lack richness. Short responses to the MiSQ do not allow for detailed accounts of the circumstances in which people were introducing mindfulness programmes in schools, or a fuller description of the content of these programmes. The questionnaire format did not afford an opportunity to include follow-up questions, or prompts from the researcher, which would encourage respondents to elaborate on their answers or to explore aspects of their experience that were not covered in the MiSQ.

Consequently, I aimed to obtain a more in-depth understanding of participants' experiences of introducing mindfulness in a school setting using the methodologies of focus groups and semi-structured interviews. Methodological triangulation using various approaches allows a topic to be explored in different ways. Taking this approach permits the expansion and strengthening of the research perspective and findings (Biggerstaff, 2012). By implementing this varied approach, the potential limitations of individual methods are reduced and biases and issues regarding validity can be identified (Biggerstaff, 2012). The rationale behind the use of these approaches was to facilitate further discussion around mindfulness in schools and education, both within and across schools.

Focus groups would provide the opportunity for participants to share their own experiences in relation to others with varying levels of experience with mindfulness in general and in a school context. The initial idea was to conduct face to face focus groups with MiSQ respondents and other identified school staff who expressed an interest in taking part through the MiSQ. Focus groups are a convenient approach to gathering qualitative data which permit access to everyday ways that school staff might talk about concepts such as mindfulness. Focus group data is potentially less influenced by the focus group moderator as discussions take place among group participants and the moderator can monitor their involvement within the group (Braun & Clarke, 2013; Silverman, 2020). Focus groups are also beneficial for gathering new knowledge on subjects which little is currently known about (at the time of data collection) such as mindfulness in schools (Braun & Clarke, 2013).

However, practical constraints such as participant availability made arranging focus groups difficult, despite a range of options being offered to prospective participants in terms of dates and locations. Subsequently, telephone or face to face semi-structured interviews were conducted which offered greater flexibility in terms of time and geographic location.

These interviews provided the opportunity for more detailed exploration of wider questions about mindfulness in schools and education as well as to explore participants' individual interpretations of mindfulness (Silverman, 2020). Telephone interviews present less social pressure than focus groups and no visual clues are present to inform judgments about either the researcher or the participant. Therefore, participants with little or no experience of mindfulness may feel more comfortable talking over the telephone rather than face to face.

4.5 Procedure

Mindfulness in Schools Questionnaire (see Appendix B) respondents were asked on the final page of the questionnaire if they would like to take part in a follow-up focus group (FG) to discuss their experiences of mindfulness in schools. Participants (n=11) who expressed an interest in a follow-up focus group in the online version of the MiSQ were contacted by email to ask them for their preferences with regards to taking part in a semi-structured interview, either conducted face to face or via telephone, or a focus group to take place either on

campus at The University of Northampton, at their school or elsewhere. In the same email, suggested potential dates were listed between the end of November 2012 and the end of January 2013 to find out initial availability and to provide them with the opportunity to schedule the time in the diaries in advance.

Four QTLS respondents who completed the paper version of the MiSQ expressed an interest in a follow-up focus group at the time of completing the questionnaire. Two of these participants replied to the initial invitation email sent but then did not respond to two further emails, the second email containing another follow-up invitation to participate and the third containing a reminder that interviews and focus groups were currently taking place. The other two participants who had expressed an interest in a follow up focus group did not respond at all to any of the three emails sent.

Educators of teacher training programmes in the region were contacted directly by email. Participants in FG2 and FG3 attended an event hosted by The University of Northampton on two separate days in June 2013. These teachers were accompanying their students but were available when the students were taking part in various activities throughout the day. The teachers had been informed in advance when invited to the events that I would be leading a short mindfulness exercise during the introduction on both days and that I would be available afterwards to discuss mindfulness in schools with anyone should they wish to.

4.6 Design

4.6.1 Semi-structured interviews

The semi-structured interview format was selected to enable interviews to take place when convenient for participants, taking into account the busy lives of educators. The non-directive approach of the semi-structured interview (Willig, 2013) provided flexibility in terms of the planned interview schedule and allowed participants to explore other areas when they arose during the course of the interview.

The close proximity of geographical locations meant that the majority of the semi-structured interviews (six out of eight) were conducted face to face at The

University of Northampton. Telephone interviews were conducted due to time and geographical limitations in the case of two participants.

4.6.2 Focus groups

The rationale for conducting focus groups as a follow up to the Mindfulness in Schools Questionnaire was to enable participants to further explore and discuss their experiences and understanding of mindfulness in schools together in a group setting. Focus groups offered an alternative to one-to-one interviews that may not be considered to be as natural a setting (Willig, 2013). Logistically, focus groups also offered participants the opportunity to meet in a geographical location close to their school or home after work thereby possibly increasing the likelihood of attendance.

4.7 Sample

Apart from Mindfulness in Schools Questionnaire respondents who had already self-selected to take part in a follow-up focus group or interview and had confirmed their attendance; convenience sampling was used to re-invite remaining interested MiSQ respondents and to approach teachers attending events on campus to take part in a focus group.

4.7.1 Semi-structured interviews

A total of eight semi-structured interviews were conducted during the second phase of this study with four female and four male participants (see Table 4.2). Five, face to face semi-structured interviews were conducted with teacher training educators, three of these participants were female and two male. One of the female participants was familiar with mindfulness.

Three semi-structured interviews were conducted with secondary school teachers, two by telephone and one in person. Two of these participants were male and one female. The Deputy Head was a mindfulness practitioner.
One participant had moved away from the area since completing the MiSQ to take up a new role in another school, so an interview by telephone was the most convenient option for him. The other interview was conducted by telephone as the female participant was at school at the time of speaking.

4.7.2 Focus groups

Three focus groups were conducted during phase two of the study (see Table 4.3). The first focus group, FG1, originally had four potential participants but one of them left her job as a SENCO after completing the MiSQ. Her replacement responded by email to say that she did not have time to spare to take part in a focus group. The other potential participant, a Head, telephoned shortly before the start of the focus group to inform me that she would not be able to attend as an incident had arisen in school. Thus, two female participants remained to form FG1. One was a primary school teacher and the other a secondary teacher. One of these participants was an experienced mindfulness practitioner and teacher.

Table 4.2

Phase 2 semi-structured interview participants.

Pseudonym	Interview format	Gender	Role
Andrew	Face to face	Male	TT educator
Bridget	Face to face	Female	TT educator
Ciaran	Telephone	Male	Deputy Head (Primary) (MP)
Denise	Face to face	Female	TT educator
Eric	Face to face	Male	TT educator
Felicity	Telephone	Female	Psychology teacher (Secondary)
Gregory	Face to face	Male	Head of Sixth Form (Secondary)
Helen	Face to face	Female	TT educator (KOM)

TT Educator = Teacher training educator, MP = mindfulness practitioner, KOM= knowledge of mindfulness

One of the participants left the focus group after approximately one hour as she had another commitment, so the focus group then became an interview between me and the remaining participant. The dynamic of this interview was different to the others conducted in this phase of the study as we had already been talking for an hour in the focus group format. As the remaining participant was an experienced practitioner and teacher of mindfulness the structure of the

interview was more informal. I think that this enabled the participant to discuss more personal information than she otherwise might not have shared or that might not have arisen in the focus group format.

FG2 was the largest of the focus groups with five participants, four female and one male. All participants were from secondary schools. Another male who participated in the group did not give consent for his data to be used in the study (see 4.7 and 4.8).

FG3 had three participants, one male and two female and all from secondary schools. The male participant in the group was a member of school staff but not a teacher.

Irene took part in two focus groups, FG1 and FG2. She completed the MiSQ but did not express an interest at the time in a follow-up focus group. However, she did email to ask me if I could provide her with mindfulness training in order that she could provide a lunchtime club for students at her school for stress management purposes. I invited her to join a focus group as a way of her discussing mindfulness further with other school teachers and she attended FG1 with another participant who had personal experience of teaching and practising mindfulness. This was not deliberately arranged as I previously noted there were two other participants originally scheduled to participate in the first focus group. Prior to the focus group taking place, Irene compiled a presentation and hand-out of mindfulness practices that she emailed to me and asked for them to be distributed to participants in the group for discussion.

4.8 Materials

Participants were provided with an information sheet (see Appendix D) and consent form (see Appendix F for focus groups and Appendix G for interviews) via email prior to the interviews taking place. As focus groups two and three were conducted on a more ad-hoc basis, participants gave their verbal consent before taking part and completed and returned their consent forms afterwards. Only one participant did not subsequently provide written consent and his data were removed from the FG2 transcript along with any other related data from the focus group.

Schedules for interviews (see Appendices I and J) and focus groups (see Appendix H) contained asterisked items that could be used if the one-hour time allocation was too long for participants.

4.9 Ethics

In order to retain the anonymity of the participants, pseudonyms were assigned in the order that interviews and focus groups took place, with the first participant given a name beginning with A and the second given a name beginning with B, and so on up to R. The pseudonyms assigned also took into account the gender of the participant so that it was more representative.

Table 4.3

Phase 2 focus group participants

Pseudonym	Focus group	Gender	Role
Irene	FG1	F	Psychology teacher (Secondary)
Joanne	FG1	F	Inclusion manager (Primary) (MP)
Kirsty	FG2	F	Sixth Form tutor (Secondary)
Irene	FG2	F	Psychology teacher (Secondary)
Mark	FG2	M	Cover supervisor (Secondary)
Naomi	FG2	F	Psychology teacher (Secondary)
Olive	FG2	F	Psychology teacher (Secondary)
Paula	FG3	F	Psychology teacher (Secondary)
Quentin	FG3	M	School staff (Secondary)
Rebecca	FG3	F	Psychology teacher (Secondary)

MP=mindfulness practitioner

One of the participants in the largest focus group, FG2, did not sign the consent form. Rather than deleting all of the data from this focus group, the data from this participant were carefully removed from the focus group transcript making sure that any related discussions and/or comments made by other participants in relation to what the participant in question originally said were also removed. As the focus group had five other members after his data were removed, and contributions from the participant to the group were limited in terms of interaction, the result of removing this data was not as detrimental to the transcript as it would have been had he provided more of the discussion within the group. However, including data from another male participant may have contributed to balancing out the predominantly female participant numbers in the three focus groups.

4.10 Discussion

The semi-structured interview format together with the abbreviated interview schedule, when required, was a good fit for participants in this phase of the study. Although focus groups could have been arranged in close geographical proximity to participants' work and home, this format was difficult to organise successfully and does not seem to be compatible with busy people (Braun & Clarke, 2013), such as educators. Without the two focus groups that tied in with events already taking place on campus, attempting to set up further focus groups would have proved difficult.

As only two out of the eight interview participants had any previous experience of mindfulness, a face to face interview may have more difficult for them in terms of answering questions about a topic that they did not know anything or very little about. However, a lack of knowledge and/or experience of mindfulness did not hinder them in expressing their perceptions of mindfulness in schools and in education in general.

Researcher not 'expert'

I decided when preparing the interview schedules for the interviews and focus groups that rather than taking on the role of expert or 'doing expert' (Braun & Clarke, 2013) (for a full description of my personal training and experience in teaching and practising mindfulness see 1.6.2), I thought it would be less

judgmental and may introduce less bias if I only offered information or advice related to mindfulness in a limited capacity when asked directly for it. For example, I answered a question about the cost of mindfulness training courses to teach mindfulness in schools when asked in FG2. I felt that this approach would allow interview and focus group participants the opportunity to express themselves more freely without feeling hindered or influenced in any way by my experience of mindfulness or their own knowledge, or lack of, of and/or experience of mindfulness. This considered approach of not 'doing expert' in this second phase of the study also supports the aims of the MiSQ in phase one, namely to gather data from respondents with and without prior experience of mindfulness.

4.11 Overview of Thematic Analysis

Thematic Analysis was used to generate over-arching themes and associated sub-themes from the participants' 11 transcripts following the six phases of Thematic Analysis proposed by Braun and Clarke (2006). This form of analysis was inductive in that it was developed from the data using a bottom-up approach rather than being guided by existing theory (Braun & Clarke, 2013; Clarke et al., 2015).

Each of the six proposed phases (Braun & Clarke, 2006) have been listed in italics below accompanied by a description of how I carried out each phase. *Familiarising yourself with the data*: Each interview and focus group was transcribed and checked for accuracy with the original audio file followed by multiple readings of each transcript.

Generating initial codes: Initial codes or labels for features of interest in the data relating to the research question (Braun & Clarke, 2012) were generated from each of the transcripts. Associated data were collated for each code.

Searching for themes: Codes were gathered into potential themes along with their respective data. Direct quotes from participants were used as themes in some cases to retain the language and meaning used by participants in their accounts (Braun & Clarke, 2012). For example, the sub-theme of 'You are responsible for you' from Joanne under the over-arching theme of 'Teacher wellbeing'.

Reviewing themes: Themes were reviewed in terms of whether they fitted with each of the coded extracts and the data set as a whole. A process of further analysis then took place to consider each of the developed themes and their position in the full analysis.

Defining and naming themes: Themes were refined in terms of their names and definitions for clarity.

Producing the report: As presented in Chapter 5, the analysis uses extracted quotes from participants' interviews and focus groups to illustrate the constructed over-arching themes together with their associated sub-themes. These themes are considered in relation to the research questions posed in phase two of this study which is, how do educators perceive mindfulness in schools?

4.11.1 Example of coding

The following is an example of how I have coded (in bold) an excerpt from Eric's account that relates to the over-arching theme of '*Implementation'*.

Well that's where you start, the teachers would have to learn the technique and what the technique is about.

Start by training school teachers in mindfulness

They could then, if you've got individual teachers, they could then sort of be the pathfinders

Teachers as champions of mindfulness

and the teachers would need to make a judgement of who, when and where, it would be appropriate.

Trained teachers responsible for how mindfulness is implemented in schools

I mean it might be that it was taught during PSHE for example, because the visualisation exercises I mentioned earlier, were usually done through

PSHE, that sort of thing…

Mindfulness could be taught in PSHE lessons

So you get individual teachers who use their professional judgement on who they are going to start with and then evaluate how well it operates.

Teachers responsible for evaluation of mindfulness

But in order to get a whole school, particularly a large secondary, to be consistent in its use, well to be consistent in anything really, is quite difficult.

Consistent implementation of mindfulness in secondary schools would be difficult

But you would need to get senior management on board with it.

Senior management buy-in required

(Eric, p.13-14/356-373)

4.12 Summary

This chapter has reviewed the literature around interventions taking place in schools and MBIs for teachers and teachers in training. The rationale for using semi-structured interviews and focus groups as a follow-up to the MiSQ was presented followed by the methods for this second phase of the research. The chapter ends by providing the rationale for using thematic analysis to analyse transcripts in phases two and three of the study linking into Chapter 5.

CHAPTER 5: PHASE 2 ANALYSIS: EXPLORING EDUCATORS' PERCEPTIONS OF MINDFULNESS IN SCHOOLS THROUGH INTERVIEWS AND FOCUS GROUPS

5.1 Introduction

Chapter four detailed the methodology and use of Thematic Analysis (Braun & Clarke, 2006) to analyse data from eight semi-structured interviews and three focus groups that were conducted with teacher training programme educators and teachers from primary and secondary schools in the region in the second phase of this study. The aim of these interviews and focus groups was to follow up on the interest shown in mindfulness in schools by MiSQ participants as well as other school teachers and also to further explore educators' perceptions in relation to the place of mindfulness within teacher training.

This chapter will present the analysis and discussion of findings from the conducted interviews and focus groups. The research question being addressed in this second phase of the study is, how do educators perceive mindfulness in schools? A further question relating to interview participants involved in teacher training is how mindfulness is perceived in relation to teacher training.

Five over-arching themes and a total of 16 sub-themes were identified in the participants' transcripts. The over-arching themes of 'Faddism', 'Marketisation',' Teacher Wellbeing', 'A rose by any other name…' and 'Implementation' are listed in Table 5.1, together with their associated sub-themes.

Table 5.1

Phase two over-arching themes and their associated sub-themes

Over-arching themes	Sub-themes
Faddism	Governmental influence
	Always a new thing out
	Keep hold of what you believe in
Marketisation	Buy-in
	Selling is by benefit
	Time
Teacher wellbeing	You are responsible for you
A rose by any other name…	Interpreting mindfulness
	Already happening
Implementation	Targeted approach
	Training
	Sustainability

Each of the sub-themes is illustrated with verbatim quotes from the participants. Extracts that have been taken from the three focus groups conducted are identified as such with FG1, FG2 and FG3 respectively. Page numbers and line numbers corresponding to each of the quotes are noted in the format (p. 1/111-116). I have retained as much of the participants' own language as possible by entitling over-arching and sub-themes with the words and phrases that participants have used themselves where possible, rather than paraphrasing.

5.2 'Faddism'

The first over-arching theme of 'Faddism' is defined as, "a tendency to like a style, activity, or interest for a very short period of time" (http://dictionary.cambridge.org/dictionary/english/faddism). 'Faddism' highlights the fact that mindfulness is perceived by participants in relation to the changing nature of government directives and initiatives and how they ultimately affect education. Mindfulness, as a school-based intervention, could be regarded as the latest fad until the next initiative comes along. However, and as if to counteract this faddist approach to educational practice, participants are keen to continue to maintain initiatives and approaches that they consider work for their

schools.

The participants' accounts are providing a context to their perceptions of mindfulness at the time when Michael Gove was the Secretary of State for Education under the Conservative and Liberal Democrat Coalition Government in 2013. The government introduced legislation in 2010 to make it easier for schools to convert to academy status and invited schools to do so (https://www.gov.uk/government/publications/academies-annual-report-academic-year-2012-to-2013). Academies are independent schools that are publicly funded, run by an academy trust and are not obliged to follow the national curriculum (https://www.gov.uk/types-of-school/academies). The School Direct programme in which teachers train on the job in schools was introduced in September 2012, for teacher training to begin in September 2013, a few months after the interviews and focus groups took place.

5.2.1 'Governmental influence'

The first sub-theme of 'Governmental influence' represents how the changing nature of government policies and initiatives may affect how participants consider new initiatives such as mindfulness-based interventions in schools.

Denise uses the expression "education pendulum" to describe constant changes in the National Curriculum: "But as always, the education pendulum goes backwards and forwards, so I wait to see where PSHE is going to sit within the documentation." (Denise, p.17/464-466). Denise's expression illustrates how she perceives the continuously changing nature of government and associated policy.

Eric feels that the government's agenda might impede the focus on learning and that mindfulness could enable a clearer mind in response:

> I mean from a mindfulness point of view, if teachers can sort of empty their mind of all this sort of educational claptrap that is – there's a good word for you – that is prepared by Gove and his ilk, if we can actually clear or allow people to say, "Yes, that's there, but I am going to push it to one side and I am going to focus on the core of the learning, why we're doing this and then I will develop new ways of doing it." (Eric, p.19/521-527)

Eric uses the word "claptrap", meaning a device for eliciting applause using language that may sound important but is empty and insincere (http://www.collinsdictionary.com/dictionary/english/claptrap). He comments on his own use of the word as if to emphasise the superficial nature of government policy being about making changes for the sake of change rather than for any real improvement. This governmental claptrap is considered by Eric to be a distraction from teaching and learning.

By referring to "Gove and his ilk", he indicates a lack of respect for the government of the time. There is a sense that Eric feels that teachers are doing their jobs in spite of government policy and that they need to remain focused on helping pupils to learn regardless of the political zeitgeist.

Following on from Eric's comments, Andrew, when discussing extracurricular activity in schools, expresses his opinion that teachers in general feel constantly criticised.

> To the credit of teachers, extracurricular activity doesn't seem to have fallen off the end even though there is a general feeling that the teachers are being criticised on a daily basis almost. (Andrew, p. 14/334-337)

There is a sense that teachers are battling criticism and high demands and should be given credit for even offering extracurricular activities considering their lot. Denise critiques academies, highlighting the associated reduction in involvement of Local Authorities which could impact on funding available for the possible provision of mindfulness-based interventions in schools.

> I wait to see about the impact of academies. We are living in a school society where academies are seen as a preferred option maybe and the Local Authorities' sort of hold on schools is diminishing because more funding is coming straight from government. My personal perspective is that perhaps schools are losing their identity because they are being joined up under big umbrellas of people that are buying into schools. These people are running them as businesses and not for a love of learning of children [laughs] is my perception. (Denise, p. 26/703-711)

Andrew also raises the issue of funding being offered on a "locally-perceived needs" (11/255) basis rather than as a national requirement as a result of the introduction of School Direct in September 2013 as a way of student teachers training directly on the job.

> So, I think one anxiety I've got is that the School Direct, by governmental preference, is going to be much more driven by locally-perceived needs. So, that situational element could kind of work against any kind of push nationally.
>
> Increasingly as well, it's thought that the training of teachers through PGCE and undergraduate routes is going to be reduced as School Direct expands. So, there will be much more school-centred training; sort of training on the job. So, like I say, that could be a constraint for the future. (Andrew, p. 10-11, 253-261)

Bridget (p.37/972-973) comments that the School Direct model, with a more localised focus, could mean that trainee teachers will be taught even less about subject areas that mindfulness could be easily related to and incorporated into such as the, "[…]metaphysical, psychological, physiological, philosophical based […]". Andrew (p.12) considers that teachers in training would be more "task-focused" (12/281).

It is clear from the sub-theme of 'Governmental influence' that participants' responses to changes in government related policies and initiatives influence the way that educators perceive new approaches such as mindfulness-based interventions in schools.

5.2.2 'Always a new thing out'

The title of this second sub-theme comes from the extracted quote from Bridget below and represents the perception of teachers that new interventions are frequently being created and offered to schools. In this way, mindfulness could also be viewed as the latest intervention in line with current political agenda that will soon be replaced by the next one.

> So that's - you've got to be careful of - the perception of teachers are

there is always a new thing out. If you can actually pull together what has already been done without saying that it is a new thing, but you are pulling together what has been done - SEAL, PSHE, Brain Gyms, University of the First Age - and package that together and show how they are connected then that is better than saying here is a new thing, here is what to do, and they will go, I'm already doing that. (Bridget, p. 25-26/668-675)

Bridget suggests that rather than proposing another new initiative, that mindfulness is packaged in a way that includes already existing approaches that mindfulness can connect to.

Mark (FG2, p. 7/265) poses the question: "[…] when the governments change, will it go out of the window?" highlighting the changing nature of governments in relation to mindfulness provision in schools. It is unsurprising that school staff are reticent about taking on new initiatives such as mindfulness with constant change on the horizon and as Joanne (FG1, p.55/1477) notes, "I think a lot of teachers, they don't like change."

Kirsty describes the feeling of being on a hamster wheel in relation to the application of new initiatives:

My problem is we get all these new initiatives as teachers and some of the ones you think yeah actually that is going to make a difference to the kids in my classroom that's great and then within two years that kind of Every Child Matters obviously doesn't matter anymore, there's only a few so that's gone out of the window when I thought that was actually quite good and then we get something else but that one's never evaluated. I'm never told what the benefits have been and then I'm on a new one. And I'm constantly on this like hamster wheel as I feel but never getting any positive feedback of… (Kirsty, FG2, p. 7/271-277)

By grouping all new initiatives together, it is possible that Kirsty is being dismissive of any separate potential value that they may offer. This could also be the case with Bridget's suggestion to combine mindfulness with other already existing approaches, rather than proposing it as a standalone.

There is a sense that Kirsty feels that she is told what to do as a teacher and follows instructions without having a say in whether an intervention should be introduced or being consulted about intervention outcomes.

This second sub-theme of 'Always a new thing out' clearly indicates how the high turnover of initiatives being introduced in schools, and them not being properly evaluated over time, impacts on how educators perceive the prospect of mindfulness in schools as a new initiative. If mindfulness is viewed as yet another temporary government initiative then school staff will be less likely to commit their time and energy towards it.

5.2.3 'Keep hold of what you believe in'

This third sub-theme combines expressions used by both Helen and Denise to describe the importance of maintaining interventions that work in schools regardless of other factors such as changes to the national curriculum, government policy and funding.

Helen (p. 20/550-552) comments on the fact that initiatives come full circle within education and, "I feel old now, because I kept being told it comes in a full circle, but it does. So really you've got to keep hold of what you believe in." Similarly, Denise feels strongly that teachers will hold on to what works, regardless of the national curriculum and policies at the time:

> I think school wise; schools have gone on a journey where social wellbeing, wellbeing of children, motivation and encouraging life chances through enabling children to be lifelong learners and to face the challenges of that has clearly put mindfulness, PSHE, whatever you want to call it on the map. I believe that teachers I speak to are still absolutely passionate that whatever the pressure – perhaps pressure is the wrong word – but whatever is the dictat of the curriculum or policies or priorities that are coming through, I think people will hold onto it, I really do. (Denise, p.25/684-692)

Ciaran supports the assertion that regardless of the various pressures that schools may face, they will not engage with an intervention that they believe

does not serve them:

> I think sensible schools aren't buffeted by trendy fashions, but instead
> take from one which is useful for their context and continue to operate it,
> whether there's funding or not. If there's something that doesn't seem to
> work for them, they won't necessarily engage with it no matter how much
> pressure is applied. (Ciaran, p.14/359-363)

This sub-theme of 'Keep hold of what you believe in' demonstrates the conviction of teachers and schools to recognise what works for them and to hold on to it. This element of believing in an initiative, especially a new one such as mindfulness, is crucial in order for schools and staff to invest their time and energy into it. Ultimately, without such a genuine commitment to the implementation of school-based mindfulness interventions from school staff, mindfulness could not be effectively implemented and sustained in schools even if it was to become part of government policy.

5.3 'Marketisation'

The second over-arching theme of 'Marketisation' focuses on the requirements needed for pupils and school staff to 'buy into' mindfulness in schools in order for it to be implemented and sustained effectively. It emphasises the importance of understanding and experiencing the potential benefits of mindfulness so that decisions made about engaging with MBIs in schools are evidence based. Therefore, time and energy committed to mindfulness are seen as justified in terms of at school and in teachers' personal lives.

5.3.1 'Buy in'

The first sub-theme of 'Buy in' represents participants' views regarding how buying into mindfulness would need to take place at all levels, from the student to the teacher as well as teachers in training and those in senior leadership roles. These will be considered in turn.

Buy-in for pupils after the initial possible response of "Well, if we can get them not to kind of go, argh, what are we doing sitting here and staring at nothing" (Olive, FG2, p.1/20-21), would involve the pupils understanding why they are being taught mindfulness.

> I think so, I think any student needs to be motivated by understanding

why they are doing something because they are asked to do an awful lot of things and to be asked to do one more thing and to buy into doing it effectively and properly they need to understand it. (Paula, FG3, p. 2/73-75).

This quote from Paula highlights the importance of pupils and teachers being able to learn about and experience mindfulness directly themselves in order to fully comprehend why they are being asked to participate in it.

The buy-in for teachers may arise through seeing the benefits of mindfulness for pupils, as this is considered to be paramount for teachers and ties in with the focus being placed on the wellbeing of the student rather than the teacher (see 5.4).

> I think if it was kind of introduced in school, then maybe it might be quite useful to start with it, possibly even talking about it from the benefits of the pupils' point of view. Because I think teachers are obviously always quite motivated to do things that are going to improve their pupils, either the way they work or their general overall performance.
>
> So if it could be sort of taught as something that we can teach the pupils to do, encourage pupils to do, and you can see the benefits that way and then sort of brought back to how could staff use it and then how can you use it, you know, outside in your everyday life. It might be seen as quite useful that way. (Felicity, p. 12/296-306)

Another way of teachers buying into mindfulness might be through practically linking it to stress, dealing with difficult emotions, and how workloads may be perceived and managed differently.

> But certainly, I'm sure all staff would welcome things that maybe sort of reduce stress and workload, not workload, but reduces the way you think about your workload. If people could see the point of it from that point of view, but again, I think it depends on people's individual circumstances. But I think you would certainly get a lot of staff who did, probably not everybody. (Felicity, p. 27/664-669)

But, in terms of leading teachers today, you have such an immensely accountable job, and a job where they can deal with a lot of very emotional situations, and not have that time and space, I think that, yes, it would be brilliant to bring it in. (Helen, p. 4/94-97)

Andrew (p.16) describes, "[…] a double benefit […]" (16/388) from mindfulness for both pupils and teachers:

So, I think, yes, there would certainly be appeal and I think the spin-offs would be two-fold. You'd have the benefits for the learners and the benefits for the people within the project in terms of reflecting on their own, perhaps, life journey, where they're at and how they perceive things. (16/383-387)

Helen's quote below emphasises the importance of mindfulness in schools being evidence based, with those in leadership roles looking for mindfulness to be a proven productive use of time before buying into it.

So if research can prove that it actually is a productive use of time, through its impact, then you will sell it. Because a head teacher devising how a school day, a school week, a school year works, with the support of everybody around them, has to look at things that make a difference, the 'so what' thing.

If the 'so what' is proven, well, you've sold it to them, then, because that's the bread and butter. If they can see something makes a difference, they go for it. (Helen, p.18/505-512)

Another buy in for senior leadership could be that mindfulness offers them a way of working well with the staff below them:

Or maybe even for people who are in leadership positions, in terms of how it might help the people that they work above and then bring it back to just getting them to think about, you know, ways it might help them. I suppose that might be an easier way for them to sort of think about it. (Felicity, p. 14/344-348)

Again, the more each member of the whole school community understands and experiences directly and personally the potential benefits of mindfulness, the greater the likelihood of engaging with MBIs in schools.

Once those in leadership roles are in receipt of the evidence of the benefits of mindfulness then other schools would be more likely to hear of it and come on board through word of mouth:

> I think it perhaps just needs to be better known. I don't know what the research is on it, but if research has been done, that shows it can be positive, and head teachers and senior staff have got that evidence, then it might roll on to more schools. (Felicity, p. 22-23/554-557)

> In my experience, what happens is that somebody sees something, and then a cluster of schools see something, and then they tell someone else […] That's how it works. Someone tries it, and it goes on. (Helen, p. 21/581-585)

Following on from Helen and Felicity's comments about the need for mindfulness in schools to be evidence based, Andrew suggests that academic attainment would be a pivotal buy in factor at all levels and would address the current government's policy challenge.

> So, I mean, there would be a link to performance, which would have an appeal. If it could be suggested that you could raise a learner's achievement from a relatively small time input, then that clearly would be attractive at all levels. (Andrew, p.19/465-468)

A number of participants were sceptical about policy makers buying into mindfulness with Helen (p.11/298-300) stating that, "Well, if you're thinking right at the top, like Gove, etc., you're not going to get anywhere, because it's not part of the remit, is it? You know, it's just not". Andrew (p.20/505-506) envisaged, "[…] the struggle would be convincing policymakers that there was a genuine benefit".

So placing mindfulness within the school day, you're not going to get the likes of you know Gove and the big bods to agree to it, because it won't easily be measured as SAT scores go up or levels go up. But I think schools themselves will see the power of it. (Helen, p.14/383-387)

Helen addresses the issue of mindfulness being difficult to measure in terms of, for example, SATS scores. However, she does think that schools would see the potential benefits of it. It could be that she is referring more to the pastoral benefits and wellbeing of pupils and teachers that might be experienced through engaging with mindfulness.

The question of whether mindfulness-based interventions in schools would fit with Ofsted was considered in terms of the use of Pupil Premium by Ciaran:

Whether the government and their observers in schools, like Ofsted or what have you, would say, "Oh yes spending money on mindfulness, that's a good use of your pupil premium", we'd have to convince them. (Ciaran, p.14/344-347)

Denise also addresses Ofsted inspection criteria in relation to mindfulness and considers that mindfulness would fit with how Spiritual, Moral, Social and Cultural (SMSC) aspects impact learning that Ofsted are looking for in schools.

I think teachers and head teachers in schools are seeing the impact for themselves and Ofsted – and you might think one of the barriers schools might talk about is you know well Ofsted don't measure this. Yes, they measure SMSC but they don't measure – but to me it's about well, what is the impact on their learning? That is what Ofsted are about. They want children to achieve. Well if it is supporting them to achieve through offering different programmes and doing different things then that is fine too. (Denise, p. 25-26/692-700)

Within the sub-theme of 'Buy in' there is scepticism from participants that policy makers and those in leadership positions would not be convinced of the benefits of mindfulness unless there is a strong evidence base to support its presence in schools. Teachers and pupils would also need to learn about and experience

mindfulness for themselves in order to understand what mindfulness is about and to see the possible benefits that it may bring to them both in and outside school. The following sub-theme of 'Selling is by benefit' explores how understanding these benefits would help to 'sell' mindfulness to schools.

5.3.2 'Selling is by benefit'

This is the second sub-theme under the over-arching theme of 'Marketisation', Paula and Rebecca's contributions to the third focus group discussion illustrate the meaning of 'Selling is by benefit' by stating that clearly presenting the benefits of mindfulness practice is crucial in order for buy in to occur at all levels.

> Paula: I can see it working in some kinds of educational establishments more than others but as with a lot of Psychology the biggest problem is that it can't market itself. It doesn't know how to sell it. Unless it gets that right, it won't have a future in education. Selling is by benefit.
>
> Rebecca: Higher exam grades
>
> Paula: We are all controlled by grades, we are all judged by grades. Everything needs to enhance those. Teachers en masse […] are not likely to think "oh, this is a good thing" more likely to think "OK, but I've got to focus on marking these papers, giving them feedback". It needs promotion. (FG3, p.5-6/203-214)

Paula's focus on grades echoes Andrew's comment under 'Buy in' about the importance of being able to link mindfulness to academic achievement. If research-based evidence can demonstrate that mindfulness can increase academic achievement, it would be a huge selling point for the inclusion of mindfulness in schools.

Joanne's quote further supports this assertion and the current focus on data and evidence- based research.

> […]for myself, if I can get these children's levels of English and Maths up, then that therefore makes much more of an interest for people to take these kind of things on board isn't it? If you can look at that, it will be like,

> "What? That increases – well we'll do a bit of that then." Not that I agree that everything is about English and Maths, but it is in schools at the moment, data, data, data. If you can show that these things increase people to perform in a better way, you know, you are on a good one, aren't you really. (Joanne, FG1, p.50/1330-1338)

Gregory reinforces Joanne's point about the focus on results and feels that even if mindfulness could lead to improved academic results, it would still be difficult for teachers to implement.

> […] again, without going into an anti-Michael Gove debate or anything; I can't see things changing at all. It's more pressure, it's more target based, it's more results based and even though, yes this could lead to results, I think teachers would have a hard time doing this. (Gregory, p.33/834-838)

Gregory seems to indicate that there are other factors to be taken into account when considering how mindfulness might be introduced effectively in schools. Even if mindfulness can be shown to have a positive effect on grades, there are other considerations such as when and where might it fit into the school day and in which format.

This emphasis on being able to clearly present the benefits of mindfulness is also reinforced by Felicity: "I think the positive outcomes of it would need to be very clear", (p. 5/97-98) and in relation to putting a case for mindfulness to the headteacher, "They would certainly accept a suggestion I am sure but I would have to have lots of reasons why it would be beneficial". (p. 7/166-168). Felicity indicates that a very strong argument would need to be put forward to the leadership team for mindfulness to be taken seriously.

Participants also stated that for mindfulness to be offered in schools and within teacher training programmes it would need to be "quantified" (Kirsty, FG2, p. 7/285) with supporting data and "contextualise itself" (Eric, p. 21/563) in order for it to fit with the teaching of diverse subjects and vocations. Mindfulness would also need to work with, and have positive outcomes for, the current focus of the school, for example behaviour management, and show clear links to

learning:

> For example, we've got a big focus on behaviour improvement at the moment. So obviously a lot of our inset training has been taken up with that. If they couldn't see how mindfulness was going to help with that, then it might be something that they wouldn't necessarily be willing to give the time over to. If they have already got other things planned in that sense. I guess that would probably be the big one there. (Felicity, p. 15/362-368)

> If you teach them meditation you won't get far in schools at the moment. Meditation itself is not enough, it's got to have its links to learning and the progress that children are going to make; and it has been shown […] (Bridget, p. 32/840-843)

In this second sub-theme of 'Selling is by benefit' participants again express that there would need to be a clear evidence base for the introduction of mindfulness in schools and its links to learning and achievement, along with any potential benefits. Even if a case for mindfulness was put forward in this way, there would still be other factors to take into consideration with regards to the implementation of mindfulness in schools. The following sub-theme of 'Time' illustrates the further factor of time that needs to be taken into account and that Gregory may have been alluding to in his quote above in 5.3.2.

5.3.3 'Time'

Time constraints mean that teachers are resistant to new interventions such as mindfulness being introduced in schools as they are perceived as something extra that will take up more of their already limited time.

Within this third sub-theme there is the juxtaposition of the perceptions of participants who are new to mindfulness that mindfulness 'takes' time and is a waste of time, in contrast to the statement from Ciaran, a mindfulness practitioner, that mindfulness can save time in that its benefits allow for a calmer and more focused approach to learning.

Time is of the essence during the school day and if mindfulness is perceived as

something that time is needed to be found for, time will always be difficult to find. However, if time is built in for mindfulness it is no longer considered an add-on, but an integral part of the school day.

As Paula (FG3, p.7/264) states, "We get told that we can do it but then we don't have time to do it". Again, there is a passive tone around the teacher being given permission to incorporate mindfulness into the classroom but then it being coupled with time constraints, limiting the possibility of it actually coming to fruition.

Gregory uses an imaginary headline in the *Daily Mail* newspaper to illustrate how taking three minutes to practise mindfulness in the classroom would be perceived as a waste of time:

> Again, I can just see the *Daily Mail* headlines – 'What are our teachers doing wasting three minutes of lessons? Three minutes of lessons over the course of a year, they're wasting hours and hours breathing, being taught how to breathe' or something like that. (Gregory, p.33/839-842)

There is a mocking and sensationalist tone to this headline but it describes a possibly realistic response from not just the media but also from those in senior management positions especially when mindfulness is framed as a waste of time or more importantly taking time away from core subjects such as Maths and English that are considered to be more important. This echoes Joanne's comment in 'Selling is by benefit'.

There is also a sense that Gregory would fear being ridiculed by engaging with mindfulness. This aspect is explored further in the sub-theme of 'You are responsible for you'.

Felicity comments on how the perception of limited time can result in resistance to the introduction of any new intervention. However, she then goes on to note that if teachers could see that a positive outcome could arise from a small investment in time, then they would be more likely to come on board with mindfulness in schools.

Again, I think to be honest, pretty much everything that gets introduced that's new is always met with a little bit of resistance in terms of time. (Felicity, p.4-5/95-97)

I suppose small ways that it could be incorporated. Like I was saying again about time and I think people are very busy and very rushed and so on. If people could see that it is actually something that could make a positive change, but doesn't take an awful lot of time to get into the habit of doing, then that would probably be quite a positive way to approach it. (Felicity, p. 13/311-316)

Ciaran expands on this idea of modelling how mindfulness practice does not have to take up a lot of time and can be beneficial for pupils by noting that mindfulness can result in saving time in class through more focused pupils. This could then be a major selling point.

The way to overcome all of those, I think, is to actually see it put in place and to watch somebody who can skilfully model how to do that. They can realise it doesn't have to be immensely time consuming, that the children can find it rewarding and can treat it seriously. And that then time can be saved afterwards when the children are in a frame of mind in which they can relate to the work and engage (Ciaran, p. 6/132-138)

Often, it's a failure to recognise that actually this can save time and can put you in a calmer place, and solve a lot of the issues. But trying to convince somebody can be difficult, unless they actually experience it. It's a chicken and egg situation in terms of how to get them to taste and see first you know. Yes. (Ciaran, p. 7/169-173)

Ciaran comments on the difficulty of engaging teachers in mindfulness practice due to their perceived time constraints. This can then result in them not being able to experience for themselves the possible benefits of mindfulness which as highlighted earlier would be crucial for the effective implementation of mindfulness in schools.

