

Silence is Rarely Silent

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PRIFYSGOL
BANGOR
UNIVERSITY

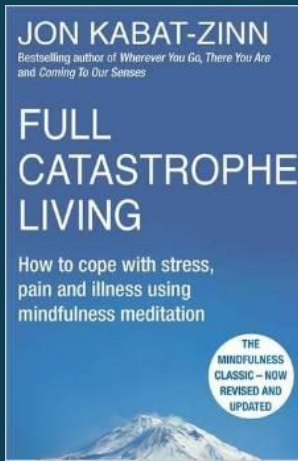
Where are we going?

- Context setting
- A social movement?
- Jane's journey through an MBCT course
- The holding of silence in an 8-week course
- Integrity
- Taking stock – a birds eye view
- Mindfulness in society – promises and perils

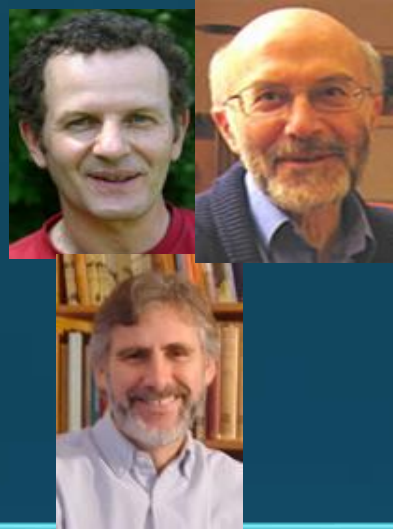
From research to practice - some milestones

Late '80s

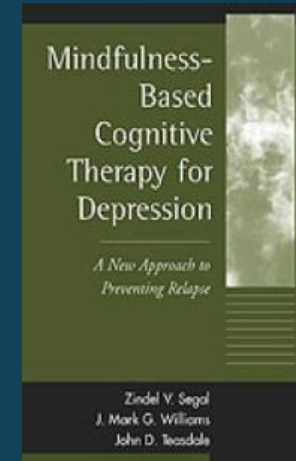
Kabat-Zinn
MBSR
@
UMASS



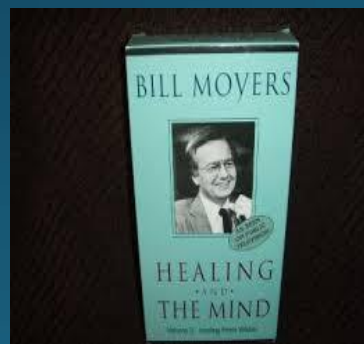
1993
Bill Moyers
Public television



2001
Bangor University
CMRP



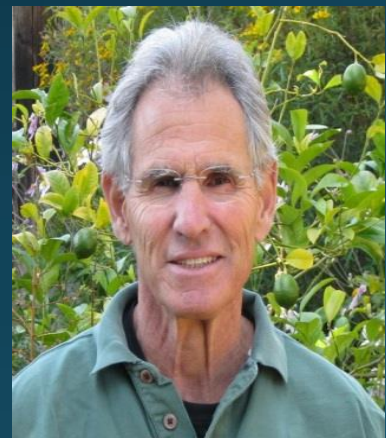
1990



1995
onwards
MBCT
Development



2002
MBCT
Manual



From research to practice -some (UK)milestones

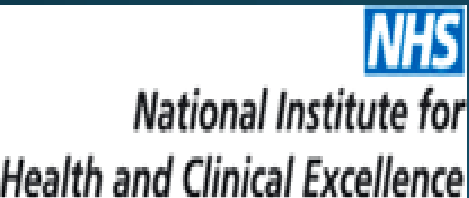
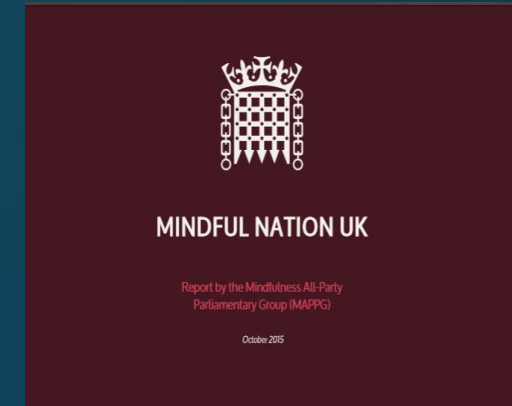
2004 &
2009
NICE
guide
lines



