



CMRP Friends of Bangor Alumni Group
CYYYO Grŵp Alumni Cyfeillion Bangor
NEWSLETTER



Time To Connect Amser I Gysylltu

Season Greetings
from the Friends of Bangor
Alumni Group

Merry Christmas and a Happy New Year
Nadolig Llawen a Blwyddyn Newydd Dda

Mindfulness

in connection with
Mewn cyssyllfa gyda

FOB Newsletter Issue 4
December 2018



PRIFFSGOL
BANGOR
UNIVERSITY



Welcome Croeso



Dear Friends,

Welcome to the Friends of Bangor University Center for Mindfulness Research and Practice Alumni Group (FoB) and its fourth newsletter: Winter / Spring 2018-2019.

Once again, I have the great honour and privilege to introduce the newsletter to you and the theme once again is, "Time to Connect". Time to connect with the many wonderful people that have had the pleasure and benefit of engaging with the Bangor University CMRP. To set aside some time in our busy lives to connect and engage with a community of friends in mindfulness - Friends of Bangor. Welcome!

And once again, we have a lovely newsletter, full of interesting stories and poems, all contributed by you, the community, and beautifully presented by Max, our graphic designer.

Reading them all gives a real sense of connection, be given the opportunity to see a glimpse of what people are doing – some amazing things and very inspiring. Thank you to all the contributors.

The FoB has some lovely events planned for 2019 with more to come and I hope to see you at some of them; in particular our AGM on the 27-28th April. Some of the committee members have served their term and are stepping down, allowing new people to participate and steer the group going forward. In particular we are looking for a person to take the role of Treasury. Now is your chance to step forward and email info@friendsofbangor.org with suggestions, ideas and your nominations for the committee, either yourself or others.

Someone once said, 'In a world where everyone wears a mask, it is a privilege to see a soul' and coming to a FoB event and connecting with like-minded people supporting and nurturing each other feels like this; magic. It creates an energy that comes from being heard, seen and valued and being afforded a moment where vulnerability is ok. All too easy to get swept away in the busyness of life, let's make a point and a promise to look after ourselves and the FoB community. Let's connect in 2019.

Wishing you all a wonderful Winter/Spring and a prosperous rest of 2018. Hope to see you at a connection event in the spring 2019.

If you have any questions around the FoB, feel free to contact me directly
per@tmindshift.com

Looking forward to connecting with you in the coming year.

In peace

Per Norrgren – Chair, CMRP Friends of Bangor Alumni Group



What is the FoB all about?

The FoB is a membership body of current and past students of the CMRP. It is open to any person who has attended or is attending any of the CMRP courses and events. The group was formed with the overarching mission to 'act as a vehicle for FoB members and the CMRP to engage in two way communication and to support mindfulness practitioners and advance field developments'.

It is a group run and managed by the members to support other members. Our vision is for the group to establish a mindfulness community with regular regional events and activities. To create a place where likeminded people can meet and practice together, exchange ideas and network. In short: time to Connect.

FoB Objectives

- To represent the interests and views of mindfulness practitioners who engage with CMRP. Drawing on the wealth of experience, skills and capabilities represented by the mindfulness population for the benefit of the CMRP and for the benefit of its students
- To advise the CMRP of how it can best actively engage with the mindfulness 'grass roots' providing a vehicle for them to be an essential and knowledgeable resource to the CMRP
- To provide the membership with a clear voice and route to engage with CMRP
- To work in partnership with the CMRP to promote and support the strategy and objectives of building and developing an effective Alumni / Membership Group
- To expand and engage with the wider network of organisations involved in mindfulness practice and research
- To work with the CMRP to establish working groups co-produced by CMRP and FoB which can contribute to the strategy and objectives of CMRP

What are the benefits?

The FoB membership benefits

- Practice day with Rebecca Crane – held at Bangor or other event
- Annual Gathering and connection afternoon with Rebecca Crane combined with a Saturday of mindful yoga and movement – held in Crewe on Saturday 27th – Sunday 28th April 2019
- Use of FoB logo on your website for the duration of your membership
- Forum on Facebook to connect with the community
- Networking events, masterclasses and retreats
 - Connect and practice with likeminded people
- Discounts to FoB members from connected organisations
- Opportunity to volunteer and get involved in the FoB – if you have ideas and enthusiasm, contact us to participate and make the community grow.

What are the costs?

Membership fee for 2019 is £25.00

How do I register?

Via the FoB website
friendsofbangor.org

Who are the FoB?

The initial committee formed in 2016
to set up the FoB now consists of the following
volunteer members



Per Norrgren – Chair

Per Norrgren is the Director of Training and founder of inMindSight. Before establishing the Algarve Centre for Mindfulness Research and Practice, he was a Visiting Tutor at Cranfield School of Management where he developed and taught Mindfulness for Higher Performance programme.



Gill Johnson

Gill works as an independent mindfulness teacher, serving general public and workplace groups in Godalming, patients in hospital settings as a volunteer and school communities as a MISP (Mindfulness in Schools Project)-trained teacher. Gill is working towards completing her Masters in Mindfulness-Based Approaches with Bangor this year.



Gwenan Roberts

Following a career as a Speech and Language Therapist working with adults and children with complex needs, Gwenan currently works as a mindfulness teacher in North Wales and works in partnership with Adult Learning Wales offering a Mindfulness in the Workplace programme. Having gained her certificate of competence in teaching MBSR and MBCT from Bangor University, she is currently completing her MA based on her experience in adapting the 8 week MBSR programme into Welsh.



Vicky Waldack

Vicky is a mindfulness teacher and trainer in Bournemouth and has completed an MSc in Mindfulness-Based Approaches at Bangor University. Vicky's master's thesis investigated the effects of shortened mindfulness courses on self-compassion and attention. She has practiced meditation for over 20 years and is passionate about bringing the tools of mindfulness to others.



Maureen O'Callaghan

Maureen first became interested in the mind-body connection over 30 years ago when she was diagnosed with cancer and as part of a complementary approach to dealing with her illness she learned how to meditate. Now her meditation practice is an important aspect of a life she would describe as "engaged Buddhism".



Ken Lunn

Ken Lunn recently completed his Masters in Mindfulness-Based Approaches at Bangor. After a long career in IT he moved on to teaching MBSR in West Yorkshire, and is now a trustee and business manager for The Mindfulness Network. Over 20 years ago meditation was one of the things that helped him deal with bereavement and being a single parent to a young family, and later it helped him re-establish himself as an IT manager dealing with challenges and complex issues in the NHS.



Heather Cayzer

Works as administrative support for Friends of Bangor. She is administrator for the Teacher Training Pathway and Course applications assessor at the CMPP. Heather is currently completing her Mindfulness teacher training with Bangor University, teaching the MBSR course to staff. She also volunteers with Barnardo's delivering Mindfulness courses to Service user's at Rural Family Services Llangetri on Anglesey.



Tina Jones

Trained as a Social Worker in 2004 and worked at Barnardo's in a variety of roles and settings across North Wales. Tina was also trained as a Practice Teacher, assessing and supervising Social Work students. Later as part of her role became a Mindfulness Practitioner, teaching MBSR to colleagues and also The Mindfulness Nurturing Parents programme devised by (Eunice Gold) to foster carers, parents and carers. Tina supported The Centre of Mindfulness Practice and Research in her spare time by assisting a MBSR course at Bangor University and is currently assisting a local MBSR group.



Stephan Schoenig

Stephan started his career as an IT professional and after having been diagnosed with a chronic health condition, was introduced to mindfulness as a skill to better handle life ups and downs. Excited by the changes that mindfulness brought to his life, Stephan joined the Masters programme at Bangor and now, in addition to his day job, he teaches mindfulness to professionals.

Co-leadership of CMRP's vision and strategy

By Rebecca Crane and Alison Evans

The Centre for Mindfulness Research and Practice (CMRP) is moving into a new phase! The centre's activities now take place through Bangor University and through the Mindfulness Network charity.



The Master's programme, the research, policy engagement, and some bespoke training continue within the university. The Continuing Personal and Professional Development (CPPD) programme and within this CMRP's flagship Teacher Training Programme, and standalone training courses are now delivered through The Mindfulness Network via a collaboration agreement with the university. We invite you to explore the new Teacher Training website for the CPPD training at www.teach-mindfulness.org, where you can find out more about: the Teacher Training Pathway and how to apply; stand-alone courses as part of your own personal and professional development; how to choose the right mindfulness teacher training route for you; a calendar of different training events including retreats, workshops, supervision training, specialist days, distance learning MBSR and Friends of Bangor events. Please note that the cost of training remains the same but now appears as a single overall cost (dependent on the accommodation option chosen), which includes both the training and the accommodation—Previously events were listed on the CMRP website with the costs of training, and then a separate cost was made directly to the venue for accommodation.