The sub-theme of 'Time' raises the issue of how mindfulness would need to be

built into the school day rather than being seen as an add-on and having to be made time for. This type of re-perception would evolve from a direct understanding and experience of mindfulness practice.

5.4 'Teacher wellbeing'

In this over-arching theme, there is a clear sense of the pupils' wellbeing as the main priority over the wellbeing of the teacher. Teachers are putting pupils' welfare before their own and in some cases are experiencing stress and ill health as a result.

5.4.1 'You are responsible for you'

This sub-theme comes from part of a rhetorical question posed by Joanne during the first focus group. In describing the anxiety that she had been feeling, Joanne asks, "So you are responsible for you, aren't you?" to highlight that teachers need to take care of themselves and suggests that through mindfulness, can awaken to a certain quality of life.

In the following extract from the focus group, Joanne details the circumstances surrounding her anxiety and how she had not been taking care of herself, leading to a doctor's appointment:

> It's funny, because I ended up at the doctors on Monday. I had three very heavy child protection cases I had to deal with last week. That wasn't my problem. My problem was that I've been totally overworked and I don't even have a dinner hour, I don't even have any PPA. I'm at school at seven, I'm not getting home until half seven. That is a half hour driving. I just didn't know how to stop it. Although everybody at school says, "You do about two or three jobs," my management didn't. It was like they didn't care that I was doing that. I was the kind of person, I don't like to admit my faults, or this is what I've had to realise this week. For me to say, "I can't do it," was sort of almost like I saw myself as a failure.

> I've had to sort of accept this week that I have to say, "I can't do it." And as it was I've had a meeting today and they've changed my job and I've ended up with a – I feel so excited now. Yet if I hadn't acknowledged on Monday that I had anxiety, that it wasn't working, if it meant that I had to

117

leave, I'd change my life, than to be this person.

[…] So it is like that in life, isn't it? So you are responsible for you, aren't you? That's why you need to have mindfulness. That helps you, it's those little steps that – to be a person and to – you might only live once. I believe in reincarnation, but you might only live once, and it is sort of about the quality of life you are going to live. That is what this comes down to really. It is about a quality of life that you awaken to. That sort of quiet and connection to all and all these things, isn't it? (Joanne,FG1, p.56/1492-1522)

Joanne considers admitting that she is over worked as being a personal failure and feels that she is at fault. This echoes Gregory's account of not wanting to engage with mindfulness as it would involve admitting that he needs a way of managing his stress, although he would whole-heartedly support pupils to be trained in mindfulness.

I suppose looking inwards now, might be a side of not wanting to do something because that would be really admitting that I need to do something to cope with the stress. Whereas I like to think that I'm- it sounds really stupid, I like to think I'm above that, I don't need that extra help with stress management and maybe that's what it is as well with certain other teachers that wouldn't go for it. (Gregory, p.18/443-448)

It is clear to see how teachers experience ill health when they are continuing to work with the workloads and stressors that they do and possibly not caring for themselves in a way that would benefit their wellbeing.

Denise describes her own experience of burnout and how as a result of that she emphasises to teachers in training the importance of maintaining a life outside of teaching.

The second reason was that although I preach brilliantly about time out and work and leisure time and space and mental switch off, I was probably one of the worst people for it. As I've said, it was a challenging area; there was a lot of safeguarding issues going on. […] I personally was getting to

a point where I was doing my job, everything was fine, but I had a major illness, and I believe part of that was that I myself had actually got to a point of physical burnout, but actually there was a lot more attached to that. Maybe because I'm a reflective person, but I suddenly had to stop, which was unheard of. I had two weeks off work which was unheard of. (Denise, p. 18/486-496)

Similarly to Joanne, Denise was dealing with important child protection issues:

I'd spend weekends wondering if child X was going to come in on Monday, because I'd made a report to Social Services and knew that they were going home for the weekend and would child X be there or would they have gone or would something have happened? You might think I'm overplaying it, but those sorts of things were happening right in front of my eyes and I was beginning to feel that you know perhaps I cared too much. Somebody in the Local Authority, when I rang about something said, "The problem with you Denise is you care too much," and my reply was, "You can't care enough. They're human beings and they're children and they're in my care" and I think that was again part of why I perhaps made choices that I did.

So yes I do think it's important. I was perhaps wise enough or reflective enough to see that I needed to make changes and I have made changes. So I suppose I can talk from my own experience to pupils as well, that actually taking time to go swimming or meeting your friends in the pub is actually a really important thing. (Denise, p. 19/521-537)

A number of participants felt that there was more of a focus on the wellbeing of pupils than on school staff, and on professional rather than personal support. This was perceived to be the case for teachers from the start of teacher training onwards:

Yeah, I don't think, necessarily, we are very good at training teachers perhaps to put themselves priority. I think perhaps the child-centred puts the child very much as the immediate priority and those needs are being very well catered for. (Andrew, p.15/360-363)

You see, I think one way to look at that is how, particularly for NQTs – newly qualified teachers – the dropout rate is really large. One of those reasons is because they don't look after themselves, or because, although they're now qualified professionals, they're still very new to it, and very raw, and the support networks that are put in are all professional support. There isn't any personal support in there. (Helen, p. 6/151-157)

[…] obviously we are encouraged to take responsibility for the welfare of the pupils to look out for say pupils who are getting very stressed and very pressured by things. But as staff, it isn't something that we're necessarily encouraged to focus on. (Felicity, p.14/338-342)

Bridget and Helen spoke of the recognition of some trainee teachers as being naturally mindful:

So, you know, this could be a irrelevant, if I call it, concept because in teacher training the people who come for teacher training have already got it - big statement - but maybe they already have because they are already academic, they have already learnt to focus, they have already learnt to multi-task and focus, they have already learnt to know what it is that can enable them to be a good learner, and they can do that with the next generation. So maybe you don't need it, they already have got it, genetically. (Bridget, p. 34/891-898)

But part of that is when you have a student teacher that joins the course, and you just know they're a natural. That I think is where mindfulness is at its best, because it is something that's part of you and not so much taught. (Helen, p.3/64-67)

Without personal support and being naturally mindful, the teacher must take responsibility for themselves. Helen offers that you can offer mindfulness to yourself and pupils, and that is not just part of policy.

But for individual teachers, it's something they could use, regardless of whether it's a school system or not. It's for them to use for themselves

and with their pupils. It doesn't need to be part of your teaching and learning policy, does it? It's another facet for yourself. (Helen, p. 18/491-495)

5.5 'A rose by any other name…'

This over-arching theme conveys the meanings and interpretations of mindfulness presented by the participants that are based on their experiences of other subjects and initiatives within education and as such could be taught and practised in a mindful manner but are not in and of themselves mindfulness per se.

5.5.1 'Interpreting mindfulness'

'Interpreting mindfulness' emphasises the fact that the participants' understanding and perception of mindfulness is interpreted and filtered through their lens of applications within education.
Andrew uses the word "interpreted" with regards to how he conceptualises mindfulness.

> I interpreted it as being several things really. One was perhaps making children aware of themselves and the other was linked to ideas of wellbeing. (Andrew, p. 2/38-40)

Andrew goes on to list a number of applications of mindfulness in schools including metacognition, Inclusion and Special Educational Needs, behaviour management, emotional literacy, citizenship, PSHE and Spiritual, Moral, Social and Cultural Education.

A further example of this type of interpretation can be found in Bridget's description of active listening:

> I think that conceptually then the thing that I maybe would link it to is active listening. In terms of ways in which I have used that in schools, when I was a Year 7 tutor - so I was looking after Year 7 as a form tutor - then you, in registration time, practise the skills of active listening where you are trying to teach the children to use their ears with their brains rather than being distracted by what is going on in their brains with their

121

ears. (Bridget, p.3/75-81)

Rebecca and Eric describe mindfulness in similar ways - as being about creating space for education and opening to learning experiences. Within a focus group, Rebecca (p.1) suggests that mindfulness is:

> Possibly for grounding, for bringing into a grounded place. Focus to enable education. Maybe to create a space for education (Rebecca ,FG3, p. 1/12-13)

Eric describes mindfulness in a similar way:

> I mean, it came across to me as sort of a calming, relaxing technique, which then made people more open to learning experiences. (Eric, p. 3/60-62)

Rebecca and Eric clearly relate their perceptions of mindfulness to education and learning, areas that they are experienced in.

5.5.2 'Already happening'

Bridget considers that mindfulness is already happening in schools under the remit of other initiatives such as Social and Emotional Aspects of Learning (SEAL) and subjects such as Personal, Social and Health Education (PSHE) but not as mindfulness per se:

> You see that is what I am saying to you. In terms of those as being wellbeing, the SEAL, social emotional, yes, SEAL, I have heard of SEAL and I know people who have put that through with the behaviour management ones and that, as I say, is part of learning to not be distracted, active listening, engaging with one or two people in that respectful relationship way. But I haven't heard of it being "the concept." SEAL, yes, PSHE in terms of personal, social health, education and making relationships. You can't move forward unless you've heard and realised what you are doing at that moment in time, but not as mindfulness, not as that phrase, not as that phrase being used, no, no. (Bridget, p.6/137-147)

Bridget reiterates that mindfulness may already be happening in schools under a different name or concept.

> Now, what I can say in the past 30 years is that people use different words for exactly the same thing. I am certainly not cynical, but I do know that things are cyclic, in a cycle, whatever that is, and what you might be thinking about I may know about as a different concept. (Bridget, p.2/40-44)

She describes moments in class when pupils are encouraged to close their eyes and clear their heads as mindfulness already happening.

> That's not considered wrong because that is part and parcel of what is already going on, it's just not labelled as such like, but it is recognised that "close your eyes," no that is seen in classrooms, "close your eyes, don't think of anything, just clear your head, wait," and then you ask them the question. That already happens. As I am saying, it is already happening, it is maybe not called "mindfulness," but that already happens. (Bridget, p. 56/1483-1489)

> So I think maybe it is the concept of mindfulness which has been applied to clearing your head, focusing, concentrating. Are you on task; do you know all the words you are going to use, only think of that, clear your head. That is being put in place, but not within the concept of mindfulness. (Bridget, p.7/178-183)

The notion that mindfulness is already taking place within other subjects and initiatives in schools, although not actually expressed as mindfulness per se, is echoed by comments made by Bridget, Ciaran and Helen. Bridget (p.5/117-119) notes, "[…] I cannot say that that concept is something that is consciously taught or raised as the word". In relation to the SEAL and Targeted Mental Health in Schools (TaMHS) initiatives, Ciaran (p.15/368-369) states that the word mindfulness is not used but that the ideals are somehow embedded within the initiatives: "Not actually mentioned as mindfulness, ideals which are somehow incorporated within them but nobody's expressly made that link". Helen (p.2/40-42) refers to mindfulness as being, "[…] maybe more of an implicit feature rather

than explicitly expressed as mindfulness".

Further, the phrases "umbrella term" or "umbrella word" are used by Bridget and Denise to describe mindfulness and compare it to other initiatives and approaches that they have knowledge and experience of such as SEAL, Kaleidoscope, Circle Time and Six Thinking Hats.

> I think it's an umbrella term […]but I think there's a lot of things that I've done that could come under that umbrella. (Denise, p. 2/37-40)
>
> If it is the same as SEAL or active listening or clearing your mind or learning to focus and attend, you don't need a new word; it is already happening. If there's something about this concept that is different in addition to, well then that's fine. But […] I don't know what that word might have then in addition to, […] sometimes umbrella words allow you then to pull together the themes which are in activities, so that the activities have a common purpose. If that word is being used as an umbrella word to pull together activities you do in school then that is purposeful. (Bridget, p. 8-9/208-218)

Bridget suggests that if activities have common themes and purposes then they should all come under the same umbrella to avoid the addition of a new intervention or concept.

5.6 'Implementation'

The final over-arching theme of 'Implementation' focuses on the various ways that participants feel that mindfulness would best be implemented in schools. A number of participants favour a targeted approach, working with an identified group of pupils rather than a whole class or 'conscript' approach in which all pupils would be invited to participate.

5.6.1 'Targeted approach'

The targeted approach to the implementation of mindfulness in schools would involve identifying a specific group of pupils with whom to teach mindfulness based on certain difficulties that the pupils may be experiencing.
This approach to the provision of mindfulness is described by both Irene and Ciaran. Irene mentions her plans to introduce mindfulness to pupils for

examination anxiety during lunchtimes.

> I want to introduce mindfulness at my school as part of a lunchtime
> programme to reduce stress. We have, you know, with lots of examination
> anxiety and problems like that. It would be a good thing I think to do at
> the school. (Irene, FG1, p.1/17-20)

Ciaran suggests targeting a particular group of pupils with attentional difficulties
on a trial basis.

> […] I can see that there is enough evidence for me to suggest that it's
> something worse pursuing. How to pursue it is debatable, because
> obviously it requires investment in terms of training staff, investment in
> terms of time from other subjects and so on. But one way of doing it
> could be to target a particular group. That group may be pupils that
> perhaps have difficulties with their attention, concentration, pupils which
> perhaps aren't as engaged, don't feel as on board with the school as they
> could be. Then work with a trial group. (Ciaran, p. 3/60-68)

Felicity suggests a small group approach to begin with rather than teaching
mindfulness to a whole class.

> Maybe again it's one of those things to start with small groups and sort of
> see if the word spreads, rather than introduce it to large groups in one go
> and have people do it on more of a voluntary basis, than be forcibly signed
> up for it. (Felicity, p.6/135-138)

Such targeted provision alone as described by Irene and Ciaran would not offer a
holistic or preventative approach but rather a remedial and reactive one. Kirsty
emphasises the possible discriminatory nature of such an approach and gives the
example of pupils with behavioural difficulties as the target group.

> And also in schools it won't be done in a holistic way – it will be done on
> these kids because they will benefit most in a behaviour point of view.
> Whereas I suppose mindfulness is about everybody doing it and in schools
> that would never happen because resources are too limited and schools

will be, does it impact on grades and/ or behaviour and if it doesn't then we ain't going to use it and if it does we are going to use it, but it's only going to be the C/D borderlines at GCSE because they are the only ones that matter […] and I think something like this as well it's going to be a pigeon hole of kids who have massive behaviour problems and art therapy's not working for them at X anymore let's shove them on this you know. And then the person doing it probably won't have been trained in it so they'll probably be crap at delivering it and then it will go out the window after two years. (Kirsty, FG2, p. 6/248-259)

Kirsty raises the important point that pupils may feel stigmatised by being selected to take part in a mindfulness session, especially if they are identified based on their difficulties. Classes for gifted and talented children could also demonstrate an unbalanced selection process.

Kirsty's final comment about poor delivery due to the mindfulness teacher being untrained ultimately leading to the end of provision is one that echoes the perceptions expressed under the first over-arching theme of 'Faddism' and will be explored further under the following sub-theme of 'Training'.

In summary, Irene and Ciaran feel that a targeted approach to the teaching of mindfulness based on pupils' difficulties and areas of focus for improvement in schools would be their suggested way to offer provision. Kirsty highlights issues with such an approach and points out its possible stigmatising nature and the importance of the teacher being trained in mindfulness otherwise it would not be sustainable in schools.

5.6.2 'Training'

The extracted quotes and discussion below taken from the first and second focus groups that Irene participated in, demonstrate that certain participants do not consider training in mindfulness to be necessary. They consider that it should be offered for free and not involve making a profit.

[…] I'm a bit worried about how […] this could be a money making exercise. These people who are training teachers in mindfulness and training people in mindfulness techniques and getting all these outside

speakers to come in and talk about mindfulness. Maybe we can do that ourselves. We have got the techniques that we can use. Do we really need to pay money for other people to train us, or other people to come in and speak in our school about it? It is also not a long term thing is it? If you train teachers in school to do it, […] they can continue to do it over a long period of time, as opposed to just like, one off speaker or one off short course in mindfulness. (Irene, FG1, p. 26/684-695)

Irene: I am sceptical about the need to train in it. Does this have to be done by these people or are there are other sorts of training / techniques that can be done without the cost?

Kirsty: Absolutely, if it is not accredited – what is the point of paying for it?

Irene: Can we learn the techniques without paying for them?

Olive: Surely if you are accomplished in any meditation technique then you can accomplish the same purpose. (FG2, p.3/94-103)

Fundamentally, Kirsty (FG2, p.3/110-111) points out that, "In school you teach a subject that you are not trained in and not a practitioner of" and in this regard is asking why the teaching of mindfulness should be any different. This raises crucial issues about the skills and understanding required to teach mindfulness and how bringing in, for example, a supply teacher to teach mindfulness as you may do a 'subject' simply would not work if they had no previous experience of teaching or practising mindfulness.

Eric counters this assertion by placing importance on the teacher practising mindfulness themselves first in order to be able to make judgements about how they feel it would fit in with their own work.

So it's a matter of them contextualising it and, if they know what it is and can practice it themselves, then they need to make a professional judgement about how it fits in with their work, because they're all in service so they're all actually employed, we're not talking about trainees on teaching practice or that sort of thing, and they have a flexibility over

their lessons. (Eric, p.24/648-653)

5.6.3 'Sustainability'

The final sub-theme of 'Sustainability' focuses on participants' perceptions of how best to sustain the teaching and practice of mindfulness in schools.

> Well that's where you start, the teachers would have to learn the technique and what the technique is about. They could then, if you've got individual teachers, they could then sort of be the pathfinders and the teachers would need to make a judgement of who, when and where, it would be appropriate.
>
> I mean it might be that it was taught during PSHE for example, because the visualisation exercises I mentioned earlier, were usually done through PSHE, that sort of thing…
>
> So you get individual teachers who use their professional judgement on who they are going to start with and then evaluate how well it operates.
>
> But in order to get a whole school, particularly a large secondary, to be consistent in its use, well to be consistent in anything really, is quite difficult. But you would need to get senior management on board with it.
>
> (Eric, p.13-14/356-373)

> I think outside agencies are useful in terms of launching, creating excitement, making it look different and new and a fresh voice. If it's just outside agencies, as soon as they leave, the idea leaves with them. Whereas if you have a combination where it's outside agencies come in, deliver the whizz bang and all the excitement, but then there's staff there who are going to keep that momentum going and work alongside them and they gradually withdraw, and then the staff from your school take over and say, "Right this is how we're going to build on this now", then it's sustainable. (Ciaran, p. 12/300-308).

The process of sustainability might begin with an outside agency teaching

mindfulness, but longer term involves interested school teachers training in mindfulness themselves to in turn teach pupils.

5.7 Discussion

5.7.1 Introduction

Figure 5.1 depicts the five over-arching themes of 'Faddism', 'Marketisation', 'Teacher Wellbeing', 'A rose by any other name…' and 'Implementation' together with their associated sub-themes that were identified from the analysis of transcripts in the second phase of the study and will be discussed in turn in this section.

5.7.2 'Faddism'

The three sub-themes identified under the first over-arching theme of 'Faddism' reflect the changing nature of government and accompanying education policy. There is an understandable reluctance from teachers, when faced with these factors, to consider the implementation of another intervention in schools such as mindfulness. In contrast to the continuous rolling out of new, and not necessarily brought to fruition interventions, there is a strong sense of teachers recognising what is effective in their schools and keeping hold of what they already know works in their schools, regardless of changing government policy.

Figure 5.1

Phase 2 thematic map
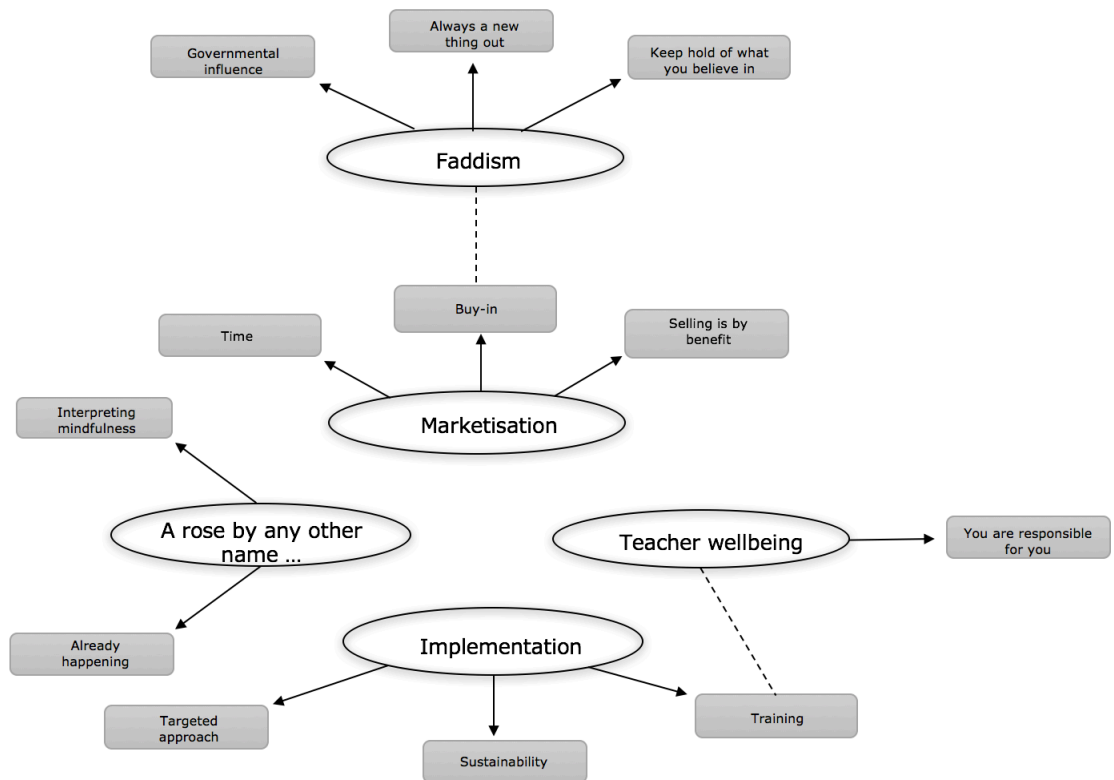
Over-arching themes in oval shapes are linked to their associated sub-themes in grey boxes connected by solid arrows. Links between over-arching themes and sub-themes already connected to other over-arching themes are shown with a dotted line.

In relation to faddism in education and how to prevent it, Slavin (1989) describes the upswing and the downswing of the pendulum of educational change in 12 stages, from the first point of the upswing, at which a particular programme is proposed with early enthusiasm, to the final point of the downswing, accompanied by disappointment and eventual decline. The author argues that an understanding of why and how the pendulum operates is crucial to producing progress within education rather than simply another swing of the pendulum. Slavin (1989) states that decisions around the implementation or maintenance of programmes must be based on reliable data.

'Faddism' relates to the constantly changing nature of new interventions being introduced into the curriculum and mindfulness itself being perceived as "just another 'educational fad'" (Weare & Bethune, 2020, p. 20). The associated sub-themes of 'Governmental influence' and 'Always a new thing out' are closely tied to 'Faddism'. Firstly, as there is a constant turnover of Secretaries of State for Education, this means that initiatives are introduced without being properly evaluated in the long term as old initiatives are replaced with new. Interventions are viewed as tinkerings, and frequent and limited in impact (Costa, 2008). Participants such as Kirsty who says, "I'm constantly on this, like, hamster wheel", feel that decisions which directly affect them about curriculum, interventions, staff development and evaluation are made without them. Student achievement data is for political, competitive and evaluative purposes and are not about improving the curriculum. In this sense, school staff are not involved in reflecting on improving the curriculum (Costa, 2008). In terms of the implementation and sustainability of mindfulness in schools, it is important that teachers, other school staff and parents, are involved and informed about mindfulness-based interventions so that they feel part of the implementation process and are given the opportunity to become practitioners and teachers of mindfulness and not simply passive agents following instructions from those in senior leadership positions. In contrast to passively accepting the latest intervention, teachers recognise what works through their own experience and hold on to that.

Secondly, the current Ofsted inspection framework influences what is included in the National Curriculum (apart from in academies, free schools and private schools). The introduction of compulsory subjects from 2020, such as Relationships Education in primary, Relationships and Sex Education in secondary, and Health Education (Ofsted school inspection handbook, 2019) could bring about the opportunity for mindfulness to be integrated into the curriculum (Weare & Bethune, 2020). In 2014, Ofsted introduced the Spiritual Moral Social and Cultural (SMSC) development into English schools as part of their school inspection framework, which provided an opening for mindfulness in schools, but there is no set curriculum for it and so it would be for school teachers trained in mindfulness to incorporate mindfulness into lessons. Further, academies and School Direct could also influence whether funding is available for

mindfulness training in schools and if mindfulness would be included in the curriculum.

5.7.3 'Marketisation'

The integral aspect of 'Buy-in' is explored as a sub-theme under the second over-arching theme of 'Marketisation'. The Mindful Nation UK report (The Mindfulness Initiative, 2015) identifies improving grades as one of the key ongoing policy challenges within the field of education. There is a need for a strong evidence base to support bringing mindfulness into schools and ultimately schools are interested in better grades. If improved academic attainment can be evidenced from mindfulness-based interventions, there is more likely to be buy-in from school staff and particularly the senior leadership team, hence the sub-theme of 'Selling is by benefit'. This also applies to benefits that school staff may experience for themselves through their own mindfulness training and practice.

Studies have reported the effects of mindfulness training on academic performance. Beauchemin et al. (2008) conducted a study with 34 adolescents with learning difficulties and a five-week mindfulness-based intervention. Academic performance significantly improved with mindfulness training as well as enhanced social skills and decreased state and trait anxiety. The authors hypothesised that the decrease in anxiety and negative self-belief, which came about as a result of the MBI, promoted academic outcomes and social skills. Caballero et al. (2019) measured mindfulness with the Mindfulness Attention Awareness Scale - short form (MAAS) in over 2000 middle school pupils. They found that greater mindfulness correlated significantly with better academic achievement as measured by grade point average and standardised tests of mathematics and literacy as well as greater improvement in academic performance from the prior school year, better attendance, and fewer suspensions.

Wigglesworth and Quinn (2020) note a lack of understanding of mindfulness from pupils and parents with issues regarding religious conflict acting as a barrier. In their study, the teachers were unsure about what mindfulness is, which resulted in a need to clearly identify, understand, and communicate mindfulness-based approaches in a practical context. There is a need for a

definition of mindfulness to be established, endeavouring to provide a nuanced description and level of understanding of mindfulness that in turn could increase commitment to the MBI.

The third sub-theme of 'Time' encompasses the two contrasting perceptions of mindfulness taking time, and mindfulness saving time. Gregory points out that teaching mindfulness in schools could be perceived as a waste of time. There is a view that there is no time for mindfulness in schools and, at primary level, teachers have already incorporated quiet time into their lessons. However, because of school becoming a more pressurised, target-based environment, the idea of quiet time is viewed as lost learning time (Bethune, 2018). An important concern for school staff is that mindfulness would take up time or take away time that they already feel is in short supply during the school day. Wilde et al. (2018) note that the limited availability of staff time makes the implementation of MBIs difficult with Joyce et al. (2010) also finding a lack of time to implement a ten-week mindfulness-based intervention in school for ten to 13-year-old pupils. In the longer term, there is also the length of time it takes to train staff and pupils and embed mindfulness into schools.

With the perception that time is already in short supply, and mindfulness possibly being the latest educational fad, teachers are understandably reluctant to engage with mindfulness training. Ciaran, an experienced mindfulness practitioner, highlights this barrier to school staff experiencing mindfulness for themselves and ultimately understanding that mindfulness can save time in the long term.

Kabat-Zinn (2004) proposes that by spending time 'being' rather than 'doing' through the practice of mindfulness, the practitioner flows with time rather than perceives it as the enemy. He also notes (Kabat-Zinn, 1994) that time spent in meditation has little to do with clock time, as mindfulness is measured in terms of moments and present moment awareness, rather than minutes and hours. In relation to schools, Wells (2016) makes an important point about making time for mindfulness rather than finding time and that mindfulness can enable both pupils and teachers to work more effectively as supported by Ciaran. For example, as a mindfulness practitioner one may have to wake up earlier than usual in order to meditate. With the notion of limited time during the school day,

there is the danger that mindfulness is used as a bolt-on (see 6.4.1 'Not a bolt-on') rather than building in time so that mindfulness is integral to the curriculum and school life.

5.7.4 'Teacher wellbeing'

The third over-arching theme of 'Teacher wellbeing' includes the sub-theme of 'You are responsible for you'. Based on Joanne's rhetorical question, "So you are responsible for you, aren't you?", in response to describing anxiety in relation to her workload and how she subsequently raised the issue with her manager after a visit to her GP, it highlights the importance of teachers taking responsibility for their own wellbeing. Hassad and Chambers (2014) argue that self-care tends to be overlooked when we are need of it most with teachers working during lunch hours and long hours at home (Lovewell, 2012).

In the Teacher Wellbeing Index (Education Support, 2020), 57% of education professionals did not feel they could share their unmanageable stress or mental health issues with their employer. Doing so might be perceived negatively and/or a sign of weakness, such as in the case of Gregory who would be reluctant to engage in mindfulness practice as it would feel as though he was admitting that he needed help with stress reduction. Further, Helen notes that professional support is provided to teachers, but personal support is not. This perception is mirrored by data from the Teacher Wellbeing Index (2020) which suggest that access to supervision or safe spaces to discuss issues is extremely low at 8%. Further, 20% of education professionals reported that they had no mental health support, with 42% reporting that they either did not have, or were unsure if they had, a wellbeing policy.

Participants in this second phase of the study, prioritised pupil wellbeing before their own and primarily focused on how mindfulness-based interventions in schools could benefit children and young people rather than themselves, although they were aware of the potential benefits of mindfulness for themselves. Burrows (2014) reports that teachers put the cart before the horse in that they want to know how to bring mindfulness into their classrooms for the pupils before they focus on themselves and their own practice. She emphasises the importance of how the teacher is 'being' in the classroom and modelling mindfulness, that is learning and practising mindfulness themselves before

teaching pupils. This approach also relates to the analogy of fitting your own oxygen mask (Hawkins, 2017, pp. 34-35; Lovewell, 2012) as an adult before taking care of your child's or anyone else on an aeroplane, illustrating the priority of teacher self-care. Therefore, the importance of self-practice and self-care are emphasised for school staff and are of crucial importance to both teacher and pupil wellbeing.

Although there is a consensus in the field that the initial focus should be on school teachers themselves practising and being trained in mindfulness before teaching mindfulness to pupils (Crane et al., 2010; Weare, 2014).), in reality this is not necessarily how mindfulness is being taught in schools. McCown et al. (2011) support this assertion by noting that the mindfulness teacher must know each practice thoroughly before teaching it to others. This emphasis on the importance of MBIs for pupils rather than teachers is evident in the existing literature on mindfulness-based interventions. Studies reporting on MBIs for teachers have, for the most part, tended to be published at a later date than that of MBIs for pupils (see for example publication dates of included studies in supplemental material from Klingbeil and Renshaw (2018, pp.2-4).

5.7.5 'A rose by any other name...'

This over-arching theme includes the two sub-themes of 'Interpreting mindfulness' and 'Already happening' which highlight the education lens through which participants interpret and perceive mindfulness in schools. In the first sub-theme, mindfulness is considered by Andrew in relation to its potential applications such as metacognition, behaviour management and PSHE and SMSC education. Both Rebecca and Eric interpret mindfulness as a way of opening to and preparing to learn. Participants are naturally interpreting mindfulness in relation to their own experiences of learning and teaching and existing approaches and subjects, without necessarily understanding its meaning. For example, Bridget compares Brain Gym and "clearing your head" to mindfulness. Brain Gym and other similar comparisons were also evident in the Mindfulness in Schools Questionnaire responses (see 3.4).

Further, in the second sub-theme of 'Already happening', participants such as Bridget suggest that mindfulness might already be practised in schools but under other names. She states that she has not heard of it being 'the concept',

suggesting that she knows it in other forms and or under other names such as emotional literacy, citizenship, SEAL and PSHE, similarly to Andrew. Weare (2012) regards mindfulness-based interventions as a "subset" of social and emotional learning (SEL) programmes such as SEAL as they focus on the same five main competencies of self-awareness, self-regulation, motivation, empathy and social skills. SEL is incorporated under a variety of subjects, titles, approaches and interventions worldwide (Weare, 2013). Examples of which that correspond to those mentioned in the interviews and focus groups carried out in this second phase of the study include: resilience, positive psychology, wellbeing, values and emotional intelligence. Weare (2014) points out that these are not mindfulness, although they may share goals in relation to the wellbeing of children.

There is a sense that mindfulness is already taking place implicitly in the classroom and a new way of doing things is not required. Denise describes the "education pendulum" as moving "backwards and forwards", implying that directives and initiatives come back in and out of fashion. With this comes a sense that similar approaches to mindfulness have been around before. The perception of mindfulness as the latest passing educational fad could also create resistance to the introduction of a new concept when it can be more easily compared to, and fitted into, already existing concepts and subjects, even if erroneously. As Van Dam et al. (2017) note, mindfulness is an umbrella term with many meanings so is therefore open to interpretation, especially by those without personal experience and when there are similarities to certain approaches such as SEAL. Therefore, an explicit and nuanced understanding of what mindfulness is, how it is similar and different to other educational concepts and initiatives and how it could be incorporated into existing subjects, is required for the potential of mindfulness in schools to be fully and accurately explored.

In line with the emphasis on clarity about what mindfulness is, Wilde et al. (2018) found that the implementation of the .b mindfulness programme was supported by understanding what mindfulness is not. In contrast, Joyce et al (2011) implemented a MBI for school pupils between ages 10 and 13. They communicated the MBI to parents as a self-awareness and relaxation programme in keeping with the standard health curriculum in Australia, rather than using the word meditation. This decision was based on the fear of the

MBI being considered religious or 'new age'. This illustrates where mindfulness meditation could have been clearly explained in terms of what it is and what it is not, rather than completely avoiding the terminology. By taking this avoidance approach, mindfulness is framed within more acceptable current educational standards rather than allowing mindfulness to be more of a standalone in terms of its potential place within the curriculum. The language and terminology that we use to describe mindfulness is important in terms of how it fits with the current language of education (Weare & Bethune, 2020) and thus how it is perceived by educators, potentially affecting stakeholder buy-in. For example, in 2015, there was an interest in the concepts of resilience and character building in relation to a policy challenge that emerged from prior work carried out on social and emotional learning and the wellbeing of children (The Mindfulness Initiative, 2015). The evidence base for mindfulness was considered as having a bearing on this policy challenge and was associated with these concepts and with the characteristics of determination and "grit", about which parents, schools and employers showed great enthusiasm (The Mindfulness Initiative, 2015, p.29).

5.7.6 'Implementation'

The fifth over-arching theme is 'Implementation' which focuses on how participants perceive mindfulness most effectively being implemented in schools. The first sub-theme of 'Targeted approach' describes how Irene and Ciaran focus on using mindfulness as a targeted approach to address exam anxiety and attentional difficulties respectively with Ciaran and Felicity suggesting beginning with small groups. In terms of how mindfulness-based interventions may be offered in schools, there are three main approaches (see Figure 5.2): universal, targeted and indicated (Weare, 2014) or intensive (Felver et al., 2013). Research conducted to date suggests that all three levels are necessary, in balance and with links made between them in order be as inclusive as possible and to de-stigmatise engagement with tiers two and three, targeted and intensive interventions (Weare, 2014). Kirsty highlights this potential discriminatory nature of a targeted approach which could leave pupils feeling stigmatised if they are selected due to specific difficulties. This reflects mindfulness-based interventions in general being used to address specific issues and deficits rather than providing a universal and inclusive whole school approach. However, it is important to note that there is evidence that pupils with the greatest needs may benefit more from

mindfulness (Weare, 2014).

The second sub-theme of 'Training' explores participants perceptions of mindfulness training. Irene is skeptical about the need for training in mindfulness and asks whether mindfulness training could be offered free of charge rather than having to pay for it and a subsequent profit being made. Kirsty raises the point that school teachers teach subjects that they are not practitioners of or trained in.

Figure 5.2

Mindfulness-based service delivery in a three-tiered educational support system. Felver et al. (2013). Mindfulness in school psychology: applications for intervention and professional practice. Psychology in the Schools, 50(6), 531-547.
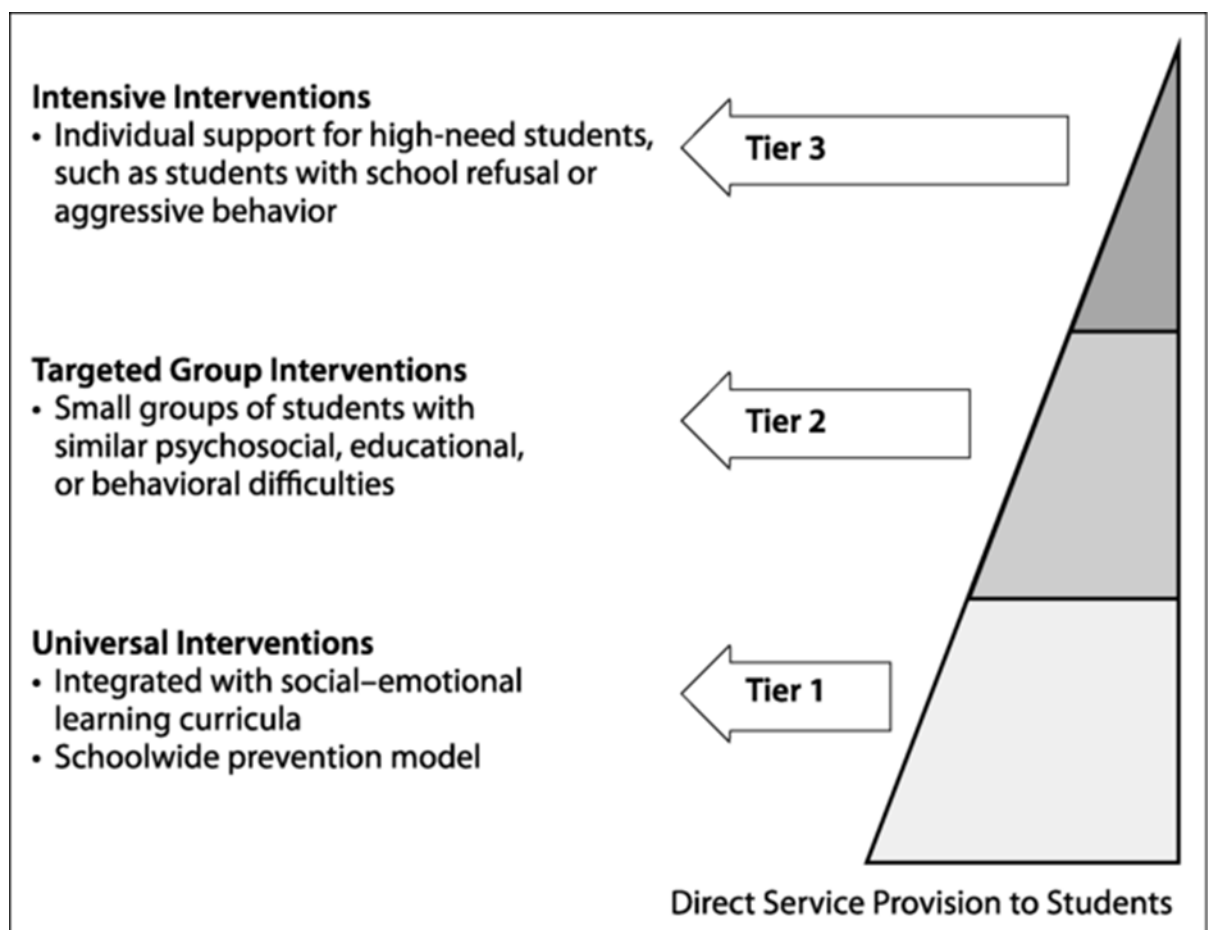
Olive further suggests that if one is accomplished in any meditation technique then the same purpose can be accomplished in relation to mindfulness. This

assertion does not account for different types of meditation (see Table 1.1) and does not indicate an understanding of mindfulness meditation, as could be expected without personal mindfulness experience. As with the sub-themes linked to 'A rose by any other name…', an understanding of mindfulness is important to understand the value of mindfulness training and practice. As Wilde et al (2018) state, school based MBIs require "extensive additional teacher skill acquisition" unlike interventions such as literacy, therefore the 'see one, do one' approach to other subjects does not work for mindfulness. Unlike participants in the second phase of this study who question the importance of mindfulness training, participants in the Wilde et al (2018) study were school staff who had already seen the implementation of mindfulness-based interventions and trained staff leaving. These participants were concerned about the sufficient quality of mindfulness training with regards to safeguarding and knowing how to support pupils if they were to have an adverse reaction to mindfulness practice.