UK
Network
of Teacher
Training
Organis-
ations



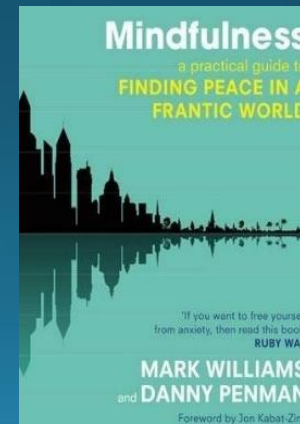
Greater
Reach



2007
Oxford
&
Exeter
Master's



More trials
Meta-analyses,
implementation
research



All
Party
Parliamentary
Group on
Mindfulness

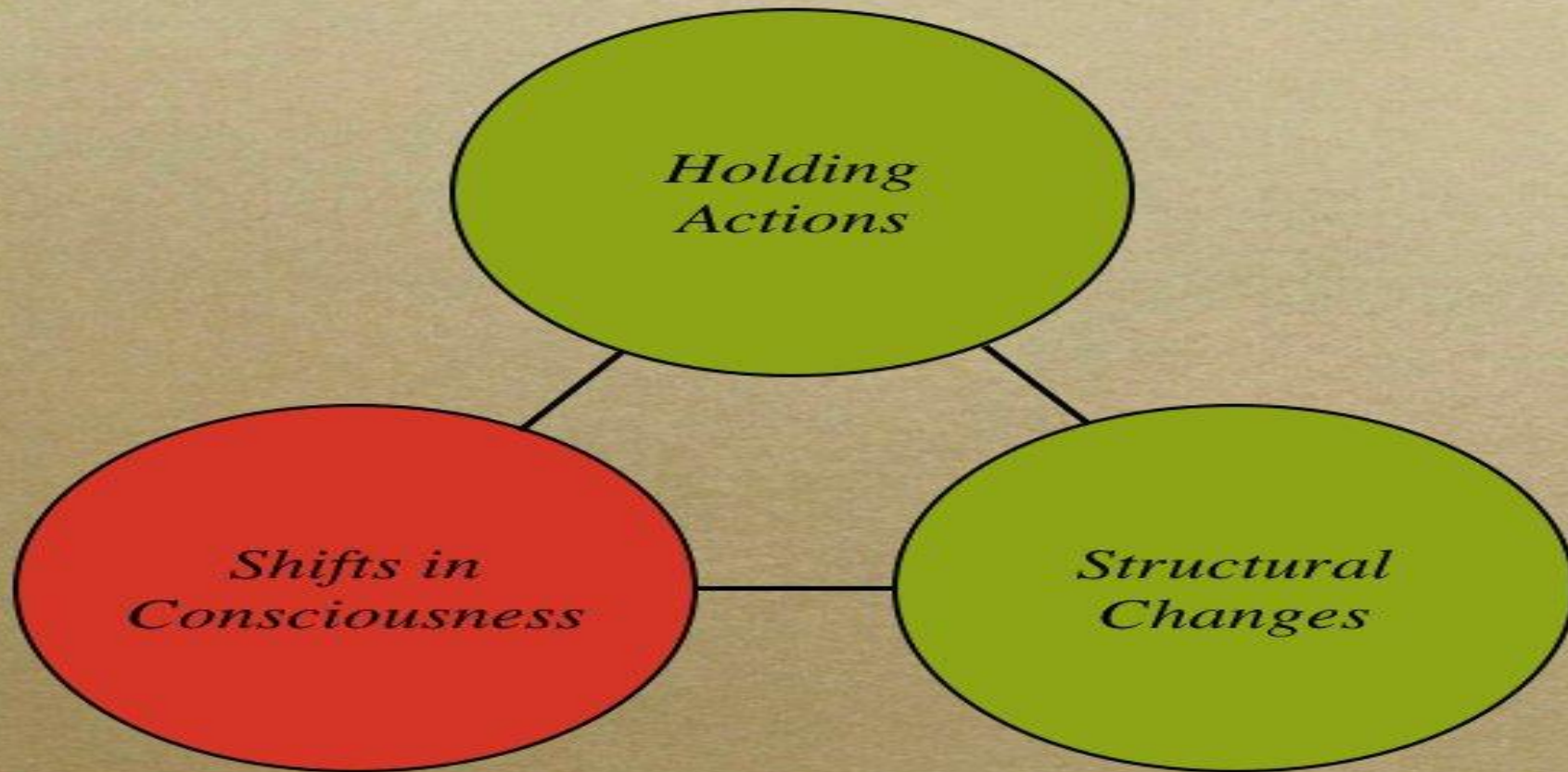
Social movements.....