As with any organisation in an emerging context, CMRP has been through many evolutions and phases of development. Read Trish Bartley's blog for some of this history:

<https://www.bangor.ac.uk/mindfulness/blog/a-long-view-trish-bartley-s-20-year-reflections-38327>

The new structures have allowed us to move into a co-leadership – co-holding – and co-development of our work. We (Rebecca and Alison) have collaborated on mindfulness developments since 2005 in various ways, and it is a great pleasure now to be working together on the strategic leadership of CMRP's work going forward. We are particularly excited about the potential for the strengths of the university context which enables academic rigour and empirical grounding for our work, being combined with a charitable context which enables greater engagement with grassroots issues, with diversity and inclusion developments, and with the ongoing creative growth of our training programmes.

We are grateful to our community for your understanding during the inevitable disruption that the transition created to some aspects of delivery. We value your patience and your feedback. We look forward to engaging with you going forward in this new phase of our work.

Leading each arm of CMRP's Mindfulness-based Teacher Training Programme



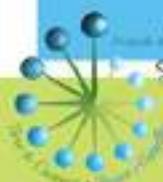
By
Sophie Sansom
and
Gemma Griffith

The collaboration between the Centre for Mindfulness Research and Practice (CMRP) and the Mindfulness Network started a few months ago in July 2016 and we are taking steps to ensure it is underpinned by strong working relationships and co-leadership. Sophie and Gemma (CMRP Coordinators) will be spending a couple of days in Bangor this November to meet the wider teaching team and get to know the history of the programmes taught at CMRP (and the people behind them). We will be visiting friends together (our much beloved retreat centre that we have used for numerous teacher training events over the years) to really embed a sense of history as we move forward together.

Our Gemma and Sophie's enthusiasm and vision for the future of both arms of the CMRP training programme are nearly aligned. We both care deeply about the safety and integrity of the trainings we offer, hold fullness of the potential of this work for individuals and the world beyond. Our primary concern is to maintain the internationally recognised standards that have evolved through years of care and dedication. We both hope to offer a supportive container in which those on their journey to becoming a mindfulness teacher feel held, supported, valued and as integral part of the programmes we run. We are excited in the work and are very pleased to be embarking on this adventure together.

CMRP
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Research and Practice

CYNG
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Cymru



Equality, Diversity and Inclusion (EDI) in the Mindfulness-Based Field



Although we are much more aware about equality, diversity and inclusion in the mindfulness field, we must also recognise the long distance that we need to travel to bring about true equality and justice in our field and society in general.

The very core of our focus – as mindfulness teachers, trainers and researchers – is on the potential for easing distress and enabling flourishing. We can only do this if we are willing to shine the light of awareness on what is actually creating suffering. – this includes individual personal patterns, but also the influence of the wider social context we inhabit. The imperative is thus particularly strong for us to embody our own values – and perhaps through this to offer inspiration to society more generally.

These blog pieces are part of this emerging conversation. We would like to invite other voices into this. If you have perspectives on this theme that you would like to frame as a blog within this offering, please contact [Rebecca Crane](mailto:r.crane@bangor.ac.uk) (r.crane@bangor.ac.uk) or [Alison Evans](mailto:alison@mindfulness-network.org) (alison@mindfulness-network.org).

Who am I to write this?

Alison Evans, Director, The Mindfulness Network
June 2018

I sit here to write this blog after putting it off for two months. I don't know what to write or how it will be received. I feel fear and uncertainty. Who am I to write this? I don't know anything about equality, diversity and inclusion (EDI), either through my lived experience, my teaching or my studies. There are other people who know this territory who could write a really informative blog that would help us all get better at this.

I well up with tears now, I don't know why, but I do. I want to really cry, I feel small in my body, my chest tightens, I am afraid, I don't like this, I want to understand and fix it.

So, whether it is useful to others or not, I do not know, but my intention is to share my experience as I begin to open my eyes and wake up to this work. I would rather be writing this blog telling you about all the things we have achieved at The Mindfulness Network (MN) and in the supervision field around EDI. These are small beginnings and I do genuinely hope to share more in time. And, equally, there is something about the pain that maybe needs to be shared.

I am a white middle-class woman (I guess 51 is middle aged, too!). I cannot change that. Although I am similar to many in the mindfulness world, I wish for the mindfulness community of teachers, practitioners and researchers to be more diverse. In many ways, a bubble of comfort is nice. I'm often with people similar to me, I'm cosy, not too challenged. And whilst this can be a wonderful thing, I can see it does exclude people, ideas and differences.

I don't mean to be exclusive. Mindfulness has been a discovery for me in opening to the difficult and facing things that I would naturally not choose to face. It has helped me to find the courage to go to places that are unfamiliar. And my default is wanting to be liked, accepted and part of the group. This is, perhaps, true for many of us.

I like action, doing, achieving. And there are many actions to be taken in regard to EDI. However, actions may also have a shadow side of missing the point. Over the last year, I have met monthly with my colleague, Cathy-Mae Karelse, to talk about EDI. She has pointed me to all sorts of resources to help me wake up. I thought I was speaking to her as a consultant to advise our strategy to EDI, and then on our first conversation found tears in my eyes. I could see the 'size of the cloth', as in Naomi Shihab Nye's poem **Kindness**: I could see my own inadequacy, my own fear of getting this wrong, and my own not knowing what to do. I could also see my own wanting to be a good, compassionate citizen, as well as my own wanting to be an open, accepting mindfulness teacher.

I realise that all of this is part of the territory. There are things I can begin to do and act on. One of the first actions is to work on myself and to be committed to openness; to be committed to seeing other perspectives and views feeling emotional at times, to be committed to keep turning towards; to be committed to looking with fresh eyes at how my mindfulness practice can serve me with this too. From this place, I can investigate, inquire, dialogue with others, seek out help, and see what needs to happen patiently and kindly and with courage. I can take a pause to and see and be with what is truly here.

With the help of others (I really need this help), I take time to bring together a policy for The Mindfulness Network. I look at our old EDI version, which has sat in a folder, and can see it doesn't hold enough meaning. I need to start again, to really consider what a policy would mean and what our commitment truly encompasses. I need others to comment, I need it to be alive, to change and evolve, and to grow and become stronger as I and we move more closely to enabling change. The first version is complete after many months. I have circulated it, but now the work is to keep it alive and not lose these commitments in the busyness of life.

Building a more humane and just society: and what has mindfulness got to do with this?

Rebecca Crane, Director, Centre for Mindfulness Research and Practice
June 2018

I am one of the least qualified people to be talking about the theme of equality, diversity and inclusion. In multiple ways, I embody aspects of the problem. However, it has become clear that we all need to be talking about it and doing what is possible within our sphere of influence to move the challenge of social injustice in a healthier direction.

My background, my 'Inheritance'

One line of my family is Yorkshire working class. Another line lived and worked in the British colonies, including Africa, Fiji and India. Our family annals are filled with poignant letters from parents who barely knew their children back home in the UK, and from children who were clearly writing to their parents from their boarding schools as an enforced duty. The disconnection and resulting emotional damage are clear. The empire building, colonial project they were part of seemed unquestioned in the writing of my forebears. It was the water they swam in. It is also clear that my grandparents, great and great-great grandparents were, in their frames of reference, offering service. I can hold my love and respect for them, whilst also inquiring into the moment in history that I inhabit now.

Clearly, I have also imbibed certain implicit ways of being. With the perspective that I now have, I can see (some) of this. I grew up with an ethos around the importance of hard work, a stance that rewards come to those who work hard, and that the way out of poverty is hard work. I also imbibed the importance of being of service and doing good in the world. There was a clear understanding that because we were relatively well off, we had a duty towards those less privileged. I witnessed my parents putting hours of service into a range of causes and charities, and having a strong impact.

I also grew up without truly understanding that my privilege influenced the life choices I had (I was conditioned to see that this was related to hard work). Growing up in the Lake District, I wasn't exposed to much diversity in my childhood. Now in my mid-fifties, I grew up during a time when the civil rights movement and the second wave of the women's movement were reaching their height. We became more aware that a certain use of language was offensive and degrading to certain groups. As I started to wake up into the world during my teens, lived in Asia during my early 20s, and later in a multicultural part of Leeds, it became clear that the shifts beginning to happen within and around me were critical and long overdue.

Like me, my children have sadly been exposed to little diversity in their upbringing in North Wales. As they move independently into the world, it is heartening to see that they want this – they feel the loss of moving only in certain bubbles. They are also of a different generation. When I explore these themes with them and their friends, it is clear that they do not need to do so much work to reduce implicit bias in the ways that my peers and I do. They recognise and value difference. The values of inclusion are a more natural part of the ways that they operate. This has given me a tremendous sense of hope that generation on generation, the trajectory for our society is towards greater humanity as we shed layers of unconscious bias.