The Mindful Nation UK report (The Mindfulness Initiative, 2015, p.61) raises the issue of quality and integrity of mindfulness teachers and highlights the subtleties of mindfulness practice. In relation to the implementation of mindfulness in schools, the report emphasises that mindfulness cannot be learnt quickly, although it can appear to be simple. There is the danger that teachers who are not trained in mindfulness may for example use freely available resources from the internet such as YouTube videos or a script from a book, as Irene intended to do with a lunchtime group at her school. This would especially be the case if mindfulness was presented as a quick fix stress reduction technique. If teachers share the view that mindfulness is another subject to be taught in the same way in school without training, and 'teach' mindfulness in the classroom with little forethought and no direct experience, they would be missing the nuances of mindfulness teaching and practice and could potentially damage any chances of sustainable mindfulness within schools and at worst could cause harm (Weare, 2014). As Durlak (1998) notes, good training is the key to good implementation.

The issue of whether mindfulness is taught by school teachers or by eternal agencies is also raised by Irene in relation to training and the sustainability of mindfulness in schools. Outside agencies coming in to teach mindfulness could provide an initial spark of interest which might lead to certain interested school

teachers training in mindfulness, but there would most likely need to be paid for training in order to qualify school staff to teach mindfulness to pupils. Mindfulness champions would need to train specifically to teach their peers as well as their pupils. Eric makes an important point to support training in that teachers who understand and practice mindfulness are more likely to be able to contextualise mindfulness, understand its potential place within the curriculum and make a "professional judgement" about its inclusion.

'Sustainability' is the final sub-theme under the over-arching theme of 'Implementation' and focuses on participants' perceptions of the best way to support mindfulness in schools in the long term. Ciaran and Eric echo the process as described in the sub-theme of 'Training', whereby an outside agency initially offers training in school to school staff followed by certain members of staff who are subsequently interested in mindfulness undertaking initial personal mindfulness training. They then become "pathfinders" (as described by Eric) or mindfulness champions or leads so that mindfulness continues to be trained and practised in-house sustainably. Thomas and Atkinson (2017) note that mindfulness could be embedded into the curriculum by the class teacher being able to practise with their class as and when appropriate. An example of a suggested pathway towards a whole school approach to mindfulness is offered by The Mindfulness in Schools Project (https://mindfulnessinschools.org/mindfulness-in-education/how-to-do-it/). They outline the four steps of firstly finding out more about mindfulness, then completing an eight-week mindfulness course, continuing your own personal mindfulness practice for at least a further two to three months (depending on previous experience with mindfulness) and finally applying for a course to teach pupils. This pathway demonstrates that sustainable, whole school mindfulness requires initial buy-in (see 5.3.1) as well as investment in terms of time, funding and training and an ongoing commitment to the teaching and practice of mindfulness.

5.8 Summary

This chapter has presented the analysis and discussion of findings from phase two of the study in which perceptions of mindfulness in schools were explored with teachers and teacher trainers through semi-structured interviews and focus groups. The first over-arching theme of 'Faddism' explored how the constantly

changing nature of government policy and initiatives affects participants' perceptions of new initiatives such as MBIs in schools. In response, mindfulness is viewed as the latest educational fad and educators are likely to continue to teach what they historically know works for them rather than be swayed by continually changing interventions. The over-arching theme of 'Marketisation' focused on the requirements for, and importance of, buy-in by stakeholders and especially senior leadership team members for mindfulness to initially be accepted as an intervention in schools. The importance of a strong evidence base for mindfulness which demonstrates that mindfulness can increase academic attainment would aid in 'selling' mindfulness to the SLT. Time is in short supply and is perceived as a potential barrier to the uptake and implementation of MBIs, although mindfulness can save time in the long term. 'Teacher wellbeing' emphasised how vital it is for school staff to look after their own wellbeing before that of their pupils even though their tendency is to put pupils first. This also translates into teachers focusing on the benefits of mindfulness for pupils before the potential benefits for themselves although mindfulness training would ideally begin with school staff. The fourth over-arching theme of 'A rose by any other name…' conveyed the educational lens through which participants interpreted mindfulness and related it to pre-existing concepts and initiatives within education. The associated sub-theme of 'Already happening' indicates that participants consider mindfulness to already be happening implicitly within these other concepts and initiatives and that it can be subsumed as such rather than be considered novel. The final over-arching theme of 'Implementation' focused on how participants perceived the effective implementation of mindfulness in schools. A targeted approach to implementation was initially considered with small groups of pupils with identified difficulties such as anxiety, stress and attentional difficulties. However, it was also noted that such an approach could be stigmatising for the pupils selected. Participants were sceptical of paid-for mindfulness training and accordingly the notion of mindfulness being taught as other subjects are in school by teachers who are not necessarily trained was proposed by participants without personal mindfulness experience. Outside agencies delivering initial training could result in interested staff members becoming mindfulness champions in school who would then proceed to train and teach mindfulness in school in a sustainable way.

Chapter six will build on the data from school staff with mostly no prior

experience of mindfulness and present the analysis of findings from interviews with experienced mindfulness practitioners and teachers as well as mindfulness-based curricula developers to explore their perceptions of mindfulness in schools and education.

CHAPTER 6: PHASE 3 ANALYSIS OF INTERVIEWS WITH MINDFULNESS TEACHERS, TRAINERS AND CREATORS OF SCHOOL-BASED MINDFULNESS CURRICULA

6.1 Introduction

This chapter will report on the analysis and discussion of the data collected in the third phase of the study from interviews with mindfulness teachers, trainers and mindfulness-based curricula developers. In contrast to the analysis of phase two data which focused on perceptions of mindfulness from teacher trainers and school teachers with little or no prior experience of mindfulness, this third phase analysis centres on participants with direct experience of mindfulness and who are involved in creating and teaching mindfulness-based curricula in schools (see Table 6.1).

Table 6.1

Phase 3 participants

Pseudonym	Interview format	Gender	Role
Alan	Face to face	Male	Ex-school teacher, Member of Parliament
Ben	Telephone	Male	M trainer/developer
Christine	Face to face	Female	Head of Primary, M teacher
Dianne	Telephone	Female	Ex-school teacher, M teacher/trainer
Edward	Telephone	Male	School teacher/ M teacher
Fiona	Telephone	Female	School teacher, M trainer/developer
Graham	Skype	Male	Ex-school teacher, M trainer/developer
Henry	Skype	Male	M trainer/developer

The themes generated from participants' transcripts (see Table 6.2) include the first over-arching theme of 'Expertise' with the two associated sub-themes of 'Buddhist background' and 'A lifelong practice'. The second main theme of 'Mindfulness within and across schools' is accompanied by the sub-themes of 'Teacher training and transformation', 'Flexibility' and 'Grassroots approach'. The third over-arching theme of 'Outcomes and impact' is supported by the two sub-themes of 'Not a bolt-on' and 'Measurable outcomes'.

The first main theme of 'Expertise' reflects the experience of and training in mindfulness that the participants in this final phase of the study have, continue to acquire, and highlight the importance of, in their interviews. The associated sub-theme of 'Buddhist background' illustrates how some participants came to mindfulness through Buddhist meditation and that this background shaped the mindfulness-based curricula that they later went on to create. The second sub-theme, 'A lifelong practice', represents the complex and nuanced nature of the teaching and practice of mindfulness. For some participants, the teaching and practice of mindfulness is considered to be a lifelong journey and not just a technique that can be easily learnt in a short time period and then passed on. This over-arching theme emphasises the dedication and commitment required to teach and practise mindfulness authentically.

The second over-arching theme of 'Mindfulness within and across schools' encompasses the first sub-theme of 'Teacher training and transformation'. The two aspects of mindfulness training and transformation are closely interlinked as training in mindfulness offers school staff the opportunity to benefit their own wellbeing both in a professional, for example with regards to workload, and personal capacity. Mindfulness training then enables staff to teach mindfulness to pupils supported by their own personal mindfulness experience and practice. The second sub-theme of 'Flexibility' focuses on the need for flexibility in adapting mindfulness-based curricula to the school and pupils in question and how this works in practice given that school-based MBIs are expected to be taught exactly as per the programme materials provided during training. The third sub-theme of 'Grassroots approach' emphasises the importance of mindfulness in schools to grow in an organic, grassroots way as opposed to it being driven by government policy.

The final over-arching theme of 'Outcomes and impact' explores how mindfulness is perceived in schools in relation to other subjects, wellbeing, and its place within the curriculum. 'Not a bolt-on' emphasises that there is a danger that mindfulness could be treated similarly to the way wellbeing has been historically in relation to the curriculum, as a bolt-on rather than being perceived as integral to the curriculum. 'Measurable outcomes' focuses on how mindfulness is not outcomes driven like Ofsted, takes time, and as such is not measurable in the same terms. Rather, it pertains to the wellbeing of children and young people which relates directly to academic attainment but also allows them to flourish as human beings.

Table 6.2

Phase 3 over-arching themes and their associated sub-themes

_____

Over-arching themes	**Sub-themes**
Expertise	Buddhist background
	A lifelong practice
Mindfulness within and across schools	Teacher training and transformation
	Flexibility
	Grassroots approach
Outcomes and impact	Not a bolt-on
	Measurable outcomes

6.2 'Expertise'

The first over-arching theme of 'Expertise' recognises the specialist nature of mindfulness in terms of training and practice, and the participants' commitment to offering authentic and well-founded mindfulness trainings and curricula that can be implemented effectively and are well received in schools. The respect and dedication shown by the participants to the roots of mindfulness is reflected in the first sub-theme 'Buddhist background', in which the historical Buddhist background and practice of Ben, Graham and Henry who are involved in the

creation of mindfulness curricula, is illustrated. The second sub-theme, 'A lifelong practice,' highlights the on-going and in-depth study, training and practice that the participants undertake in order to maintain a high level of knowledge, understanding and practice of mindfulness in their lives.

6.2.1 'Buddhist background'

The three school-based mindfulness curricula that have been created by Ben, Graham and Henry separately are secular. However, Graham and Henry mention the Buddhist practices that they engaged with prior to the creation of these curricula and what they consider to be Buddhist or other foundations that inform their curricula. Further, Ben offers details about his current personal mindfulness practice. There is a clear sense from these accounts that the practice of Buddhist meditation and studying the teachings of the Buddha offer validity and authenticity to their present work.

Henry notes that what he would now refer to as 'mindfulness', was regarded at the time as Buddhist meditation.

> Personally, I learned the practice when I was about 18, and it was, to begin with, for me, it wasn't mindfulness, it was Buddhist meditation. So that's how I discovered it, I went along to a local Buddhist centre and started practising breathing and loving kindness meditation. And it was just something that never went away, I read more and more, and went back for more courses. And then, after a few years, I went travelling, I went to [name of country], and spent a lot of time in retreat centres in various traditions, in Vipassana and Tibetan centres, and also Zen centres as well. (Henry, p. 2, 54-61)

Henry refers to the fact that mindfulness can be found and practised within a number of different schools of Buddhism. Likewise, the roots of Mindfulness-Based Stress Reduction include Zen and Tibetan Buddhism as well as Vipassana meditation taught to Kabat-Zinn by a Burmese teacher in the Theravada tradition (Harrington & Dunne, 2015). It is by practising different types of meditation, specifically Shamatha and Vipassana (see Table 1.1), that one develops mindfulness regardless of the Buddhist school in which it is taught (Batchelor, 2011).

Graham describes how the founders of the mindfulness curriculum that he has created were all Buddhist practitioners before they focused on bringing mindfulness into schools in a secular way.

> And since then...it's about, it was a core group of about [a number of] educators, who were all mindfulness, compassion practitioners. So, their communality was that they were educators, but they were also practising Buddhism. And then, but they basically felt, we felt, that we were then ready to bring this into a secular context, basically. (Graham, p.2, 46-51)

There is a suggestion here that a background in Buddhism provided these teachers with the specific skills, knowledge, understanding and experience to enable them to teach mindfulness in a secular way. This will be discussed further in 6.5.2.

Graham points out that he considers the teachings of the Buddha to be secular and about shared human values, rather than being 'Buddhist' per se.

> ...if you look at the original texts, they are basically secular anyway. I mean, there's no...they are about cultivating genuine human flourishing, genuine happiness, and this is common to all, to everybody. Everybody, actually, is searching for this. So if you look at the original texts, there's nothing sort of faith-y about it at all, it's all very experiential, and in the best sense of the word, scientific. Scientific in the sense of observing, and making, you know, making observations that can be...verified by someone else's experience as well.

> So I think that's actually the strength of the Buddhist tradition, that it's not actually Buddhist at all, it's just about experience. It's like a science of the mind, basically, I firmly believe that. (Graham, p.3, 108-118)

Graham's approach reflects that of His Holiness the Dalai Lama's (2012, pp.16-17) secular ethics, in that genuine happiness and human flourishing are common human values regardless of faith or not.

Graham further describes how the three main qualities of Shamatha, (see Table 1.1) which he does not consider to be 'Buddhist' but Indian, are incorporated into every exercise undertaken in one part of the curriculum.

... Shamatha is not even Buddhist either, that's, sort of, basically Indian...
But those three, there are three main qualities in Shamatha that one is
cultivating, which are basically relaxation, or ease, or spaciousness.
Stability of mind, or attention, or mindfulness, you could call it and
awareness, or clarity, or a brightness of mind. And those three are really
the three things that we come back to...all the time, every single exercise
we do is cultivating one or more of these - relaxation, stability or vividness.
(Graham, p.4, 140-149)

Graham is referring to the historical roots of Buddhism originating in India. He
outlines how the practices or exercises that form one part of his mindfulness-
based curriculum are based on the qualities of Shamatha meditation.

Henry also describes how his school-based curriculum is based on Buddhist
concepts. In his case he refers to the four Brahmavihara of loving kindness,
compassion, sympathetic joy and equanimity, translated as 'sublime states'
(Thera, 2014) as well as the four foundations of mindfulness: body, feelings,
mind and objects of mind (Hanh, 2006) (see Table 1.3), when describing the
lesson content of his curriculum.

One of the things that I look at is, in the Buddhist tradition, there's...you
might be familiar, Jacqui, that they talk about four minds of love, the four
Brahmaviharas?...Yeah, so they kind of map onto the programme in a way.
The first [number of] lessons are really, kind of in reverse of what's often
spoken of in the Buddhist tradition. Whereas the first [number of] lessons
are really about developing equanimity - being open, receptive, kind of
stable. And then, lessons [numbers] is really about joy. Lessons
[numbers] are about compassion. And then, lessons [numbers] are about
kindness, to self and other. So, it's also, and then it also maps on
somewhat to the first three foundations of mindfulness, as well, and the
beginning of the course is really all around the body. The next kind of
theme we start to touch on is about feeling quality, and like the feeling tone
of experience. And then, we start to talk about, we touch into, like, more
awareness of mind, awareness of thoughts, and cultivating qualities of
mind. (Henry, p.4, 145-159)

The curricula created by both Graham and Henry are based on the teachings of
the Buddha, whether they are considered to be 'Buddhist' or not. It could be

148

argued that these curricula are not truly secular but are instead based on Buddhist teachings that are being applied in a secular manner that could be accused of being Buddhism by the back door (see 6.5.2 for further discussion).

The sub-theme of 'Buddhist background' illustrates how the participants who have trained in various Buddhist schools are creating their secular mindfulness programmes based on Buddhist meditation practices and concepts. These include incorporating the qualities of Shamatha meditation, the four Brahmavihara and the four foundations of mindfulness into secular mindfulness programmes in schools. As is reflected particularly in Graham's accounts, the issue of whether these Buddhist-based curricula are regarded as secular or not depends on whether one considers the texts, teachings and practices that they are originally based on to be 'Buddhist'.

6.2.2 'A lifelong practice'

The title of this second sub-theme is based on Ben's expression in describing the embodiment of the Buddhist texts in his own practice and when teaching mindfulness. It focuses on the depths and content of mindfulness teaching and practice, and the dedication required to the commitment of being a lifelong practitioner of mindfulness. This second sub-theme expands upon the first sub-theme of 'Buddhist background' by detailing what the practice of mindfulness involves for a dedicated practitioner and how this has a bearing on how mindfulness is taught and ultimately practised by others.
Ben details his daily mindfulness practice in terms of both formal and more informal practices in combination with on-going study of the Buddhist teachings and mindfulness literature.

> Well it's a daily sitting practice. So I sit for generally between one and two hours a day. I also try to practise mindfulness informally, as they say, during the day, pausing for breathing spaces. Particularly in sort of non-conceptual activities like cycling or washing up or walking, I really try to particularly use those as opportunities really to connect with the body more deeply.

> And then studying Buddhist teachings about mindfulness and also the sort of neuroscience and cognitive psychology of mindfulness and bringing mindfulness into relationship as well. (Ben, p. 3, 53-63)

Ben suggests that by studying the two main Buddhist suttas or texts on mindfulness in combination with his personal practice he is able to cultivate a particular type of awareness that is informed by certain values such as the four Brahmavihara mentioned by Henry in 'Buddhist background'. For Ben, practising mindfulness involves on-going meditation practice and in-depth study of the historical and modern day literature related to mindfulness and its applications. He goes on to further emphasise the importance of a mindfulness teacher having such a multi-faceted approach to studying and practising mindfulness.

> So, it feels like a certain responsibility for mindfulness teachers to be deepening their understanding as well as their practice, because I think both are important. Mindfulness isn't just about present moment awareness; it's about a certain orientation of that awareness or that awareness being informed by certain values and ways of looking at experience.
>
> And so I really appreciate the opportunity to study and practice some of the Buddhist teachings about mindfulness, particularly in the Satipatthana Sutta and the Metta Sutta, which are really the two classical texts that have shaped the whole mindfulness movement.
>
> They are a lifelong journey; it's a lifelong practice to embody those more and more. And I really find them helpful, just in the sort of daily work of trying to cultivate more understanding and in a sense, equanimity and heartful connection, relational connection. Which seem to me very key to teaching mindfulness, in whatever context, whether it is in a primary school or in parliament you know those same qualities are needed, because those are the qualities that one is trying to sort of help people develop in their own practice. (Ben, p. 4, 88-107)

Ben shows respect for the Buddhist texts and the qualities described therein that relate to the teaching and practice of mindfulness in mainstream settings. He is skilfully referring to the re-contextualising, rather than the de-contextualising, of the Dharma (Crane, 2016; Crane et al., 2016; Kabat-Zinn, 2011) by acknowledging the qualities and values present within the Buddhist texts that

150

can be applied to the teaching and practice of mindfulness in settings such as schools.

Henry furthers this notion of mindfulness being a lifelong practice by using the analogies of learning a musical instrument or developing proficiency in a sport.

> Yes, so I guess one of the things that I wanted to do in developing the programme, wasn't just to offer kids a kind of small introductory taster. It wasn't, the intention wasn't just to say, okay, you know, here's mindfulness, here's present moment attention, here's the breath, and here's like a little bit of non-judgement, and allowing, you know. Which is great, I mean that's fantastic, but I think, my sense is that, to actually really develop these skills, and really explore the potential of this practice, takes more time, you know...And then, if you compare it to anything else, like, you know, learning a musical instrument, or developing some proficiency in sport, or anything, to try and do it in, you know, a short period of time, like three lessons, four lessons, you would hardly get, really, much traction, at all, you know. And I really see that mindfulness is, I think as everybody understands, it's not an intellectual capacity, it's not something you develop cognitively, it's an embodied experience, you know. So I think, actually, it shares many more parallels with training in an art or a craft…Or, you know, playing a musical instrument, or developing an ability in a sport, than it does at learning something like Pythagoras, or another kind of traditionally educational subject, you know. (Henry, p. 3, 84-102)

Kabat-Zinn (2017) likens learning to meditate to learning to play a musical instrument through the process of learning the method, practising, making progress and finally obtaining a degree of familiarity or even mastery. He likens mindfulness more to training in an art or a craft, similarly to how Ben describes the teaching of mindfulness.

In contrast to this notion of mindfulness being a lifelong practice, Ben cautions against short training courses in mindfulness leading to inexperienced people teaching mindfulness.

> I think you are absolutely right there, that this is a deep art, the art of

teaching mindfulness. It's a very profound art and it requires a certain humility and a sense of a 'long game' about it. So unfortunately there are people out there who are going on weekend courses and then thinking they are able to teach mindfulness, either as clinical psychologists or as management consultants.

Actually I think this is part of what the traditional contemplative literature, whether it is Christian or Buddhist or Sufi, or whatever, highlights the sense that this is a profound lifelong journey, and actually that it's important to keep that perspective.

Otherwise it just becomes a technique, mindfulness just becomes a self-help technique that you can do a weekend course in and half a day's workshop on how to teach it, and then you can do it. There are people out there peddling it in this way.

That's fine, but it is missing the potential of it and it creates a danger of this being just a fad, this whole mindfulness movement, you know.
(Ben, p. 5-6, 134-153)

Ben emphasises the fact that learning to teach mindfulness is a long term commitment and not a set of skills and qualities that can be picked up in a short weekend course. He makes a distinction between light touch courses offering mindfulness as a self-help technique and the teaching of mindfulness as a way of being throughout one's life, the difference between "Mindfulness Mid-Strength" and "Mindfulness Classic" (Young, 2016, p. 43).

Ben furthers the distinction between the perception of mindfulness simply as present moment awareness, and mindfulness with the ultimate aim of achieving awakening as presented in the Buddhist teachings.

There is something so humbling about the classical you know the Buddhist teachings, that it seems like it is possible sometimes to come to secular mindfulness and guided meditation and people often come out of a meditation saying, "Wow." Particularly if it is the first time, they say, "Wow, that's really powerful."

There is a certain sort of – the mind can produce a thought like, "Oh, I can do this." It feels like there is a slight danger, when one is working with people's minds of getting, not over confident, but forgetting the larger context of the map of awakening that the Buddhist teachings point to. That's very humbling, because it sets the bar very high in terms of what is possible through mindfulness.

And I find that a very helpful, corrective perspective on mindfulness teaching. So that one doesn't get on one's high horse and thinks, "Oh, I am really good at this, I can do it." You know, if that makes sense? (Ben, p. 5, 112-128)

Ben describes how remembering the Buddhist teachings when teaching mindfulness in a secular way allows for recollection of the wider context in the Buddhist tradition of achieving awakening. The Buddhist background of the mindfulness teacher is implicitly interwoven into how mindfulness is taught in a secular way.

Further, having an understanding of the Buddhist roots of mindfulness in turn ultimately has an effect on those being taught in mindfulness classes.

Well, it seems from what the psychology suggests, the psychological research on mindfulness suggests that the degree of embodiment of mindfulness principles, understandings and practice by the teacher has an effect on those in the classes. That seems again and again, it seems that that is being highlighted in the emerging evidence base around mindfulness, in lots of different contexts. (Ben, p.4, 80-87)

This first over-arching theme has highlighted the expertise involved in the teaching and practice of mindfulness in a secular way but in keeping with its Buddhist origins.

6.3 'Mindfulness within and across schools'

This second over-arching theme illustrates the potential beneficial effects of mindfulness training and practice for school teachers. It also includes some of the practicalities of teaching mindfulness within school settings such as the need

for flexibility in terms of how mindfulness is delivered to pupils and how best to approach the introduction of mindfulness in schools more generally. The sub-theme of 'Teacher training and transformation' reflects the transformational effects that mindfulness can have on school teachers, both in their personal and professional lives. It also brings to light the importance of teachers being trained in mindfulness first, or in parallel with pupils, to enable them to look after their own wellbeing, promote communication between staff, and embody mindfulness so that they are in an authentic position to teach. 'Flexibility' refers to how mindfulness-based curricula require contextualising to suit the population that are being taught even though mindfulness-based curricula are manualised and conscript classes are taught. 'Grassroots approach' describes how mindfulness in schools might best be left to grow slowly and organically from the roots up rather than being imposed by government policy from the top down.

6.3.1 'Teacher training and transformation'

This sub-theme will be described in two parts beginning with 'Teacher training'. In this sub-theme, the importance of school teachers being trained in mindfulness is emphasised, not only in order to be able to teach mindfulness effectively and in a widespread sustainable way to students, but also for teacher wellbeing. Ben highlights the practicalities of having enough school teachers trained in mindfulness for it to become government policy.

> Certainly, at a policy level it feels like that's the first step, is to provide the opportunity for teachers and those in teacher training to do mindfulness courses because they are the conduits through which mindfulness will get to the children or not. If in some imaginary world Michael Gove suddenly said, "We want mindfulness for every 13 year old in the country" one simply couldn't do it, because we don't have the teachers out there to do it. So that is part of this long game attitude, where one says, "Actually the first…", well it doesn't have to be before you train any children, but as a first stage in the process in any school, is to get teachers training in mindfulness. (Ben, p. 9, 231-243)

The Mindfulness in Schools Project states that over 4,100 teachers have been trained in their curricula as of August 2018 in comparison to the estimate provided in the 2015 Mindful Nation UK report by the Mindfulness All-Party

Parliamentary Group (MAPPG) of a total of 2,000 people trained through the three main mindfulness training organisations for children and youth in the UK that include Mind with Heart, Youth Mindfulness and Mindfulness in Schools Project. Data on how many of those now trained to teach mindfulness are school teachers is unknown.

Not only is there a shortage of school teachers trained in mindfulness across schools nationwide but within schools the number of staff who are trained are also scarce.

> The problem is, is that there's a small number of people in the school who are trained in this, and understand it. And so, until all teachers, if you like, almost go through this, and understand it, you don't get the language of the school being about resilience, and mindfulness and what have you because it's just a small number of teachers who are actually trained to do it. That's my big frustration, is that actually, if someone said to me, what's the biggest thing that would actually prove mindfulness education in schools, and resilience education, it would be to actually get the teachers to go through mindfulness, and resilience awareness first, and not the kids because often, it's the teachers who really need it, also, actually, in terms of work, life, and all of that. Teachers need to be up skilled in terms of resilience, and becoming more mindful, and bringing your attention to the right things at the right times. But also, then it becomes part of the culture of the school. And until we do that, it's always a little bit piecemeal, it seems to me. (Edward, p.4, 136-149)

Edward places emphasis on teachers being trained in mindfulness first and how that would then enable mindfulness to be part of the school culture. Mindfulness embedded in schools would mean that it would be more likely to be sustainable in the long term. Christine echoes Edward's thoughts on teachers training in mindfulness and 'going through it' in order for them to understand exactly what it is about and its potential benefits for teachers and students both in and outside of school.

> So it seems from our own experience of it, it's that drip, drip approach. I have a number of staff now, who started out with us, you know, on our journey...who are now training to do, to become mindfulness practitioners.

And use it more in their own lives to manage the personal work load, stress load, if you like, with teaching. But it's not...the engagement, is something that people have to realise the potential of it. And you don't know that until you actually start the practice, I think, from what, you know, from what I'm seeing. (Christine, p. 3, 114-121)

These extracts align with Ciaran's comments (Ciaran, p. 7, 169-173) in phase two of the study in which he describes how school staff tasting and seeing what mindfulness is about could help them to be convinced of its potential benefits.

And thinking, actually, it could be a transformation in education, towards really enhancing the flourishing and wellbeing of every child. But that, the one thing that that really calls up on, though, which is the big issue, is that the teachers, themselves, have to deal with their own wellbeing first, you know. That's the big crux of it. Because we can't, really, bring a child through their whole school career, and help them cultivate qualities of resilience, compassion, awareness and wisdom if, you know, you go into the staffroom, and all the teachers are bitching about each other. But this is what happens, this is what happens! So it's a kind of an elephant in the room, you know. (Henry, p. 11, 431-439)

Henry suggests that school teachers need to look after their own wellbeing first. Or the other way is towards, and what most people are hoping for moving towards is that actually, we appreciate that wellbeing education can be as deep, and given as much attention, as we give to the traditional academic subjects. (Henry, p. 11, 428-431)

Graham reiterates the importance of school teachers being trained to improve relationships between staff.

Where, again, like all schools, actually, the biggest hurdle is sometimes the staff, and the difference, and the arguments between staff. And it's actually, one of the main benefits that you see is the staff relationships improve. Certainly, yeah, I would say that is often a neglected need, is for staff to be able to communicate and just be with each other in a slightly more human way. So, this is never really stated by schools, because they like to go straight to the benefits for students, but actually, if you don't do this first step, nothing is going to work. In fact, it's crucially important, it's

156

like you know, it can make the difference between enjoying going to work and not. (Graham, p.9, 352-360)

As in the phase two data, teachers are more likely to focus on the benefits for students first.

Importantly, Graham points out that teenagers do not learn from teachers who do not embody mindfulness and are thus not authentic. This point illustrates the significance of mindfulness teachers being well trained and having the experience and practice to enable them to teach authentically.

> So what we haven't done is just sort of, you know, popped in and zoomed out again of schools, we prefer to cultivate a relationship which is more ongoing. So that's been the aspiration. And then, to do that, it seems - and I think everybody agrees now - that the only way to make change happen on a more profound level, is to train the teachers. Because teenagers just don't learn from someone who's not embodying, especially this type of thing. They need to feel a certain confidence in those who are delivering it. So this poses its own problems, you know, how are you going to bring teachers to a place where they're embodying, and actually breathing mindfulness and compassion. (Graham, p. 6, 233-241)

'Teacher transformation'

The effects of mindfulness practice for teachers are far reaching and do not simply apply during the teaching of a mindfulness session.

> **Edward:** Personally, also, going through it has made me recalibrate, and re-evaluate my own approaches to things, both in school, and at home, work life balance, what's important, what's not important, what I can do, what I can't do, but mostly, about recognising that there is only so much that I can do. And what I do do, or choose to do, I need to do really, really well, and bring attention to it. And if that means other things don't get done, so be it. You know, I can live with that now, whereas before, I'd be writing lists and stressing myself out. And now, I will just do what I can do, on any given day, or any particular moment, to the best of my ability. And bring everything to that, if other things don't get done because of it. Here's a good example - if a little Year Seven kid comes and knocks on my door as

157

deputy head, that's quite a big issue for that kid, even if what they're going to say to me is pretty much nonsense. And in the past I would have been guilty of maybe ignoring that kid, telling them to go away, or bringing them in and half listening while I carry on typing an email. Now, just as a matter of course, I will stop whatever I am doing, and I will look at that kid, sit them down, and listen to what they've got to say, and then decide what it is that I need to say. And if that takes two minutes, or 25 minutes, it's irrelevant to me. At that point in time, the most important thing I can do is listen to why that kid felt it necessary to come and knock on my door. And that's a very kind of minor example, but it kind of encapsulates what it's done for me. Because that email can wait, you know, I can do that some other time.

So that's it in a nutshell, really. It's changed my attitude to teaching, to a certain extent, because I've really enjoyed teaching it, and it's changed my attitude to my job, and to myself, and what's important, and when something is important, to really bring my attention to it.
(Edward, p. 11, 400-424)

Dianne speaks in a similar way to Edward about the benefits of mindfulness practice through her ability to relate more fully and with more focus to students but also mentions how mindfulness helped her personally to give up smoking and to eat more regularly.

> And I actually had begun offering wellbeing or relaxation workshops in the school...for students with autism. And it was through that, that I actually encountered mindfulness, and began to use the practices with the students, and also for myself as well and began to see a change in the way that I was, and them, but the way that I was, quite significantly. I noticed that my sleep had improved. I wanted to, I'd already decided that I wanted to quit smoking, and it was through the practice that I eventually quit. Because it was the awareness that I began to develop, that made me much more conscious of the reaching for a cigarette, and things like that. I also noted that in my communication with young people that I was much more present to the experience, and that that was actually helping me communicate clearer and better with young people. And being more responsive in the moment to their needs, and what they were saying. So

158

that was much better. I'm trying to think if there were other things that I noticed...I was taking better care of myself, I began to eat more regularly. Because I'd always been a kind of erratic eater, and I noticed that I was kind of just things were, I was looking after myself much, much better. And that's what made me decide to go and do more formal training. (Dianne, p. 3, 83-99)

Dianne's account is an example of how through the benefits of her personal practice she was inspired to proceed to train more formally in mindfulness.

6.3.2 'Flexibility'

Dianne emphasises the need for flexibility of the mindfulness curriculum to suit the students and school in question.

Well I think there needs to be flexibility. I think that, while I understand I'm teaching a programme, and in order for something to be recognisable, anywhere that you go, which is kind of like why these programmes are copyrighted and all sorts. It's important to stay true to kind of what the programme is...There is always going to be some adapting for the students that you have in front of you, because there is no point sticking rigidly to a curriculum that isn't accessible to the people in front of you. Because then that gives them a negative experience of the curriculum, and then they may go away and say mindfulness is a load of rubbish! So it's important, really, that you help it be accessible for them, and make it work for them as best you can. But without sort of, I mean, I would never, I've never adapted it so much that it was unrecognisable. It's really, actually, just as a teacher, that's naturally what you do as a teacher, is you, the language that you use when you're talking to different groups of students, you just adapt it to suit their needs. (Dianne, p. 8, 290-304)

Following on from Dianne's emphasis on flexibility within teaching, Graham questions exactly how much flexibility there should be with regards to the course materials that he has developed.

Well, all places...like to make the material their own. Every school is different, and there's a balance which I think we find, not necessarily finding all the time, but it's always an issue. To what extent can the school

really adopt the programme and make it fit their needs, and change it, and not deliver bits, or deliver it with something else? To what extent do we allow them to do that and to what extent do we need to hold the whole thing, as a really sort of quite strict...prescriptive implementation. So that's something I would say we're playing with at the moment...We've spent years on each word, getting it right, so if you start playing about with it, you're just not going to get the results that are intended, because you're not doing, you're not taking the medicine, you're mixing it with X, Y and Z. So that's, we have to say that, but then on the other side, schools have their own, you know, situations, unique situations, and they can't do things you know one way or another, so they have to adapt. So that's just how things are, basically. (Graham, p. 9-10, 365-387)

Ben addresses the further issue of mindfulness in schools being voluntary, in the sense that if a child does not wish to participate in the lesson they still remain in the classroom while the lesson is in progress.

Of course it is not for everyone and I think it always needs to remain voluntary. Even in the classroom where...it is a compulsory lesson, the teachers are encouraged to say to the pupils, if they are not interested and they don't want to do it, that's fine, they should just go to sleep basically, rest their heads and still they pick a lot up through just being present in the room.

So I think it's not about compulsory mindfulness, that wouldn't really sit with the ethos of mindfulness training. But it would be good, given that mindfulness is a sort of composite term and value that includes a sort of ethical orientation and attention training orientation and in some ways a spiritual orientation and a wisdom orientation.

6.3.3 'Grassroots approach'

This third sub-theme emphasises the importance of mindfulness evolving within and across schools in an organic, grassroots way, rather than being driven by top-down government policy, and in so doing supporting the sustainability of mindfulness in schools.

In the earlier sub-theme of 'Teacher training and transformation', Edward and

160

Christine put forward the idea that school teachers 'going through' mindfulness training and having personal experience of mindfulness practice would enable a deeper understanding of what it entails. Ben feels that it is these teachers who are passionate about mindfulness and who will champion it in their schools and who are the most suited to growing mindfulness in schools.

> It feels like there isn't again a one size fits all ideology here, that different schools will adopt this to different degrees. Like different people adopt it to different degrees. That's fine and it definitely feels better to work from a grassroots level, rather than from a government policy level.
> You know we don't really want government saying, "Let them eat mindfulness", because that is the way to kill it, in a certain way. So it needs to be grassroots, it needs to be individual teachers who get a sense of it and really are passionate about it, bringing it into their schools, I would say. (Ben, p. 14, 377-386)

From an implementation perspective, the Mindfulness in Schools Project describe these champions of mindfulness or 'mindfulness leads' as an in-house, affordable and a sustainable way of embedding mindfulness in schools.

There is a tension in what Ben is saying between the growth of mindfulness in schools taking place on a grassroots level but in a sustainable way whilst at the same time likely needing government backing in the form of funding and/or policy in order for it to have a place in schools through evidence-based research.

Henry addresses this issue of funding for mindfulness training and how he sees initial and on-going funding supporting the slow and organic growth of mindfulness within and across school communities.

> So I think, my preference would be for, kind of, funders, whether that's Local Authorities, or government, to be facilitative, so if people want to do training, and want to keep deepening their practice, that time and money isn't a barrier to that...You know, there's a number of teachers in [place name], working in [a number of] schools, that have a mindfulness practice, that they're interested in developing. If we can start to build a community you know, in this local area, so maybe there's only one teacher in one school, and one teacher in another school, and one in another school, but

across the whole area, there's 20 teachers, 25 teachers, that are all practising, well, that community coming together now and again could support each other. And that strengthens their own practice, and then when they're in the school, they can start to offer sitting groups for the people in their school, and then maybe another two or three teachers become interested, and it grows slowly and organically. But I think if we try and take an approach of, just right, let's get everybody trained in mindfulness, and this is the way we're going to sort out wellbeing, I think it's going to be superficial, and short-lived. That's the fear, anyway. That's the fear. (Henry, p. 9, 348-366)

Both Ben and Henry note the danger of mindfulness in schools being short lived if the emphasis is on quickly training a large number of mindfulness teachers. This reflects the notion of mindfulness as a long game and being a lifelong practice as proposed in the sub-theme 'A lifelong practice' and also by Henry in the following extract in which he makes the point that an eight-week mindfulness course is really only a starting point on the mindfulness path.

Jacqui: Okay, going back to the point about sustainability. What do you think is the best way to make mindfulness sustainable in schools?

Henry: Erm, I think a gradual approach is the best way. So, I think, to focus on depth of practice, rather than training thousands of teachers in the next few years, and trying to get tonnes of people to do an eight week course immediately, when it's not necessarily they're ready for it, you know. So that's, kind of a more organic approach, would be what I would personally favour, Jacqui, you know. So rather than say going in to doing the eight week courses in one school, and then another school, and another school, I think...and you know, an eight week course, of course, is only an introduction, you know, it's not necessarily going to be supportive to somebody's lifelong practice. It almost certainly won't be, actually, if it's an eight week course, if that's all the training that somebody does. (Henry, p. 9, 337-348)

Graham also supports the longer term approach of embedding mindfulness in schools in order to support sustainability.

Integrated approach is, again, I wouldn't say it's our trademark, but it's

162

certainly our aspiration. Is that, basically, if you're going to implement real sustainable change, then it needs to be embedded. And embedding something takes time, and persistent effort. (Graham, p. 6, 230-233)

There is a sense that the creators of mindfulness-based curricula are allowing mindfulness in schools to grow at its own pace whilst providing the means for it to come to fruition through teaching their curricula in a sustainable way.