.....are a type of group action. They are large groupings of individuals or organizations which focus on specific political or social issues. They carry out social change.

Social movement have...

- ✓ goals which chime with (*aspects of*) current social values
 - ✓ capacity to win public attention and support
 - ✓ ability to affect the political fortunes of elected leaders
- and
- ✓ are initially fringe - become assimilated

The Three Dimensions of
The Great Turning



Bridging paradigms/worlds

SCIENCE/EMPIRICISM

The MB TEACHER

**Contemplative
practices**

**Mainstream
institutions,
academia, politics
etc**



The arc of an 8-week course



Mindfulness-Based Cognitive Therapy for Preventing Relapse in Recurrent Depression: A Randomized Dismantling Trial

J. Mark G. Williams, Catherine Crane,
Thorsten Barnhofer, Kate Brennan,
Danielle S. Duggan, Melanie J. V. Fennell,
Ann Hackmann, Adele Krusche, Kate Muse,
Isabelle Rudolf Von Rohr, and Dhruvi Shah
University of Oxford

Rebecca S. Crane, Catrin Eames, Mariel Jones,
Sholto Radford, Sarah Silverton, Yongzhong Sun,
Elaine Weatherley-Jones, and
Christopher J. Whitaker
Bangor University

Daphne Russell and Ian T. Russell
Swansea University

Objective: We compared mindfulness-based cognitive therapy (MBCT) with both cognitive psychological education (CPE) and treatment as usual (TAU) in preventing relapse to major depressive disorder (MDD) in people currently in remission following at least 3 previous episodes. *Method:* A randomized controlled trial in which 274 participants were allocated in the ratio 2:2:1 to MBCT plus TAU, CPE plus TAU, and TAU alone, and data were analyzed for the 255 (93%; MBCT = 99, CPE = 103, TAU = 53) retained to follow-up. MBCT was delivered in accordance with its published manual, modified to address



**Jane's
journey
through an
MBCT 8-week
course**

Personal  Universal

- Meditation practices - *opportunities for clear seeing*
- Group dialogue – *hearing that human minds operate in similar ways*
- Teaching – *putting these understandings into a context of understanding*



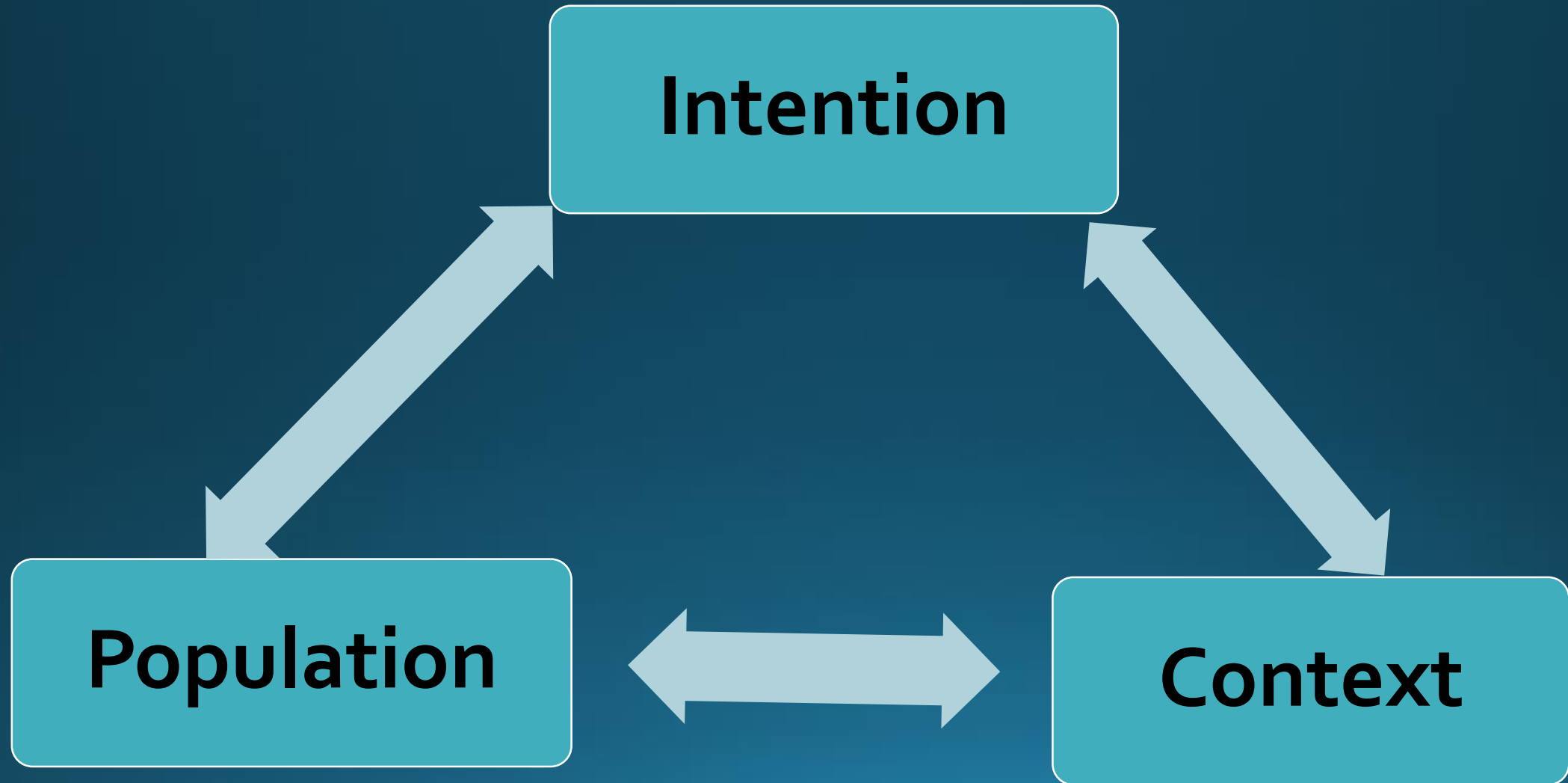
**Under-
pinning
philosophical
influences to
MBPs**