However, I also now see that this isn't enough. The system we have all inherited is rigged by hundreds of years of systemic injustice and unseen patterns of operating. One interesting observation is that in all their years of schooling, my children received no education on the history of the British Empire. They learnt about other power abuses, such as by Nazi Germany, the Cultural Revolution and more. They learnt about our kings and queens, but absolutely nothing about British activity around the world, and our domination and rule of other countries.

My inheritance in these areas leaves me with a deep sense of shame and guilt. One hazard for me in this is that I hide away from Black, Asian and Minority Ethnic groups (BAME), and other people who are not like me out of embarrassment, and for fear of inadvertently deepening the wrongs. However, it is also clear to me that my guilt is not helpful to anyone. Paralysing myself into inaction (out of guilt and fear) is not useful, whereas waking up to my inheritance and the water I have been swimming in all my life is. So, I am on a journey – a journey of recognition of the multiple advantages and opportunities I have had land on my lap (and that of my children) because of our inheritance. I recognise that my history and the culture I have been born into is not my fault. However, I do have a responsibility in my lifetime to wake up and work with the patterns in me that perpetuate history and culture in ways that create social suffering, and to do what is possible within my sphere of influence to create structural change.



Doing the inner work to recognise conditioning and bias

I now see this waking up process as an aspect of my mindfulness practice – another layer in the awakening process. Just like other aspects of awakening, this involves recognising habit patterns that no longer serve and may cause harm. Of course, habit-breaking takes time and practice. Prejudice and stereotyping are another sort of habit. There is much work that needs to be done in order to create greater equality in a system that is born from social and economic inequality. We definitely need to proactively break down the barriers that stop all of us from accessing equal opportunities. However, there is also a risk that I engage in this work from my conditioned sense of duty to others, perpetuating and maintaining my deep habit patterns and inadvertently engaging in this work from an unskillful place.

I have come to see how important it is for me to do the inner work so that I can recognise my own conditioning and bias. This inner work is a process of education, learning and bringing on radar the patterns within me that sustain external conditions that perpetuate social injustice. This inner work also includes recognising the structures of mind that influence my interactions (or lack of them) with people who are different to me. Like other aspects of awakening, this is not a comfortable process. Sometimes, the discomfort happens in my own company (doing the Implicit Association Test and seeing that I have a mild positive bias towards light-skinned people). Sometimes, I notice my discomfort in the company of others (sensing a mild reactive indignation during a diversity training session to criticism of the process from a participant who is a person of colour – and later recognising that this came from a white, separate position of ‘how ungrateful – can’t they see all that we are doing’).

Research helps us understand that when conditioning is ingrained, education directed towards enabling us to be well-informed and well-intended is not enough. Our unconscious mind is led by automatic, reactive patterns that are in turn driven by deeply conditioned emotional and intuitive feelings. Logic and reason do not stand much chance in the face of quick patterns of mind that favour people most like us. So, having an aspiration to live in a more humane and just society, and holding values that enable this, are not enough. If I want to bring my actions and choices in line with my values, then I have some finer work to do. A key part of my current practice is to inquire deeply into the both inner and the outer conditions of my life that sustain injustice – and from the ground of this, to engage in the inquiry around what it is possible for me to do in my own micro world.

Mindfulness practice as a gateway to connection with ourselves and others

The practice of mindfulness brings the issues of common humanity to the fore in a particular way. As we engage with our mindfulness practice:

- we come into deeper connection with personal and collective suffering;
- we become more willing to allow a greater breadth and depth of the reality of the human situation to touch and effect us; and
- we recognise both the universality of human distress, and the particular societal patterns that create and perpetuate distress for certain groups.

Through our practice, we can build a more honest way of compassionately relating to these experiences. Compassion has two phases – a phase of feeling and connecting with the suffering of ourself or others, and a phase of actively engaging and responding skillfully. Both are important – by opening to other people’s experience of exclusion, discrimination and stigma, we can feel the importance of why we should act. The first phase requires us to extend our circle of concern to people whom we might habitually not give attention, or give negative attention to, and to look deeply into our own conditioning and inherited privileges. The second phase empowers us to take compassionate action now. This might include a spectrum of actions, from subtle shifts in how we orientate to our participants, to building in systemic structural changes that enable greater take up from underrepresented groups. One other interesting personal piece that links to this theme is my own leadership journey in my role within Bangor University and the Centre for Mindfulness Research and Practice (CMRP). Much work is now happening within universities to improve opportunities for women in academia. I am in the first generation to benefit from this greater awareness and the initiatives that have come from it. Over the years, however, I have still experienced exposure and vulnerability as I applied for promotion as a woman in a world where I have more male bosses and peers. Similarly, in the international context for mindfulness developments, there are more men in leadership positions than women, despite the fact that there are significantly more women who train to teach and/or who sign up for mindfulness classes.

Ongoing work around EDI at CMRP and The Mindfulness Network

I feel aware that being in a leadership role brings with it deep responsibility to lead on these themes of equality, diversity and inclusion. Over the years, CMRP's work – to form an organisation, to find a place within academia and to enable the work to begin to happen – has been an organic process of seeing what is possible in each moment. It has felt an unstable, fluid, vulnerable and highly emergent process. We are now, though, in a different place. The validity of this work within academia and within mainstream institutions is far more established. Structures and organisations are always evolving, but there is a greater sense of the continuity of the work within these transitions. I sense that there is more opportunity now to lift our gaze wider so that we can see what is possible, and to provide both leadership for our own field and also a model of what might be possible more widely in society.

So there is much that needs to change within and around us. What are the initiatives that are underway on this theme? We are engaging in a collective education and waking up process in our teams within CMRP and The Mindfulness Network (MN). We have held several equality, diversity and inclusion (EDI) training days and are planning more to ensure that everyone in the team has the choice to engage. We have an EDI working party that is intended as a place for us to inquire into our own processes, to investigate values and how these influence strategy, and to develop specific initiatives that align with this.

My colleague, Alison Evans, who directs the MN, has led a collaborative process to develop a policy document for our organisations that will be a living guide shaping our development, reflection and strategy.

As we transition portions of our work to The Mindfulness Network, we are setting up systems to monitor diversity so that we can measure progress towards greater inclusion over time. We are integrating training on EDI and unconscious bias into our teacher training processes at different time points. We want to develop ways of engaging with and drawing out views from underrepresented groups who have engaged or not engaged previously in CMRP trainings and/or Mindfulness Network supervision and retreats, so that we can build our understanding of the issues. We want to encourage our Master's students to engage in thesis research on these themes. We are looking at our pricing policies as we transition into The Mindfulness Network, to support access for lower income groups. Bethan Roberts and I are offering a workshop at the forthcoming Amsterdam conference.

As with all our work, there is a tension between aspiration and what it is possible to do in each moment; a recognition of the simultaneous urgency to act, and the necessity to take the long view. But we are beginning. May we build a foundation for change in this area that our children and grandchildren can inhabit, that is just and allows for greater peace and ease between people of all faiths, ethnicities, sexual orientation, social classes, disabilities, ages, gender identities and religions.

Resources we have recently found helpful in our waking up process (in relation to race and racism)

Brash, T (2016), *Facing my White Privilege*, The Lions Roar,

Choudhury, S (2016) *What We Say, Not What We Do in the The Wise Brain Bulletin*, 10.1 (adapted from Deep Diversity: Overcoming Us vs. Them by Shakti Choudhury, 2015)

Denton John (2018), *The Radical Buddhism of Rev. Angel Kyōō Williams*, The Lions Roar

Eddo-Lodge, R., (2018), *Why I'm No Longer Talking to White People About Race*, Bloomsbury Publishing

Irving, D., (2014), *Making Up White, and Finding Myself in the Story of Race*, Elephant Room Press

King, R., (2018), *Mindful of Race: Transforming Racism from the Inside Out*, Sounds True Inc

Life of Privilege Explained in a \$100 Race

Magee, R., (2016), *Teaching Mindfulness with Mindfulness of Race and Other Forms of Diversity*, In McCown, Relgel and Micozzi, *Resources for Teaching Mindfulness: An International Handbook*, Springer

Parent Lauren (2018), *Mindfulness and Racial Bias: Resources for Deeper Understanding*, <http://www.mindandlife.org/mindfulness-and-racial-bias-resources-for-deeper-understanding/>

Royal Society for the Arts, (2017) Inclusive Growth Commission: Making our economy work for everyone

Social Justice, Inner Work and Contemplative Practice, (2017) Initiative for Contemplation, Equity and Action (ICEA), 1st, edited by Sheryl Petty

Treleaven, D.A. (2018) *Understanding Social Context: Working effectively across difference in Trauma Sensitive Mindfulness*, Norton & Company, London

White Awake <https://whiteawake.org/>

A Connection Event in Mill Hill, London

An inaugural Friends of Bangor connection event was held on 7 September 2018, from 10 am to 1pm at the Trinity Church on the Broadway in Mill Hill in North West London.