The sub-theme of 'Grassroots approach' illustrates the importance placed by Ben, Henry and Graham on allowing mindfulness to grow organically from trained teachers who have a personal understanding and experience of mindfulness and who are passionate about mindfulness and who will champion it in schools. This natural growth is in opposition to a top down approach that could endanger the longevity and sustainability of mindfulness in schools if the number of trained mindfulness teachers is viewed as the most important aspect of implementation.

6.4 'Outcomes and impact'

This third over-arching theme addresses how mindfulness can be perceived and treated in schools in terms of whether or not it and/or when it has a place in the curriculum. 'Not a bolt-on', using Christine's wording, relates to mindfulness as a way of being and integral to school life, rather than being used reactively to help pupils who may be experiencing difficulties. The final sub-theme of 'Measurable outcomes' illustrates the requirement by Ofsted on measurable outcomes and that ultimately it is improvements in academic attainment that the government would be looking for from mindfulness, rather than pupils becoming rounded and compassionate human beings through mindfulness practice. Mindfulness practice and any effects that may arise from it take time to come to fruition and that is in contradiction to the fast results that schools are being expected to achieve.

6.4.1 'Not a bolt-on'

Christine makes the point that there is a danger that mindfulness in schools could become another bolt-on in the same way that wellbeing has historically not been integrated into the curriculum.

Ofsted, now, have made welfare a very important thing. So, behaviour and welfare are all very important, and so the whole education world is going to go, oh let's tag onto the next thing. Mindfulness might do it, you know,

until they change the Ofsted framework! But actually, mindfulness isn't just about wellbeing. It's also about...the problem with wellbeing over the years is that it's not been integrated into the curriculum. It's been a bolt-on for children who need it...Well children are children who learn...it's at the core of what we do, absolutely at the core. Well children, we track wellbeing...we've been tracking children's wellbeing. You know, we've developed systems to track it, we've had loads of interventions to support them...And I think that there's a danger with mindfulness just being tagged onto wellbeing. It's not. It's not a bolt on. And that's the thing about the everybody sort of sharing and understanding it. It's actually a way of being, that all schools should be anyway, for children and young people. Because we know that, although there's not a lot of research to support it, go and ask any young person what makes them do well at school, and they will tell you, sense of engagement, feeling happy, feeling cared for, you know, getting help when I need it, knowing how to access that help. All of those things. And that enhances performance. (Christine, p. 10-11, 403-425)

This idea ties in with the sub-theme 'Always a new thing out' under 'Faddism' in phase two of the study.

Henry furthers the notion that wellbeing is not considered part of the curriculum.

> We spend 13 years of a kid's life, going through their whole school, learning mathematics, you know, four or five hours a week for 13 years. So as a society, we must really value that, you know. But, you know, to do a little bit on wellbeing is still quite avant-garde, you know. (Henry, p. 5, 169-172).

Henry highlights the potential transformational nature of mindfulness and his in-depth approach to the creation of a mindfulness-based curriculum.

> So, in developing the programme, the intention was to make it quite a kind of a holistic, comprehensive, and quite in-depth introduction for the kids, you know.   Because, I guess, my view or approach with this stuff is not to see mindfulness as some kind of little add-on, or side thing or a small thing, that kind of can be used to just help kids deal with a little bit of exam

164

anxiety, before they have, you know. But it's actually something that can be profoundly transformative, as well. If these qualities of joy, kindness, compassion, awareness, can come alive in the classroom, they can be profoundly transformative for the wellbeing of that little mini community. (Henry, p. 4-5, 159-167)

Christine reiterates the importance of not interrupting mindfulness classes to take students to other lessons or activities.

Interruptions into lessons, interestingly, you've got a class working and somebody, you know, Freddy is taken out for violin, or the reading group of four children are taken out for half an hour, 'cause that's what's on the timetable, stuff like that... That, to me, is utter disrespect, utter disrespect. What you're saying to them is, I'm giving you this tool for life, and I'm asking you to take risks with me, with potentially an unfamiliar person to you, and then I'm going to drag you out for your half hour reading... And if we don't respect children, we shouldn't be in this business, and we certainly shouldn't be head teachers. And it's that. The business of the day interferes with the rights of the child. And if you promise them something, then you jolly well deliver it for them... And I think leaders need to take responsibility for that. If you're going to engage your classes in a project, do it respectfully, and properly. So that was a real problem. (Christine, p. 23-24, 919-934)

6.4.2 'Measurable outcomes'

The Ofsted approach is focused on outcomes; however, mindfulness takes time and is not necessarily something that can be outcome driven and measured in those terms. For example, the idea that mindfulness could help a child to become a rounded human being throughout their life span is not something that can be measured through practical assessments the way that more mainstream subjects can, nor are they currently attempted to be assessed in today's school system.

Christine states that Ofsted have wellbeing on their agenda based on their own evidence base.

So, although I couldn't give you anything that says, directly, I think that

165

every school that does well, in terms of outcomes for children, as measured by English, Maths, science, you know, cognitive outcomes, their wellbeing is really strong...It's usually a really strong dimension of it. And I think there's probably a gap in that, that needs to look at it. But I would imagine the fact that Ofsted have put it on their agenda means that their own evidence based research is suggesting that that's the case, because all of their shaping comes from their own evidence based research. So there's a lot to suggest that, you know, that kind of approach supports children's development in every respect. (Christine, p. 10-11, 425-435)

Like Paula and Rebecca in phase two of the study, Edward asserts that academic attainment is considered to be of the upmost importance in relation to the potential outcomes of mindfulness in schools.

I could present all sorts of reports about what schools should be doing with mental health. Fundamentally, they would say, prove to me that these kids are getting better results because of it. We can't do that, until the current Year Eights have got to Year Eleven and done their exams. That's the frustration. And that's why it's a bit of a slow burn, but in the educational world as it is at the minute, no one is prepared to give anybody any time. It's all about instant results, and each year, what that year group gets, and knee jerk this, and knee jerk that. And that's the real danger to something like this, which is a slow burn in terms of outcomes, and in terms of changing the culture of a school. (Edward, p. 7, 237-246)

Alan highlights the fact that mindfulness can facilitate the flourishing and growth of children and young people, as well as support mental health. In this sense, mindfulness is not being purely reactive by intervening when mental health issues become apparent but proactive in supporting pupils to flourish as human beings.

Mindfulness in schools is the key for the future to combat mental ill-health which is a modern plague for young people and it will also help them to flourish and not just combat the negative. It will enable young people to become creative and will lead to self-discovery. (Alan, p. 1, 22-25)

Assessing changes in levels of stress, anxiety and depression through mindfulness-based interventions and presenting the case for such interventions

are far more tangibly measured than changes in equanimity for example.

Henry hopes that wellbeing education can be given as much attention as traditional academic subjects in the future.

> Or the other way is towards, and what most people are hoping for moving towards is that actually, we appreciate that wellbeing education can be as deep, and given as much attention, as we give to the traditional academic subjects. And thinking, actually, it could be a transformation in education, towards really enhancing the flourishing and wellbeing of every child. (Henry, p. 11, 428-433)

How mindfulness is perceived and the strength of its evidence base will affect the place of mindfulness in schools and whether or not it is regarded as a subject in its own right.

6.5 Discussion

6.5.1 Introduction

The aims of this chapter were to explore the perceptions of mindfulness in schools and education of experienced mindfulness teachers, trainers, and mindfulness-based curricula developers. Participant transcripts from semi-structured interviews have been analysed using Thematic Analysis. Dominant themes and their associated sub-themes have been identified and will be discussed further and summarised in this section.

Figure 6.1 depicts the three over-arching themes of 'Expertise', 'Mindfulness within and across schools' and 'Outcomes and Impact' together with their associated sub-themes that were identified from the analysis of transcripts in the final phase of the study and will be discussed in turn in this section.

6.5.2 'Expertise'

The first over-arching theme of 'Expertise' includes the two associated sub-themes of 'Buddhist background' and 'A lifelong practice'. It focuses on the depth and expertise involved in the teaching and practice of mindfulness in a way that is congruent with its Buddhist origins, but taught in a secular way so that it is accessible and easy to implement in school settings.

'Buddhist background' emphasises the specialist nature of mindfulness training and practice with a focus on its nuances, underlining the fact that teaching mindfulness is not the same as teaching a mainstream subject such as Maths (see also 'Implementation' in 5.7.5). Participants acknowledge that the mindfulness-based curricula that they have created, developed, and taught have inevitably been influenced by their own personal training and practice in Buddhism. However, they do not assert that a Buddhist background is a necessary precursor to teaching secular mindfulness.

Figure 6.1

Phase 3 thematic map
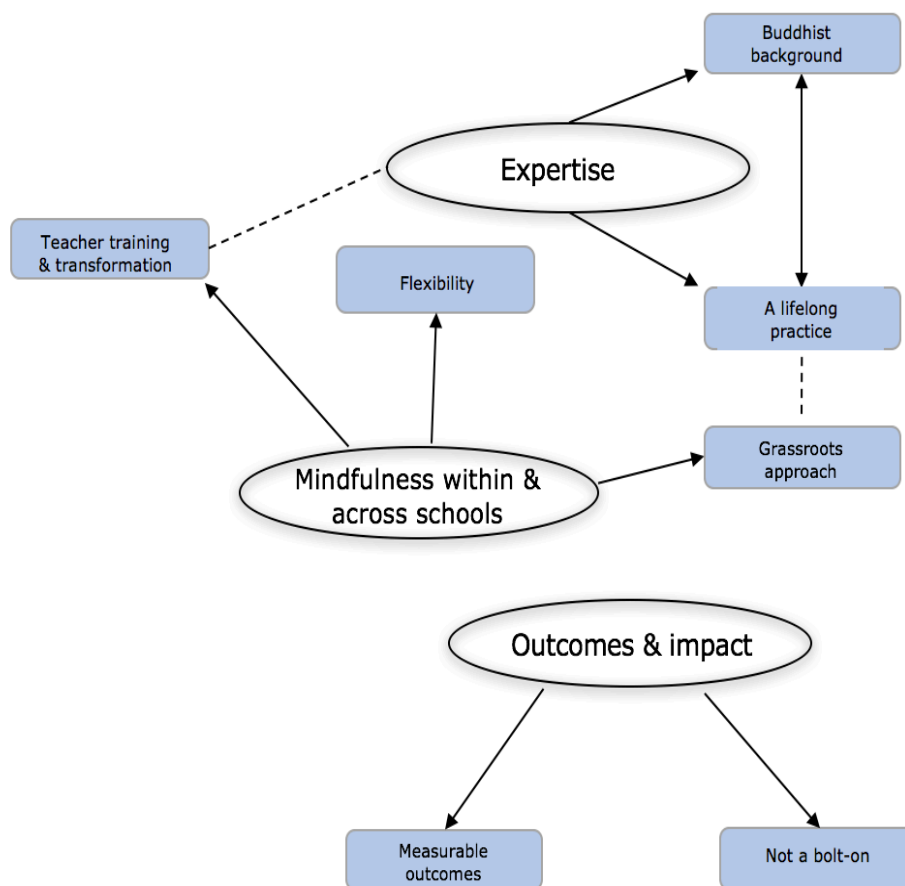
Over-arching themes in oval shapes link to their associated sub-themes in grey boxes connected by solid arrows. Links between over-arching themes and sub-themes already connected to other over-arching themes are shown with a dotted line.

Whether or not a Buddhist background is an essential pre-requisite for teaching

168

mindfulness is addressed by Kabat-Zinn (2011), and more specifically in relation to teaching Mindfulness-Based Stress Reduction (2017). Kabat-Zinn posits that the quality of a MBSR programme is critically dependent on the rigour and depths of the teacher's own training with dharma teachers (dharma referring to the teachings of the Buddha or the truths that the Buddha and other awakened beings knew directly and taught) (Huxter, 2015, p.47), personal meditation practice, understanding of the dharma and motivation to do this kind of work in the first place.

These qualities are often assessed by the extent to which they are embodied by the mindfulness teacher (Crane et al., 2010) and as such are usually more implicit rather than explicit. Crane et al. (2010, p. 80) propose six mindfulness-based teacher's domains of competence; the fifth of these being the embodiment of mindfulness (see Table 6.3). The summary of the embodiment of mindfulness by the teacher describes the certain qualities which come about through a particular way of being, which is achieved through mindfulness training and practice.

Table 6.3

Summary of mindfulness-based teacher's domains of competence drawn from Mindfulness-Based Interventions – Teacher Rating Scale (Crane et al. in press) (Crane et al., 2010, p. 80)

1. Coverage and pacing of session curriculum	The teacher's ability to be responsiveness and flexible, to include appropriate themes and curriculum content, and to effectively facilitate the flow and pacing of session
2. Relational skills	The teacher's ability to bring genuineness, compassion and, warmth to the relational process and to work collaboratively and to convey potency
3. Guiding mindfulness practices	The teacher's ability to guide mindfulness practices using clear, precise, accurate, and accessible language whilst conveying spaciousness and non-striving and to make the key learning available to participants through the practice
4. Conveying course themes through interactive teaching	The teacher's ability to enable participants to notice and describe elements of direct experience, to link themes to participants' direct experience as appropriate to the group and the individual learning stage, and to move between the different layers within the inquiry process with a predominant focus on process rather than content
5. Embodiment of mindfulness	The teacher's ability to communicate through their way of being a quality of steadiness, calm, ease, alertness, and vitality; to relate to participants and the teaching process with "non-reactiveness" but with appropriate attention, connection, and responsiveness; to convey qualities of non-judging, patience, beginner's mind, trust, non-striving, acceptance, and letting go; and to communicate a sense of 'in the moment' trust in the process of mindfulness
6. Management of group process	The teacher's ability to create and maintain a rich exploratory learning container made safe through ground rules, boundaries, confidentiality; to respond to group development processes; and to employ a teaching style that balances the needs of both individuals and the group

In the case of secular mindfulness-based interventions such as those in schools, these qualities would only be in evidence 'in essence' in the mindfulness teacher (Kabat-Zinn, 2011). The implicit nature of the embodiment of the participants' Buddhist training, knowledge and understanding might to some extent explain the fact that these participants with a Buddhist background are not more emphatic about such training being an essential pre-cursor to teaching secular mindfulness.

With the introduction of secular mindfulness-based interventions in schools, the question of whether mindfulness is Buddhist, and if secular MBIs can be considered Buddhism by the back door, is raised. Brown et al. (2011) note that Kabat-Zinn suggested that mindfulness is Buddhist in the same way that gravity is Newtonian and point out that Buddhism has highlighted the human capacity for mindfulness rather than invented it. Graham proposes that Buddhism is not Buddhist, but "like a science of the mind". As Young (2016, p. 44) notes:

If we simply think of the Buddha as an early scientist, then the fact that some of his ideas are present within modern mindfulness should offend neither the secular empiricists nor the committed theist. On the other hand, the fact that modern mindfulness significantly differs from Buddha's worldview need not offend traditional Buddhists.

Thus, if Buddhism is secular, and these mindfulness-based curricula are based on Buddhist foundations, then they too are secular. As such, it is easy to see how the teachings of the Buddha can be translated into secular or mainstream (Kabat-Zinn, 2017) mindfulness-based interventions. The shared human values of flourishing and genuine happiness discussed by Graham, and joy, compassion and kindness mentioned by Henry in relation to the content of his MBI, are an illustrative example of how human values, rather than British values, can be taught in schools (Buckler, 2018). Ben argues that these values are also vital for teaching mindfulness in schools.

A flyer for the Mindfulness in Schools Project Paws b course states that "Paws b ISN'T Boring. Hippy dippy. Yoga. Religious. Therapy", a list that partly aims to address questions that have been raised about the place of mindfulness in schools, particularly in America, with the practice of mindfulness being considered by some as a violation of the separation of church and state

(https://tricycle.org/magazine/does-mindfulness-belong-public-schools/). Wilde et al. (2018) proposed that MBI implementation was supported by participants understanding that mindfulness is not Buddhism "by stealth" or therapy, or about confronting pain and distress in an unsafe way. This raises the question of whether the Buddhist, MBSR, and MBCT origins of mindfulness-based curricula should be overtly acknowledged when they are being taught in secular settings such as schools. The same question of transparency can also be applied to mindfulness teachers in secular settings who have received Buddhist training and who are continuing to practise Buddhism.

The second sub-theme of 'A lifelong practice' uses Ben's words to describe the study and practice of the Buddhist teachings on mindfulness to highlight the dedication and commitment required for a lifelong mindfulness practice. This sub-theme emphasises the depth of mindfulness practice and that mindfulness practice and training are a long game. As Henry points out, an eight-week mindfulness course does not necessarily lend itself to a lifelong practice but could potentially be a starting point. Ben asserts that mindfulness teachers have a responsibility to continually deepen their own understanding and practice of mindfulness echoed by Henry who asserts that it takes time to develop these skills as mindfulness is an embodied experience and not simply cognitive.

Graham states the importance of cultivating an ongoing relationship with the school as embedding mindfulness takes time rather than parachuting in, delivering a short MBI and then leaving. The complexity of mindfulness and its embodied nature means that having a personal practice is integral to attempt to understand its nuances and be able to teach mindfulness authentically. When teaching a mindfulness practice, the teacher is practising mindfulness simultaneously which in turn informs their way of teaching and being.

Ben comments on the certain simplicity that can surround mindfulness when teaching a secular mindfulness-based intervention, especially to someone who has not practised mindfulness before. This reflects the skill of the mindfulness teacher. Ben describes how the awareness of the teacher allows them to be grounded through remembering the larger context of the map of awakening, which itself is founded in the Buddhist teachings. This illustrates that mindfulness teachers may still be bringing these implicit qualities to their teaching, even

though they are delivering mindfulness-based interventions at the lighter end of the spectrum (see 7.15.1 for a more in-depth discussion) such as those in schools.

6.5.3 'Mindfulness within and across schools'

The first sub-theme under this over-arching theme is 'Teacher training and transformation'. The dual aspect of this sub-theme identifies the importance of school teachers training in mindfulness, both for themselves and for their pupils, and the benefits that this can have for staff wellbeing. Henry stresses the importance of school teachers who are trained in mindfulness modeling mindfulness to their pupils. Graham asserts that pupils know if a teacher is being authentic or not, linking to the importance of the embodiment of mindfulness by the teacher (see Table 6.3). In relation to mindfulness training and school staff, according to Henry, there is no point in teaching mindfulness in schools if there is a lot of bitching within staff rooms, as this is counterproductive to what is trying to be achieved. However, Graham notes that one of the main benefits he has seen through teaching mindfulness in schools is the improvement in relationships between staff members, but Christine points out that you cannot get engagement from staff members until they start to practice mindfulness themselves. Therefore, it is by personally engaging with training and practice that staff may benefit from mindfulness which in turn would be enhanced and supported by a whole school approach. Edward states the importance of mindfulness becoming part of the language and culture of the school which could take place by having a number of trained staff members who teach and practice mindfulness and by using the shared language of mindfulness amongst staff and pupils in school (Wilde et al., 2018). Graham notes that as with data from participants in the second phase of the study, schools tend to focus on the benefits of mindfulness for pupils rather than staff. However, staff engagement is crucial for mindfulness to have a place in schools. Teaching mindfulness to school teachers first, or in parallel with pupils, means that pupils are taught from a place of personal experience of mindfulness and teachers can respond to the experiences of pupils from their own understanding of mindfulness.

Participants in this phase of the study commented on how potential government policy and funding for mindfulness-based interventions could affect the way that mindfulness in schools is rolled out. Ben gives the example that even if Michael

Gove (the Secretary of State for Education at the time) decided that mindfulness should be provided for every pupil in school, there would not be enough trained mindfulness teachers to be able to deliver MBIs as there is a shortage of mindfulness teachers nationally, as well as within individual schools. Henry notes that funding from either a local authority or government could facilitate mindfulness training but that a blanket top-down approach to mindfulness in schools that may accompany funding is not the desired approach to the growth of mindfulness in schools (see the associated sub-theme of 'Grassroots approach').

The second part of the sub-theme of 'Teacher training and transformation' focuses on how through training in and practising mindfulness, school staff have found mindfulness to be transformational in both their personal and professional lives. Edward describes how mindfulness training changed his attitude to teaching, his job, and himself and that his quality of work had improved due to bringing his attention to the task that he is doing at the time. Diane discusses how she started practising mindfulness herself after working with autistic pupils and as a result became a more effective communicator with young people. Consequently, she decided to undertake formal mindfulness training after she noticed that she was looking after herself better.

The sub-theme of 'Grassroots approach' links to the previous sub-theme of 'Teacher training and transformation'. There is a notable contradiction between funding being required for mindfulness in schools to become more widespread, but that potential associated government policy would go against a more natural growth of mindfulness that is in keeping with the notion of mindfulness practice and training taking time to be effectively implemented. The organic grassroots growth of mindfulness in schools rather than through top-down government policy recognises the depth of mindfulness as a lifelong practice as suggested by Ben and Henry. Ben asserts that a blanket approach would kill mindfulness because school staff and pupils would just be going through the motions and doing it because they are told to, rather than having a genuine passion for teaching and practising mindfulness. Such an approach would be superficial, short lived and support the assertion of mindfulness being the latest educational fad. A more natural growth of mindfulness in schools beginning with dedicated mindfulness leads or champions (as discussed in 5.7.6) supporting a bottom up approach (Rycroft-Malone et al., 2014) could, in time, lead to a community of mindfulness teachers across schools as described by Henry.

The third sub-theme of 'Flexibility' under 'Mindfulness within and across schools' highlights the need for flexibility in the way that mindfulness is taught in schools. Creators of mindfulness-based curricula for schools ask that teaching materials are adhered to in their current format as they have been intentionally written and designed with specific results in mind and developed following years of training and practice in mindfulness meditation. It is also asked that the teaching materials are not shared otherwise content would simply be read out as a script by an untrained staff member. As the creator and teacher of a school-based MBI, Graham recognises the importance of teachers wanting to make the material their own, so it fits with the needs of their pupils, and was looking into the extent to which the MBI could be changed and adapted by schools. Diane notes that programme fidelity is important but adaptations are needed for pupils to make the MBI accessible and gives the example that as a school teacher you adapt language to fit with the pupils that you are teaching. Ben also makes the point that mindfulness needs to remain voluntary within the classroom so that pupils who do not want to engage can put their heads down on the desk and go to sleep, although they might still be listening to the content of the lesson.

Further, there is the broader issue of flexibility with regards to how mindfulness can be built into an already full curriculum during the school day. Crane et al (2016) describe the warp and the weft of MBIs; the warp being the essential components and the weft being the flexible components of mindfulness-based interventions. MBI features such as length, structure, core curriculum content and delivery can be adapted to the existing curriculum as well as for the pupils and school in question. Opportunities for mindfulness to be introduced into the curriculum could be imminent since Schools in Wales will be able to write their own curriculum by 2022 (Welsh Government, 2020). With Health and Wellbeing as one of the six areas of learning and expertise for the new curriculum, there is an opening to introduce mindfulness in schools in a curriculum-wide, whole school approach. Schools that do not have to follow the National Curriculum also have more flexibility to offer mindfulness to their pupils. Ways in which mindfulness can be embedded into education can be explored through the application of existing models. For example, Buckler (2018) suggests that Tyler's (1949) curriculum design model featuring the three components of: the policy, the educational purposes of the curriculum; the practices, the educational experiences provided to attain the initial purposes; and the principles which detail how educational experiences are organised, could be applied to

mindfulness in the curriculum. The principle of transpersonal education model proposed by Buckler (see Castle and Buckler, 2018, p.42) aligns with the teaching and practice of mindfulness through several principles. These include the learner developing autonomously through a process of self-discovery, learning being promoted by developing the learner's intrinsic curiosity and that education should promote lifelong learning. The further themes of 'open to experience' and 'inner depths' are also congruent with the teaching and practice of mindfulness. This would be a suitable model through which mindfulness in schools could be considered and explored.

6.5.4 'Outcomes and impact'

The first sub-theme is 'Not a bolt-on', which is taken from Christine's assertion that mindfulness should not be bolted-on to the curriculum in the same way that wellbeing has historically been for children who have needed it. She states that mindfulness is "a way of being, that all schools should be anyway, for children and young people" and warns of the danger of mindfulness being tagged on to wellbeing. In this sense, mindfulness is not simply another subject to be taught in schools but is an integral part the whole school ethos. Henry re-iterates that mindfulness is not a "little add-on" to be used for exam anxiety but a profound and transformative practice for the wellbeing of those in the school community and developed his MBI as a "holistic, comprehensive and quite in-depth introduction" to mindfulness.

Henry notes that wellbeing is still considered avant-garde when it comes to the curriculum in comparison to core subjects such as Maths and English and as Christine describes, mindfulness lessons can be fraught with class interruptions with pupils being taken out for music and reading lessons as the teaching of mindfulness is not being respected. I personally experienced the same disruptions when teaching Paws b in a primary school and found that pupils leaving and joining the class for music lessons disrupted the leading of mindfulness practices. Pupils missed the practices that were taught in that lesson and that they would be encouraged to practice further at home. Christine describes this as, "the business of the day interferes with the rights of the child" and raises the issue of how mindfulness is perceived as being in relation to more mainstream subjects.

The final sub-theme of 'Measurable outcomes' is closely linked to 'Not a bolt-on' and underlines how mindfulness is not outcomes driven and measured in terms

of the Ofsted framework, although it can be incorporated into areas such as Spiritual, Social, Moral and Cultural education. As discussed in 5.7.3 under 'Marketisation', the evidence base for mindfulness would need to demonstrate the positive effects of mindfulness on academic achievement and the outcomes that are focused on by schools at the time. As Edward points out, schools want to see an evidence-based approach based on measurable results and outcomes of mindfulness training in a short time frame, but mindfulness is a "slow burn in terms of outcomes and in terms of changing the culture of a school". Although mindfulness training can be measured in terms of its effects for example on anxiety, depression and stress using mindfulness scales, it would be a reductionist approach to measure mindfulness solely in these terms as it does not address the inner work of the individual and the more profound impact that mindfulness might have holistically and longer term throughout the school community.

MBIs place emphasis on giving time and attention to the immediacy of the moment as opposed to the time pressured approaches typical of a school setting. Crane (2016) highlights the contrast between mindfulness-based interventions which place emphasis on the process rather than outcome, and the ethe of mainstream schools which are goal oriented in terms of academic attainment and driven by targets set by Ofsted (see Table 6.4). As such, it is important to remember that the teaching and practice of mindfulness meditation was not designed to be implemented in Western mainstream institutions like schools (Crane, 2016). In contrast to the goal-oriented and target driven approach in schools, Kabat-Zinn (2004) proposes non-striving as one of the seven attitudinal factors of mindfulness practice in which the only goal of the practice is to be yourself.

Table 6.4

Balancing fidelity to the ethos of MBPs and mainstream contexts (Crane, 2016)

Ethos within MBP pedagogy	Mainstream institutional ethos
– Emphasis on process rather than outcome	– Goal orientation
	– Activity driven by targets
	– Measuring outcomes routinely to check efficacy
– Approaching internal and external experience non-judgmentally	– Emphasis on judgment and "view"
– Value placed on giving time and attention to the immediacy of the moment	– Emphasis on efficiency and productivity
– Emphasis on sensing experiencing	– Emphasis on conceptualization

Henry's hope that mindfulness and wellbeing education can be given the same amount of attention as traditional academic subjects in the future is supported by Christine who points out that the link between cognitive outcomes and wellbeing is strong. As the Public Health England report (2014) states, pupils with better health and wellbeing, as well as effective social and emotional competencies, are likely to achieve better academic attainment. Alan describes mindfulness as a proactive, preventative approach, rather than a reactionary approach taken after mental health has become a problem. For this to be the case, mindfulness needs to be introduced into schools as early and as inclusively as possible. Further, to integrate mindfulness as a whole school approach would raise fundamental questions about policy, systems, pedagogical practice and the quality and function of interpersonal relationships (Sellman & Buttarazzi, 2019), which would highly likely be met with resistance.

6.6 Summary

Chapter six has presented the analysis and discussion of findings from the final phase of the study in which perceptions of mindfulness in schools and education were explored with mindfulness teachers, trainers, and developers of mindfulness-based curricula for schools through eight semi-structured interviews. Participants in this phase were experienced mindfulness practitioners and teachers in contrast to participants in phase two who mostly had no personal experience of mindfulness.

The first over-arching theme of 'Expertise' reflects the experience in training and practice of mindfulness on which the participants' perceptions of mindfulness in

schools are based. The first sub-theme of 'Buddhist background' recognises that many of these participants came to mindfulness from a background in Buddhism that in turn informed the mindfulness-based curricula that they have developed. 'A lifelong practice' is closely tied to 'Buddhist background' as it illustrates the depth and nuances of mindfulness training and practice in relation to the study of Buddhist texts. This sub-theme highlights the dedication and commitment required to practise and teach mindfulness as a way of being and not simply a stress reduction technique. 'Teacher training and transformation' is the first sub-theme under the next over-arching theme of 'Mindfulness within and across schools'. This sub-theme contains the dual aspects of the importance of school staff training in mindfulness for their own wellbeing, as well as for their pupils. Trained school staff can then teach mindfulness to their pupils based on their own personal practice and understanding of mindfulness. 'Grassroots approach' focuses on the importance of mindfulness in schools growing in a natural, organic way over time rather than it being forced and driven by government policy in a top-down approach. The third sub-theme of 'Flexibility' emphasises the need for flexibility in adapting MBIs to fit with the pupils and schools rather than a prescriptive approach. More widely, there is the issue of flexibility with regards to ways in which mindfulness can be built into the curriculum and school day. The final over-arching theme of 'Outcomes and impact' explores the place of mindfulness in the curriculum and how it is perceived in relation to wellbeing and the Ofsted inspection framework. 'Not a bolt-on' underlines the importance of mindfulness being treated with respect and as integral to school culture rather than as a bolt-on, as wellbeing has been historically. The final sub-theme of 'Measurable outcomes' focuses on how mindfulness takes time and is not outcomes driven, so as such is not measurables in Ofsted terms. However, mindfulness does relate to academic achievement as well as the wellbeing of pupils and has the potential to offer transformational effects for them as human beings.

Chapter seven will discuss the implications of the findings from this third phase as well as the first two phases of this study. The thesis will conclude by situating my research in relation to the fields of both mindfulness and education.

CHAPTER 7: DISCUSSION AND CONCLUSION

7.1 Introduction

This chapter will begin by detailing the rationale and main aims and objectives of the three phases of this study. The main findings from each of these phases will be discussed and evaluated in terms of these initial aims. Implications for future practice and policy will be explored followed by a review of the study design and potential limitations and associated alterations. Future directions based on this study will then be proposed.

7.2 Rationale of the study

The rationale for the project was firstly to investigate existing mindfulness-based practices in schools based on a dearth of literature focused on current practice within educational settings. Secondly, a further exploration of current perceptions of mindfulness in schools and education with school teachers, teacher trainers, mindfulness-based curricula developers and mindfulness teachers would provide a broader picture of current thinking and practice in educational settings.

7.3 Aims and objectives of the study

Phase 1: This phase aimed to investigate if and how mindfulness-based practices had been incorporated into school and college activities in Northamptonshire, Bedfordshire and Milton Keynes. These data were collected through the creation and implementation of a qualitative, 22-item web-based questionnaire entitled the Mindfulness in Schools Questionnaire (MiSQ) (see Appendix B). Invitations to participate were sent to nursery schools through to further education colleges in the region. Phase one also permitted MiSQ participants to express their interest in taking part in a follow-up focus group to be carried out in the second phase of the study. The purpose of this was to enable members of staff from various schools in the region to come together to discuss various aspects of mindfulness in schools and to gain a fuller picture of the uptake of mindfulness activities in schools and how they might be viewed by school staff.

Phase 2: The aim of this phase was to explore teachers and teacher trainers' perceptions of mindfulness in schools, in relation to teacher training and

mindfulness in education. This exploration was carried out through eight semi-structured interviews with school teachers and teacher training programme educators, and three focus groups with primary and secondary school teachers.

Phase 3: The aim of this final phase was to explore mindfulness teachers and mindfulness-based curricula developers' perceptions of mindfulness in schools and education, building on the data from phase two of the study. Eight participants who were mindfulness teachers, trainers and curricula creators of school-based MBIs were also interviewed. These interviews were loosely structured allowing for a more organic and mindfulness-led exploration of participants' experiences (Lemon, 2017).

7.4 Phase 1: The Mindfulness in Schools Questionnaire: contents, findings, and contribution to the field

Early reviews of the literature regarding mindfulness-based interventions with children and adolescents in educational settings published between 2009 and 2012 note that it is an emerging field that shows promise (Burke, 2010; Greenberg & Harris, 2011; Harnett & Dawe, 2012; Meiklejohn et al., 2012). Data collection for the Mindfulness in Schools Questionnaire took place between 2012 and 2013, at the same time as the field was still in its infancy, and thus was surveying a new and under-developed area.

The Mindfulness in Schools Questionnaire was developed to survey educational settings from nurseries to colleges in Northamptonshire, Milton Keynes and Bedfordshire about whether or not they used mindfulness-based activities. In Sections A and B of the MiSQ, respondents were asked to detail any such activities that may be taking place including: what types of activity are taking place, the inspiration behind these activities, who leads the activities, what training the leads have received, frequency and length of activities, who participates in the activities, do these activities work better at certain times of the school day and where do they take place? Section C of the questionnaire focuses on the impact of mindfulness-based activities on pupils, how parents and teachers have responded to them and how feedback has been used to inform implementation of these activities. Section D asks if there is anything that could be done to improve mindfulness activities within their setting. Section E allows respondents who reported that mindfulness-based activities were not taking

place (after automatically skipping the previous items) to also respond to the question of what role can mindfulness play in schools and education and why. At the end of the MiSQ there is a follow-up focus group invitation to all respondents.

7.4.1 MiSQ findings

48.8% of respondents reported that mindfulness-based activities were taking place in their schools with the most frequent of these activities (in order of frequency) being yoga, relaxation, music, silent reflection and meditation. Apart from yoga and meditation (depending on type), it is questionable as to whether the other activities reported are mindfulness-based. The inclusion of relaxation for example corresponds to a misconception that the aim of mindfulness is to relax. It can be a by-product of mindfulness meditation, and it is common for people to fall asleep during a body scan, but it is not an aim of mindfulness. The most commonly used phrase to describe mindfulness was 'calm' or a variation which again reflects this possible interpretation of mindfulness as relaxing and calming.

The opportunity to take part in a follow-up focus group was taken up by a number of respondents from those who had responded both yes and no to whether mindfulness-based activities were taking place in their schools.

The MiSQ makes a unique and original contribution to the existing literature on mindfulness in schools. The survey is novel in that it focuses on current practice and provides a baseline measure of existing mindfulness-based activities in schools, rather than introducing new mindfulness-based activities and interventions without understanding the current landscape.

The Mindfulness in Schools Questionnaire offers a lot of flexibility and can be adapted for many different contexts and research questions. It has already been demonstrated that this survey can be translated into other languages and used to explore mindfulness in schools in different countries and contexts. For example, upon request, I shared the MiSQ with the supervisor of a Masters student from KU Leuven who asked to use the questionnaire to survey Flemish secondary schools in Flanders, Belgium, and to adapt and translate the MiSQ into Dutch (author translation of study title into English for clarity) Nuytemans, E. (2018). *Bottom-up mindfulness initiatives at school: Inventarisation and*

181

explorative research of existing mindfulness initiatives in Flemish secondary education [unpublished manuscript]. Department of Psychology, KU Leuven. Future research may wish to adapt the MiSQ to specifically target those who are already engaging in mindfulness-based practice, or those who are not, rather than both as in the original version. It could also be used to explore the use of MBIs in different schools and educational settings.

The Mindfulness Initiative think tank recently consulted school staff and those working in Higher Education as part of the Strategy for Mindfulness and Education (Weare & Bethune, 2020). When asked what the priorities for The Mindfulness Initiative should be, the top two responses were firstly to: 'Give advice on how best to develop authentic and sustainable mindfulness practice within education' and secondly, to 'Encourage the development of mindfulness in Initial Teacher Education' (Weare & Bethune, 2020, p. 13). Again, the Mindfulness in Schools Questionnaire could be very useful in relation to this work in the future, as the strategy broadens its scope to include other stakeholders in the teaching professions and thus requiring an open dialogue between the field of mindfulness and education. The MiSQ was distributed to teachers in training in a paper version as part of phase one of this study and could be adapted to focus specifically on how mindfulness might best be incorporated into the teacher training process. In relation to the sustainability of mindfulness in schools, the MiSQ could be used to explore and potentially assist the community grassroots growth of groups of schools, supporting each other and sharing ideas about mindfulness practice. It could also be useful for exploring the impact on schools and the wider community.

7.4.2 Limitations of the Mindfulness in Schools Questionnaire

There is an issue around MiSQ respondents diluting the data. Participants mentioned a lot of other activities (see Appendix C) which are not mindfulness-based. In these examples, such as massage, the data gathered may be more about general wellbeing practices, reflecting a possible lack of understanding of MBAs. They may also represent a common misconception of mindfulness being about relaxation, highlighting a need for further clarity of what mindfulness is and is not. This is a useful finding and one that is vital to the field of mindfulness in education.

Due to the nature of the research question in the first phase of the study, a significant depth of responses was required to enable a clear picture of current mindfulness practice in schools to be formed. As a result, participants were presented with a number of open-ended questions with free-form text response boxes, encouraging them to provide more detailed responses. However, the survey length appeared to act as a barrier to completion, resulting in a low overall response rate of 7.5% from both online and paper formats. The Flanders study conducted by Nuytemans, E. (2018). *Bottom-up mindfulness initiatives at school: Inventarisation and explorative research of existing mindfulness initiatives in Flemish secondary education* [unpublished manuscript]. Department of Psychology, KU Leuven distributed the amended Dutch version of the MiSQ to 945 email addresses. 38 partial or completed responses were returned, equating to a total response rate of 4.02%. This consistently low response rate, coupled with feedback to suggest that the survey introduction (E. Nuytemans, personal communication, November 26, 2018) and main text was too lengthy, would suggest that the survey length was off putting for participants.

The low survey response rate could primarily be addressed by widening the geographical area covered by the questionnaire. This study focused on the South Midlands region of the UK due to the requirements of the PhD studentship from The University of Northampton, thereby limiting the number of educational settings that could be invited to participate. Inviting named recipients to complete the MiSQ and for the survey to be sent at the start of school term times could help to maximise potential engagement from recipients. As the MiSQ content is flexible, a reduced number of items could be included in future versions along with the inclusion of multiple choice items rather than open text boxes. If named recipients were used, then this would also result in a shorter introduction to the MiSQ.

There is the further issue of whether or not the MiSQ invitation email (see Appendix A) was received by the most appropriate person to respond to questions about mindfulness-based activities in their school. The introduction to the questionnaire was worded in such a way that it was hoped that the invitation would be passed on to the most appropriate person. However, if the original recipient was not aware of mindfulness being taught in their school or was not familiar with the concept of mindfulness, then the likelihood of a complete

response to the MiSQ would be greatly reduced.

The original approach of trying to obtain the direct contact details of potential respondents had to be changed as these details were not readily available on the majority of school websites. School secretaries contacted by telephone did not always know the most appropriate person to forward the invitation to or would act as gatekeepers if they did not want to name staff members and suggest that I send it to the generic school email address. As the questionnaire was distributed at a time when mindfulness in schools was still in its infancy, named recipients associated with mindfulness in schools were more difficult to obtain. Wilde et al. (2018) report that as part of the MYRIAD project (Kuyken et al., 2017), a large scale longitudinal study, the authors found it difficult to identify schools who were offering formalised mindfulness training within their curriculum.

The Mindfulness in Schools Project website hosts a worldwide map (https://mindfulnessinschools.org/map/) of trained mindfulness teachers that can be searched geographically. Directories such as these could enable a more targeted approach to finding contact details (email addresses in the case of MiSP) involved in teaching mindfulness in schools.