Participant intentions as dynamic and evolving



(Shapiro, 1992)

Aligning.....



Embodiment

A condition of complete simplicity

Costing not less than everything

T.S.Elliot, 1943

‘Paradox can be understood and embodied only through sustained personal practice over days, weeks, months and years’

Kabat Zinn, 2003.

Teachers without a strong practice root....

- Will default to critical thinking mind
- Critical thinking mind = where the universal vulnerabilities emerge
- Less able to see universal vulnerabilities within self and participants – seeing and understanding how we get 'snagged'
- Incomplete map of consciousness would be

UK Network for Mindfulness- Based Teacher Training Organisations



*Listing of
mindfulness-
based course
teachers*

Where are we going?

- Context setting
- Are we participating in a social movement?
- Janes journey through an MBCT course
- The holding of silence in an 8-week course
- Integrity
- Taking stock – a birds eye view
- Mindfulness in society – promises and perils

Taking stock.....

**What are the critical
issues the field is facing?**

Prospects for a Clinical Science of MBI

The last decade has witnessed an exponential rate of increase in the number of studies and the breadth of clinical problems and populations targeted

(Dimidjian and Segal, 2015)

But....

1. Attend to the basics: specify targets and populations
2. Do not conflate promise with efficacy
3. Engage the thorny question of clinician training
4. Get specific about the specific effects of MBIs
5. Research in routine practice settings
6. Care as usual comparisons
7. Research barriers to implementation (generic and specific)

Mindfulness in Society... politicisation of mindfulness



MINDFUL NATION UK

Report by the Mindfulness All-Party
Parliamentary Group (MAPPG)