Gil Johnson facilitated the event which was hosted by Dr Hagen Rampus. Hagen's background is that he is a Consultant Psychiatrist. He met Zindel Segal whilst working in Toronto and did his MBCT teacher training there. He has been teaching MBCT since 2012. Hagen has lived in Mill Hill since 1991 and is married with 2 sons and a dog.

10 people attended the Mill Hill event, including 2 non-members who were completely new to mindfulness! It was a delight to welcome such a diverse group. After introductions, Gil led the opening sitting practices followed by discussion. We were invited to connect with our own mindfulness practice and its place in the community. Hagen led a walking practice and there was a discussion and reflection at the end of the event. There was a genuine warmth in the room as we moved through the session together, with the "magic" of practicing together, as a group, igniting new intentions and resolutions. The general feedback was that the meeting was well-received and attendees were pleased to have the opportunity to practice together and network in a supportive environment.

Hagen will be arranging a Mill Hill connection event on the 25 January 10am to 1pm, 2019 (tbc). He is also running a Day Retreat on 8 December 2018, with more planned for 2019. He would be very happy to hear from you if you are interested in attending any of these events.

Hagen Rampus
Mindfulness Healing
mindfulness-healing.co.uk



Starlings

I went for a walk today,
Up from Nantlle to Drws-Y-Coed,
Towards the majestic splendour of Bryn
Which opened up before me,
In a burst of November sunshine
In all its wild, magnetic beauty.

I was accompanied along the way
By a murmuration of starlings,
Gathering no doubt to prepare themselves
For their winter migration to warmer climes.
Diving and swooping and careening
Back and forth across my path.

On the walk back, they flew overhead once again.
I don't know if the wind had changed direction,
Or if it was because I was paying attention,
But I heard the miraculous music of the fluttering of hundreds
of tiny, beating wings,
As the birds soared and cascaded above my head.
It felt like a blessing raining down from Yr Wyddfa herself.

I stopped and watched the starlings dancing in the air,
Feeling myself uplifted, and for a while
I too was light and free, untroubled,
Suffused with joy and the thrill of being fully alive.

Allison Bowden
Trigobos
November 2016

Mindfulness and art



Manchester Art Gallery (MAG) has been working for some years to promote MAG as a wellbeing gallery, or 'the mindful museum'. There are regular mindfulness events at the gallery. These are mainly drop-ins, so participants vary - some regular attendees and city workers or tourists.

I had previously attended and enjoyed several events in the programme and, in early 2017, I was pleased to be invited to become a Facilitator for 'Take Notice', and later for 'Mindful Marks'.

Every fortnight there are two 30-minute mindfulness sessions called 'Take Notice' that focus on one art work in the gallery - usually a painting, but sometimes a sculpture. Participants assemble, seated in front of the chosen artwork. The session begins with a short introduction to mindfulness and then moves into a five-minute sensory practice - listening to sounds, feeling contact with the floor, the body moving with the breath. This is followed by a short 'inquiry' - what did you experience? where was your mind?

Participants are then invited to spend ten minutes bringing their attention to the artwork, looking and noticing. The facilitator gives a few prompts, both in relation to the artwork, e.g., where do you notice the colour blue, and to the practice, e.g., if your mind has wandered just gently bring your attention back to the artwork. The session ends with another 'inquiry' about participants' experience in the practice.

Feedback has been very positive in relation to people's feelings of wellbeing and for some participants it leads on to further exploration of mindfulness or meditation. As one of the facilitators, it has changed the way I look at art. I used to rush through an exhibition - my mind pushing me on to the next artwork - but now I linger and spend time really noticing a painting.

Another mindfulness session is 'Mindful Marks' which is a two-hour session taking place four times a year. In these sessions, large sheets of white paper are taped to the floor of one of the galleries and music is played - mainly instrumental or choral and ranging through pop, jazz and classical. Participants are invited to sit or lie in bean bags on the floor, close their eyes and tune their mind into the music, then when they feel ready beginning to move to the music, holding crayons or pencils and making marks on the paper. Boards and coloured paper are also offered for people who prefer to sit in a chair rather than be on the floor. It's essentially freestyle mindful movement with a pencil in your hand!

Participants stay for as long as they want - from five minutes to the full two hours. Again, feedback is very good, with participants reporting that their mind wandered only a little and that they leave with a heightened sense of wellbeing. Part of my role as a facilitator is to model, and it's a great experience to be lying on the floor of a major art gallery being mindfully aware of the music and my movement - noticing the mind wandering from time to time, but simply tuning in to the music and beginning again. And when I open my eyes, I find some interesting patterns on the paper - though I wouldn't call it art!

Everyone is welcome to join any of the wellbeing events at the gallery. I recommend the current exhibition 'And Breathe...' which has a small range of interesting artworks, some with a mindful commentary.

'And Breathe ...' is on now until August 2019.

<http://manchesterartgallery.org/learn/mindful-museum/>
<http://manchesterartgallery.org/learn/health-and-wellbeing/>

Alan Butterworth



Maureen O'Callaghan

How Being Mindful Helps Us to Slow Down

Our 24/7 society means that every aspect of our lives is speeding up. We can access goods and services around the clock; smartphones mean that we are available long after we have left the office, and the need to maintain our work, social, and family lives means that we are constantly multitasking.

Rushing through our lives with a seemingly never ending to do list leads to stress, anxiety, poor sleep, and a lack of balance. People realise this and they're becoming more interested in slowing down the pace of their lives, but how can they realistically achieve this?

Mindfulness might just be the answer.



What science says about mindfulness

There is an increasing body of research on the benefits of mindfulness. Among its many benefits, its ability to reduce anxiety and depression, improve cognition and reduce distractions are the focus of many studies. It's in these ways that mindfulness gives us more control over our lives and helps us to slow down.

How to live and work mindfully

Rushing through things and always 'doing' instead of 'being' can make us forget the reason why we're doing those things in the first place. We live our lives on autopilot, and our lives pass by without us even noticing. If this sounds like you, it's time to slow down. Here's how you can learn to be mindful every day, in life and in work.

Focus on the present

Mindfulness is about living in the moment here and now, not in the past or thinking about the future. You can ground yourself in the present moment by thinking about what you can see, what you can smell, what you can hear, or the contact your body is making with the floor or your chair. Just be, and appreciate the things you don't notice when you're rushing around at 100mph.

Listen to your thoughts

Don't judge them, just observe. Let them come and go, then focus on the present moment again. Being able to do this increases awareness and reduces the effects your thoughts have on you.

Focus on your breath

Focusing on your breathing can really help to ground you and calm your mind. Try taking 3 slow deep breaths, or just focus on your breath for a minute. If your mind wanders, realise that this is normal and take your focus back to your breath.

Do more things you get lost in

When you're listening to music, painting, or drawing, or doing something else you enjoy, have you noticed how you get so focused on it that time seems to slow down? Do more of the things that lift you up and make life more joyful.

Stop multitasking

If you're forever trying to do multiple things at once, you'll find that your focus and attention is scattered, and this only adds to stress. Focusing on one thing at a time gets rid of chronic distraction and gives you a sense of achievement.

Putting mindfulness into practice:

The 3-minute Breathing Space Meditation

When you're stressed out, it can be difficult to remind yourself to stay calm, and when you're busy, you might feel like you don't have time to meditate. This is exactly why this short Breathing Space meditation was created. It's designed to create a pause in your day so you can collect your thoughts, ground yourself, and keep perspective. Use this daily, anytime you feel like you need it. Here's what to do:

Sit or stand up straight and close your eyes if possible. Be aware of your thoughts and feelings and acknowledge any difficult feelings that arise. Can you feel any sensations in your body? Acknowledge that they're there, but don't try to change them. Now concentrate on the breath: Focus on the physical sensations of the breath in the abdomen: expanding as you breathe in, and relaxing as you breathe out. Ground yourself with each breath, and if your mind wanders, guide it gently back towards the breath. Finally, expand your awareness to take in the body as a whole. Imagine the whole body is breathing. If you feel any discomfort in your body, imagine that you're breathing in to these areas. Explore the sensations, but don't try to change them in any way. Once they stop being the focus of your attention, become aware of the whole body again.

-adapted from *Mindfulness: A Practical Guide to Finding Peace in a Frantic World* by Mark Williams and Danny Penman.

Maureen O'Callaghan is a Member of the Chartered Management Institute and has an MSc in Mindfulness-Based Approaches. She works with organisations, teams, and individuals to create less stressful working environments, improve team working, enhance performance and productivity and develop leadership and management skills.

For more information visit www.mocallaghan.co.uk or email maureen@mocallaghan.co.uk

Kathleen Kingsley-Hughes

Don't tell anybody, but I'm really a big cheat.
I mean all my time studying mindfulness and
sitting in meditation ... most of the time
I wasn't doing it at all!