As the survey was designed to target both those familiar and unfamiliar with mindfulness, participants were not asked to provide their own definitions of mindfulness as I anticipated that some would not be familiar with the term, or at least not specifically in relation to education. Therefore, a detailed description of mindfulness was given at the start of the survey, along with a range of examples of mindfulness-based activities so that any participants who did not know what it was would still be able to complete the survey. In Section E of the survey, respondents were given the opportunity to provide further information if desired and could have used this opportunity to expand on their own understanding of mindfulness, but this was not explicitly asked about. In hindsight, gathering data about participants own understanding of mindfulness and mindfulness-based activities may have provided useful insight into their beliefs around which activities were, or were not, mindfulness-based.

It is also likely that MiSQ respondents were limited to those who were already

184

interested in mindfulness and mindfulness-based approaches. Whilst I was interested in capturing attitudes of those who had a limited or no knowledge of mindfulness, as well as those familiar with mindfulness, it is not clear whether this was achieved.

Providing examples of mindfulness-based activities could be open to interpretation, although the purpose of the list provided in the MiSQ was to capture a wide range of activities that may have been taking place in schools at the time. Journaling was given as an example of a mindfulness-based activity in Section A of the MiSQ but would only be a mindfulness-based activity if it was journaling to write about the experience/understanding of mindfulness through practice. I also listed visualisation as an example of a mindfulness-based activity, but this is arguably not a core element of mindfulness, although the technique can be used in the teaching of mindfulness. Many people are unable to complete visualisations yet can still engage in mindfulness practice. If I were to revise the content of the MiSQ, I would remove the examples that could be more open to interpretation such as free writing and journaling and provide a limited range that pertain to the contents of established MBIs such as those already included of sitting meditation, walking meditation and yoga. This would assure a more homogenous understanding of mindfulness-based activities.

Butterfield et al (2020) offered a critique of MBAs and questioned whether the activities are actually related to mindfulness or have a mindfulness component. For example, meditation does not qualify as mindfulness if mindful awareness and acceptance are not present. Activities which do not qualify as MBAs can still be carried out in a mindful way. In line with this way of thinking, the Liverpool Mindfulness Model by Malinowski (2013) considers the motivational factors for mindfulness practice as motivation, expectations, intention, and attitudes. These motivational factors echo the model by Shapiro et al (2006) proposing three axioms of mindfulness: intention, attention and attitude. These axioms form the first six, out of a total of 16 lessons, of the Youth Mindfulness Kids Programme for 7-11 year olds (see Figure 2.3).

Malinowski (2013) considers motivation prior to engagement with mindfulness while Shapiro talks about attentional factors during engagement with mindfulness practice. Intentions behind engaging in mindfulness are often

unclear. Pupils may be practising it because they want to and are motivated to on a personal level, but also may only be engaging with it because they are required to. Although this present version of the MiSQ was not aimed at pupils, an investigation of such motivational factors would be an interesting and vital area of research for mindfulness in schools that a revised version of the MiSQ could explore.

7.4.3 MiSQ future directions

The MiSQ has a number of future applications:

- It focuses enquiry on respondents who already have mindfulness experience so it can help to identify key areas within mindfulness training which need to be addressed. This could help to elicit feedback for a number of different MBIs.
- It was designed to provide a starting point for exploration before conducting focus groups, which supports grassroots growth.
- It could be adapted to explore cultural differences in introducing mindfulness to schools across different countries in various languages.
- It could be useful for exploring experiences of mindfulness in schools at different time points in mindfulness training.
- It could be implemented in a variety of educational settings requiring variations in content of MBIs for children and young people such as hospital schools and pupil referral units.

The questionnaire provides a key tool for progressing future research within the field. School teachers currently in training could complete the MiSQ after being involved in mindfulness training. Based on the data, follow up discussions with focus groups involving the Department for Education could provide opportunity for further exploration.

Questionnaire items could be adapted and be tied in more specifically to educational goals and learning outcomes.

7.5 Similarities and differences across phases two and three

Figure 7.1 depicts the over-arching themes from the second and third phases of the study together with their associated sub-themes and links between sub-

themes in these two phases.

7.5.1 Focus on pupils rather than teachers

In both phases there is a focus on the benefits of mindfulness prioritising pupils before teachers in terms of both training and wellbeing. However, experienced participants in phase three emphasised the importance of teachers practising mindfulness themselves first before teaching pupils in order to experience mindfulness personally and to be able teach mindfulness authentically. School staff experiencing mindfulness for themselves is the key to them understanding how beneficial it could be for themselves, as well as their pupils.

Figure 7.1

Thematic map combining phases 2 and 3
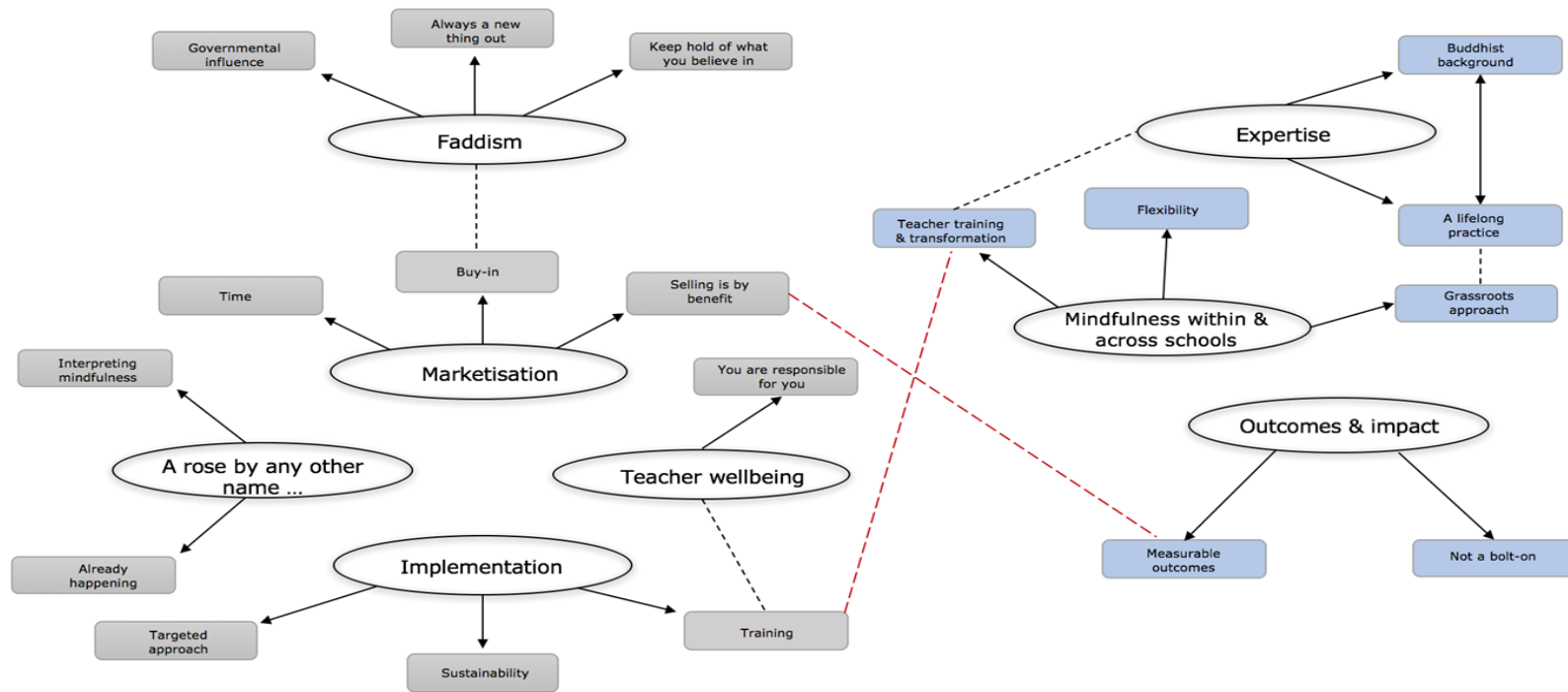
Over-arching themes in oval shapes are linked to their associated themes in grey boxes connected by solid arrows. Links between over-arching themes and themes already connected to other over-arching themes are shown with a dotted line. Links to themes across phases are shown by a red dotted line.

7.5.2 Mindfulness training

There is a contrast between the second and third phases of the study regarding mindfulness training. In phase two, participants without mindfulness training questioned whether training was necessary and cited the obstacles of fitting mindfulness into the school day and the cost and funding of training. In phase three, participants focused on investing time in the teaching and practising of mindfulness both personally and professionally for long term sustainability.

7.5.3 Organic growth of mindfulness

Participants in both phases recognised the importance of mindfulness growing organically in schools beginning with interested school staff training in mindfulness. Phase three participants acknowledged that funding from Local Authorities or the government would support the mindfulness movement in schools in terms of training teachers but an accompanying top down government policy would not be in keeping with organic growth.

7.5.4 'Measurable outcomes' and 'Selling is by benefit'

The sub-theme 'Selling is by benefit' under the over-arching theme of 'Marketisation' from phase two suggests that if the potential benefits of mindfulness are clearly evidenced and include improved academic attainment then there is more likely to be interest and support from senior leadership teams and ultimately greater uptake of MBIs in schools. Increased engagement with and understanding of mindfulness could subsequently lead to the perception of mindfulness as being as important as mainstream subjects as described in the phase three sub-theme of 'Measurable outcomes.'

7.6 Spectrum of approaches

As Young (2016, p. 43) describes, mindfulness-based interventions vary in terms of scale and those in schools are considered light touch, portraying mindfulness as more of a stress reduction tool than a way of being or "…a radical reorientation to an individual's approach to experience and to life" (Crane, 2016).

> One of the convenient features of mindfulness is its scalability. Mindfulness Lite can calm a 6th grader. Mindfulness Mid-Strength can take the edge off of stress or dramatically improve your golf game. On the other hand,

Mindfulness Classic will allow you to stride through the vicissitudes of life like a Colossus-in touch with a Happiness that cannot be shaken by circumstances.

Accordingly, clarity is required for all stakeholders about the intention behind the mindfulness-based intervention in question is. For example, whether mindfulness is being implemented as a specific intervention or as a whole-school mindfulness-based ethos. Sellman and Buttarazzi (2019) describe mindfulness as a collective way of being rather than an individual way of coping. Ultimately, there are ways in which mindfulness can be integrated into the curriculum and school day that occupy space at both ends of the spectrum, and in between, if carefully implemented. Although light touch and using horizontal inquiry, mindfulness-based curricula for schools have been developed with its potentially transformational nature in mind. The two ends of the spectrum of mindfulness, from a light stress reduction tool to a way of being (Grossman & Van Damm, 2011), can be viewed in terms of 'doing' and mindfulness in education with a light touch, and 'being' and mindfulness as education with more exploratory inner work (Ergas & Hadar, 2019).

It could be argued that mindfulness lite is at least offering some access to mindfulness, which if taught authentically could potentially provide a greater understanding and a starting point to practice, which is better than nothing. However, this is assuming that mindfulness is being taught correctly and not for example relaxation taught as mindfulness, whether knowingly or not, which would then influence individuals' perceptions of mindfulness.

7.7 Clear Language

Fundamentally, further clarity is required with regards to what mindfulness is and is not. As noted in 1.3.2, there are multiple definitions of mindfulness within the field from experienced practitioners therefore defining mindfulness with individuals without prior mindfulness experience is vital. This would also help to facilitate dialogue between those with and without mindfulness experience in the fields of mindfulness and education.

The language used to describe mindfulness, the origins of MBIs and the background of the mindfulness trainer/teacher (see 6.5.2) are areas in which

mindfulness can be clarified rather than confused by deliberately avoiding the use of the words, mindfulness and meditation. Mindfulness is now mainstream and to fully acknowledge its nuances is to be transparent about the language we use to describe it. For example, we can explain that mindfulness does have its roots in Buddhism but can also be found in other contemplative traditions such as Hinduism or Christianity and is not Buddhist per se. We can also note that the values of joy and compassion described in the Buddhist texts are human values for all. These aspects can be taught and explored across various lessons in school.

7.8 Reflective strategy

7.8.1 How does the MiSQ complement existing practice?

The MiSQ offers an original contribution to the field by surveying current mindfulness-based practice and what we can learn from it. The MiSQ explores what works and does not work with regards to the teaching and practice of mindfulness and therefore influencing future practice and research. The MiSQ acts as a springboard for schools and associated organisations such as the Department for Education (DfE) to meet with mindfulness organisations such as The Mindfulness Initiative to discuss these points further and to support, grow and enhance the field (as suggested by Weare and Bethune, 2020). The questionnaire supports the grassroots growth and sustainability of the implementation of mindfulness in schools.

7.8.2 Was it worthwhile to have two interview strands?

Interview strands in phases two and three explored perceptions from a range of educators in various roles. These participants had varied or no experience and understanding of mindfulness. In this sense, the two interview strands captured a diverse population of professionals with various levels of experience including school teachers with no experience of mindfulness, teacher trainers, mindfulness teachers and school teachers who taught mindfulness. The two interview strands in phases two and three facilitated a depth and breadth of investigation of differing perceptions that the first two phases of the study alone would not have provided.

Phase two focused largely on obstacles and practicalities, highlighting a

particular concern for teachers over how mindfulness might fit into the school day. The overarching theme of 'Faddism' represents what teachers perceive to be obstacles to introducing mindfulness in schools and suggests a resistance and reluctance to overcoming these. Unless there is a clear evidence base, there will be no buy-in. It is only once buy-in is achieved that teachers will be motivated to find the time to fit mindfulness into the curriculum. Furthermore, there is a clear lack of understanding of what mindfulness is. Although teachers do recognise there is a possible benefit of mindfulness for their own wellbeing.

In phase three, however, mindfulness teachers have a more positive outlook on mindfulness in schools. After training in it, there is an acknowledgement and understanding of the benefits of mindfulness and a greater degree of flexibility.

Despite this, with the overarching theme of 'Outcomes and Impact', mindfulness teachers come back to the practical obstacles of introducing mindfulness in schools, recognising the need for these issues to be addressed and/or changed. For example, for the introduction of mindfulness to be successful, mindfulness would need to be considered equal to other core subjects like Maths and English, as well as acknowledging that mindfulness takes time to evaluate.

7.8.3 Where from here? Next steps.

Areas of exploration that I identified in 2011 at the start of my research, such as the teaching and practice of mindfulness with trainee teachers and opening a dialogue between stakeholders and mindfulness curricula developers and trainers, are also identified by The Mindfulness Initiative in the Strategy for Mindfulness and Education in 2020.

Data collected from the three phases of the study make an important contribution to future conversations that may take place around the inclusion of mindfulness training and practice in Initial Teacher Training. Issues identified from the data can be points of discussion and development around the place of mindfulness in education.

As Crane (2016) notes and is reflected by participants in phase two of this study, there are school teachers with limited or no experience of mindfulness and mindfulness teachers with no experience of working in schools. Further dialogue

between these teachers would enable greater insight into how the fields of mindfulness and education could collaborate.

The Mindful Nation UK report (2015) recommended that the Department for Education should designate three teaching schools to pioneer mindfulness teaching, coordinate and develop invitation, test models of replicability and scalability and disseminate best practice. The MiSQ could be adapted to assess various aspects and outcomes of training in line with this recommendation.

Whilst research has predominantly focused on the views of adults, the views of school pupils have been relatively under-researched. The MiSQ has not yet been implemented with children which could be an important point for evaluating mindfulness in schools. The MiSQ may also help to differentiate between views of pupils based on age, for example teenagers may have different views than younger children.

A trauma-informed approach to mindfulness teaching and practice with children and young people requires consideration so that teachers are fully informed and trained to support pupil wellbeing, particularly in light of the current COVID-19 pandemic. If mindfulness is going to be taught on this deeper spectrum, we cannot escape from the fact that pupils will be working with deeper emotional issues. It is important that teachers can support them where they are through appropriate training and practice.

7.9 Take home message from the thesis

Existing research has shown promising findings from MBIs with children and young people in schools. There is a need to look at current practice and perceptions in order to progress the field and open up dialogues. Increased clarity with regards to language and terminology used around MBIs, including what mindfulness is and what it is not, would enable a better understanding of mindfulness and facilitate more effective communication between the field of mindfulness and other areas such as education that has its own language.

7.10 Conclusion

In general, there has been a focus on implementing and evaluating new MBIs rather than aligning mindfulness training with existing practice in educational

193

settings. In order to address a gap in the literature and improve integration between mindfulness-based practices in educational settings; this thesis aimed to explore current mindfulness-based practice in schools in the South Midlands region of the UK through a 22-item qualitative questionnaire (MiSQ). Building on these data, interviews and focus groups were conducted with school teachers and teacher trainers to ascertain their perceptions of mindfulness in schools and education. Further, perceptions of mindfulness amongst mindfulness teachers and developers of mindfulness-based curricula for schools were investigated. Results of the MiSQ (phase 2; Chapter 3) highlighted a misunderstanding and misconception about the meaning of mindfulness and MBAs amongst school teachers. The fact that relaxation was one of the most referenced activities in response to the question regarding which mindfulness activities were taking place, along with the fact that "calm" was the most frequently used term to describe mindfulness suggest there is a fundamental misunderstanding that mindfulness is simply a relaxing and calming activity. Five overarching themes were identified from thematic analysis of transcripts in phase two which highlighted that interventions in schools are influenced by government policy and initiatives. Other perceived barriers to the implementation of mindfulness in schools such as lack of time were identified and requirements to overcome these obstacles were articulated. In line with findings from the MiSQ, teachers and teacher trainers referenced existing language and activities used in schools to make sense of the concept of mindfulness and its meaning in terms of education. Three overarching themes were identified from phase three. Participants emphasised the fact that teaching and practice of mindfulness takes time and is a long game. They suggested that for the implementation of mindfulness in schools, a grassroots approach rather than a government approach would allow for the required training and development in schools beginning with school teachers. In phase three, participants acknowledge potential barriers to mindfulness in schools such as mindfulness being considered as a bolt-on and that mindfulness is not treated with as much respect as core subjects. The evidence for mindfulness-based practices in schools would need to be proven in line with current assessment criteria. Consequently, there is a clear need to open the dialogue between mindfulness and education and provide clarity over the language of mindfulness in terms of what it is and what it is not. There is a need to further explore ways in which mindfulness can be embedded within and across the curriculum and be aligned with educational policy in schools. The

development of the MiSQ has made a significant contribution to the field; it could be an integral tool in furthering and facilitating these future dialogues.

References

Ager, K., Albrecht, N. J., & Cohen, P. M. (2015). Mindfulness in Schools Research Project: Exploring Students' Perspectives of Mindfulness—What are students' perspectives of learning mindfulness practices at school? *Psychology*, *06*(07), 896–914. https://doi.org/10.4236/psych.2015.67088

Barnes, V. A., Pendergrast, R. A., Harshfield, G. A., & Treiber, F. A. (2008). Impact of breathing awareness meditation on ambulatory blood pressure and sodium handling in prehypertensive African American adolescents. *Ethnicity and Disease*, *18*(1), 1–5. https://doi.org/10.13016/6nuo-ktvn

Beauchemin, J., Hutchins, T. L., & Patterson, F. (2008). Mindfulness Meditation May Lessen Anxiety, Promote Social Skills, and Improve Academic Performance Among Adolescents with Learning Disabilities. *Complementary Health Practice Review*, *13*(1), 34–45. https://doi.org/10.1177/1533210107311624

Beshai, S., McAlpine, L., Weare, K., & Kuyken, W. (2016). A Non-Randomised Feasibility Trial Assessing the Efficacy of a Mindfulness-Based Intervention for Teachers to Reduce Stress and Improve Well-Being. *Mindfulness*, *7*(1), 198–208. https://doi.org/10.1007/s12671-015-0436-1

Bethune, A. (2018). *Wellbeing in the Primary Classroom: A practical guide to teaching happiness*. Bloomsbury Publishing.

Biegel, G. M., Brown, K. W., Shapiro, S. L., & Schubert, C. M. (2009). Mindfulness-Based Stress Reduction for the Treatment of Adolescent Psychiatric Outpatients: A Randomized Clinical Trial. *Journal of Consulting and Clinical Psychology*, *77*(5), 855–866. https://doi.org/10.1037/a0016241

Biggerstaff, D. (2012). Qualitative Research Methods in Psychology. In *Psychology - Selected Papers*. https://doi.org/10.5772/38931

Birnbaum, M. H. (2004). Human research and data collection via the internet. *Annual Review of Psychology*, *55*, 803–832. https://doi.org/10.1146/annurev.psych.55.090902.141601

Bishop, S. R., Lau, M., Shapiro, S., Carlson, L., Anderson, N. D., Carmody, J., Segal, Z.V., Abbey, S., Speca, M., Velting, D., & Devins, G. (2006). Mindfulness: A proposed operational definition. *Clinical psychology: Science and practice*, *11*(3), 230-241.

Black, L. I., Barnes, P. M., Clarke, T. C., Stussman, B. J., & Nahin, R. L. (2018). Use of Yoga, Meditation, and Chiropractors Among U.S. Children Aged 4-17 Years. *NCHS Data Brief*, *324*, 1–8.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V. & Clarke, V. (2012). Thematic analysis*.* In H. Cooper (Ed.), *APA handbook of research methods in psychology* (pp. 57-71). American Psychological Association.

Braun, V., & Clarke, V. (2013). *Successful qualitative research: a practical guide for beginners*. Sage.

Britton, W. B., Lepp, N. E., Niles, H. F., Rocha, T., Fisher, N. E., & Gold, J. S. (2014). A randomized controlled pilot trial of classroom-based mindfulness meditation compared to an active control condition in sixth-grade children. *Journal of School Psychology*, *52*(3), 263–278. https://doi.org/10.1016/j.jsp.2014.03.002

Broderick, P. (2013). *Learning to Breathe: A Mindfulness Curriculum for Adolescents to Cultivate Emotion Regulation, Attention, and Performance*. New Harbinger Publications.

Brown, K. W., Ryan, R. M., Loverich, T. M., Biegel, G. M., & West, A. M. (2011). Out of the Armchair and Into the Streets: Measuring Mindfulness Advances Knowledge and Improves Interventions: Reply to Grossman (2011). In *Psychological Assessment* 23(4), 1041–1046. https://doi.org/10.1037/a0025781

Buchanan T., & Smith J. L. (1999). Using the Internet for psychological research: Personality testing on the World Wide Web. *British Journal of Psychology*, *90*(1), 125–144.

Buckler, S. (2018). Transpersonal Psychology. *Transpersonal Psychology Review*, *20*(1), 37–42. https://doi.org/10.1080/08873267.1985.9976719

Burke, C. A. (2010). Mindfulness-based approaches with children and adolescents: A preliminary review of current research in an emergent field. *Journal of Child and Family Studies*, *19*(2), 133–144. https://doi.org/10.1007/s10826-009-9282-x

Burrows, L. (2014). Creating space for mindfulness. *Dialogue Australasia*, *30*.

Butterfield, K. M., Roberts, K. P., Feltis, L. E., & Kocovski, N. L. (2020). What is the evidence in evidence-based mindfulness programs for children? *Advances in Child Development and Behavior*. 58, 189-213. https://doi.org/10.1016/bs.acdb.2020.01.007

Caballero, C., Scherer, E., West, M. R., Mrazek, M. D., Gabrieli, C. F. O., & Gabrieli, J. D. E. (2019). Greater Mindfulness is Associated With Better Academic Achievement in Middle School. *Mind, Brain, and Education*, *13*(3), 157–166. https://doi.org/10.1111/mbe.12200

Castle, P., & Buckler, S. (2018). *Psychology for Teachers* (2nd ed.). Sage.

Chiesa, A. (2013). The Difficulty of Defining Mindfulness: Current Thought and Critical Issues. *Mindfulness*, *4*(3), 255–268. https://doi.org/10.1007/s12671-012-0123-4

Chiesa, A., & Malinowski, P. (2011). Mindfulness-based approaches: Are they all the same? *Journal of Clinical Psychology*, *67*(4), 404–424. https://doi.org/10.1002/jclp.20776

Chiesa, A., & Serretti, A. (2009). Mindfulness-based stress reduction for stress management in healthy people: A review and meta-analysis. *Journal of Alternative and Complementary Medicine*, *15*(5), 593–600. https://doi.org/10.1089/acm.2008.0495

Clarke, T., Barnes, P. M., Black, L., Stussman, B. A., & Nahin, R. L. (2018). Use of Yoga, Meditation, and Chiropractors Among U.S. Adults Aged 18 and Over. *NCHS Data Brief*, *324*, 1–8.

Clarke, V., Braun, V., & Hayfield, N. (2015). Thematic analysis. *Qualitative psychology: A practical guide to research methods*, 222-248.

Collins. (2020). *Claptrap*. HarperCollins Publishers. Retrieved from https://www.collinsdictionary.com/dictionary/english/claptrap

Cook, C., Heath, F., & Thompson, R. L. (2000). A Meta-Analysis of Response Rates in Web- or Internet-Based Surveys. *Educational and Psychological Measurement*, *60*(6), 821–836. https://doi.org/10.1177/00131640021970934

Costa, A. L. (2008). *The school as a home for the mind: Creating mindful curriculum, instruction, and dialogue*. Corwin press.

Crane, R. S. (2017). Implementing Mindfulness in the Mainstream: Making the Path by Walking It. *Mindfulness*, *8*(3), 585–594. https://doi.org/10.1007/s12671-016-0632-7

Crane, R. S., Brewer, J., Feldman, C., Kabat-Zinn, J., Santorelli, S., Williams, J. M. G., & Kuyken, W. (2016). What defines mindfulness-based programs? The warp and the weft. *Psychological Medicine*, 1-10. https://doi.org/10.1017/S0033291716003317

Crane, R. S., Kuyken, W., Hastings, R. P., Rothwell, N., & Williams, J. M. G. (2010). Training Teachers to Deliver Mindfulness-Based Interventions: Learning from the UK Experience. *Mindfulness*, *1*(2), 74–86. https://doi.org/10.1007/s12671-010-0010-9

Cullen, M. (2011). Mindfulness-Based Interventions: An Emerging Phenomenon. *Mindfulness*, *2*(3), 186–193. https://doi.org/10.1007/s12671-011-0058-1

Dalai Lama (2012). *Beyond religion: Ethics for a whole world*. Mariner.

Davidson, R. J., & Kaszniak, A. W. (2015). Conceptual and Methodological Issues in Research on Mindfulness and Meditation. *American Psychologist*, *70*(7), 581–592.

Department for Education. (2014). *Academies annual report: academic year 2012 to 2013*. UK Government. Retrieved from

https://www.gov.uk/government/publications/academies-annual-report-academic-year-2012-to-2013

Department for Education. (n.d.). *Postgraduate teacher training courses*. UK Government. Retrieved from https://getintoteaching.education.gov.uk/explore-my-options/postgraduate-teacher-training-courses

Department for Education. (n.d.). *School inspection handbook*. Retrieved January, 18, 2021, from www.gov.uk/government/publications/education-inspection-framework-draft-for-consultation.

Department for Education. *Types of school: Academies.* UK Government. Retrieved June, 30, 2020, from https://www.gov.uk/types-of-school/academies

Department of Health. (2011). *No health without mental health: a cross-government outcomes strategy*. UK Government. Retrieved from https://www.gov.uk/government/publications/no-health-without-mental-health-a-cross-government-outcomes-strategy

Dunsmuir, S., & Hardy, J. (2016). *Delivering Psychological Therapies in Schools and Communities*. British Psychological Society.

Durlak, J. A. (1998). Why program implementation is important. *Journal of Prevention and Intervention in the Community*, *17*(2), 5–18. https://doi.org/10.1300/J005v17n02_02

Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2011). The Impact of Enhancing Students' Social and Emotional Learning: A Meta-Analysis of School-Based Universal Interventions. *Child Development*, *82*(1), 405–432. https://doi.org/10.1111/j.1467-8624.2010.01564.x

Education Support. (2020). *Teacher Wellbeing Index 2020*. Retrieved from https://www.educationsupport.org.uk

Emerson, L. M., Leyland, A., Hudson, K., Rowse, G., Hanley, P., & Hugh-Jones, S. (2017). Teaching Mindfulness to Teachers: A Systematic Review and

Narrative Synthesis. *Mindfulness*, 8(5), 1136–1149.
https://doi.org/10.1007/s12671-017-0691-4

Ergas, O., & Hadar, L. L. (2019). Mindfulness *in* and *as* education: A map of a developing academic discourse from 2002 to 2017. *Review of Education*, *7*(3), 757–797. https://doi.org/10.1002/rev3.3169

Evans, J. R., & Mathur, A. (2005). The value of online surveys. *Internet Research*, *15*(2), 195–219. https://doi.org/10.1108/10662240510590360

Fardon, J. (2012). *The Northamptonshire shoebox second edition 2012: A resource to support the inclusion of pupils, where there are concerns about their social, behavioural, mental or emotional health.* Retrieved from http://www.northamptonshire.gov.uk/en/councilservices/EducationandLearning/sen/shoebox/Pages/default.aspx%0D

Feagans Gould, L., Dariotis, J. K., Greenberg, M. T., & Mendelson, T. (2016). Assessing Fidelity of Implementation (FOI) for School-Based Mindfulness and Yoga Interventions: A Systematic Review. *Mindfulness*, 7(1), 5–33. https://doi.org/10.1007/s12671-015-0395-6

Feldman, C., & Kuyken, W. (2019). *Mindfulness: Ancient Wisdom Meets Modern Psychology*. Guilford.

Felver, J. C., Celis-de Hoyos, C. E., Tezanos, K., & Singh, N. N. (2016). A Systematic Review of Mindfulness-Based Interventions for Youth in School Settings. *Mindfulness*, *7*(1), 34–45. https://doi.org/10.1007/s12671-015-0389-4

Felver, J. C., Doerner, E., Jones, J., Kaye, N. C., & Merrell, K. W. (2013). Mindfulness in school psychology: applications for intervention and professional practice. *Psychology in the Schools*, *50*(6), 531–547. https://doi.org/10.1002/pits.21695

Felver, J. C., & Jennings, P. A. (2016). Applications of Mindfulness-Based Interventions in School Settings: An Introduction. *Mindfulness*, 7(1), 1–4. https://doi.org/10.1007/s12671-015-0478-4

Flook, L., Goldberg, S. B., Pinger, L., & Davidson, R. J. (2015). Promoting prosocial behavior and self-regulatory skills in preschool children through a mindfulness-based kindness curriculum. *Developmental Psychology*, *51*(1), 44–51. https://doi.org/10.1037/a0038256

Flook, L., Smalley, S. L., Kitil, M. J., Galla, B. M., Kaiser-Greenland, S., Locke, J., Ishijima, E., & Kasari, C. (2010). Effects of mindful awareness practices on executive functions in elementary school children. *Journal of Applied School Psychology*, *26*(1), 70–95. https://doi.org/10.1080/15377900903379125

Fricker, R. D., & Schonlau, M. (2002). Advantages and Disadvantages of Internet Research Surveys: Evidence from the Literature. *Field Methods*, *14*(4), 347–367. https://doi.org/10.1177/152582202237725

Fullan, M., & Pomfret, A. (1977). Research on curriculum and instruction implementation. *Review of Educational Research*, *47*(2), 335–397.

Goldstein, S. (2013). *Mindfulness: A practical guide to awakening*. Sounds True.

Goleman, D., & Davidson, R. J. (2017). *The Science of Meditation: How to change your brain, mind and body*. Penguin Life.

Greenberg, M. T., & Harris, A. R. (2012). Nurturing Mindfulness in Children and Youth: Current State of Research. *Child Development Perspectives*, 6(2), 161–166. https://doi.org/10.1111/j.1750-8606.2011.00215.x

Greenland, S. K. (2010). *The mindful child: How to help your kid manage stress and become happier, kinder, and more compassionate*. Free Press.

Gregoski, M. J., Barnes, V. A., Tingen, M. S., Harshfield, G. A., & Treiber, F. A. (2011). Breathing awareness meditation and lifeskills training programs influence upon ambulatory blood pressure and sodium excretion among African American adolescents. *Journal of Adolescent Health*, *48*(1), 59–64. https://doi.org/10.1016/j.jadohealth.2010.05.019

Grossman, P., & Van Dam, N. T. (2011). Mindfulness, by any other name...trials and tribulations of sati in Western psychology and science. *Contemporary Buddhism*, *12*(1), 219–239.

Gunaratana, B. (2002). *Mindfulness in plain English*. Wisdom.

Gunther Brown, C., Santorelli, S., & Montserrat, P. (2016). *Does mindfulness belong in public schools?* Tricycle magazine. Retrieved from https://tricycle.org/magazine/does-mindfulness-belong-public-schools/

Hanh, T. N. (2006). *Transformation & Healing: Sutra on the four establishments of mindfulness*. Parallax Press.

Hanh, T. N. (2008). *The miracle of mindfulness: The classic guide to meditation by the world's most revered master*. Rider.

Harnett, P. H., & Dawe, S. (2012). The contribution of mindfulness-based therapies for children and families and proposed conceptual integration. *Child and Adolescent Mental Health*, *17*(4), 195–208. https://doi.org/10.1111/j.1475-3588.2011.00643.x

Hassad, C., & Chambers, R. (2014). *Mindful Learning: Reduce stress and improve brain performance for effective learning*. Shambhala.

Hawkins, K. (2017). *Mindful Teacher, Mindful School: Improving Wellbeing in Teaching and Learning*. Sage.

Hsieh, H. F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, *15*(9), 1277–1288. https://doi.org/10.1177/1049732305276687

Hue, M. T., & Lau, N. S. (2015). Promoting well-being and preventing burnout in teacher education: a pilot study of a mindfulness-based programme for pre-service teachers in Hong Kong. *Teacher Development*, *19*(3), 381–401. https://doi.org/10.1080/13664530.2015.1049748

Humphrey, N. (2016). The role of schools in promoting children's mental health. In S. Campbell, D. Morely, & R. Catchpole (Eds.), *Critical Issues in Child and Adolescent Mental Health* (pp. 129–147). Palgrave Macmillan.

Humphrey, N., Lendrum, A., & Wigelsworth, M. (n.d.). *Social and emotional aspects of learning (SEAL) programme in secondary schools: national evaluation - GOV.UK*. Retrieved June, 29, 2020, from

https://www.gov.uk/government/publications/social-and-emotional-aspects-of-learning-seal-programme-in-secondary-schools-national-evaluation

Humphrey, N., Lendrum, A., & Wigelsworth, M. (2010). Social and emotional aspects of learning (SEAL) programme in secondary schools: National evaluation. *Department for Education*, *2*.

Huppert, F. A., & Johnson, D. M. (2010). A controlled trial of mindfulness training in schools: The importance of practice for an impact on well-being. *Journal of Positive Psychology*, *5*(4), 264–274. https://doi.org/10.1080/17439761003794148

Huxter, M. (2015). Mindfulness and the Buddha's noble eightfold path. In E. Shonin, W. Van Gordon, & Nirbhay N. Singh (Eds.), *Buddhist foundations of mindfulness* (pp. 29-53). Springer.

Hwang, Y.S., Bartlett, B., Greben, M., & Hand, K. (2017). A systematic review of mindfulness interventions for in-service teachers: A tool to enhance teacher wellbeing and performance. *Teaching and Teacher Education, 64*, 26-42. https://doi.org/10.1016/j.tate.2017.01.015

Ilieva, J., Baron, S., & Healey, N. M. (2002). Online Surveys in Marketing Research. *International Journal of Market Research*, *44*(3), 1–14. https://doi.org/10.1177/147078530204400303

Ivey, T. (2011). *Mindfulness in Education Survey*. Retrieved from www.surveymonkey.com/s/ZTJY7PT%0D

Jennings, P. A., Brown, J. L., Frank, J. L., Doyle, S., Oh, Y., Davis, R., Rasheed, D., DeWeese, A., DeMauro, A. A., Cham, H., & Greenberg, M. T. (2017). Impacts of the CARE for Teachers program on teachers' social and emotional competence and classroom interactions. *Journal of Educational Psychology*, *109*(7), 1010–1028. https://doi.apa.org/doi/10.1037/edu0000187

Jennings, P. A., & DeMauro, A. A. (2017). Promoting the Ethics of Care in a Mindfulness-Based Program for Teachers. In L. M. Monteiro et al. (Eds.), *Practitioner's Guide to Ethics and Mindfulness-Based Interventions* (pp. 229–251). Springer International Publishing.

Joyce, A., Etty-Leal, J., Zazryn, T., Hamilton, A., & Hassed, C. (2010). Exploring a mindfulness meditation program on the mental health of upper primary children: A pilot study. *Advances in School Mental Health Promotion*, *3*(2), 17–25. https://doi.org/10.1080/1754730X.2010.9715677

Kabat-Zinn, J. (1990). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain and illness*. Delacorte.

Kabat-Zinn, J. (1994). *Mindfulness Meditation for Everyday Life*. Piatkus.

Kabat-Zinn, J. (2004). *Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life*. Piatkus.

Kabat-Zinn, J. (2006). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice*, *10*(2), 144–156. https://doi.org/10.1093/clipsy.bpg016

Kabat-Zinn, J. (2011). Some reflections on the origins of MBSR, skillful means, and the trouble with maps. *Contemporary Buddhism*, *12*(1), 281–306.

Kabat-Zinn, J. (2017). Too Early to Tell: The Potential Impact and Challenges—Ethical and Otherwise—Inherent in the Mainstreaming of Dharma in an Increasingly Dystopian World. *Mindfulness*, *8*(5), 1125–1135. https://doi.org/10.1007/s12671-017-0758-2

Kerr, S. L., Lucas, L. J., Didomenico, G. E., Mishra, V., Stanton, B. J., Shivde, G., Pero, A. N., Runyen, M. E., & Terry, G. M. (2017). *Teaching Education Is mindfulness training useful for pre-service teachers? An exploratory investigation*. https://doi.org/10.1080/10476210.2017.1296831

Khoury, B., Sharma, M., Rush, S. E., & Fournier, C. (2015). Mindfulness-based stress reduction for healthy individuals: A meta-analysis. *Journal of Psychosomatic Research, 78*(6), 519–528. https://doi.org/10.1016/j.jpsychores.2015.03.009

Klingbeil, D. A., & Renshaw, T. L. (2018). Mindfulness-based interventions for teachers: A meta-analysis of the emerging evidence base. *School Psychology Quarterly*, *33*(4), 501–511. https://doi.org/10.1037/spq0000291

Kuyken, W., Nuthall, E., Byford, S., Crane, C., Dalgleish, T., Ford, T., Greenberg, M. T., Ukoumunne, O. C., Viner, R. M., Williams, J. M. G., Brett, D., Lord, L., Palmer, L., Sonley, A., Taylor, L., Raja, A., & Casey, T. (2017). The effectiveness and cost-effectiveness of a mindfulness training programme in schools compared with normal school provision (MYRIAD): Study protocol for a randomised controlled trial. *Trials*, *18*(1), 1–17. https://doi.org/10.1186/s13063-017-1917-4

Kuyken, W., Weare, K., Ukoumunne, O. C., Vicary, R., Motton, N., Burnett, R., Cullen, C., Hennelly, S., & Huppert, F. (2013). Effectiveness of the Mindfulness in Schools Programme: Non-randomised controlled feasibility study. *British Journal of Psychiatry*, *203*(2), 126–131. https://doi.org/10.1192/bjp.bp.113.126649

LaDonna, K. A., Taylor, T., & Lingard, L. (2018). Why open-ended survey questions are unlikely to support rigorous qualitative insights. *Academic Medicine*, *93*(3), 347–349. https://doi.org/10.1097/ACM.0000000000002088

Langer, E.J (1989). *Mindfulness.* Addison Wesley Longman.