October 2015



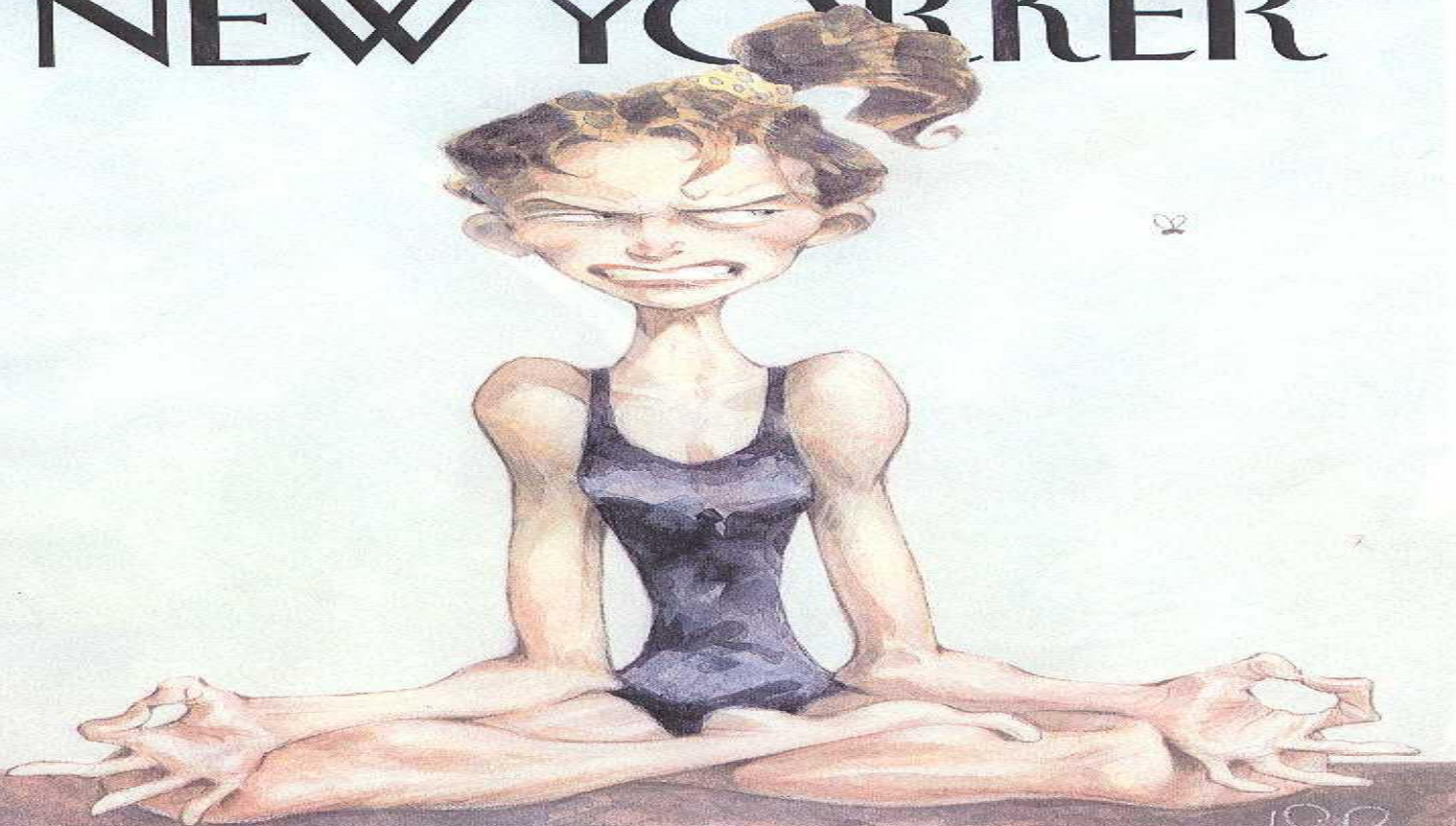
Perils and Promises

Doing mindfulness?

PRICE \$3.95

DEC. 8, 2003

THE NEW YORKER



If I work
harder at
it, I will
become
ever more
mindful

Quietism?

- calm acceptance of things as they are without attempts to resist or change them
- a passive withdrawn attitude or policy toward the world or worldly affairs
- Emphasis on institutionally favoured goals



Many things called mindfulness...

Is Mindfulness The solution?

mindful knitting



...and two more....

- Commercialisation of mindfulness
- Misuse of the science

And...



Things to consider....

- How can we work together support depth and integrity?
- How can we respect the secular principles which underpin our mainstream institutions?
- How do we bridge the cultural paradigm of mindfulness practice with that of our mainstream institutions?

Things to consider....

- Are we paying as much attention to the way outcomes from MB programmes are achieved (process and quality of teaching) as to the outcomes themselves?
- How can research capture the nuance of changes that happen in MB learning?
- How can the research be reported in a balanced way?
- How can research investigate the collective societal implications of contemplative practices as well as the individual shifts?

50 years from now?

- It makes sense for contemplative practices to be a natural part of our mainstream life
- We need a practice around which we orientate our life on a personal and societal level
- Relationships (with self, others, and the world) matter for personal and societal well-being
- It is supportive that we become more responsive rather than reactive
- Transformation begins at the level of the mind