Whenever they said "focus on your breath," my mind would wander off, and I'd have to drag it back kicking and screaming to my breath ... over and over and over again. In all honesty, I've never actually managed two breaths without it wandering off. Oh yes, sometimes I'd think "Yay I did it. Two breaths!" but then, of course, I'd realise that that was a thought-and-dot, I'm back to one breath again. So that's what I do now. Just do it one at a time and try to not get too caught up in right or wrong. Never mind, I stick at it. Ho hum.

I tell you the really funny thing is that I notice some of the weird places my mind wanders off to! It goes all over the place ... the past, the future, worrying, imagining, shopping, a lot of shopping. But it never seems to stop thinking! Sometimes I worry that the teacher can see that I'm thinking. Do they have a way to tell? "Maybe they do," I just say to myself, "but none of them have ever said anything to me yet, so just carry on, eh?" I expect one or two of the others sitting here are thinking too. I mean, nobody's perfect. We're all just human.

Sometimes I almost laugh out loud in class with the places my mind goes and the things it gets caught up in. It's like watching *Desperate Housewives*! But I just sit still, keeping the secret just between me and my brain. We are quite good friends now really. We have pretty much bonded over this whole lack-of-mindfulness business to be honest, it is like a secret we share. Shhhh!

And sometimes my body gets involved as well. An itch here, a wobbliness in my belly, a numb bit there. Sometimes pain will try to distract me too. Poor old booby just doesn't understand that we are being mindful and focusing on our breath. Honestly, sometimes it feels like bits of my body are marching around with a placard saying "Pay Attention To Me!" I just say to it, "yes yes dear, it's OK" and then we go back to our breathing. What else can you do? I guess my body is in on the secret now too. We are all becoming firm friends around this secret that no one else knows. Shhhh!

One day maybe me, my body and my mind might be able to do the mindfulness thing. For now we'll just sit still, stay calm and keep pretending. It's not like any of it really matters, so we just let it go.

Shhhh



In the centre of this night,
when sleep did not arrive,
with good timing and grace,
to stop simple solitude
From slipping beneath
the icy mask of loneliness,
I tiptoe to my window
- Imagine! -
beyond this glass
all humanity is,
just as it is,
sleeping and awake.
Now I whisper
to the dim horizon:
May we find joy
in this moment,
and this moment.
Breathe in loneliness.
Breathe out connection.
May sleep soften
the hard edges
of all our days

Kathleen Kingsley-Hughes

The word *grandparent* means different things to different people.



Eluned Gold

Becoming a grandparent is a very welcome family affair and there are many obvious and not so obvious, experiences and emotions that arise from it. This might include experiencing the joy, wonder and sheer relief at seeing our children emerge as competent, loving parents. Witnessing the speed and complexity of human development in our grandchildren's early months and years can be an incredible experience.

Alongside this wonder, there are also the changes in family dynamics and the shift of power from the older generation to the new ones in charge, the breadwinners, the decision makers. This change in family circumstances and new roles within the family can be tricky to navigate. Most grandparents have tales to tell of opening their mouths when they should have been silent and vice versa. Grandparent wisdom is regarded as a mixed blessing!

I have begun to ask myself the question, 'What is a grandparent?' Is it simply a family affair or are there roles within the wider community for those in this next stage of life? I refer to my role within the family as grandparenting and my role in society as elderhood. This is, of course, a false distinction, but a convenient one. During my lifetime, the role for the older generation has changed. In our current culture, there seems to be a smaller space for the presence of elderhood, a more confined and defined role. Elders are no longer productive units and therefore not regarded as powerful or knowledgeable. Google has replaced the grandparent/elder wisdom, and the media portray elders as consumers of precious resources and responsible for leaving the world in a mess. And yet at the same time, the rising popularity of mindfulness indicates a hunger for wisdom, for the authority of teachings that can offer guidance, connection and a moral or ethical stance. (A collective noun for these attributes is Love)

These days, grandparents are no longer seen as productive units themselves, but useful for enabling productivity in the parents. For example, statistics reveal an army of unpaid carers in the UK who provide £3.9bn of childcare every year, but this contribution remains unacknowledged by the political and legal worlds.¹ Our recent political and economic history has inclined us to accept that the productive unit is the most important thing and that once productivity – however that is defined – declines, then the inevitable fate is invisibility and death. No wonder we fear this and resist by working hard to deny the inevitable.

"A society that values its children should cherish its parents." Bowlby²

There is little doubt that young families of today need more support than is available in our current political and economic system. However, in becoming the practical support for families (e.g. by providing childcare) are we buying into the same system – the hierarchy elevating the importance of productivity? If we truly embrace the function of elderhood, are our talents better used as reflectors, commentators, activists for a better system?

I am beginning to recognise the delusion of working hard to stay productive, or even visible. I am coming to recognise there is another way. Waking up from that dream, I find the political and social landscape is being revealed and there is something astir in me that feels a compulsion to take up my responsibilities as a citizen as a social, political and ecologically active person – to be visible, counted and determinedly unproductive. The qualities of wisdom, and long-sight do not sit comfortably with a culture of busyness and competence. The voice of elders in our society has been denigrated, denied, and eliminated. Stephen Jenkinson³ argues that elderhood is a function and not an identity.

Dr Bill Thomas,⁴ defines adulthood as a time of busyness, of pre-occupation with productivity, and an adherence to hierarchy. He suggests that the role of 'adulthood' in society, has expanded and has not only robbed children of their childhood, but also elders of their elderhood. The balance has become disturbed and the two ends of the life continuum have been devoured and disrupted. He has also suggested that this is a possible cause of the epidemic of depression – an inability to play, like children. Whilst, at the other end of the spectrum, taking ourselves too seriously, without allowing the perspective of elders who can stand apart from the hierarchy and madness of adult busyness.

If we are to accept elderhood as a healthy developmental stage, for both individuals and society, then it is a time to relinquish the function of adulting rather than trying to extend it. Just as the task of childhood is to be fully childlike, the task of eldering is to put aside adulting and embrace new functions. Speaking personally, this comes as a relief. In letting go of an individual drive to be productive, there are opportunities to see a wider perspective, to reflect, more on functioning in aid of the world, and to consider a path to greater influence. I claim more space for tenderness, love, patience and connection. As Bertrand Russell put it... making your interests gradually wider and more impersonal until bit by bit the walls of the ego recede, and your life becomes increasingly merged in this universal life!

The gift that my children have given me is to point me towards this next exploration, to pause reflect and consider what are my best contributions now? The gift of becoming a grandparent has been the catalyst for me to take permission to put down the role of adult and embrace the next exciting developmental stage of elderhood. I am both grandparent and elder. One of the first functions of mindful elderhood is to carve out a place for elders in our society, to make ourselves visible and to reclaim functional elderhood. The functioning of mindful elderhood is a deeply personal one, but there is no shortage of places and endeavours that need our resources and our energy.

Activism is the rent I pay for living on planet earth. Alice Walker?

Manifesto for Mindful Elders and Grandparents

[Compiled with thanks to the wisdom of other elders. (See 1 and 2)]

We don't buy into the need to be productive in order to be valuable.

We take the long view and give willingly to initiatives that will come to fruition when we are dead.

We own our wisdom because we actually do know a lot.

We also acknowledge our lack of wisdom and knowledge with humour and grace – we don't know everything.

We aim to act with courage and speak difficult truths.

We embody kindness, patience, love, tenderness and aim to offer this without discrimination or limits.

We model self-care and support one another.

The final word comes from Stephen Jenkinson in his book 'Come of Age, The Case for Elderhood in a Time of Trouble'.¹
Elders need the courage to betray what would betray life?

A Mindfulness Weekend for Grandparents

(residential retreat)

When: 8-10 March 2019

Where: Llangasty Retreat House,
Brecon, Powys

Tutors: Eluned Gold, Vanessa Hope



Becoming a grandparent is a remarkable and ordinary/extraordinary life transition. In some ways, it is just as transformative as that first step into parenthood. As grandparents, our role within the family and in society changes, bringing up new questions around how we are seen and how we see ourselves. We often have to undergo a rapid shift and, just like when we became parents, no one can quite prepare us for it. We often have to figure it out as we go along.

This residential retreat, offered by The Mindfulness Network, is for grandparents who wish to explore this important life transition and to reflect upon our actual and potential role in our families and society in these troubled times. Requirements to attend are to be a grandparent, and to want to participate in a residential retreat. Some experience of mindfulness will be helpful, but not essential. You are asked to come with an open mind and heart, and your curiosity and excitement about this phase of life.

Eluned Gold and Vanessa Hope are both established teachers and trainers for mindfulness, who have been working with CMRRP for many years. They are both grateful grandparents and are interested in engaging a community of mindful grandparents who recognise the complexity, joys and responsibilities of the role.