Langer, E. (1997). *The power of mindful learning*. Da Capo Press.

Lau, N. S., & Hue, M. T. (2011). Preliminary outcomes of a mindfulness-based programme for Hong Kong adolescents in schools: Well-being, stress and depressive symptoms. *International Journal of Children's Spirituality*, *16*(4), 315–330. https://doi.org/10.1080/1364436X.2011.639747

Lemon, L. (2017). Applying a mindfulness practice to qualitative data collection. *Qualitative Report*, *22*(12), 3305–3313.

Liehr, P., & Diaz, N. (2010). A Pilot Study Examining the Effect of Mindfulness on Depression and Anxiety for Minority Children. *Archives of Psychiatric Nursing*, *24*(1), 69–71. https://doi.org/10.1016/j.apnu.2009.10.001

Lomas, T., Medina, J. C., Ivtzan, I., Rupprecht, S., & Eiroa-Orosa, F. J. (2017). The impact of mindfulness on the wellbeing and performance of educators: A systematic review of the empirical literature. *Teaching and Teacher Education,* 61, 132–141. https://doi.org/10.1016/j.tate.2016.10.008

Lovewell, K. (2012). *Every teacher matters: Inspiring well-being through mindfulness*. Ecademy Press.

Lynch, S., Gander, M.-L., Nahar, A., Kohls, N., & Walach, H. (2018). Mindfulness-Based Coping with University Life: A Randomized Wait-List Controlled Study, *8*(1). https://doi.org/10.1177/2158244018758379

Maex, E. (2011). The Buddhist roots of mindfulness training: a practitioners view. *Contemporary Buddhism*, *12*(1), 165–175.

Malinowski, P. (2013). Neural mechanisms of attentional control in mindfulness meditation. *Frontiers in Neuroscience*. https://doi.org/10.3389/fnins.2013.00008

Mani, M., Kavanagh, D. J., Hides, L., & Stoyanov, S. R. (2015). Review and Evaluation of Mindfulness-Based iPhone Apps. *JMIR MHealth and UHealth*, *3*(3), e82. https://doi.org/10.2196/mhealth.4328

Matko, K., & Sedlmeier, P. (2019). What Is Meditation? Proposing an Empirically Derived Classification System. *Frontiers in Psychology*, *10*, 1–14. https://doi.org/10.3389/fpsyg.2019.02276

McCown, D., Reibel, D., & Micozzi, M. S. (2011). Teaching mindfulness: A practical guide for clinicians and educators. In *Teaching Mindfulness: A Practical Guide for Clinicians and Educators*. Springer. https://doi.org/10.1007/978-0-387-09484-7

McManus, F., Surawy, C., Muse, K., Vazquez-Montes, M., & Mark Williams, J. G. (2012). A randomized clinical trial of mindfulness-based cognitive therapy versus unrestricted services for health anxiety (hypochondriasis). *Journal of Consulting and Clinical Psychology*, *80*(5), 817–828. https://doi.org/10.1037/a0028782

Meiklejohn, J., Phillips, C., Freedman, M. L., Griffin, M. L., Biegel, G., Roach, A., Frank, J., Burke, C., Pinger, L., Soloway, G., Isberg, R., Sibinga, E., Grossman, L., & Saltzman, A. (2012). Integrating Mindfulness Training into K-12 Education: Fostering the Resilience of Teachers and Students. *Mindfulness, 3*(4), 291–307. https://doi.org/10.1007/s12671-012-0094-5

Mendelson, T., Greenberg, M. T., Dariotis, J. K., Gould, L. F., Rhoades, B. L., & Leaf, P. J. (2010). Feasibility and preliminary outcomes of a school-based mindfulness intervention for urban youth. *Journal of Abnormal Child Psychology*, *38*(7), 985–994. https://doi.org/10.1007/s10802-010-9418-x

Mindfulness All-Party Parliamentary Group. (2015). Mindful Nation UK Report. Retrieved from https://themindfulnessinitiative.org.uk/publications/mindful-nation-uk-report.

Mindfulness in Schools Project. (n.d.). *.b Curriculum (ages 11 – 18).* Retrieved June, 30, 2020, from https://mindfulnessinschools.org/teach-dot-b/dot-b-curriculum/

Mindfulness in Schools Project. (n.d.). *Mindfulness: How to do it.* Retrieved from https://mindfulnessinschools.org/mindfulness-in-education/how-to-do-it/

Mindfulness in Schools Project. (n.d.). *Paws b Curriculum (ages 7 - 11).* Retrieved from https://mindfulnessinschools.org/teach-paws-b/paws-b-curriculum/

Mindfulness in Schools Project. (n.d.). *Trained Teacher Maps.* Retrieved from https://mindfulnessinschools.org/map/

Miyahara, M., Harada, T., Tanaka, S., Fukuhara, H., Kano, T., Ono, T., & Sadato, N. (2017). *Mindfulness meditation for future early childhood teachers in Japan*, 65, 136-144. https://doi.org/10.1016/j.tate.2017.03.007

Murray, D. M., & Fisher, J. D. (2002). The internet: A virtually untapped tool for research. *Journal of Technology in Human Services*, *19*(2–3), 5–18. https://doi.org/10.1300/J017v19n02_02

Napoli, M. (2004). Mindfulness Training for Teachers: A Pilot Program. *Complementary Health Practice Review*, *9*(1), 31–42. https://doi.org/10.1177/1076167503253435

Napoli, M., Krech, P. R., & Holley, L. C. (2005). Mindfulness training for elementary school students: The attention academy. *Journal of Applied School Psychology*, *21*(1), 99–125. https://doi.org/10.1300/J370v21n01_05

Nyanaponika Thera. (1962). *The heart of Buddhist meditation: A handbook of mental training based on the Buddha's way of mindfulness*. Buddhist Publication Society.

Poulin, P. A., Mackenzie, C. S., Soloway, G., & Karayolas, E. (2008). Mindfulness training as an evidenced-based approach to reducing stress and promoting well-being among human services professionals. *International Journal of Health Promotion and Education*, *46*(2), 72-80. https://doi.org/10.1080/14635240.2008.10708132

Public Health England. (n.d.). *Measuring and monitoring children and young people's mental wellbeing: A toolkit for schools and colleges*. Retrieved from https://www.annafreud.org

Public Health England. (2014). *The link between pupil health and wellbeing and attainment: A briefing for head teachers, governors and staff in education settings*. Retrieved from https://www.dera.ioe.ac.uk

Rechtschaffen, D. (2014). *The Way of Mindful Education: Cultivating Well-being in Teachers and Students*. WW Norton & Company.

Rycroft-Malone, J., Anderson, R., Crane, R. S., Gibson, A., Gradinger, F., Owen Griffiths, H., Mercer, S., & Kuyken, W. (2014). Accessibility and implementation in UK services of an effective depression relapse prevention programme - mindfulness-based cognitive therapy (MBCT): ASPIRE study protocol. *Implementation Science*, *9*(1), 62. https://doi.org/10.1186/1748-5908-9-62

Saltzman, A. (2014). *A Still Quiet Place: A Mindfulness Program for Teaching Children and Adolescents to Ease Stress and Difficult Emotions.* New Harbinger Publications.

Schoeberlein, D., & Koffler, T. (2005). *Contemplation and Education Current Status of Programs Using Contemplative Techniques in K-12 Educational Settings: A Mapping Report.* Retrieved from https://www.garrisoninstitute.org/resource/contemplation-and-education-a-survey-of-programs-using-contemplative-techniques-in-k-12-educational-settings-a-mapping-report-2005/

Schoeberlein, D., & Sheth, S. (2009). *Mindful Teaching and Teaching Mindfulness: A Guide for Anyone Who Teaches Anything*. Simon & Schuster.

Schonert-Reichl, K. A., Oberle, E., Lawlor, M. S., Abbott, D., Thomson, K., Oberlander, T. F., & Diamond, A. (2015). Enhancing cognitive and social-emotional development through a simple-to-administer mindfulness-based school program for elementary school children: A randomized controlled trial. *Developmental Psychology*, *51*(1), 52–66. https://doi.org/10.1037/a0038454

Schonert-Reichl, K. A., & Roeser, R. W. (Eds.). (2016). *Handbook of mindfulness in education: Integrating theory and research into practice*. Springer.

Segal, Z. V., Williams, J. M. G., & Teasdale, J. D. (2013). *Mindfulness-Based Cognitive Therapy for Depression* (2nd edition). The Guilford Press.

Sellman, E. M., & Buttarazzi, G. F. (2019). Adding lemon juice to poison–raising critical questions about the oxymoronic nature of mindfulness in education and its future direction. *British Journal of Educational Studies*, *68*(1), 61-78. https://doi.org/10.1080/00071005.2019.1581128

Shapiro, S. L. (2009). The integration of mindfulness and psychology. *Journal of Clinical Psychology*, *65*(6), 555–560.

Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2006). Mechanisms of mindfulness. *Journal of Clinical Psychology*, *62*(3), 373–386. https://doi.org/10.1002/jclp.20237

Sharf, R. H. (2015). Is mindfulness Buddhist? (and why it matters). *Transcultural Psychiatry*, *52*(4), 470–484. https://doi.org/10.1177/1363461514557561

Sibinga, E. M. S., Perry-Parrish, C., Chung, S., Johnson, S. B., Smith, M., & Ellen, J. M. (2013). School-based mindfulness instruction for urban male youth: A small randomized controlled trial. *Preventive Medicine*, *57*(6), 799–801. https://doi.org/10.1016/j.ypmed.2013.08.027

Silverman, D. (2020). *Interpreting qualitative data*. (6th edition). Sage.

Slavin, R. E. (1989). PET and the Pendulum: Faddism in Education. *The Phi Delta Kappan*, *70*(10), 752-758.

Snel, E. (2013). *Sitting Still Like a Frog Mindfulness Exercises for Kids (and Their Parents).* Shambhala Publications.

Spek, A. A., van Ham, N. C., & Nyklíček, I. (2013). Mindfulness-based therapy in adults with an autism spectrum disorder: A randomized controlled trial. *Research in Developmental Disabilities*, *34*(1), 246–253.

Stone, J. R. A. (2014). Mindfulness in schools: taking present practice into account. *DECP Debate*, *150*, 4–8. Retrieved from https://www.researchgate.net/publication/262731018_Mindfulness_in_schools_taking_present_practice_into_account

Tan, L. B. G. (2015). A critical review of adolescent mindfulness-based programmes. *Clinical Child Psychology and Psychiatry*, *21*(2), 193–207. https://doi.org/10.1177/1359104515577486

Taylor, C., Harrison, J., Haimovitz, K., Oberle, E., Thomson, K., Schonert-Reichl, K., & Roeser, R. W. (2016). Examining Ways That a Mindfulness-Based Intervention Reduces Stress in Public School Teachers: A Mixed-Methods Study. *Mindfulness*, *7*(1), 115–129. https://doi.org/10.1007/s12671-015-0425-4

Teasdale, J. D., & Chaskalson, M. (2011a). How does mindfulness transform suffering?: I. The nature and origins of dukkha. *Contemporary Buddhism*, *12*(1), 89–102.

Teasdale, J. D., & Chaskalson, M. (2011b). How does mindfulness transform suffering?: II. The transformation of dukkha. *Contemporary Buddhism*, *12*(1), 103–124.

Thomas, G., & Atkinson, C. (2017). Perspectives on a whole class mindfulness programme. *Educational Psychology in Practice*, *33*(3), 231–248. https://doi.org/10.1080/02667363.2017.1292396

Tourangeau, R. (2004). Survey Research and Societal Change. *Annual Review of Psychology*, *55*(1), 775–801.

Tracy, S. J. (2010). Qualitative quality: Eight "big-tent" criteria for excellent qualitative research. *Qualitative Inquiry*, *16*(10), 837–851. https://doi.org/10.1177/1077800410383121

Van Dam, N. T., van Vugt, M. K., Vago, D. R., Schmalzl, L., Saron, C. D., Olendzki, A., Meissner, T., Lazar, S. W., Kerr, C. E., Gorchov, J., Fox, K. C. R., Field, B. A., Britton, W. B., Brefczynski-Lewis, J. A., & Meyer, D. E. (2018). Mind the Hype: A Critical Evaluation and Prescriptive Agenda for Research on Mindfulness and Meditation. *Perspectives on Psychological Science*, *13*(1), 36–61. https://doi.org/10.1177/1745691617709589

Vickery, C. E., & Dorjee, D. (2016). Mindfulness Training in Primary Schools Decreases Negative Affect and Increases Meta-Cognition in Children. *Frontiers in Psychology*, *6*. https://doi.org/10.3389/fpsyg.2015.02025

Wall, R. B. (2005). Tai Chi and mindfulness-based stress reduction in a Boston Public Middle School. *Journal of Pediatric Health Care*, *19*(4), 230–237. https://doi.org/10.1016/j.pedhc.2005.02.006

Wallace, B. A. (2006). The attention revolution: Unlocking the power of the focused mind. Wisdom Publication.

Walsh, Z. (2016). A Meta-critique of Mindfulness Critiques: From McMindfulness to Critical Mindfulness. In R. Purser, D. Forbes, & A. Burke (Eds.), *Handbook of Mindfulness: Culture, context and social engagement*. Springer Nature.

Waters, L., Barsky, A., Ridd, A., & Allen, K. (2014). Contemplative Education: A Systematic, Evidence-Based Review of the effect of Meditation Interventions in Schools. *Educational Psychology Review*, *27*, 103–134. https://doi.org/10.1007/s10648-014-9258-2

Weare, K. (2012). *Evidence for the Impact of Mindfulness on Children and Young People*. Retrieved from www.mindfulnessinschools.org https://mindfulnessinschools.org/wp-content/uploads/2013/02/MiSP-Research-Summary-2012.pdf)

Weare, K. (2013). Developing mindfulness with children and young people: A review of the evidence and policy context. *Journal of Children's Services*, *8*(2), 141–153. https://doi.org/10.1108/JCS-12-2012-0014

Weare, K. (2014). Mindfulness in schools: Where are we and where might we go next? In A. Ie, C. T. Ngnoumen, & E. J. Langer (Eds.), *The Wiley Blackwell handbook of mindfulness* (pp. 1037–1053). Wiley-Blackwell.

Weare, K., & Bethune, A. (2020). *The Mindfulness Initiative: Strategy for Mindfulness and Education*. Retrieved from https://www.themindfulnessinitiative.org/Handlers/Download.ashx?IDMF=5677a8af-bb49-4e5c-8c5f-ced4d9a7bb3d

Weare, K., & Nind, M. (2011). Mental health promotion and problem prevention in schools: what does the evidence say? *Health Promotion International*, *26*(1), 29–69.

Wells, C. M. (2016). *Mindfulness: How school leaders can reduce stress and thrive on the job*. Rowman & Littlefield.

Welsh Government. (2020). *Curriculum for Wales guidance*. Retrieved from https://hwb.gov.wales/storage/b44ad45b-ff78-430a-9423-36feb86aaf7e/curriculum-for-wales-guidance.pdf

West, M. A. (2016). *The Psychology of Meditation: Research and Practice*. Oxford.

White, L. S. (2012). Reducing Stress in School-age Girls Through Mindful Yoga. *Journal of Pediatric Health Care*, *26*(1), 45–56.

Wigelsworth, M., & Quinn, A. (2020). Mindfulness in schools: an exploration of teachers' perceptions of mindfulness-based interventions. *Pastoral Care in Education*, *38*(4), 293-310.

Wilde, S., Sonley, A., Crane, C., Ford, T., Raja, A., Robson, J., Taylor, L., & Kuyken, W. (2019). Mindfulness Training in UK Secondary Schools: A Multiple Case Study Approach to Identification of Cornerstones of Implementation. *Mindfulness*, *10*(2), 376–389. https://doi.org/10.1007/s12671-018-0982-4

Williams, M., & Penman, D. (2011). *Mindfulness: A practical guide to finding peace in a frantic world*. Piatkus.

Willig, C. (2013). Thematic Analysis. In *Introducing qualitative research in psychology: Adventures in theory and method* (3rd edition, pp. 57–68). Open University Press.

Wilson, J. (2014). *Mindful America: The mutual transformation of Buddhist meditation and American culture*. Oxford University Press.

Wolpert, M., Humphrey, N., Deighton, J., Patalay, P., Fugard, A. J., Fonagy, P., Belsky, J., & Vostanis, P. (2015). An Evaluation of the Implementation and Impact of England's Mandated School-Based Mental Health Initiative. *School Psychology Review*, *44*(1), 117–138.

Wright, L. B., Gregoski, M. J., Tingen, M. S., Barnes, V. A., & Treiber, F. A. (2011). Impact of stress reduction interventions on hostility and ambulatory systolic blood pressure in African American adolescents. *Journal of Black Psychology*, *37*(2), 210–233. https://doi.org/10.1177/0095798410380203

Young, S. (2016). What Is Mindfulness? A Contemplative Perspective. In K. Schonert-Reichl & R. Roeser (Eds.), *Handbook of Mindfulness in Education* (pp. 29–45). Springer. https://doi.org/10.1007/978-1-4939-3506-2_3

Zenner, C., Herrnleben-Kurz, S., & Walach, H. (2014). Mindfulness-based interventions in schools-A systematic review and meta-analysis. *Frontiers in Psychology*, *5*. https://doi.org/10.3389/fpsyg.2014.00603

Zoogman, S., Goldberg, S. B., Hoyt, W. T., & Miller, L. (2015). Mindfulness Interventions with Youth: A Meta-Analysis. *Mindfulness*, *6*(2), 290–302. https://doi.org/10.1007/s12671-013-0260-4

Appendices

Appendix A: Invitation letter for the Mindfulness in Schools Questionnaire (MiSQ)

To:	[Email]
From:	"jacqueline.stone@northampton.ac.uk via surveymonkey.com" <member@surveymonkey.com>

Subject: Invitation to participate in the MINDFULNESS IN SCHOOLS RESEARCH project

Body: Invitation to participate in the MINDFULNESS IN SCHOOLS RESEARCH project

Dear [FirstName] [LastName]

Please forgive this unsolicited contact but I hope you can help me by participating in a research project we are conducting to investigate if and how mindfulness practices have been incorporated into school activities in Northamptonshire schools. As an initial step we are sending out a short questionnaire to all schools in the region. The questionnaire forms the first phase of a doctoral research project that is based at and funded by The University of Northampton. This email is addressed to you because you are likely to be aware of any such activities taking place in your school. We are also interested to know if mindfulness based activities are NOT taking place in your school, so please do complete and return the questionnaire if that is true for you.

Mindfulness can be described as paying attention in the present moment, without judgment. Examples of mindfulness activities may include sitting quietly or in silence, sitting meditation, breathing exercises, yoga, martial arts, walking meditation, free writing, journaling, calligraphy, contemplative art and music, chanting, loving-kindness meditation and visualisation.

As a follow-up to the questionnaire, and as the second phase of the project, focus groups will be conducted to bring together teachers to talk about mindfulness activities that may be taking place in their schools.

If after completing the questionnaire yourself you require further questionnaire links for other members of staff who have introduced and/or run mindfulness sessions, then please get in touch with the researcher using the details below. Alternatively, if you or other members of staff would prefer to complete the questionnaire on paper or by telephone, then please contact the researcher and this can also be arranged.

All answers will be treated confidentially and individual schools and staff members will not be identified in our research. Further details about the questionnaire can be found in the participant information and consent form pages at the start of the online questionnaire. If you have any questions concerning this research then please do not hesitate to contact us using the details below.

Please click here to access the mindfulness in schools questionnaire online:
http://www.surveymonkey.com/s.aspx

Thank you very much for your assistance.

Jacqueline Stone
(on behalf of the research team)

Jacqueline Stone BSc (Hons), MSc, MBPsS
Psychology Division
The University of Northampton
Park Campus
Boughton Green Road
Northampton
Northamptonshire
NN2 7AL

Tel: 01604 893746
Work mobile: 07447 106090
Jacqueline.Stone@northampton.ac.uk
http://www.surveymonkey.com/optout.aspx

Appendix B: Mindfulness in Schools Questionnaire (MISQ)

Mindfulness in schools questionnaire

Participant information page

This questionnaire forms the first phase a doctoral research project that is investigating if and how mindfulness practices have been incorporated into school activities in Northamptonshire, Bedfordshire and Milton Keynes schools. The attached invitation letter has been addressed to you because you are likely to be aware of any activities taking place in your school. If you complete the questionnaire yourself and require further questionnaire links for other members of staff who have introduced and/or run mindfulness sessions, then please do get in touch with the researcher using the details on the next page. All answers will be treated confidentially and individual schools and staff members will not be identified in our research. If you have any questions concerning this research then please do not hesitate to contact us using the details below.

How did you get my contact details?

The research team have used websites and public databases to identify all schools in Northamptonshire, Bedfordshire and Milton Keynes and then have contacted your school directly to find out who the most appropriate person to send the questionnaire to might be. This may be the head teacher, a SENCO, the PSHE coordinator, pastoral leader, behaviour and attendance lead or another member of school staff. This research project is not related to any existing partnership arrangements with regard to research or training placements.

What does completing the questionnaire involve?

The questionnaire can take as little as five minutes to complete and can be completed anonymously. There is no requirement to provide your name, your role, the name of your school or any other details. If you would like to take part in a subsequent focus group discussion then you can complete the contact details page at the end of the questionnaire and we will get in touch with you to arrange a convenient time for you to attend a focus group.

What happens if I don't want to answer all of the questions, to fill in the questionnaire at all or withdraw information already given?

While we hope that you will complete our questionnaire so that we can have the most representative picture of current practice across Northamptonshire, Bedfordshire and Milton Keynes, we would like to emphasise that you are free to answer as many or as few of the questions as you choose. If you decide that you do not want to answer any of the questions, then you do not need to contact the research team at all. If in the two weeks following the return of your completed questionnaire you would like to withdraw any or all of the information given, then you can contact us using the details given on the next page and that information will then be removed from the study.

Mindfulness in schools questionnaire

Participant information page

What will happen to the information that I provide?

Data collected from completed questionnaires will be kept securely under lock and key and will only be seen by members of the research team. Any personal details provided in the questionnaire will not be made available to anyone else. Findings from the questionnaire data may then be disseminated through conference presentations or publications in academic journals. The research team will not gain financially or commercially through such activities and the research will remain the property of The University of Northampton. It is hoped that through this study a better understanding of existing mindfulness activities and related issues in schools will be achieved which will enable us to identify any practices that seem beneficial to schoolchildren.

How can I contact the research team?

If you would like to contact the research team at any time to discuss the questionnaire, any issues arising, to withdraw some or all of your data or to find out about the findings of the study, then please contact the researcher, Jacqueline Stone, in the first instance. Her details are as follows:

Jacqueline Stone
Psychology Division, The University of Northampton, Park Campus, Northampton, NN2 7AL
Work Mobile: 07447 106090
Jacqueline.Stone@northampton.ac.uk

Dr Chris Roe, Director of Studies, can be contacted at the following:
Dr Chris A. Roe
Psychology Division, The University of Northampton, Park Campus, Northampton, NN2 7AL
Tel: 01604 892623
Chris.Roe@northampton.ac.uk

Mindfulness in schools questionnaire

Consent page

I have read and understood the mindfulness in schools questionnaire invitation letter and the participant information page.

○ Yes

I understand that I am under no obligation to take part in this study and I am free to answer as many or as few of the questions as I choose.

○ Yes

I understand that I have the right to withdraw my data from the study in the two weeks following completion of the questionnaire.

○ Yes

I understand that all information I provide will be treated in strict confidence and that only the research team will have access to my data.

○ Yes

I agree to participate in this study.

○ Yes

219

Mindfulness in schools questionnaire

Section A: Background

A1. What type of school do you work in? Please select all those that apply.

- ☐ Nursery
- ☐ Primary
- ☐ Secondary
- ☐ College
- ☐ Academy
- ☐ State

- ☐ Independent
- ☐ Community
- ☐ Foundation
- ☐ Trust
- ☐ Voluntary-aided
- ☐ Specialist

- ☐ City Technology
- ☐ Special
- ☐ Faith
- ☐ Grammar
- ☐ Maintained boarding

220

Mindfulness in schools questionnaire

Section A: Background

Mindfulness activities in schools are those in which pupils/students, school staff and parents can increase awareness of themselves and others through paying attention, in a non-judgmental way, in the present moment. Examples of such activities include sitting quietly or in silence, sitting meditation, breathing exercises, yoga, martial arts, walking meditation, free writing, journaling, calligraphy, contemplative art and music, chanting, loving-kindness meditation and visualisation. This questionnaire aims to explore any mindfulness activities that may be taking place in your school.

A2. Are mindfulness activities currently taking place in your school?

☐ Yes - please continue to Question B1 below

☐ No - please continue to Section E below

☐ Unsure - please continue to Question B1 below to provide details of any activities that you think might be considered to be mindfulness activities.

221

Mindfulness in schools questionnaire

Section B: Details of mindfulness activities

B1. Could you describe each type of mindfulness activity that you have provided?

B2. What inspired your school to implement these activities?

B3. How long have these activities been provided in your school?

222

Mindfulness in schools questionnaire

Section B: Details of mindfulness activities

B4. Have some mindfulness activities worked better than others? Please provide details.

B5i. Who teaches or leads these activities? What is their role within the school?

B5ii. What training has the person or persons leading the activities received?

B6. How frequently are mindfulness activities provided?

223

Mindfulness in schools questionnaire

Section B: Details of mindfulness activities

B7. How long are the mindfulness activity sessions?

B8. What is the year group of the pupils/students in the class?

B9. Are there particular sizes of group that mindfulness activities work better with?

224

Mindfulness in schools questionnaire

Section B: Details of mindfulness activities

B10. Do you find that mindfulness activities work better at particular times of the day?

B11. Where do these mindfulness activities take place?

B12. Is mindfulness activity homework given to pupils/students?

Mindfulness in schools questionnaire

Section C: Impact

C1. What has been the reaction of the pupils/students to these activities?

C2. Have any changes taken place in the pupils/students and/or the classroom as a result of mindfulness activities?

C3. What has been the reaction of the parents and teachers to the introduction of mindfulness activities?

C4. How has feedback been used to inform the way mindfulness activities are implemented?

Mindfulness in schools questionnaire

Section D: Further questions

D1. Is there anything that could be done to improve mindfulness activities within your school?

227

Mindfulness in schools questionnaire

Section E: Comments

E1. What role do you think mindfulness can play in schools and education and why?

E2. If there is anything more that you would like to add, please feel free to write it here.

228

Mindfulness in schools questionnaire

Contacting the research team

Thank you for completing this questionnaire.

We would be happy to discuss any aspects of this questionnaire with you. If you would like to contact the researcher then please use the details provided below.

Jacqueline Stone
Psychology Division, The University of Northampton, Park Campus, Northampton, NN2 7AL
Work Mobile: 07447 106090
Jacqueline.Stone@northampton.ac.uk

Mindfulness in schools questionnaire

Focus groups

As a follow-up to this questionnaire, we would like to conduct focus groups with interested members of school staff so that you can discuss your own experiences of mindfulness in schools with each other. Any data collected from the focus groups will remain confidential to the research team and your individual school will not be named in public material without your express permission. If you would like to take part in a focus group, please provide your name and contact details below.

Thank you very much for your assistance. The responses that you have provided will enable us to form a more accurate picture of current mindfulness activity in schools.

Name

Role

Name of school

Address

Email address

Telephone number (please state whether home, work or mobile number)

Appendix C: MISQ Responses

Q1 I have read and understood the mindfulness in schools questionnaire invitation letter and the participant information page.

Answered: 29   Skipped: 0

Yes
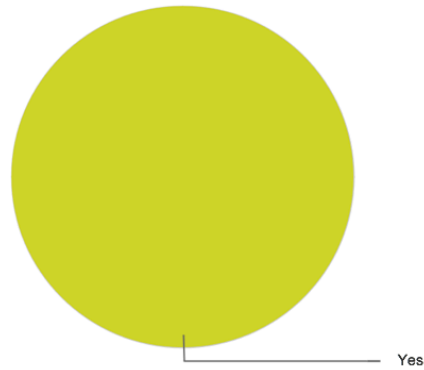
Answer Choices	Responses	
Yes	100%	29
Total		29

1/34

231

Q2 I understand that I am under no obligation to take part in this study and I am free to answer as many or as few of the questions as I choose.

Answered: 29   Skipped: 0
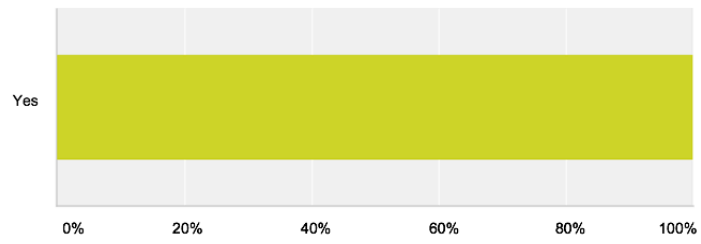
Answer Choices	Responses	
Yes	100%	29
Total		29

Q3 I understand that I have the right to withdraw my data from the study in the two weeks following completion of the questionnaire.

Answered: 29   Skipped: 0

Answer Choices	Responses	
Yes	100%	29
Total		29

3/34

233
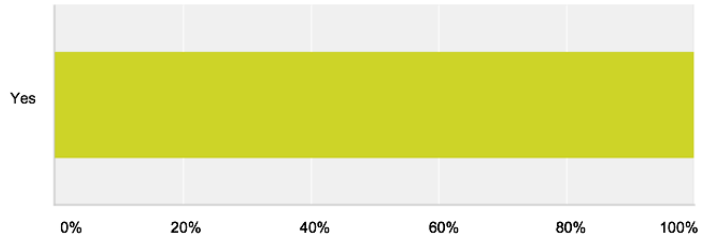
Q4 I understand that all information I provide will be treated in strict confidence and that only the research team will have access to my data.

Answered: 29   Skipped: 0

Answer Choices	Responses	
Yes	100%	29
Total		29

4/34

234
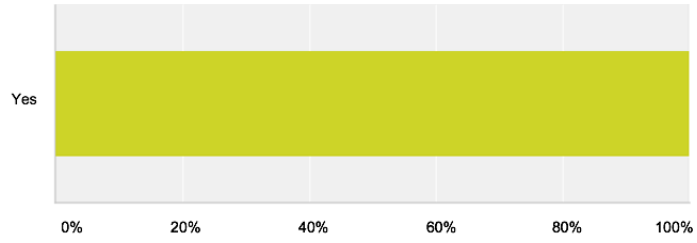
Q5 I agree to participate in this study.

Answered: 29   Skipped: 0

Answer Choices	Responses	
Yes	**100%**	29
Total		29

5/34

235
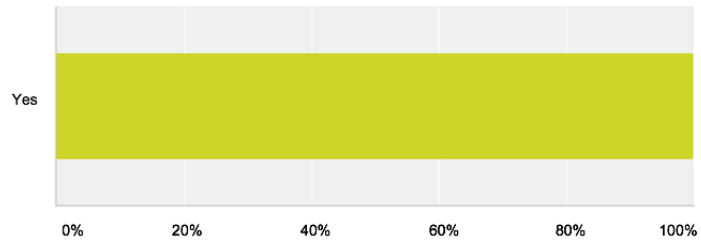
Q6 A1. What type of school do you work in? Please select all those that apply.

Answered: 29   Skipped: 0
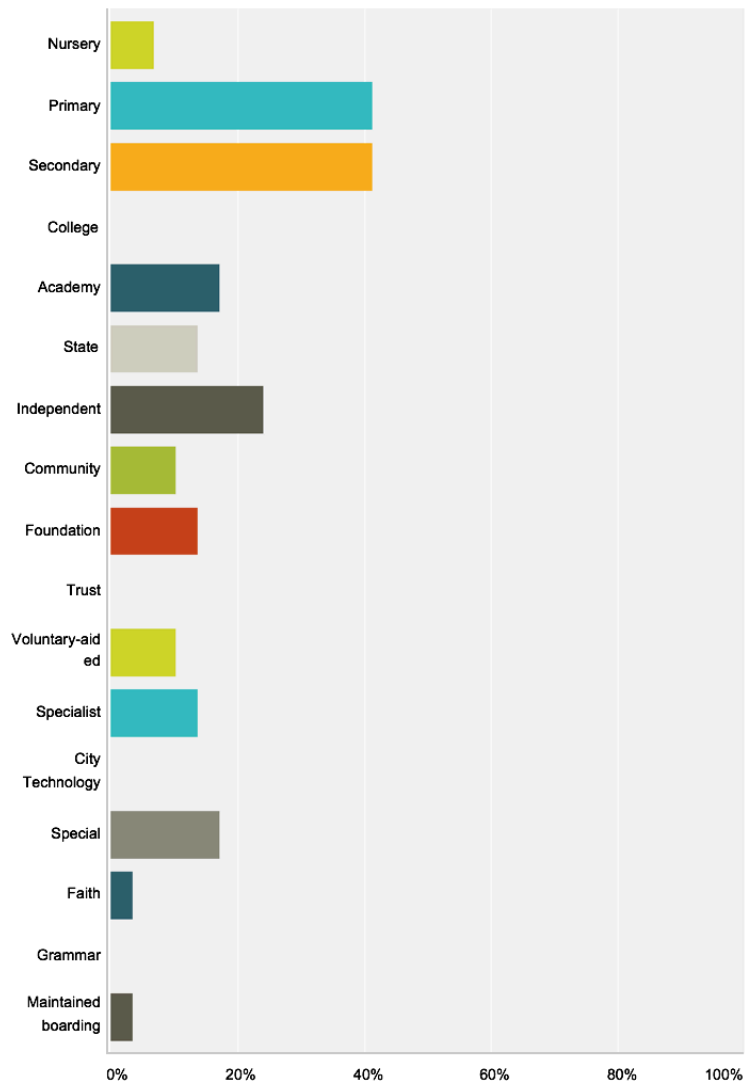
Answer Choices	Responses	
Nursery	**6.90%**	2
Primary	**41.38%**	12
Secondary	**41.38%**	12
Total Respondents: 29		

6/34

236

Mindfulness in schools questionnaire

College	0%	0
Academy	**17.24%**	5
State	**13.79%**	4
Independent	**24.14%**	7
Community	**10.34%**	3
Foundation	**13.79%**	4
Trust	**0%**	0
Voluntary-aided	**10.34%**	3
Specialist	**13.79%**	4
City Technology	**0%**	0
Special	**17.24%**	5
Faith	**3.45%**	1
Grammar	**0%**	0
Maintained boarding	**3.45%**	1
Total Respondents: 29		

Q7 A2. Are mindfulness activities currently taking place in your school?

Answered: 28   Skipped: 1
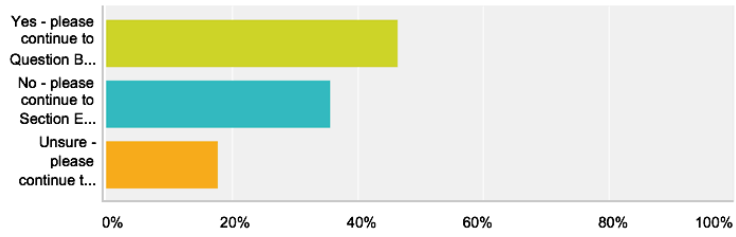
Answer Choices	Responses	
Yes - please continue to Question B1 below	46.43%	13
No - please continue to Section E below	35.71%	10
Unsure - please continue to Question B1 below to provide details of any activities that you think might be considered to be mindfulness activities.	17.86%	5
Total Respondents: 28		

8/34

238

Q8 B1. Could you describe each type of mindfulness activity that you have provided?

Answered: 13   Skipped: 16

#	Responses
1	Different kinds of meditation Relax kids sessions Brain gym Visualisations
2	Karate Music Chanting
3	Relaxation
4	Breathing and relaxation exercises before a test and during tutor time; school offered yoga as an after school club
5	Kaleidoscope sessions, including breathing, relaxation, visualisation.
6	We have had yoga sessions and meditation seesions for staff and pupils in the past
7	yoga, self-reflection, circle time
8	Quiet time for reflection in Collective Worship and Class Circle Time
9	1:1 sessions with school therapist for targeted pupils based around issues of bereivement, group sessions on protective behaviours
10	Lots of opportunities to reflect and contemplate personal and group interactions. Art in particular is used.
11	Yoga for children and massage for staff
12	Students are encouraged to reflect on their learning and spend time in silent reflection on a task, following its completion. Children begin some lesson silently reading too which may be described as mindfulness.
13	An introduction to meditation through a unit of study on Buddhism in the Y9 RE curriculum.

9/34

239

Q9 B2. What inspired your school to implement these activities?

Answered: 13   Skipped: 16

#	Responses
1	RE curriculum Pastoral provisions were needed for pupils needs For the gifted and talented To help pupils with behaviour difficulties
2	Range of activities for pupils
3	To help autistic pupils manage their anviety levels
4	Has very positiv impact on phsyche, is relaxing, can calm down nerves and ultimately increase students' performane and general well-being
5	Understanding of children's need to be 'ready to learn'. Research into Kaleidoscope. Benefits of yoga and meditation on a personal level.
6	Staff well being request for the staff activities and yoga was intoduced to pupils as part of a theme day and continued with a small group of physically disable pupils whilst we had access to a provider.
7	Need for students to reflect on behaviour and emotional state, promotion of positive mental attitude - though largely focused on students with EBD
8	Powerful tool for contemplation and ability to think without distraction
9	Pupil need
10	Being a therapeutic community this has always been part of our practice.
11	Staff and pupil well being
12	Not sure.
13	This provided an opportunity for children to experience mindfulness, rather than just learning about it as an academic subject.

10/34

240

Q10 B3. How long have these activities been provided in your school?

Answered: 13   Skipped: 16

#	Responses
1	2 years
2	10 years
3	More than 10 years
4	After school yoga for 2 terms, I do my own meditation exercises every now and then during tutor time but this is more popular with younger students. Older students sometimes think it's silly
5	About 5 years
6	These activities had been going on for 2 to 3 years but we are presently unable to access a practitione for SEN pupils.r
7	circa 3 years - though yoga is not provided throughout the year
8	12 months
9	four years
10	For the past 25 years
11	4 years
12	This has been in place for many years.
13	For the last three years.

241

Q11 B4. Have some mindfulness activities worked better than others? Please provide details.

Answered: 9   Skipped: 20

#	Responses
1	All have worked well
2	Yes karate to help pupils focus an concentrate
3	Yoga only worked for some as not all wanted tp participare. Short relaxation / meditation exercises that focus on calm breathing seemed to work best.
4	No
5	Yoga was great with the PH pupils they enjoyed the sessions and benefitted from the input. The staff meditation was apreciated by the group that took advantage of the opportunity.
6	Circle time and SEAL activities have promoted and improved emotional intelligence and self awareness in some
7	Both the 1:1 sessions and group work have been successful in that pu[pils are more aware of their behaviour and how it impacts on others.
8	Silent reading settles children ready for the lesson ahead.
9	Yes, the children report that they enjoy learning in this way and have requested further opportunities.

Q12 B5i. Who teaches or leads these activities? What is their role within the school?

Answered: 11   Skipped: 18

#	Responses
1	[name] Inclusion manager Some teachers and Ta's
2	Teacher External teacher
3	After school yoga was lead by normal teacher, the otherexercises I mentioned above I just did during tutor time, so no special training involved on my part but I've done yoga myself for several years
4	[name] (Deputy) leads. All teachers and TAs teach activities
5	Yoga was provided by a practitioner from another school for the pupils as this is a specialsit area for PH pupils. Meditation was provoded by a trained member of staff who has since left us.
6	Some teachers as part of standard practice, some provided by outside agencies.
7	Head Teacher in Collective Worship
8	School therapist
9	External agencies
10	Most English teachers have children read silently at the beginning of each lesson for years 7, 8 and 9 only.
11	The RE staff.