For more information about the retreat, please visit The Mindfulness Network website at:

<https://www.mindfulness-secular-retreats.org.uk/course-information/?id=591>

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Support for Integrity in Teaching and Training



Dr Sophie Sansom

Community is something that speaks to the heart of most mindfulness teachers. Our practice leads us to a greater awareness of our common humanity. We all get stressed, we get scared, we worry. We all generally want to be happy, love, feel loved and have peace of mind; it is part of the human condition. Through practice we also become aware that the quality of our lives is directly related to the way we act and react to other people, that we are fundamentally interconnected, and that competition and personal gain therefore make little sense. These realisations are, however, strikingly easy to forget as we go about our day to day lives, especially our professional lives – even as mindfulness teachers. Reminding ourselves of this is a practice and this practice forms the foundation of the SiTT (Support for Integrity in Teaching and Training) Community.

Our modern day lives seem to conspire against our desire to connect as we live in large and largely disconnected communities. The increasing engagement with technology and our virtual worlds can leave us feeling isolated and alone. We listen to group after group describe the value of coming together to practice weekly during the courses we teach. We purposefully work to build and develop their connections and sense of belonging, all the while positioned on the edge of these relationships. By coming along to a SiTT Group, teachers can become part of a local community that adhere to UK good practice guidelines. The groups come together monthly to sit and reflect on teaching and personal practice around themes, such as the domains of the MBII-TAC or the attitudinal foundations. These meetings offer kindness, support and inspiration along the journey of personal and professional development.

While monthly meetings support connections between teachers working closely with one another, either by geography or by specialism, Community Days bring together teachers, trainers and trainees applying mindfulness across a range of fields and locations. This creates a bigger container for learning and connection. Workshops focus on mindful communication, community building and peer reflection on teaching and practice. Community days are also an opportunity for members to get updated based on shared learning from the community. Peer-led retreats and practice days bring mindfulness teachers together to work cooperatively. The ethos is of shared contribution. Everyone takes responsibility for guiding practice, facilitating sessions, cooking, cleaning and all other aspects of leading the retreat. Turning towards the challenge of co-leading a retreat is a wonderful opportunity to work with our own habitual patterns and to connect more deeply with self and other.

Developing community in the secular field is a project of the heart. SiTT group membership and monthly meetings are all completely free and donations towards organisational costs are welcomed. Members of the SiTT community work together by taking turns to facilitate, finding or offering a space to meet or by bringing along the biscuits for the tea break! All we really ask is that you come with an open heart and a willingness to be part of a community that is mindful, heartful and of value to us all. The SiTT group are meeting as follows:

SiTT Exeter - Last Friday of every month 6.30-8.30pm

SiTT Oxford - Last Thursday of every month 6-8pm

SiTT Cornwall - Monthly details on request

SiTT Torbay - Monthly details on request

SiTT Online - Last Monday of every month 6-8pm

SiTT Loule, Portugal - Monthly on a Wednesday, details on request

New groups are shortly forming in London, Cambridge and Sussex.

If interested in any of these, or in coordinating a group in your local area, please get in touch with Dr Sophie Sansom sittmindfully@gmail.com

A Fleeting Moment of Gratitude!

A fleeting moment of gratitude just crept up on me.
No warning, no notice – it just happened to be!

Without any reason or trigger, I am in midst of it's grace.
Now that I am held by it, I don't want to lose this embrace.

It feels good in the body, as my shoulders distress.
I can see a smile being born in the depth of my chest.

My heart feels bigger, warmth gushes through my veins.
Mind is at ease, slowly letting go of its tems.

What am I grateful for?
Is it health? Is it wealth? Is it love or success?
But none of these are constants, they are just part of the process.

When I am thankful for the present moment, it feels right to the core.
There is no yearning for this or for that anymore.

There is peace in not wanting, there is calm in that mode.
Ahhh...the irony of me wanting to remain in that abode!



Kusum Mongia

The Mindful Raisin

It lay in the palm of my hand
Charred; shriveled, taunting.
Full of potential, yet devoid of activity
Pay attention!
Black, brown, red and all hues in between:
Troughs and ridges,
Lightness, darkness, glints and shadows;
Small and unassuming.
All but weightless in the palm of the hand
Just a sense of touch
And, what a lot of lines:
In the palm, I mean.
A fortune teller would enthuse.
And that scar,
From years ago –
An accident ... a moment of inattention.
Or yes, the Raisin:
Dark and full of promise.
Now between thumb and forefinger,
Yielding under pressure.
Responding to this moment.
Moving to the lips:
A coolness on the bottom lip,
A whiff of musky sweet aroma,
Memories of Tuscan vineyards,
Bunches of jeweled delights.
Recurring intention.
Playfully balanced on the tongue,
Ridges and troughs.
New textures.
A waxiness, a stickiness.
The mouth salivates:
A moment of stillness
Now between the back teeth.
Anticipation
Just one bite.
A burst of flavor,
Intense sweetness.
Just one Raisin.
A new moment,
One Raisin heavier.

G Johnson 2014



Gill Johnson

Teaching Teenagers

– An International Boarding School Experience



Hazel Farrel

In a moment of naive enthusiasm, I decided to teach my first MBR-initiated 8-week course to a group of adolescent International School boarders in Algarve, Portugal aged 15–19. The course started with an initial session to see how the students felt and I was immediately informed that if it was boring, it wasn't going to happen. After hearing the list of 'boring' activities the bar was set quite high so I was pleased to see after the first session that 13 out of the 16 who attended decided to do the course and out of that 11 finished the course. This was encouraging as some of the course coincided with exam season which could have initiated a large dropout rate although it did give rise to 'robust debate' on mindfulness practice v studying for exams. Student nationalities included Portuguese, Russian, Dutch, French, South African, British and Argentinian.

Concurrently, I taught a group of the International School teachers the same 8-week course which had many advantages as it gave common ground for discussion at school between students and teachers, created a bond between them at school and students didn't feel they were the only ones 'not doing it right'. On a school trip involving heights and zip-wires, one of the learners was heard to yell to a terrified teacher 'Remember your breathing Miss, feel your toes' and one week students were excited to inform me that a teacher had conducted a 3-minute meditation before an exam 'which we totally knew how to do'.

In the first session, it was difficult to see how many students there was as I looked at one big bundle of arms and legs all draped over each other where the notion of personal space and not touching one another seemed a foreign concept when not in the classroom. We came to an agreement that finding a space on your own may involve the touching of a neighbour's body part—perhaps accidentally. Another discussion was on the definition of a 'comfortable yet upright' position, an apparent oxymoron for the group. As this was in their 'home' as it were, couches and seatbags were the seats of choice and a frequent addition to the meditation script were 'if you have turned over into a sleeping position, gently turn over off your back, usually melt with a response of – nothing'.

The room was not ideal as it was linked to the passageway to the front door which set off an alarm if someone was trying to sneak out or let someone else in so meditations often included 'letting the intense fire alarm sound pass by like a clock'. The room was also close to the kitchen and dining room and such is the pull of the smell of food to teenagers we had to adjust the time of the course to finish 15 minutes earlier to avoid triggering the salivary response and rumbling stomachs drowning out my meditative voice.

Some of the ground rules that were established early on by the group were 'it has to be fun, we can't be late for football training, or supper and the boys must not remove their shoes' and a major non-striving victory was managing to get cell phones to silent rather than vibrate. The aims of students were varied—control emotions, get a certificate for University, be more self-confident, learn how to meditate, find peace in myself, be a better person, feel less stress, be more relaxed, become more mindful and focus more with work and they were interested in the neuroscientific aspects and how their brains could work more effectively.

Patience was not always an attitudinal foundation that was apparent in the group, and there were a few instances of *musay* when we were starting with 'the left toe AGAIN!'. A bit like Donkey in Shrek asking continuously 'Are we there yet?' the common question was centred around when: 'When will this kick in, when will I start relaxing, when will I have passed, when will I stop falling asleep?' but as the weeks progressed I could see an almost physical release as they came in the class, lie dropping their school bag, as if for once in their day they had permission to just be, breathe and experience without an exam, evaluation, measurement or grade.



Teaching Teenagers

- An International Boarding School Experience



With the many languages, students were adept at choruses when explaining terms and I adapted some activities to explain terms in an experiential way such as smelling essential oils and observing the resulting facial expressions to explain aversion and attachment. Some things didn't work so well. I used a magic banana trick to demonstrate unseen stress which they loved but they spent the whole meditation trying to work out how it was done and we ended up apparently with a toe scan, a blank body and an insatiable physical itch to google how the trick was done. Google was used frequently throughout - the dots exercise, mental health issues, can you lose weight by meditating, footballers who meditate, best gender/accent/voice to listen to - but was also invaluable in students finding meditations, sharing apps and generally experiencing the bigger world of mindfulness.

'Go with the flow' was a common mantra for me, the inevitable passing of wind shortened a 20-minute meditation to two, after the second week smokers were allowed to be 'gently' prieded by whomever accidentally will touch him/her and a giggling attack ended up as a laughing yoga activity instead of a compassion meditation. It was interesting to note that they sometimes felt uncomfortable with compassion and kindness meditations as it caused strong emotions and they often 'felt too full' - something to explore in schools maybe?

I made rookie mistakes and sometimes got totally lost in my meditation script, however teenagers are great at toroiveness. They did on occasions count how many times I said the word 'notice' however and I had to be very careful of words that teenagers seemed to have an attached intense fear - buttocks and genitals were a minefield. Once the showing off, posing, trying to be funny and compulsory cool shades wearing wore off there started to be an authenticity around how they were practicing, questions became deeper and more introspective, some stayed behind to ask about my journey of mindfulness and at the end there were queries around what happens next and how can the programme be sustained.

Some of the following feedback highlights some of the key lessons learned by adolescents and was a useful reflection starting point for teachers who were also undertaking the course.

What did I learn? - how to handle things better and accept things, focused thoughts and less distraction in school, how to control stress, started the exam better, to pay attention to small things and to find peace, learnt how to stay calm, I got more peace, became more self-confident, learnt how to control myself, learnt how to feel my body

What Sacrifices did I make? - less talking on Skype, less gym and went to sleep later, no sacrifice, it was a pleasure, less - studying time, free time, sports time, me time, socializing time, training sessions

Obstacles I faced? - falling asleep, staying focused, will and determination to get up and do it, remembering, finding motivation, finding time, can be boring, distractions

What will help me? - stretching, meditation if not feeling good, making a time table to meditate, understand that this is important for me, brushing my teeth mindfully, set reminders, if doing nothing do meditation, knowing that I will benefit and it helps, look at it differently, remembering that I'm doing OK

Overall it was a beautiful shared journey and a great privilege however in the students' worlds of constant change and stress it appears that I am required to come back and do an 'advanced one' or as I interpret it, create a follow-on way of sustaining and maintaining consistency, non-judgement and compassion in an otherwise crazy world. Fortunately having just done the Paws 8 course I have a new course, not 'advanced' but slightly different, reinforcing the same message and it has some cool videos so definitely not boring - along-on boarders, mindfulness is never done!

I Have Wasted the Day

I have wasted the day in the fields and the lanes
I have tramped in the leaves and the mud;
I have dined upon air and scrumped me a pear
And an apple the colour of blood.

Though my fingers are purple from blackberry stains,
Though my hair is a tangle of straw,
Though my jacket was torn upon bramble and thorn,
It was worth it for all that I saw.

It was worth all the aches, it was worth all the pains –
I have rambled and scrambled and raced;
And my stick was mislaid where I dozed in the shade,
And I waded in brooks and neglected my books,
And I startled a hare (and the taste of that pear!)
What waste, what a glorious waste!

(Felix Dennis, Dorsington, Warwickshire, September 29, 2002)



Felix Dennis

Deepening our Mindfulness Practice: A Masterclass with Gavan Saunders

"Mindfulness: the awareness that arises from
paying attention
on purpose
in a particular way
non-judgmentally
to things as they are"



This working definition of mindfulness proposed by Jon Kabat-Zinn is one that you may have heard many times, and possibly repeated many times. And yet, have you ever stopped to reflect on what it means? **21 simple words that hold a wealth of wisdom**.

We had the luxury of savoring such a reflection with Gavan Saunders at his Masterclass at Greencore Place, London in October. It was a real joy to connect with everyone in our exploration of these fundamental concepts, and to allow beginner's mind to reveal the implications for Deepening our Mindfulness Practice.

Although Shapiro's IAA model¹ detailing the importance of Intention, Attention and Attitude is one that many of us are familiar with, Gavan challenged our perceptions and "comfortable understandings" by highlighting the elegance with which it holds many different facets. We explored connections with the work of John Teasdale, Mark Williams & Danny Penman (and *Finding Peace in a Frantic World*), Ellen Langer, Ian McGilchrist and numerous appropriate Buddhist perspectives, as well as the fundamental concepts of mindfulness as process and mindfulness as outcome through somatic practices as well as didactic pieces. It was interesting to engage with our own processes and transitions as we approached the material with fresh eyes.

Personally, I found much nourishment from the day and the energy of my fellow explorers. I was particularly struck by the awareness of the importance of holding a "frame of reference" as we practice and/or teach. Achieving some clarity around the choice of frame and its impact has already influenced my personal practice and the way that I facilitate my mtr/mboi courses. The day rejuvenated my commitment to the integrity of this work. I look forward to the next one!

Feedback from the Community:

"Thank you and Gavan for this rich Friday we had yesterday."

"Very informative and opening new perspectives and even new directions to explore Mindfulness."

"Just wanted to say a big thank you to you and Gavan for the excellent day in London last week."

"I learnt a lot and also enjoyed catching up with others. It is very kind of you and Gavan to give so generously of your time!"

"I was astounded, too, to hear Gavan on Vaido Maitreya. I read *The Master and his Disciple* a few years ago, and got invited by it too. But I didn't make all the connections he did. ... thank you so much for leading such a rich and worthwhile day."

Gill Johnson, Event facilitator, UK

¹ Williams et al. The Mindful Way Through Depression (2007) based on a working definition by Jon Kabat-Zinn in Full Catastrophe Living (1990).

² Shapiro et al. (2006) Mechanisms of Mindfulness, Journal of Clinical Psychology doi:10.1002/jclp

Reconnecting with Yourself:

The Benefits of Going on a Retreat

Retreats give you the chance to have some time away from the constant demands and distractions of everyday life. They allow you to think about who you are, how you are, and most importantly, they give you the chance to just 'be'. This is so important for your mental and physical health. Retreats can help if you're feeling stuck, un-inspired, and burnt out. So you might just discover something about yourself that you never knew.

The benefits of going on a retreat

It's a chance to focus on what matters

Get away from the noise and distractions of daily life so you can focus on what matters to you. You'll have time to reflect on your life, to prioritise what's important to you, and to let go of what's not.

Less distractions = equals more time

Whether you might have family pressures or money worries to deal with, and you might just not have the head space for thinking about your dreams, wishes and goals. On a retreat, there's nothing but plenty of time to allow inspiration to flow. You get to really notice what's around you.

It's amazing what you notice when you're not running around after children, scrolling through social media, or mindlessly watching TV. You get to hear the sound of the wind, the birds singing, or even just the silence and experience truly being in the moment.

It gives you the chance to mentally detox

We all have so many stresses in our lives, and we're bombarded with so much information that it's not surprising that we just need time and space to mentally unwind every now and again. Going on a retreat is the perfect opportunity to clear your mind of clutter.

It reminds you of who you are

You may be a sister, wife, brother, husband, or friend, but don't forget that you are YOU; an individual irrespective of societal labels. Going on a retreat allows you to just be you.

It helps you establish new habits

If your hectic life doesn't allow you time to do what you love, or spend time on your hobbies, you can establish a routine of doing them on a retreat. Then you'll be inspired to integrate your new way of being into your home life.

Our Mindfulness Retreats for Women

Whether you are hoping to feel more balanced and relaxed, or you want to experience a true sense of wellbeing, our retreats might be just what you need.

Our aim

We want to create a safe, supportive and non-judgemental space where you can just be, as well as giving you the practical tools to leave the retreat feeling inspired, renewed and energised.

Who is it for?

The retreat is open to all women, and it's run by experienced mindfulness teachers who are able to support beginners and challenge more experienced mindfulness practitioners.

What does the retreat involve?

Each retreat programme is different, but retreats will usually include:

Gentle movement and relaxation techniques

Meditation practices

Opportunities to discover your innate creativity

Thoughtful, self-supporting lessons designed to improve your health and wellbeing

Opportunities to reset bad habits and introduce self-care strategies

Free time which you can use for rest and contemplation

Maureen O'Callaghan is a Member of the Chartered Management Institute and has an MSc in Mindfulness-based Approaches. She works with organisations, teams, and individuals to create less stressful working environments, improve team working, enhance performance and productivity and develop leadership and management skills. She also runs a series of day retreats for women in business. She has 2 Mindfulness Day Retreats for Women in Lincoln on Saturday 12th January 2019 and Saturday 13th April 2019.

People can get more details by visiting www.mocallaghan.co.uk



Maureen O'Callaghan

The three stages of Mindfulness



At times it can feel like it is difficult to balance a wish to share mindfulness as widely as possible with a wish for it to be shared authentically and by those with appropriate training and experience. We don't want to be too precious about something that nobody really owns but also want to legitimise the training at Bangor and other centres of excellence.