13/34

243

Q13 B5ii. What training has the person or persons leading the activities received?

Answered: 10   Skipped: 19

#	Responses
1	Lots brain gym training Many years of meditating and attending workshops Senco training Protective behaviours
2	Training in their field
3	See above, no special training provided
4	Leader has Diploma in Kaleidoscope Colour Therapy and trains others
5	As above
6	SEAL training as well as some practitioners with specific professional qualifications
7	Experience!
8	Many courses such as 123, Magic, protective behaviuors, drawing and talking.
9	None
10	Through visits to the Buddhist Centre at Kelmarsh in Northamptonshire and through an activity day led by [person] from the Pyschology Department at Northampton University.

14/34

244

Q14 B6. How frequently are mindfulness activities provided?

Answered: 10   Skipped: 19

#	Responses
1	As needed and as part of the RE curriculum
2	Every week
3	After school club once a week, other activities in tutor time on a less regular basis, maybe once or tice a month
4	At least once a day, sometimes more
5	Yoga and meditation were both weekly activities.
6	Variable
7	Weekly
8	weekly
9	Each key stage 3 lesson
10	Only once in the Y9 curriculum within Religious Education.

Q15 B7. How long are the mindfulness activity sessions?

Answered: 10   Skipped: 19

#	Responses
1	30 mins with individuals 1 hour in curriculum
2	1 hr
3	After school session runs for about 45 to 50 min, other activities in lessons 3-5 min
4	Varies from 3 mins to an hour
5	45 mins
6	10 mins - 1hr
7	Up to 40mins
8	1 hour
9	ten mins
10	Usually 1/3rd of a lesson (20 minutes)

Q16 B8. What is the year group of the pupils/students in the class?

Answered: 10

#	Responses
1	Year 6 re All ages individual
2	Mixed from year 3 to 13
3	7/ 8/ 11
4	Whole school
5	PH pupils across the school
6	Currently the main focus is with y7 - 11-12 year olds
7	yrs 7-11
8	Rec to adults
9	years 7, 8 and 9
10	Year 9

Q17 B9. Are there particular sizes of group that mindfulness activities work better with?

Answered: 9   Skipped: 20

#	Responses
1	No
2	Small, max 10
3	Depends on the children. Some children can benefit in whole class groups (max 30). Others have group sessions (up to 8) occasionally individual sessions
4	N/A
5	Depends on cohort, though largely smaller groups or groups that are well managed/ students feel comfortable to express themselves without ridicule
6	Up to 6 maximum
7	Individual to12 max
8	No
9	This has been a whole class activity (28 students)

18/34

248

Q18 B10. Do you find that mindfulness activities work better at particular times of the day?

Answered: 8   Skipped: 21

#	Responses
1	Afternoon
2	Not sure, possibly after lunch break to help refocus for afternoon or first thing in morning to get started
3	Always at the start of the day, often at the beginning of sessions and/or after break and lunch, often at the end of the day before children go home.
4	Not had the chance to try this out as yoga was provided when the person had a slot in her timetable. Usually first thing in the day.
5	No
6	Not particularly
7	Earlier in the school day the children seem more focused.
8	No, I have used them at different times with similar results.

19/34

Q19 B11. Where do these mindfulness activities take place?

Answered: 10   Skipped: 19

#	Responses
1	SEN room or darkened classroom
2	Some after school some during
3	In classroom
4	Classroom, with the atmosphere changed i.e. soft lights, soft music and a focal point. Or Kaleidoscope room
5	Classroom
6	Inclusion, classrooms
7	Group room or counselling room
8	Quite room
9	Classrooms
10	In the classroom

250

Q20 B12. Is mindfulness activity homework given to pupils/students?

Answered: 10   Skipped: 19

#	Responses
1	Not yet but could be a good idea for the future
2	Sometimes
3	Optional
4	No, however children are encouraged to use techniques at any time, especially the breathing.
5	No
6	No
7	no
8	No
9	not to my knowledge
10	None set so far.

Q21 C1. What has been the reaction of the pupils/students to these activities?

Answered: 10   **Skipped: 19**

#	Responses
1	They enjoy them and use the techniques in their own time
2	Positive
3	The younger students (7) are very keen, some older students sometimes think it's silly (8,9), some older students see the benefits again, e.g. When relaxation is offered just before a test or start of coursework
4	Most love it, however for some children it is too much, especially in the kaleidoscope room.
5	Pupils involved all enjoyed it. When the yoga activites were offered as part of a theme day the majority of pupils enjoyed the opportunity to try the activity
6	Varies from student to student,some respond well, others don't.
7	Positive overall
8	hugley positive
9	Over time they have become used to it and now expect it.
10	Curiosity, some sceptisim, but overwhelmingly positive.

22/34

Q22 C2. Have any changes taken place in the pupils/students and/or the classroom as a result of mindfulness activities?

Answered: 9   Skipped: 20

#	Responses
1	It has helped create thoughtful pupils who are aware of the things that cause them stress and the ability to do something to help themselves or to guide others to try
2	No
3	More focused, calmer, relaxed
4	Yes. for small groups Kaleidoscope is viewed as an intervention and therefore tracked. Research shows us that children on this intervention make progress.
5	n/a
6	For some behaviour and attendance has improved
7	Some improvement in behaviour for some pupils.
8	Children are more receptive to the lesson ahead and calmer
9	Calmness, a focus and a respect for the topic studied.

Q23 C3. What has been the reaction of the parents and teachers to the introduction of mindfulness activities?

Answered: 9   Skipped: 20

#	Responses
1	Parents have been pleased in how they have helped their children.
2	Positive
3	Very positive
4	It forms a big part of the school ethos and values. Parents and teachers understand this and on the whole uphold the schools values and commitment to emotional wellbeing.
5	Parents felt it was a good activity for the PH pupils
6	Varied
7	Positive
8	not sure
9	This is an optional way of delivering the topic. Some non-specialist RE teachers are less comfortable in delivering in this way.

Q24 C4. How has feedback been used to inform the way mindfulness activities are implemented?

Answered: 7　　**Skipped: 22**

#	Responses
1	We have had a Buddhist visitor to assembly that talked about mediation
2	No feedback has been used
3	Targeted training
4	Reflection discussion and questionnaires
5	Yes, a report is produced annually for individual pupisl and at the end of each 6 week block for group sessions
6	Not sure
7	Yes, the RE department is small and lessons are evaluated across the team

25/34

255

Q25 D1. Is there anything that could be done to improve mindfulness activities within your school?

Answered: 9   **Skipped: 20**

#	Responses
1	We are looking at providing a lunchtime club for those who are interested at knowing more
2	Yes more variety
3	Increase amount offered to both students and staff, offer training session to all staff so all teachers can use and include it in their lessons
4	We are always looking to improve what we do. At this point I am not sure what that might look like.
5	Funding for trained practioners.
6	Regularity, consistency in delivery - some outside agencies have offered poor provision
7	no
8	Not to my knowledge
9	Creating opportunities for further activities within other topics.

Q26 E1. What role do you think mindfulness can play in schools and education and why?

Answered: 20   Skipped: 9

#	Responses
1	Self help for pupils with stresses Awareness for teachers
2	I think that mindfulness can improve emotional wellbeing. It can also improve concentration and even exam results through mindful control of attention.
3	Help students (and teachers) to reflect on their activities - what they are doing well or otherwise.
4	A large one to help students focus
5	Very important, if we are mindful we are open to a lot more, learning is easier as well as social interaction between students as students can be calmer
6	May improve results and qaulity of teaching and learning as students and staff will have more time to relax and reflect on behaviour, attitudes and issues going on in and out of school.
7	Unsure, I'm not aware that it has been discussed with either staff or students.
8	I think it could be very useful in bringing students into the moment and helping them to settle and focus.
9	In an ever changing world children need to embrace change and take control of their own wellbeing. They need to build resilience as well as knowledge. Mindfulness enables children and adults to think clearly and not allow emotions to cloud judgements.
10	Excellent toole for focusing pupils and enabling them to relax and take time to enjoy an activity.
11	Improve emotional intelligence and conscious awareness of actions, improve self awareness
12	Improve learning through concentration
13	Increased awareness of self and ways to manage own behaviour.
14	Create calmness, oppotunity to reflect
15	Relaxes children and staff. Allows time for reflection
16	I work in a Christian school (boarding -prep) so spiritual nourishment is already provided. Mindfulness could fill the gap left in our materialistic society.
17	I can see that some of the activities described culd play a prt in allowing children and staff to be calmer, more contemplative and better able to cope with the pressures they are under. We do use some basic meditatiion in a lunchtime group and this owrks well but we have not explored any of these ideas with whole classes durng lesson times.
18	I think it is a very useful tool to enable children and adults to live in the moment and ease anxiety.
19	calming children, focus their thinking?
20	Enabling children to experience stillness, self-discipline and contemplation.

Q27 E2. If there is anything more that you would like to add, please feel free to write it here.

Answered: 7   **Skipped: 22**

#	Responses
1	I think it also helps teachers become more mindful of the needs of pupils
2	Our school ethos is based around a clear values system underpinned by emotional wellbeing. Kaleidoscope is a key part of that and has contributed to school improvement and the raising of standards.
3	I think many activities that are linked to 'minfulness' take part across a school day but not in a structured way. The more structured activities are useful but require trained staff and cut into teaching time which is not always helpful.
4	With the increasing influence of technology we need to re-educate people into becoming aware of the natural world, devoid of technology and material possessions.
5	I would like to introduce mindfulness into school. I do relaxation classes with a nuture group already and have seen positive results.
6	It would be good to know if other schools activites include mndfulness and how they work/impact on the ir community
7	I would be interested in gaining practical strategies for incorporating mindfulness techniques into other areas of the curriculum.

Q29 Role

Answered: 10

#	Responses
1	inclusion manager
2	Head of year 12 and psychology teacher
3	Pastoral coordinator teacher
4	Teacher
5	Deputy Head Teacher
6	Head Teacher
7	Head of Sixth Form, Psychology subject leader
8	Head
9	Acting Deputy Head/Inclusion Leader
10	Deputy Head

Appendix D: Participant information sheet (Phase 2)

THE UNIVERSITY OF
NORTHAMPTON
School of Social Sciences

Uptake and efficacy of existing mindfulness programmes in schools and a bespoke mindfulness programme for trainee teachers

Participant information sheet

Thank you for your interest in participating in this study, for completing the first part and expressing an interest in participating in the second phase, which will involve interviews and focus groups. Please read the following information about the project before deciding whether or not you wish to give your consent to participate.

This research forms the second phase of a doctoral research project based at The University of Northampton that is following up on a survey of if and how mindfulness practices have been incorporated into school activities in schools in Northamptonshire and Milton Keynes. In this second phase, focus groups and interviews will be conducted with questionnaire respondents, both teachers and teachers in training, who expressed an interest in taking part in a follow-up focus group. Interviews with heads of teacher training programmes such as the QTLS, QTS, GTP and PGCE qualifications will also be conducted. This phase of the study will allow the research team to follow up on information gained in the survey and to find out more about the kinds of practices that have been introduced into schools in the region and to discover what the reaction has been to them among students and other groups such as teachers, other members of school staff and parents.

If you are willing to participate, you will be given the option of taking part in a focus group or a one to one, semi-structured interview, either in person or over the telephone, depending on your availability and preference.

In this second phase of the study we are interested in finding out more about:
- How mindfulness may best be incorporated into school life

- What teachers think about learning and teaching mindfulness practices

- How mindfulness is viewed in the field of education

Knowledge and understanding of your experiences would help to:
- Form a more current picture of mindfulness activities in schools in the region

- Inform the creation of a bespoke mindfulness programme for trainee teachers at The University of Northampton

The focus groups and interviews will be recorded using a digital recorder so that the data can be transcribed afterwards. All of the data will be anonymised to protect your identity and the recording will be destroyed once it has been transcribed.

In the focus groups, it is important that the privacy and confidentiality of all group members is maintained. We ask all members of the group to agree to keep the content of what is discussed private and confidential.

If you are asked anything that you would prefer not to answer, please do not feel obliged to answer.

The researcher will be happy to move onto a different topic. If you would like to withdraw from the study at any time or have particular responses omitted (up to two weeks after the focus group/interview has taken place), you are free to do so and do not need to provide a reason.

The findings of this study will be shared at conference presentations and in written publications for the benefit of other institutions but mainly are to be used to discover best practice in the hope that we can build a programme of activities that can have the most beneficial effect for children and teachers. As part of this, direct quotations from interviews and focus groups will be used. However, please be assured that quotes will be anonymised to protect your identity and the identity of the where you work.

The details of this study have been approved by the Research Ethics Committee of The University of Northampton.

If you have any queries about this study and would like more information or wish to withdraw some or all of your data (up to two weeks after the focus group/interview has taken place), please contact the researcher, Jacqueline Stone, in the first instance:

Jacqueline Stone

Psychology Division, The University of Northampton, Park Campus, Northampton, NN2 7AL

Work mobile: 07447 106090

Email: Jacqueline.Stone@Northampton.ac.uk

Professor Chris Roe, Director of Studies, can be contacted at the following:

Professor Chris Roe

Psychology Division, The University of Northampton, Park Campus, Northampton, NN2 7AL

Tel: 01604 892623

Email: Chris.Roe@Northampton.ac.uk

Thank you,

Jacqueline Stone

Appendix E: Participant information sheet (Phase 3)

Uptake and efficacy of existing mindfulness programmes in schools and the future of mindfulness in education

<u>Participant information sheet</u>

Thank you for your interest in participating in this study. Please read the following information about the project before deciding whether or not you wish to give your consent to participate.

This research forms the third phase of a doctoral research project based at The University of Northampton that is following up on a survey, conducted during the first phase, of if and how mindfulness practices have been incorporated into school activities in schools in Northamptonshire and Milton Keynes. In the second phase of this study, focus groups and interviews were conducted with qualified teachers and teachers in training from schools in the region as well as heads of teacher training programmes.

This third phase of the study will allow the research team to follow up on information gained in the survey and to find out more about the kinds of mindfulness practices that have been introduced into schools in the region and elsewhere and to discover what the reaction has been to mindfulness-based activities among students, teachers, other members of school staff and parents. This final phase of the research will also explore the future of mindfulness in schools in terms of implementation and the decision making processes surrounding the introduction of mindfulness into schools.

If you are willing to participate, you will be given the option of taking part in a focus group or a one to one, semi-structured interview, either in person or over the telephone, depending on your availability and preference.

In this third phase of the study we are interested in finding out more about:

- How mindfulness may best be incorporated into school life in terms of teaching and practice

- The implementation and decision making processes surrounding mindfulness in schools

Knowledge and understanding of your experiences would help to:

- Form a more current picture of mindfulness-based activities in schools in the region and elsewhere

- Increase understanding of what may be required in terms of process in order that mindfulness may be taught and practised in more schools in the future

The focus groups and interviews will be recorded using a digital recorder so that the data can be transcribed afterwards. All of the data will be anonymised to protect your identity and the recording will be destroyed once it has been transcribed.

In the focus groups, it is important that the privacy and confidentiality of all group members is

maintained. We ask all members of the group to agree to keep the content of what is discussed private and confidential.

If you are asked anything that you would prefer not to answer, please do not feel obliged to answer. The researcher will be happy to move onto a different topic. If you would like to withdraw from the study at any time or have particular responses omitted (up to two weeks after the focus group/interview has taken place), you are free to do so and do not need to provide a reason.

The findings of this study will be shared at conference presentations and in written publications for the benefit of other institutions but mainly are to be used to discover best practice. As part of this, direct quotations from interviews and focus groups will be used. However, please be assured that quotes will be anonymised to protect your identity and the identity of the institution in which you work.

The details of this study have been approved by the Research Ethics Committee of The University of Northampton.

If you have any queries about this study and would like more information or wish to withdraw some or all of your data (up to two weeks after the focus group/interview has taken place), please contact the researcher, Jacqueline Stone, in the first instance:

Jacqueline Stone

Psychology Division, The University of Northampton, Park Campus, Northampton, NN2 7AL

Work mobile: 07447 106090

Email: Jacqueline.Stone@northampton.ac.uk

Professor Chris Roe, Director of Studies, can be contacted at the following:

Professor Chris Roe

Psychology Division, The University of Northampton, Park Campus, Northampton, NN2 7AL

Tel: 01604 892623

Email: Chris.Roe@northampton.ac.uk

Thank you,

Jacqueline Stone

Appendix F: Consent form for focus groups

<u>Consent form for focus groups</u>

Please read the following statements carefully and if you are happy to proceed with the study, please sign the consent statement below.

Please tick to confirm

	Yes	No
I have read and understood the information sheet about this project.	☐	☐
I understand that I am under no obligation to take part in this study and I do not have to answer any questions that I do not want to.	☐	☐
I understand that I have the right to withdraw from this study (up to two weeks after the focus group has taken place) for any reason and that I will not be required to explain my reason for withdrawing.	☐	☐
I understand that the focus group will be audio recorded for transcription purposes and that this information will be anonymised to protect my identity and will be treated in strict confidence by the research team.	☐	☐
I understand that material from the focus group may be used for publication or presentation purposes on the condition that all of my personal information is anonymised beforehand.	☐	☐
I understand that the contents of the discussion must remain confidential.	☐	☐
I agree to respect the privacy and confidentiality of other group members.	☐	☐

If you would like to discuss any of the statements above further then please ask the researcher.

Please note that your consent form will be kept entirely separate from any data that you may provide and cannot be used to identify you.

Consent statement

Having read and understood the statements above, I am happy to consent to participating in this project.

_____ (write name)

_____ (signature)

_____ (name of researcher)

_____ (signature)

_____ (date)

Appendix G: Consent form for interviews

Consent form for interviews

Please read the following statements carefully and if you are happy to proceed with the study, please sign the consent statement below.

Please tick to confirm

	Yes	No
I have read and understood the information sheet about this project.	☐	☐
I understand that I am under no obligation to take part in this study and I do not have to answer any questions that I do not want to.	☐	☐
I understand that I have the right to withdraw from this study (up to two weeks after the interview has taken place) for any reason and that I will not be required to explain my reason for withdrawing.	☐	☐
I understand that the interview will be audio recorded for transcription purposes and that this information will be anonymised to protect my identity and will be treated in strict confidence by the research team.	☐	☐
I understand that material from the interview may be used for publication or presentation purposes on the condition that all of my personal information is anonymised beforehand.	☐	☐

If you would like to discuss any of the statements above further then please ask the researcher.

Please note that your consent form will be kept entirely separate from any data that you may provide and cannot be used to identify you.

Consent statement

Having read and understood the statements above, I am happy to consent to participating in this project.

_____ (write name)

_____ (signature)

_____ (name of researcher)

_____ (signature)

_____ (date)

Appendix H: Interview schedule for focus groups

Focus group schedule

Mindfulness activities in schools

What do you understand by the term mindfulness? What sort of practices/activities do you feel are encompassed by the term?

How open is your school to the idea of incorporating mindfulness into the curriculum and daily school life?

Should mindfulness activities be incorporated into the curriculum/the school day? If so, how best could this take place? Could you provide some examples?

Which mindfulness activities would work best, in which lessons and/or at what times? Could you provide some examples from your own experience?

How might mindfulness activities assist in the effective delivery of initiatives such as SEAL and the Healthy Schools programme?

What are the benefits that mindfulness activities could bring to school life? Are some benefits more important than others? Are there any drawbacks? Could you provide some examples from your own experience?

If positive effects have been seen from mindfulness activities then what reasons might there be for why they are not more widely incorporated into daily school life? What has been your experience?

What barriers/challenges do you foresee or might you have experienced for incorporating mindfulness activities into schools more widely?

Mindfulness training

What sort of mindfulness training do you think would be beneficial for schools?

Who should be involved in the training and why? (for example, school staff , students and parents or maybe others?) How could parents best be included?

Should school staff be trained in teaching mindfulness or are outside agencies as effective?

How important is it that teachers incorporate mindfulness practices into their own lives in order to be more effective teachers of mindfulness in schools? How realistic is this?

What could be provided to teachers to encourage them to incorporate mindfulness activities into daily school life?

Which mindfulness activities would you, as teachers, be most interested in learning? What would you like to see included in a mindfulness programme for teachers? How likely would you be to practice mindfulness outside of school hours? What would encourage teachers to train in mindfulness for themselves and/or their students? How best could mindfulness be taught in a teacher training programme? What barriers/challenges could you foresee?

Teaching mindfulness

What are the obstacles to teaching mindfulness in schools? How might these be overcome?

Should mindfulness be incorporated into the whole ethos of the school rather than being taught as a subject or concept once a week in class? How has mindfulness been incorporated in your school?

Should mindfulness activities be taught in a secular way? What language should be used to teach mindfulness? Could you provide some examples of the terminology that you might use to teach mindfulness?

How important are ethics in the curriculum? How do you think mindfulness could help with the teaching of ethics? Could you provide some examples of how you think it might help?

Should mindfulness activity homework be given as a useful tool to encourage mindfulness in students both inside as well outside school? In your experience, how effective has mindfulness homework been?

Future of mindfulness

What is the future of mindfulness in schools?

What makes you take that view?

How can we get to that point?

Appendix I: Interview schedule for questionnaire respondents

<u>Interview schedule for questionnaire respondents</u>
(Questions denoted with ** would be focused on in a telephone interview and/or an interview conducted within a brief time period)

Mindfulness activities in schools

**What do you understand by the term mindfulness? What sort of practices/activities do you feel are encompassed by the term?

**How open is your school to the idea of incorporating mindfulness into the curriculum and daily school life?

**Should mindfulness activities be incorporated into the curriculum/the school day? If so, how best could this take place? Could you provide some examples?

**Which mindfulness activities would work best, in which lessons and/or at what times? Could you provide some examples from your own experience?

**How might mindfulness activities assist in the effective delivery of initiatives such as SEAL and the Healthy Schools programme?

What are the benefits that mindfulness activities could bring to school life? Are some benefits more important than others? Are there any drawbacks? Could you provide some examples from your own experience?

If positive effects have been seen from mindfulness activities then what reasons might there be for why they are not more widely incorporated into daily school life? What has been your experience?

**What barriers/challenges do you foresee or might you have experienced for incorporating mindfulness activities into schools more widely?

Mindfulness training

**What sort of mindfulness training do you think would be beneficial for schools?

Who should be involved in the training and why? (for example, school staff , students and parents or maybe others?) How could parents best be included?

**Should school staff be trained in teaching mindfulness or are outside agencies as effective?

**How important is it that teachers incorporate mindfulness practices into their own lives in order to be more effective teachers of mindfulness in schools? How realistic is this?

**What could be provided to teachers to encourage them to incorporate mindfulness activities into daily school life?

**Which mindfulness activities would you, as teachers, be most interested in learning? What would you like to see included in a mindfulness programme for teachers? How likely would you be to practice mindfulness outside of school hours? What would encourage teachers to train in

mindfulness for themselves and/or their students? How best could mindfulness be taught in a teacher training programme? What barriers/challenges could you foresee?

Teaching mindfulness

**What are the obstacles to teaching mindfulness in schools? How might these be overcome?

**Should mindfulness be incorporated into the whole ethos of the school rather than being taught as a subject or concept once a week in class? How has mindfulness been incorporated in your school?

**Should mindfulness activities be taught in a secular way? What language should be used to teach mindfulness? Could you provide some examples of the terminology that you might use to teach mindfulness?

**How important are ethics in the curriculum? Do you think mindfulness could help with the teaching of ethics? Could you provide some examples of how you think it might help?

Should mindfulness activity homework be given as a useful tool to encourage mindfulness in students both inside as well as outside school? In your experience, how effective has mindfulness homework been?

Future of mindfulness

**What is the future of mindfulness in schools?

**What makes you take that view?

**How can we get to that point?

Appendix J: Interview schedule for heads of teacher training programmes

Interview schedule for heads of teacher training programmes
(Questions denoted with ** would be focused on in a telephone interview and/or an interview conducted within a brief time period)

Could you describe your background and teaching experience?

**What do you understand by the term mindfulness? What sort of practices/activities do you feel are encompassed by the term?

**Have you personally practised mindfulness and/or taught mindfulness activities in class or in school at other times? If so, could you describe these practices?

How is mindfulness seen in the field of education?

** How best could mindfulness be taught in schools as part of the curriculum? Could you provide some examples?

**What types of mindfulness activities are included in the teacher training programme that you are head of? Could you describe them? How are they integrated into the programme? Could this be improved or changed in any way? If so, how?

**How might mindfulness activities assist in the effective delivery of initiatives such as SEAL and the Healthy Schools programme?

**Which mindfulness activities would you be most interested in learning? What would you like to see included in a mindfulness programme for teachers? How likely would you be to practice mindfulness outside of school hours? What would encourage teachers to train in mindfulness for themselves and/or their students? How best could mindfulness be taught in a teacher training programme? What barriers/challenges could you foresee?

**Are ethics an important part of the curriculum? Are ethics taught in your teacher training programme? If so, how? Do you think that mindfulness could help with the teaching of ethics?

**How flexible are teacher training programmes in incorporating mindfulness activities/training? How could this be improved?

 **Is it important that trainee teachers are taught mindfulness and/or incorporate mindfulness practices into their own lives?

How would this impact on their teaching style and their students and the school in which they teach?

**What is the future of mindfulness in schools?

**What makes you take that view?

**How can we get to that point?

Appendix K: Interview schedule for mindfulness trainers and mindfulness-based curricula developers

Interview schedule for mindfulness trainers and mindfulness-based curricula developers

Background

When did you start practising mindfulness?

Personal practice details

Curriculum

How did your curriculum come about?

What inspired it?

Curriculum content details

Relationship with schools

How has the curriculum been received?

Any challenges/obstacles and how have they been overcome?

Future of mindfulness in education

How best to teach mindfulness in schools?

How best to achieve sustainability of mindfulness in schools?

Any specific guidance on implementation?

What is the future of mindfulness in schools? Hopes/concerns?

START AUDIO

Interviewer: Can you tell me if you have heard of mindfulness before?

Helen: I've heard of it in terms of values education, and also when reading about spirituality. It comes into a lot of the literature there. Not specifically used in a primary school curriculum, as a term itself, but within those other fields.

Interviewer: Right, okay. So how might it fit into a school?

Helen: Well, when I was a primary school head teacher, which was my job before working at [name of institution], we looked at recreating a vision for the school, which most schools do periodically, often when a new leadership takes place.

                 We consulted all the relevant stakeholders, and that's when I believe you're implicitly employing some of the facets of mindfulness there, because you're asking them to look inside themselves, and decide what actually matters, what really matters to them. Whether they're a parent, a governor, a teacher, a pupil, a member of the community, what really matters to them.

                 So in that way it underpins the whole ethos of the school, specifically curriculum wise, through PSHE and citizenship programmes, through RE.

I think it's something that's also part of practitioners being. Certainly with the student teachers I work with, it's something that once we get to more profound thinking, particularly in RE sessions, and also when we're looking at professional studies, where they look at the strands of the curriculum that underpin school organisation, like behaviour management, inclusion, and SEND, issues to do with bullying, issues to do with creating a holistic classroom, then it comes in there as well.

So I think it has quite a broad range of focus, but it may be more of an implicit feature rather than explicitly expressed as mindfulness.

Interviewer: One of the important elements is the reflective practitioner, isn't it? So would you personally feel comfortable about bringing mindfulness – would you talk about mindfulness in relation to that, do you think, or again is that implicit?

Helen: Using the actual term, I personally would do, because of my stance. Obviously my specialism area in RE lends itself to thinking beyond black and white. So it has those esoterical viewpoints.

Also, it's a world view curriculum area, so you're bringing in different aspects of world religions, and so mindfulness is so strong in many of them that it has to come in.

What I try to do with the student teachers is to get to a point of discussion whereby it gets a bit deeper, a bit more profound and that's when you start talking about what really matters, and what really makes a difference, and that's when you start to develop those reflections.

We ask the students to reflect on everything we do. We set them texts talking about the reflective practitioner. So it's seen as an

absolutely essential core practice.

But part of that is when you have a student teacher that joins the course, and you just know they're a natural. That I think is where mindfulness is at its best, because it is something that's part of you and not so much taught.

So we do try and teach you how to be reflective, and model reflective practice, and engage them in these discussions that bring it out, but it is also, I believe, part of you and that the best teachers have that as part of their being anyway.

Interviewer: Yes, I have heard that before that people almost naturally have the characteristics of a teacher anyway, and that they know how to take care of themselves. We're moving onto a different area here slightly.

But do you think teachers know how to take care of themselves? I was wondering whether having a particular mindfulness practice, say ten minutes a day, five minutes a day, do you think that would support that?

Helen: Well, I think in a school, a lot of it comes down to the school leadership, and what their drive is.

If they are a person who is very scientific, mathematical, logical, often that doesn't lend itself to a mindfulness stance, because they see things much more in an organised, methodical way, and that's the way they manage and lead their school.

On the other side, you have the school leader who is more ephemeral, more emotionally intelligent.

I'm sounding really loaded here, because obviously I sit on one side of the fence. I'm not saying the other side isn't a really

effective style.

But, in terms of leading teachers today, you have such an immensely accountable job, and a job where they can deal with a lot of very emotional situations, and not have that time and space, I think that, yes, it would be brilliant to bring it in.

One of the things that has happened, you talking about fads that come in and out, one that came in, it must be, I would say perhaps ten years ago now, was the government legislation about taking away was it 26 tasks of school teachers?

So it passed more administrative roles onto administrative staff. So that you weren't putting up your displays, doing your photocopying, washing the paint pots, and you were there to actually teach. It was a really, really good system.

Alongside that we put in lots of wellbeing programmes, which touched, depending on how you took it, on mindfulness.

So some schools brought in masseurs that came in for a small fee. Some schools brought in circuit training, so there was an exercise class after school, so there was that down time.

The inclusion of family liaison officers in school, which I know some teachers use those members of staff as a sounding board for themselves.

So it's gone a little bit towards this looking after yourself, and caring for yourself, but I don't know how you would package mindfulness, "Let's take ten minutes out", to a collective. I don't know how you would do it. I think it's something that's quite a personal thing, and it can get caught up in the business of the day.

So these, "You can have a massage, you can have a circuits class, you can have your chores done by a member of the admin team, rather than yourself", it has protected time. But it hasn't perhaps created that you know what you're looking for.

I had, in one of my RE sessions, either last year or the year before, one of the students had been working in a school where they had had some meditation training in one of the staff meetings, and she was telling us about it.

I said to her, "Well, next week, in a session, perhaps for the plenary, you could do some guided visualisation with us." And of course the students, they were second year undergraduates, were very sceptical about it. But they all absolutely loved it.

She did it, and then we left. We just left it hanging. We didn't unpick it and get back in the zone again. We just left it. The next week they all came, and said, "Can we do it again?" They really appreciated it. But they had been sceptical to start off with. So I think it's just a changing of people's viewpoint.

Interviewer: Because I think there are a lot of preconceptions about mindfulness. It's seen as airy-fairy, floating on a cloud kind of stuff. So people don't actually know what it is until they practise it.

When I did some practices with student teachers, they saw how it could have really practical applications in class.

But I think for teachers, what I'm wondering, is how could they take care of themselves better? Because I know a lot of the focus is on the students, and teachers will say to me, "Teach it to the students first, and then I will have a go." I will say, "But you can model it."

Helen: You see, I think one way to look at that is how, particularly for NQTs – newly qualified teachers – the dropout rate is really large. One of those reasons is because they don't look after themselves, or because, although they're now qualified

professionals, they're still very new to it, and very raw, and the support networks that are put in are all professional support. There isn't any personal support in there.

Schools, certainly primary schools, which is my field of knowledge, don't have any support services for – what's the word when you have your – for supervision.

So if you have a really difficult situation with a family, or a child, or you're dealing with abuse, or alcoholism, or domestic violence, there isn't the opportunity, apart from going home to your partner, your friends, speaking to your teaching assistant, going to your line manager, there's no way of dumping that. Whereas, if you were a psychologist, you would have that supervision available to you, to do it, to get rid of it and move on.

A psychologist would go through their training, and go through therapy to get rid of their own baggage, whereas teachers don't do that.

I'm increasingly finding that the student teachers are coming in – I'm responsible for the year three undergraduates. They're about to go and become teachers now. It's the graduation ball tonight. It's really, really current.

I specifically had three students last year, all young women who came to see me, who had issues with their mental health that had come out through the course. Through learning to teach, it had brought out all these issues that had gone on in the past, in their own lives, that they couldn't cope with.

One of the really useful pieces of documentation we've had, I can't remember whether it's from the Teaching Agency or the GTC. I can't remember who the author of it is. But it gives some features of what a student teacher requires, and one of them is emotional resilience. And that's just so true.

We now use that terminology. We probably said before that they

can't cope, or something, but now we're really comfortable with that, and about them having to build that resilience, and how they can do it.

I went out to see two students teaching yesterday, and one of them he'd been off sick for a couple of days. So our first conversation with him was just – obviously you're not there just to assess them, but to make sure he's okay.

"Are you well? Are you well enough to be here? What's the impact been on...? Have you got some time this weekend to actually sit and do nothing, rather than be working, or be in your part-time job or what have you?"

So we're trying to build that emotional resilience, but we're almost doing it in an ad-hoc way, we're not planning it in.

So I think actually it would be very effective, because it's preventative rather than reactionary. That's where you could sell it, I think, to schools.

| Interviewer: | So rather than waiting for the burnout, have something in place that helps them on a regular basis? |

So that's what I was trying to address, how to engage teachers. Would they be prepared to stay behind for ten minutes afterwards to do a meditation? Or could I give them a sound file for them to listen to at home maybe?

| Helen: | Well, obviously most schools have staff training and development every week, and then they have inset five times a year. So that would be the ideal time, because it's protected time. It's allocated time, in the 1265 hours that teachers have to be available to do it. So you're not trying to capture club time, marking time, meeting parents time. You've got some protected time. |

Now, when I was a Head, we used to run our staff meetings as the first 15 minutes were what we called 'the learning slot', and anything new you had learnt that week, or tried out, you came and shared it.

So, if you had done something fantastic, you'd been on a course and you'd learnt a really great technique for supporting writing, you came and just shared it with everybody, because otherwise, apart from over your sandwich at lunchtime, it didn't get out to the wider audience. So we did that. Some weeks we would bring along books.

But it's the same thing about learning about yourself, isn't it? You can still slot that in there and I'm sure that many Heads do lead their staff training like that, and would be interested in doing it, and it is about supporting the staff before they get...

Because what I used to find was I would have staff members come to me at crunch time, and then you would dole out to them the free six weeks of therapy with Relate. It's great that we can offer that. It's great that that's a free-

Interviewer: I didn't know that.

Helen: That's a free course for school staff. So you would go along when you're having a marriage breakdown. You can get that free. You could go along and you've got bereavement issues. You go along when you can't cope with your job.

Whatever is happening in your life, you're entitled in school time, in work time, to have six counselling sessions. Which is great, but that's very much after the event. It's not supporting before, to manage and cope with things.

Obviously PPA has come in – Planning, Preparation and Assessment time – which gives value to the fact that teachers

280

need time away from the children.

But that is very congested with doing and action. So it doesn't actually say, "Go and have a really nice cup of coffee, and sit quietly for a while." It doesn't actually say that. It says, "Go and use up every second of that time to be productive and at your laptop." So it almost conflicts with mindfulness, because it's given to you, but actually the expectations are enormous.

So I can't see many head teachers not supporting the idea of developing emotional resilience, developing mindfulness, developing a system in their school which supports their staff, as opposed to reacts to issues. I'm sure it would be a positive.

But the idea of a sound file or some literature would be very good to leave with them, so they can continue it.

Interviewer: So if I said to you I could come and demonstrate a practice, for example. I will come in each week, and I will do ten minutes with you. Say it was after school.

Helen: Yes.

Interviewer: Would you be prepared to stay behind to do that?

Helen: I would, yes. I would, because I could see what was in it for me. As I say, I think a lot of schools would.

I think particularly our young teachers, or new teachers that are coming through training now, they know how intense it's going to be. But they love it, and they want to do it. But they also need to be able to manage what they do.

One of the things I do for the exiting year three

undergraduates is a lecture to them all on what to expect in your NQT year.

Part of that, as well as saying to them, "Make sure you source this policy, make sure you know your children, talk to the right people, speak to the parents, get your classroom ready", is, "Look after yourself. Keep your networks going. Make sure you've got something for yourself that's not just work, work, work. Make sure you keep that tennis class up, or that Friday night in the pub, whatever it is."

So we do a little bit about looking after yourself, and making sure you're still important, and not just sunk into 24 hour teaching.

So I think the nature of the way they think is that they have, largely, a realistic understanding of what it's going to be like. So I think they would be open to something that gave them a little bit of space. I think the timing is right to bring that in.

Interviewer: So what do you think needs to be done in terms of those at the top, how to win them over?

Helen: Well, if you're thinking right at the top, like Gove, etc., you're   not going to get anywhere, because it's not part of the remit, is it? You know, it's just not.

Interestingly, I was at a conference at [place name] on Wednesday called 'The Future of RE', which was wonderful, and really, really thought-provoking.

There were loads of amazing people there. We had a Buddhist monk. We had a lady who worked across universities on counter-terrorism. We had authors of lots of the things that I read.

The whole discussion and debate was, "Where are we going with it? Does it still matter?" Of course we all thought yes, but debating it, and unpicking it. "What should we market it as, to make it more appealing?" Because part of it is the whole datedness of the title and not what happens in the classroom, with good, effective practice.

That was about bringing into it more than just religion, but also the whole debate about bringing in secular viewpoints, and bringing in wider perspectives about values, morals, the social aspect.

There were two humanists in the group, who were very vocal, as you would imagine.

I think that the whole development of the new whatever RE will be could bring some of this in, because it sits within that thing.

One of the things I used to do as a classroom teacher, and do with the students, is we go outside with some beautiful laminated pictures of beautiful places, and just ask them to sit, and just look, and think. With pupils, you say to them, "Think of some words." With adults you don't need to. They come out with it themselves.

And it just has that moment of stillness. They all, whether they are seven year olds, or twenty five year olds, love it, absolutely love it. It's that stillness, that thinking, that getting beyond everything else. So I think there is a real place for it within whatever will be the RE curriculum, certainly.

So it's perhaps getting in more with the curriculum designers at that angle, and connections, and links.

There's a good website called REfLECT, which has various different activities, things like in your classroom having a reflective area, where you have maybe drapes, cushions, some nice books, children can bring in things that are special to them, special stones, and just a space that you can go to.

I mean it's not rocket science. It's good practice anyway. But it's just emphasising that it's a quiet space.

Obviously that is for pupils. I know you're talking about teachers. But often having that, perhaps, in your classroom, does make you think about...

We say to our student teachers, "If you see a lesson that doesn't go right, think about it from the pupil's perspective. What would matter to them?" So we are really trying to practice what we preach, which – sorry, I'm waffling a bit now (laughs)

Interviewer: No, no, it's very interesting. I was going to ask you about the secular side of things.

Do you think that that would be the way forward for mindfulness in schools, then? In relation to RE, would you teach it as "Historically it came from Buddhism, through these sutras"? How would you go about it in RE?

Helen: Well, in schools, we have faith schools and non faith schools. So I don't think it would work.

I don't know, it would be an interesting study, in itself, to see what the reaction was from faith schools. That would be very interesting, to see you know what the view was if you had some faith school head teacher sitting around a table, what their view was on it, and where they would see it. I can't answer for how that would be.

But in mainstream primary schools, if you think about something like Brain Gym – have you heard of Brain Gym?

Interviewer: Yes.

Helen:	I mean that was research driven, and a lot of us really could see the benefits of it, and it's been translated into various different approaches now in classrooms – Activate and different things that go on.
	Things like Activate, from my brief understanding of the evaluations of it, haven't actually made a great impact on learning, and that is where the decision makers place their evidence base, you know, has it impacted on outcomes for children?
	But I think most primary school practitioners, and school leaders, actually don't see statistics as the outcome. They see the development of the whole child.
	So placing mindfulness within the school day, you're not going to get the likes of you know Gove and the big bods to agree to it, because it won't easily be measured as SAT scores go up or levels go up. But I think schools themselves will see the power of it.
	Yes, it's two different things. You could either do it, as you say, in a completely secular way, as an activity in itself.
	When I was a primary school teacher, at the end of my PE lessons, we used to do some visualisations simply as a cool-down. So you can place it wherever it suits – with a beautiful picture.
	I'm just thinking. I'm going off tack here slightly, but one of the angles that Ofsted take now, when they observe lessons, they measure every lesson obviously on the progress of the children, the teaching and learning, the leadership, and the behaviour of the children. But they also assess the spiritual, moral, social and cultural.
	So every lesson has a comment about it. It can be something as

simple as, "The children working together in groups well is evidence of good social development." But they are particularly keen on seeing evidence of spirituality, and cultural – not religious culture, but culture of the arts and literature.

So they comment on things like a beautiful poem being used, and being used in the right moment. They comment on things like in RE a candle being used, and the symbolism of it, and the quiet, and the use of music from different faiths and backgrounds.

So I think, from that perspective, mindfulness would come in well, because it certainly would be supporting SMSC in a school.

That is a growth area, in terms of staff development. Because it's now not just the business of the ethos; it's the business of every classroom have got to show that they're doing it.

I saw a lesson yesterday where a student teacher was teaching about knights and castles to Year 2. It was just absolutely exactly what they wanted to learn about. They were enthralled.

But he missed a trick. He's a student teacher, so it's fine, and we talked about what to do. But he missed a trick, because he started with a PowerPoint presentation, with lots of words on it and I wanted him to reveal a sword from under a table, and become an actor, and just get that wow moment.

Schools are very into that at the moment. It's very much about capturing the children's attention, wow moments, starting points, engagement, involvement. Because that then buys the children into learning, and I think mindfulness could be a draw in.

So yes, it's a nice term, as well. I think it would sit well with schools, because it doesn't have any particular connotations to it.

Interviewer: I've had some people say to me, "Why is it mindfulness, because it indicates that the mind is full of stuff?" Which it is…

Helen: But it's mindful.

Interviewer: Yes. It's mindfulness.

So you don't think the language around it is tricky, then?

Helen: No. Well, not for me it isn't, but maybe you are preaching to the converted.

Interviewer: For some people meditation and mindfulness are…

Helen: I think mindfulness is a better term than meditation, in terms of getting into schools, because it's a word that we would use with children. "Be mindful. Be thoughtful. Be still for a minute. Think about it." That's quite common language. So I think that would be a comfortable thing to use. Better than meditation, which has labels attached to it, doesn't it?

Interviewer: In terms of practically implementing mindfulness in the school day, do you think that there are any particular lessons where it would work well or particular times of the day?

Helen: Well, there are always transitions, aren't there, between lessons? So transition times are always the difficult bits, and

that would be an ideal time to bring that in there.

But things like if you were attaching a mindfulness session to some writing that's been done, or to a piece of beautiful artwork you are looking at, or attaching it to the idea of being knights in a castle, and having a mandolin player.

I'm just trying to think of something that relates to the theme, but also allows for that music, that gives the space to be mindful.

So I think you could certainly bring it into loads of areas. Probably maths would be one that I think it might be difficult to, because it's sort of contrary, perhaps, to it. But I don't know, maybe you could. But certainly the arts side of the curriculum. You definitely could bring it in there, yes.

Interviewer:	So what do you think about the future of mindfulness in education?

| Helen: | I think probably my original thoughts are that the way a school goes, whether a school becomes an ICT leading school, or a really sporty school, or a really arty school, or a school that has amazing displays when you walk in, or a school that's really strong on special needs, is often down to the school leadership and the passions of that person. |

That's why people become head teachers, so that they can drive that. They can be the one that makes that difference you know. They are somebody who really wants to develop outside learning, so they do that. The Forest School grows in their school grounds.

So I guess it would then be whether that person leading that school felt it was right for their school, as to whether it was a top down thing.

But for individual teachers, it's something they could use, regardless of whether it's a school system or not. It's for them to use for themselves and with their pupils. It doesn't need to be part of your teaching and learning policy, does it? It's another facet for yourself.

Interviewer:	A number of teachers have said to me that they do bits and bobs here and there, and, in their words, they do it under the radar, or they try to slip it in. So they almost feel like if it became common knowledge that they were doing it, that it might be frowned upon.

Helen:	Because it might not be valid, because it might not be seen as a productive use of time.

So if research can prove that it actually is a productive use of time, through its impact, then you will sell it. Because a head teacher devising how a school day, a school week, a school year works, with the support of everybody around them, has to look at things that make a difference, the 'so what' thing.

If the 'so what' is proven, well, you've sold it to them, then, because that's the bread and butter. If they can see something makes a difference, they go for it. |

Interviewer:	There was a nice example from a teacher. You know when we had that period of constant snow? The students were in the classroom, and it started to snow really heavily.

One student looked out of the window, and then they all wanted to get up and look out of the window.

Might it be beneficial to let them all have five minutes looking at the snow, being immersed in the snow, and then they will |

come back, and then they might be more refreshed and clear afterwards? Teachers will say, "I haven't got time for this", or, "We've got to do this."

Helen: I think we're moving away from that.

When I started teaching in the early '90s, and colleagues who had been teaching for many years would say things like, "We used to be able to do this. We used to be able to do that. If there was a beautiful rainbow, we would be able to go out and draw it. Now we can't."

There were many years where it was so specific what you had to do that it did seem a bit like you couldn't take the moments. But the good teachers still took the moments, and I think we're back to being able to take the moments, and leading from the children's interest, the children's areas, but just bringing skills into it.

So it's fine to stop and look at the snow, and reflect on it, but wouldn't it be nice, then, when we were doing some work later, to think about how that made us feel or what words we could use for it?

It's not that whole thing of every time you go to a meeting you've got to write something down, but it's also just the thoughts that come out of it and the way your heart grows by looking at it. So I think good teachers would do that.

The new idea of the new curriculum is that there are no 'how you do things'. It's just what facts the pupils need to know and the how you do it is up to you. So in theory you should be able to have more flexibility, as long as you've got the key skills in there.

I feel old now, because I kept being told it comes in a full circle, but it does. So really, you've got to keep hold of what

you believe in.

Interviewer: So it's also about your skills as a teacher, as well, being able
                to be flexible, and adapt, and reflective yourself, and knowing,
                "This would tie in nicely with this, and maybe we can do that",
                so thinking on your feet…

Helen: Yes. But it might be something to try and bring into teacher
                training courses, because before you've got that experience of
                being flexible, and thinking on your feet, you want to just take
                in ideas from people.

                And if, again, the research can show that mindfulness makes a
                difference to the behaviour, the mindset, the attitudes, the
                concentration levels, all the things that I'm sure it would do ,
                then that will empower student teachers to say, "I will do it."

                Because they only do things that – unless they are those
                absolute naturals we talked about, the other ones only do it
                because they have been told it works. They try it, and they
                believe in it, and they do it the next time again. So it would be
                a good thing to bring in, in that respect.

Interviewer: It's a selling job almost…based on how the evidence base is
                viewed…

Helen: You practically need to get into things like Heads' cluster
                meetings. In [name of place] they do a Heads' conference
                every year, and they have various speakers, or people with their
                books for sale, or people with their fliers. So you've got
                everybody in one place.

                In my experience, what happens is that somebody sees

something, and then a cluster of schools see something, and then they tell someone else, and then it becomes, "Have you heard about Jacqui Stone's new...?" That's how it works. Someone tries it, and it goes on.

Or actually find a school that will take you on as a partner, to trial something, and then there's the evidence to take it   forward. It's very interesting.

Interviewer: It is. Thank you.

Helen: You're welcome.

<div align="center">END AUDIO</div>

Appendix M: Phase 2 Focus Group 3 (Paula, Quentin and Rebecca)

JS: What do we think mindfulness might be? Have you heard of it before?

PAULA: I haven't, it's a new term to me so I have no preconceived ideas of what it might be or its implementation or use.

REBECCA: Bit like a type of meditation…

JS: So, what may be the benefits of mindfulness meditation – especially in education?

REBECCA: Possibly for grounding for bringing into a grounded place. Focus to enable education. Maybe to create a space for education

QUENTIN: I think it gives them the opportunity to cleanse their mind, not necessarily cleanse their mind, but create an emptiness so that you can then from that point onwards focus forwards.

JS: So do you mean a clearing of the mind?

QUENTIN: Yes, like a cleansing, just to allow them to empty everything that they've got all the hyper thoughts and then they can actually focus as they go forwards from that point onwards.

JS: How do you think this can be introduced into the school day in a practical way? Is it possible?

REBECCA: Maybe at the start of a PE lesson where they are expecting something physical. It might be quite hard to suddenly introduce it…maybe a 'whole school' approach

QUENTIN: What might be nice to see is if this was introduced, instead of for instance, Tai Chi. I know we don't do it in this country but...

REBECCA: Yes

QUENTIN: In Far Eastern countries they use Tai Chi at the start of the day. It would be nice to see if this would actually make an impact in the UK.

JS: So do it at the start of the school day?

PAULA: Registration time. We as a Catholic school in registration time we have 'reflective prayer' and it's very similar I'm gathering to that. The students are asked to think of something in a rotation for our reflective prayer time and we do that in the morning and it is quiet. It kick starts their day in many respects; it seems like a form of that. We also do it at the beginning of exams so while everyone is in the exam hall. It might be that it is not being deployed effectively enough. Yes, it's prayer and we have to do it because we are at a Catholic school. We need to get them to think about the benefits they can achieve rather than just the activity.

JS: So they do that in registration time?

PAULA: Registration time is for 15 minutes and 5 minutes of this is getting the late arrivals in and taking the register. Depending on the tutor and how involved in religion they are this (reflective prayer time) can be anything from one to 10 minutes. The Head of the school will come and do a prayer at the beginning of the exam, for each and every student.

JS: Do you think there might be issues with incorporating mindfulness into a Catholic school?

PAULA: No, not at all. I think the biggest barrier for it is that students need to know its purposes, how it aids and supports them. We do stress management as part of our psychology module and I try to do relaxation techniques with them – sitting on a chair, in the classroom, imagining you are on a beach somewhere – it doesn't work – it's the giggles. (A similar relaxation technique worked for me when I was pregnant in an antenatal class but, of course, we are mature adults, it was part of a process – I fell asleep so it clearly worked). In schools you've got a barrier to overcome in that what am I doing this for? So maybe unless you start in a year 7 and embed it into the processes of the school it would

be very hard to introduce at later year groups without providing them with enough insight into what they are doing

JS: So they need to know why they are doing it?

PAULA: I think so, I think any student needs to be motivated by understanding why they are doing something because they are asked to do an awful lot of things and to be asked to do one more thing and to buy into doing it effectively and properly they need to understand it.

JS: What about teachers then – is this something that they might practice themselves, to help model and teach their students?

REBECCA: There is a great deal of existing time constraints teachers...40 minutes for lunch...lessons...end of school day

JS: Do you think teachers would take time out of their personal lives to do it?

REBECCA: Teachers like anyone have their own things like yoga or going to church…

JS: If you could see the benefits yourself do you think you might be more inclined, more likely to do this? Perhaps do a ten-minute practice.

REBECCA: If there was a presentation and you brought into it this it may gain its own momentum. I think you need to introduce the theory and the practice with follow up questions.

PAULA: One of the huge things in teaching is about reflection and this may be more beneficial at the end of the day to reflect on your day as a teacher, taking ten minutes of quiet grounding, contemplation, reflection at the end of the day may be more beneficial than at the start of the day when you've got the whole day ahead of you with very little stop in it. Trying to do this during the day, just after the lesson and at your desk, is not real reflection. That is more comment. That's where I would see any personal use of it.

QUENTIN: Is that what mindfulness is trying to achieve, an empty space in your head to focus to move forwards or is it there to reflect back on what has happened?

PAULA: But by the nature of reflection you are looking forward as well. Reflecting on the past it has no value unless you think about the implementation in the future. The biggest thing for me with any of these kinds of things is whether or not you are a person that can do it. For myself when in a session I can't visualise. I cannot visualise myself 'walking down a beach' – I have so many things going on in my head that when it is quiet it gets louder inside. I find it hard to do anything where you turn it off. I would be interested in some of the practices to see if they were developed enough to actually clear my mind and make me go right now I can fill it with other things.

JS: It is mind training and involves practice. It quietens down the mental chatter and allows you to be in the present moment as it is. For example, when we are in the shower it means that we are in the shower and not thinking about what we are having for dinner tonight.

REBECCA: I have trained myself to disconnect from things. I think about what sort of day I had and what I am going to do. I am very good at not thinking about my aches and pains.
… Oh I didn't realise my toes were scratched or forgotten about that ache there…
I have trained myself to disconnect and reflect back into it.

JS: With mindfulness there is an attitude of playful curiosity and an acceptance about the present moment, whether it is good, bad, painful or whatever it might be…so going towards pain rather than blocking it you have an open mind and acceptance. There is a good exercise – breathing normally you get people to clench their fist and this causes them to stop breathing. You are holding onto the pain rather than turning towards it.

REBECCA: …Tai Chi – moving in a balanced way. Allowing pain to flow through and then it dissipates. It's quite a hard thing to do as it goes against your instincts.

JS: It's not easy and with meditation things can come up that you don't want to confront. It's hard work and requires commitment and discipline.

REBECCA: I'm not good at relaxing.

PAULA: I'm not either. I have driven from [place] to [place name] many a time and I could not tell you a thing about that journey because I have just got so many things that are…I go to sleep with a pad by the side of the bed and think to myself "I must write that down, that's an idea for an activity". It's really sad (laughs)

QUENTIN: After driving from [place] to [place], could you remember what you were thinking about?

PAULA: On autopilot. Probably not. Some of it, but not all of it. I have conversations with myself in the car for two and half hours to put the day into perspective and plan the next thing. I fidget if I sit still and have to do something. I can't just sit and watch the tele

JS: We are often in 'doing' mode and so stopping and being in the present moment may be the key.

PAULA: Yeah, I tell my kids that all the time though, don't grow up too quickly, be here right now present in the moment

JS: It's so difficult to do though

PAULA: I know (laughs) I can't practice what I preach, I really can't (laughs)

REBECCA: I've got animals, I get up very early to see to my animals…You do absorb the smells and being with the nature…just taking in the moment.

QUENTIN: Is that your period of relaxing?

REBECCA: Yeah, yeah it's quite physical and that is quite meditative.

JS: And in the morning it is quiet and calmer I find.

PAULA: I think the point you made about clearing up the animals and getting ready for the day, there should be a link to empowerment with the responsibility of doing that task and actually I think somewhere along the line we should be telling children that they are at work and their job is to learn. We are too fussy about making it an enjoyable experience or worrying too much about whether we have got the names in vignettes of the different cultures in the class. We have forgotten to tell them and their parents potentially have their job is to learn and it's their responsibility. And maybe by grounding them at the beginning of the day and now "go and do what you are here to do" it is about other things education now. I say to my kids every day, tell me one new thing you have learned today. It is their job and they are eight so I'm pretty sure my 16 year olds should be able to take that responsibility on. I'd like to see it used as something around that.

JS: By learning these practices they can do them when they like and in whatever situation. They can take responsibility for themselves and see that they are the only one 'in that body' and that they can look after themselves in that way.

REBECCA: The only thing is…Tai Chi. Coming in with a busy mind…then stop…It's quite hard…what we used to do was five minutes of movement to music. Start shaking from head to toe for five minutes and it is much easier to go into that mindful state. From shopping list to la la la

QUENTIN: It is difficult to stop that treadmill from turning isn't it?

REBECCA: Yes, but I do think I would choose five minutes of shaking, loosening up, music playing… in that process of transition

JS: Yes, that may be introduced, especially in the early stages. With experience it becomes easier to drop into the practice but yes, a bit of walking, stomping, shaking out.

REBECCA: Some children have a lot going on at home and come into school upset and they've got relationship issues. Who knows what else is going on in their lives, let alone your life? The school made that a bit of a sanctuary so that if kids have an appointment at Social Services in an hour, ok well do your maths because that is quite grounded, it provides some

safety.

So if you could shake off the thoughts…get into a mindfulness state then relax by doing your school work and face your life again.

JS: Do you think mindfulness has a future in education and schools?

PAULA: I can see it working in some kinds of educational establishments more than others but as with a lot of psychology the biggest problem is that it can't market itself. It doesn't know how to sell it. Unless it gets that right, it won't have a future in education. Selling is by benefit.

REBECCA: Higher exam grades

PAULA: We are all controlled by grades, we are all judged by grades. Everything needs to enhance those. Teachers, en masse, psychology teachers might because they might have read the research but teachers en masse are not likely to think "oh, this is a good thing" more likely to think "OK, but I've got to focus on marking these papers, giving them feedback". It needs promotion.

JS: It's a selling job

PAULA: It is a selling job like most of education

QUENTIN: I think if it is instilled very early on, in primary education and then brought forward. I don't think you would be able to introduce it as a 'block' but introduced year on year, but I think it would certainly be of benefit.

JS: details .b…buddying up and texting .b

REBECCA: It certainly can't hurt

PAULA: Sometimes these things come across as Americanised and we are very cynical about things aren't we as a nation. It's going to be ten years before I've got students doing it

because it's got to come from the bottom up of the year groups I mean.

JS: Interventions are being created and are coming from East to West so they are automatically commercialised I suppose

PAULA: A lot of positive psychology is coming out of Philadelphia with fabulous results you have there but when you try and do it here you get kids looking at you like 'what?' I'm going to look for articles with a positive story about 14 year olds so we can promote positive press about teenagers. In grammar schools, in private schools it is having a positive effect in the UK but they are the schools that can fund their teachers to go to Philadelphia and then really get the benefits. My school is lucky if they send me to X!

JS: .b is British from Mindfulness in Schools Project (PAULA writes it down). Raises issue of paying to train to teach mindfulness.

PAULA: But then we have to pay to go on CPD training for the exam boards, you have to pay to learn how to mark the child assessments. There's nowhere else to go other than that exam board. It's just sometimes the language of it is a bit kind of you know Barack Obama rather than David Cameron, a bit bland and it's all a bit hooray hurrah tinsel town and I think that can be off putting to the British public at times. I think we are becoming more American every year, as is India as well (laughs)

JS: I think the language used in positive psychology is particularly Americanised

PAULA: Yes

REBECCA: Resilience…Learning to Learn

PAULA: I think sometimes these things, even in a commercial environment let alone education, you end up doing a day where you are going to explain these things and if there are no subsequent measures put in place or follow up activities embedded it just becomes…

REBECCA: It just gets lost.

300

PAULA: We get told that we can do it but then we don't have time to do it. It needs a framework of benefits and implementation that is built into the curriculum of being at school.

REBECCA: Having said that five minutes of quiet time built into registration would go down well with staff (laughter) I would come in with a very specific idea.

JS: Shorter practices may be easier to put in place due to time constraints and more likely to be taken on

QUENTIN: I think as soon as it becomes routine it will be good and showing the benefits of it

PAULA: Registration, five minutes of mindfulness, prep for the day, go!

End

Appendix N: Phase 3 Interview 2 Ben

Respondent: Hello.

Interviewer: Hello is that Ben?

Respondent: Jacqui?

Interviewer: Hello. We've made it.

Respondent: We've made it, we've made it, yes. I am sorry about that change of time at the last.

Interviewer: No, that's absolutely fine, just glad to be able to speak to you, so thank you for your time, I appreciate it.

Respondent: It's a pleasure.

Interviewer: Shall we make a start?

Respondent: Dive in.

Interviewer: Did you have any questions for me?

Respondent: I don't think so, no. No, I think I am just happy to respond to the questions you might have.

Interviewer: Okay. So could you start by telling me how you came to mindfulness or how mindfulness came to you?

Respondent: Do you mean personally?

Interviewer: Yes.

Respondent: Yes. I grew up in a Christian background and got interested in contemplative Christian practice and went on some contemplative Christian meditation retreats.

Then in [year] I went on a Christian Buddhist sort of dialogue retreat and that was my first encounter with Buddhist teachings and Buddhist mindfulness. Gradually my centre of gravity shifted into the Buddhist alignment and so really started practicing mindfulness then, and then was doing ten day retreats regularly.

Then got more into the secular manifestations of mindfulness in about [year]. Things deepened from there really, in terms of an interest in secular practices.

Does that give you enough?

Interviewer: Yes, that's great. What does your personal practice consist of now?

Respondent: Well it's a daily sitting practice. So I sit for generally between one and two hours a day. I also try to practice mindfulness informally, as they say, during the day, pausing for breathing spaces. Particularly in sort of non-conceptual activities like cycling or washing up or walking, I really try to particularly use those as opportunities really to connect with the body more deeply.

And then studying Buddhist teachings about mindfulness and also the sort of neuroscience and cognitive psychology of mindfulness, and bringing mindfulness into relationship as well. I partly work as a psychotherapist, so I find a mindfulness based approach to that deepens my practice as well as hopefully facilitating the therapeutic process.

Interviewer: I had a look at all the things that you are involved in and I am sure the internet doesn't tell me them all. So really to be a teacher and practitioner involves skilful means doesn't it, in

terms of being a psychotherapist and a Vipassana teacher and teaching [other people]?

Could you say a bit about how religion or spirituality or philosophy comes into that, when teaching mindfulness in a secular way and the other way around?

Respondent: Yes, when you say the other way around?

Interviewer: Sort of in a circular way that everything ties in?

Respondent: Yes, nice question, I appreciate that. Well, it seems from what the psychology suggests, the psychological research on mindfulness suggests that the degree of embodiment of mindfulness principles, understandings and practice by the teacher, has an effect on those in the classes. That seems again and again it seems that that is being highlighted in the emerging evidence base around mindfulness, in lots of different contexts.

So, it feels like a certain responsibility for mindfulness teachers to be deepening their understanding as well as their practice, because I think both are important. Mindfulness isn't just about present moment awareness; it's about a certain orientation of that awareness or that awareness being informed by certain values and ways of looking at experience.

And so I really appreciate the opportunity to study and practice some of the Buddhist teachings about mindfulness, particularly in the Satipatthana Sutta and the Metta Sutta, which are really the two classical texts that have shaped the whole mindfulness movement.

They are a lifelong journey; it's a lifelong practice to embody those more and more. And I really find them helpful, just in the sort of daily work of trying to cultivate more understanding and in a sense, equanimity and heartful connection, relational connection. Which seem to me very key to teaching mindfulness, in whatever context, whether it is in a primary

school or in parliament you know those same qualities are needed, because those are the qualities that one is trying to sort of help people develop in their own practice.

And so it feels like, well certainly my sense is that it feels appropriate for me, and I guess for most mindfulness teachers always to have their 'L' plates on, you know like drivers, to have a sense of being a lifelong learner and a student of this. There is something so humbling about the classical you know the Buddhist teachings, that it seems like it is possible sometimes to come to secular mindfulness and guided meditation and people often come out of a meditation saying, "Wow." Particularly if it is the first time, they say, "Wow, that's really powerful."

There is a certain sort of – the mind can produce a thought like, "Oh, I can do this." It feels like there is a slight danger, when one is working with people's minds of getting, not over confident, but forgetting the larger context of the map of awakening that the Buddhist teachings point to. That's very humbling, because it sets the bar very high in terms of what is possible through mindfulness.

And I find that a very helpful, corrective perspective on mindfulness teaching. So that one doesn't get on one's high horse and thinks, "Oh, I am really good at this, I can do it." You know, if that makes sense?

Interviewer: Mm, that ties in with that kind of simplicity that could be perceived about it, "Oh, I can do this now, I will go away and teach others how to do it."

Respondent: I think you are absolutely right there, that this is a deep art, the art of teaching mindfulness. It's a very profound art and it requires a certain humility and a sense of a 'long game' about it. So unfortunately there are people out there who are going on weekend courses and then thinking they are able to teach

mindfulness, either as clinical psychologists or as management consultants.

Actually I think this is part of what the traditional contemplative literature, whether it is Christian or Buddhist or Sufi, or whatever, highlights the sense that this is a profound lifelong journey, and actually that's as important to keep that perspective.

Otherwise it just becomes a technique, mindfulness just becomes a self-help technique that you can do a weekend course in and half a day's workshop on how to teach it, and then you can do it. There are people out there peddling it in this way.

That's fine, but it is missing the potential of it and it creates a danger of this being just a fad, this whole mindfulness movement, you know.

Interviewer: I think a lot of the literature is showing 'promise', that seems to be the word that comes up a lot.

It's promising, certainly in terms of mindfulness programmes being acceptable. But otherwise, are assumptions being made about the programmes being suitable in terms of age development and that kind of thing?

Respondent: Well I certainly think there is a danger of over claiming and premature claiming. I think there is a real danger of that, and that is one of the ways in which the mindfulness movement and mindfulness in schools could fall flat on its face, if it was doing that.

It seems to me that, those who are particularly involved in leading it and people like Mark Williams or Willem Kuyken, or Katherine Weare, Felicia Huppert, you know these professors who are at the forefront of the research into mindfulness with children in the UK, that they are all very keen to give the caution about over claiming.

We had a meeting in parliament two nights ago, the All-Party Parliamentary Group on Wellbeing Economics and Willem spoke at the start of it and one of the main things he said was, "Don't let's over claim or prematurely claim for this. Let's be really accurate as to what it does show and what it doesn't show."

I think there is a danger that exists, both amongst teachers perhaps and also amongst, to be honest, amongst some policy makers, of trying to hurry this process up a bit. Actually, I think going slowly is the right attitude to have, or keeping in line with what the evidence actually shows.

Interviewer: I think that's where it's slightly different isn't it? Because some decisions are made that are not based on evidence and there are quite a lot of fads, government initiatives within education like TaMHS that come and go. I think that is why teachers themselves are quite cautious.

Respondent: What I see though is that the policy makers are very, around mindfulness, are very concerned about getting the evidence right. It does seem that there are, you know one can both over claim but also one could delay doing anything until when they've got absolute evidence, not that there is such a thing. Actually, Katherine Weare's line, if you look at her 2013 review of the evidence base, I think gives a very appropriately calibrated recommendation of this. That the evidence is promising, there is plenty of evidence that suggests that this could be a very useful thing to do, and that it's worthy of both exploration but also innovation. She really feels that there is enough evidence to justify innovative projects that are exploring this.

A lot of what happens in schools is not evidence based. A lot of what happens in schools isn't evidence based. So I think her sense is that, well there is no one obviously rushing ahead at

the moment at a policy level. I don't know whether you see things differently?

Interviewer: No, I think it is quite healthy that they want the evidence base for mindfulness. I think that in itself is very refreshing.

Respondent: Absolutely.

Interviewer: Something new.

Respondent: Absolutely, I think that's right.

Interviewer: So in terms of the [name of mindfulness organisation], I was wondering about the [name of the] course. Is the reason why [xxx] was taught with children first, rather than a mindfulness course for teachers, because you and [name] were both teaching at the time?

Respondent: Yes, it was, when [person] and I met we had both been, in [year], we had both been experimenting with introducing mindfulness in the classroom, as a way of giving children a little tool to help them steady their attention at the start of lessons or the start of homework.
So we started with the children. But the focus has now definitely expanded to include the teachers. Certainly, at a policy level it feels like that's the first step, is to provide the opportunity for teachers and those in teacher training to do mindfulness courses because they are the conduits through which mindfulness will get to the children or not. If in some imaginary world Michael Gove suddenly said, "We want mindfulness for every 13 year old in the country." One simply couldn't do it, because we don't have the teachers out there to do it. So that is part of this long game attitude, where one says, "Actually the first…"

Well it doesn't have to be before you train any children, but as a first stage in the process in any school, is to get teachers training in mindfulness. The [name of course] is a way of trying to create a course that could fit at the end of a school day. We reckon that most teachers don't really have capacity at four o'clock say, when the end of the school day happens, to do a two hour MBSR/MBCT course, but they might have capacity to do a 75 minute course that is based on Mark William's 'Frantic World' book and introduces some aspects of .b, so that's the [course] sort of intention really.

We are just reviewing it and trying to get it right at the moment, before rolling it out more widely I think.

Interviewer: In terms of parliament, what kind of impact, if any, have you already seen, or are you seeing with the MP's? How is it affecting them?

Respondent: Do you mean personally?

Interviewer: Personally and professionally.

Respondent: Personally, well you know, 70 of them have done it so far. 70 MP's and Peers. The feedback has generally been very positive. A lot of them talking about feeling more calm, feeling more able to handle stress, feeling more able to listen to constituents in the difficult surgeries that they have to run each week.

They talk about, you know one senior MP wrote to me, saying she was just feeling happier and a greater sense of wellbeing.

Interviewer: Okay.

Respondent: So there is that. We have not done any studies of it, formal studies, but there is anecdotal evidence to suggest that it is

popular and I think the fact the courses keep filling up is a positive sign.

In terms of policy, well, there is an All-Party Parliamentary Group setting up on the 7th of May, on mindfulness. It is cross party to some extent and one of the parties that had a policy review meeting about mindfulness, to which we contributed, with a view to thinking about what might be the policy developments that could be articulated, relating to mindfulness.

There is just a general sense in Westminster now that people seem to be more aware of what mindfulness is. What is nice is that people made connections with their policy areas. So there was a question asked at an education select committee recently about mindfulness. David Laws, the Minister there, responded positively about it. We had a meeting with Elizabeth Truss, who is a senior education Minister. We also had a very good meeting with Tristram Hunt, the Shadow Secretary of State for Education.

I think a lot of that is coming out of the fact that there are now quite a group of MPs and Peers who have tried mindfulness out, or are trying to make it part of their daily life.

So, yes, it has felt like there have been policy implications or policy reflections going on, on the back of their personal experience of doing the course.

Interviewer: Mm. I have just looked at the clock and we have got five minutes, so I will skip to my last section.

Respondent: I'm making it 20 past.

Interviewer: Oh are you? This clock is fast then.

Respondent: Well I am happy to go with [place] time. So, yes let's make good use of the last ten minutes. I may be talking too much, so you may want to…

310

Interviewer: I would rather have that detail.

So the last section is about the future of mindfulness really, in education. How do you see mindfulness being taught in schools in the future? Do you think the emphasis will be on existing teachers in schools being trained to deliver mindfulness programmes, or outside agencies coming in, or a mixture of the two?

Respondent: Great question, yes. I imagine it is going to remain a mixture of those different modes, for the time being. If mindfulness continues to have prominence and a general sense of positive regard, then – I mean I was just doing mindfulness in school, the meeting I had to go to was in fact a [xxx] teacher training. There was a teacher there, one of the [name] team, describing how every new member of staff who arrives at the school is invited to do a mindfulness course.

They have all the Ed Psych's have been trained in mindfulness. Many of the sports staff have been trained in mindfulness and trained to teach it to the kids. There was a real sense that they are seeking to be a mindful school, and doing it internally. They get external teachers in to teach MBSR or .b Foundations, but mostly it is internal/existing teachers in the school, who are teaching it to the kids.

That sounds like a really good way forward, where just like schools have sports experts, or sports staff, they also have mindfulness trained staff who make it their particular theme and expertise.

Of course it is not for everyone and I think it always needs to remain voluntary. Even in the classroom where [x] is taught as a, what we call a conscript lesson, you know where it is a compulsory lesson, the teachers are encouraged to say to the pupils, if they are not interested and they don't want to do it, that's fine, they should just go to sleep basically, rest their

311

heads and still they pick a lot up through just being present in the room.

So I think it's not about compulsory mindfulness, that wouldn't really sit with the ethos of mindfulness training. But it would be good, given that mindfulness is a sort of composite term and value that includes a sort of ethical orientation and attention training orientation and in some ways a spiritual orientation and a wisdom orientation.

It feels like to talk about mindful schools, is quite a holistic aspiration really. I mean Katherine Weare describes mindfulness as the WD40 in schools, that actually helps to facilitate a lot of the other aims and intentions that schools have.

Given how primary attention is in all mental functioning and how primary it is in mental health, but also in academic achievement. That sense of attention is the portal through which learning takes place. If a child's attention is all over the place, they can't learn.

So that sense of the very foundational nature of training the attention, in terms of helping children do all the things that we want them to do in schools - to learn, to learn academically, but also to learn socially and to cultivate a sense of wellbeing and self-respect, and respect for others.

Attention is really fundamental to all of that, and so it feels as if mindfulness has a real potential, a real role to play. As Williams James, you would probably know the quotation from Williams James. It seems like that was very prophetic.

Interviewer: So do you think that this kind of whole school approach, the grassroots approach really to mindfulness, is the way for mindfulness to remain sustainable in schools? Do you think it needs to be a whole school approach?

Respondent: I don't think it needs to be. It feels like there isn't again a one size fits all ideology here, that different schools will adopt this

to different degrees. Like different people adopt it to different degrees. That's fine and it definitely feels better to work from a grassroots level, rather than from a government policy level. You know we don't really want government saying is, "Let them eat mindfulness", because that is the way to kill it, in a certain way. So it needs to be grassroots, it needs to be individual teachers who get a sense of it and really are passionate about it, bringing it into their schools, I would say. So bottom up. What we are trying to do in Westminster is to at least prevent obstacles, help remove obstacles to mindfulness coming into schools.

Interviewer: That was my next question, what are the benefits and challenges of introducing mindfulness into schools?

Respondent: Well I think, probably we have spoken now about the benefits, in that it helps both the behavioural aspect, the mental health aspect and the learning aspect and also teacher stress and resilience, you know the teacher dropout rate is so high. Promoting more mindful teachers is going to really help the culture of a school, because they will be less reactive and more able to look after themselves and potentially look after others.

Mindful head teachers as well, because there is a tough job if ever there was one.

I think the benefits are there. The challenges are probably, as always, finding curriculum time. Getting enough teachers well enough trained, because it is, as I was saying much earlier in the conversation, it's not that a little knowledge is a dangerous thing, but a little knowledge can distort people's – well they can sometimes feel, "Oh, I can do this" with a little knowledge, and actually to give people a sense of a long view, this is a lifetime's deepening, rather than just a quick self-help technique.

	I think that is probably the biggest challenge, and how to train teachers up in that, when teachers have so much pressure on them anyway.
Interviewer:	I think from my research, I have found that teachers will say, "Teach it to the students first, and then we will come on board afterwards." So it's a matter of getting them on board so that they can experience mindfulness and understand it, and then they can know what it is.
Respondent:	That's interesting feedback. I mean the model we are working on is where we go into schools and do inset presentations, and give teachers a taste of mindfulness in a morning. Then some of them go on and do a [name of the x] course at the school, and so begin to get a deeper sense of what it is about. So again it's probably a both and model isn't it really?
Interviewer:	Mm.
Respondent:	I certainly think it's a good use of time for mindfulness teachers to go into schools and present to staff and lead mindfulness sessions for staff. I mean, unless you have any other particular questions?
Interviewer:	No I am at the end now.
Respondent:	I mean what is your own sense of this field and your own aspirations for what you are doing within it?
Interviewer:	Well, I attended the Potential of Mindfulness in Schools Conference at the University of Leeds last week, and Katherine was presenting at that, I presented as well.
Respondent:	Oh great.

Interviewer: Yes, I got really good feedback, which was great for morale.

Respondent: Absolutely.

Interviewer: It was really good, because people were talking about the practicalities of how to introduce mindfulness into schools. I think there is a large emphasis on how promising the literature is and how we are heading in the right direction in general. But we were talking about the nitty gritty of how it is actually going to work, and that was quite interesting for me.
I have come across a lot of scepticism from teachers and I do think, as you say, we need to actually be going into schools and giving taster sessions. So people can understand what it is about, because people can certainly get the wrong idea about it.

Respondent: So is your sense that the scepticism mostly comes from ignorance?

Interviewer: I think it comes from ignorance, I think it comes from stress. Teachers are already really stressed out and they don't feel valued as it is. One of the particular examples that a teacher gave to me, was that she felt like she was a hamster on a wheel, with all these government initiatives being thrown at her.
That she was doing an initiative for two years and it wasn't evaluated and she didn't get any feedback. She thought it was beneficial for the children, but there was no feedback and she used the analogy of 'Every Child Matters' being that every child really doesn't matter.
So they are apprehensive about another thing being thrown at them. They see it as another fad and, "Here we go again."

Respondent: So in a certain way the concerns are sort of generic in terms of initiatives rather than specific in terms of mindfulness?

Interviewer: Yes, definitely.

Respondent: Initiative overload.

Interviewer: Definitely, I think that is the case.

Respondent: That's really interesting to hear, and it sort of speaks for trying to give teachers the sense – I mean one of our developing themes in the [the name of mindfulness organisation], is about teacher self-care. That actually we talk about the oxygen mask principle. We have to get used to putting this on ourselves, before we put it on children.
That actually if teachers can perceive it as something that will nourish and support them, that will help to perhaps help them to perceive it not as just another initiative but as something that is of deeper value, do you think?

Interviewer: There was something that was quite interesting, a teacher was saying that he would feel that if he took part in a mindfulness programme, for him it would be almost like he was admitting that he was stressed and that he couldn't deal with that stress and he sort of went out of his way to show that he wasn't stressed, even though he was.
I don't know if that is a gender thing as well…I think it's very interesting that teachers don't really get any support at all. They don't have supervision, or there is no way for them to offload, and this is a way of them taking care of themselves, isn't it?

Respondent: Absolutely. That comment is one we have heard a lot before. Actually that's where going in to an inset day and saying, "Look, MPs are doing this, US Marines are doing it, Olympic athletes are doing it. This is not a sign of failure or weakness,

this is an intelligent way to support both our good mental health and our performance in what we do."

As soon as one recalibrates it like that, it seems like people are often much more willing to go with it, it seems.

Interviewer: I think it's how it is framed and the language that is used, isn't it, as well?

Respondent: It is, very much so.

Interviewer: Well thank you for your time Ben, I really appreciate it.

Respondent: It's a pleasure. It's great. You are doing a PhD on Mindfulness in Education?

Interviewer: Yes.

Respondent: Well, basically yes, let us know if there are more things you need from us, because it does seem as if the [xxxxxxxxxxxxxxx]has developed a certain sort of – well just because of having encountered a lot of teachers, they have taught now 700 teachers, so if it's helpful do be in contact with, particularly [name xx] who is running the [name of mindfulness organisation] these days.

Interviewer: Right, yes I will do. It is such an interesting time to be doing this PhD. I feel like I am riding along on the waves.

Respondent: You really are. It was a good choice of timing.

Interviewer: So will you keep me in the loop about the launch then? Is it still on the 7th of May?

Respondent: It's on the 7th of May. Yes, we are just not sure how many places there are going to be for those outside parliament. But I

think given that you are doing a PhD on it, if you wanted to come, I think that would probably be fine.

Interviewer: I would really like to come.

Respondent: I think probably, if it's okay just for you to come on your own, rather than to take up two places.

Interviewer: Oh yes, I would be coming on my own anyway, yes.

Respondent: Okay, well look I will send you an invitation with a link to an Eventbrite page, and you can reserve a place by that means.

Interviewer: Okay, thank you, I appreciate that.

Respondent: Come and say hello.

Interviewer: Yes, I will do.

Respondent: I look forward to meeting you on the 7th of May.

Interviewer: Okay, well thanks for your time Ben, have a great weekend.

Respondent: And you.

Interviewer: Take care, bye.

Respondent: Bye.

END AUDIO