I recently came across a very interesting metaphor that helped me walk a middle way and learned to share it. Making a distinction between different 'stages' of mindfulness has really helped me to be less judgemental about it. Sadly I can't quote the metaphor directly but to paraphrase:

There are 3 stages of mindfulness -

With "Mindfulness Lite" you play at the beach with beach ball, boogie board, having a paddle and a play in the waves – you feel relaxed, refreshed, and feel like you have nourished yourself for that time and maybe for the next little while. Challenges can and DO easily crop up unexpectedly of course, like a rogue wave crashing in on your paddle play close to the shoreline... its good to know more so you can respond to this appropriately but its relatively rare so you don't worry about it.

* You feel able to share this experience with others and show them how to do the same.

The next stage is "Mindfulness Intermediate". Consider that you were to learn to swim in the sea and to be able to swim some distance. You will need some commitment and perseverance and work to develop the necessary skills. As a result you will gain physical and mental/emotional benefits that will support you in everyday life, whether you find yourself needing to swim or in some other adversity. You recognise that you wouldn't do this without the practice you've put in.

* You are a bit more cautious about teaching others and recognise the benefits of seeking out a swimming instructor.

In "Mindfulness Classic / Industrial strength" you learn to go scuba diving. For this you need a qualified instructor who is experienced in scuba diving itself. They need to know the risks, know how to respond to any problems, and know how to teach all of this and guide you through the process. It takes time, specific practices and potentially some assessment of ability. This experience opens up a whole new world for you that gives you a different perspective on your life 'on land' as well as the skills to manage in the sea.

* You know that to teach others you need to be a qualified instructor yourself. But crucially you also know it's ridiculous to criticise someone playing at the beach for not being a scuba instructor.

I think it's really helpful to recognise where you are on this metaphorical scale and where others are too. I understand that the metaphor was created by Grant Rix of The Mindfulness Education Group in New Zealand (<https://mindfulnesseducation.nz/>)

Tommy Carr, MA student @mindful_walks

FOB on line community starts 15th January 2019

2019 is nearly there, a FOB Community on line. A new beginning? An addition to all our current meeting opportunities? May be a bit of both. For one reason or the other we may encounter difficulties to be physically present to the FOB events, even though we need and enjoy connecting with our friends. An on-line Community may provide this connection in between events.

We may find one hour on a Tuesday to connect with our friends online. How about having lunch together without leaving our own place? This can be done thanks to the support of the CARRP team and logistics. We can have a zoom session. We only need an internet connection and the intention to dedicate an hour to being together, connecting, sharing, being.

The sessions will be held on alternate Tuesdays, between 12:30 and 1:30 pm GMT from the 15th of January onwards.

Joining instructions can be found on the FOB website www.friendsofbangor.org/events/

The group is open. We make it. We only need a few friends willing to facilitate the group off at short notice would the need arise. This would require being available one hour every eight weeks on Tuesday between 12:30 and 1:30 pm GMT. This is our Community, it will be what we make it. This is very experimental. We shall all have the opportunity to facilitate the group if we so wish.

A basic structure is required and to start with the sessions will be divided as follows:

An introductory short meditation to ground the group.

Enquiry will focus on our experience of being together on line.

And from session 2 what came out of it for us.

Any hot topic for discussion?

What shall we reflect on until our next session together?

Who is willing to lead the next session?

Closing meditation.

We are the Community. I look forward to our meeting on the 15th January at 12:30 GMT on Zoom In Peace

Catherine Fortin



PERSONAL PRACTICE MENTORING with the *Mindfulness Network*



Personal practice mentoring supports ongoing personal mindfulness practice within a mainstream (i.e. secular) framework and context, through one-to-one sessions, with an experienced mindfulness-based teacher/supervisor.

What is personal practice mentoring?

Practice mentoring provides an optional and enhanced focus on practice for all who wish to deepen their exploration of mindfulness practice in everyday life and work. It supports the process of reflection through a deepening inquiry into one's ongoing formal and informal practice. It encourages exploration and discovery, and provides support and guidance where needed.

Practice mentoring is separate to supervision and is also ideal for mindfulness-based teachers as a way of rekindling inquiry and inspiration within personal practice, as this will naturally inform the teaching process.

Who is it suitable for?

- anyone who has completed a group-based, eight-week course such as Mindfulness-based Stress Reduction (MBSR) or Mindfulness-based Cognitive Therapy (MBCT);
- anyone who has completed an eight-week distance learning MBSR/MBCT course;
- trainee mindfulness-based teachers who are currently on or waiting to join a mindfulness-based teacher training programme; and
- anyone who has trained mindfulness-based teachers and is seeking focused reflection to support deepening of personal practice.

How does it work?

We suggest that mentoring follows an interval of six months following an eight-week course to support the development of independent practice. However, if it is beneficial to begin sooner, we would be willing to discuss what works best according to individual needs and requirements.

Phone or electronic platform-based sessions are arranged on a contracted basis with flexible intervals between the sessions (e.g. monthly) to allow time for practice and reflection in between.



Jiva Masheder

For more information, please visit our website at
www.mindfulness-supervision.org.uk.



AGM, Connection and mindful movement weekend - 2019



We are very pleased to announce our intention for the next AGM to be a connection weekend 27th and 28th of April 2019.

The weekend will be held at the Oblate Retreat Centre, Wistaston Hall, 89 Broughton Lane, Crewe CW2 8JS, UK.



The Saturday will be a day of mindful movements led by Helen Stephenson and the Sunday will have a similar format to this year with AGM before lunch and Connection event, led by Rebecca Crane in the afternoon.

Saturday all day – The Mindful Movement day.

The mindful movement Saturday of the AGM will be led by Helen Stephenson, who has spent a life time dedicated to the practice and study of yoga, Pilates, mindfulness, meditation and counselling.



Helen has been teaching yoga at Gai House for over ten years and is also a level 3 mindfulness teacher and is qualified as a trainer of mindfulness teachers.

Helen is part of the team at MindfulnessMK



Sunday Morning – The Annual Gathering of the group (AGM)

The AGM is facilitated by Per Norrgren, Chair of the committee.

The agenda for the AGM will be formalised closer to the date.

The AGM is the opportunity for members to engage with the committee, make their voice heard and be involved in shaping the future of the group.

This part of the weekend is for the members. Non-members are welcome to be silent spectators and do not have voting rights.



Sunday afternoon – The Connection Event

The connection event is facilitated by Rebecca Crane, director of the CMPP.

We start the afternoon at 13:00 and finish not 16:30. You will spend most of the time in silence, as Becca leads you in different mindfulness practices. As with all the practices, as best you can, come along with an open mind, experience the day as it unfolds and reflect on the day afterwards. There will be an opportunity to ask questions and check things out as we start, as well as some time at the end to reflect on your experiences and talk with other participants about how the day has been for you.

It is advisable to dress in loose, warm, clothing that is comfortable for lying, sitting and movement, being particularly careful to ensure you are not restricted in your waist area. Please bring your foam mat / blanket for doing work lying on the floor as well as blanket to cover you for warmth. We shall be using chairs for group discussions, and you can sit on these to meditate if you find it more comfortable. If you prefer, you can bring firm cushions for sitting meditation, or a meditation stool if you have one.

How to Register

Register on our website: <https://friendsofbangor.org/events/>

There is the option to attend one or two days, note that there are a limited number of rooms available on a first come first serve basis.

Links:

<http://www.zic-crwe.org/>

<http://www.mindfulnessmk.com/about-us/the-team/>

Portugal Connection Silent Mindfulness and Yoga Retreat - 2019

We are very pleased to announce our intention to have a weeklong silent mindfulness and yoga retreat in Portugal in 2019.

The dates are Friday 25th October 2019 to Friday 1st November 2019.

The venue is beautiful Casa Espiritualidade Pauli Frassinetti (25mins From Porto airport). It is set in the town of Gaia which is on the south side of the river to Porto.

The centre has the ability to host up to 20 guests in single room accommodation, so places are limited. 17 rooms have on-site bathrooms and the rest have bathrooms shared with one other bathroom in a duo-style configuration.

*NOTE: The accommodation is on the first and second floor of the building and it does not have a lift. Thus it is unsuitable for a person with limited mobility and difficulty with stairs.

The yoga / mindful movement part of the retreat will be led by Helen Stephenson, who has spent a life time dedicated to the practice and study of yoga, Pilates, mindfulness, meditation and counselling. Helen has been teaching yoga at Gaia House for over ten years and is also a level 3 mindfulness teacher and is qualified as a trainer of mindfulness teachers. Helen is part of the team at Mindfulness:MK



The silent days of the retreat will be led by Per Norrgren, Chair of the Friends of Bangor CMRP Alumni Group.

The Saturday and Thursday of the retreat are hosted by Per Norrgren, and the intention is for these days to be peer-facilitated.



The format will be a combination of FoB connection event, Silent retreat, and Yoga retreat;

- We will have yoga/mindful movement in the morning and late afternoon each day.
- After lunch on the non-silent days there is opportunity for mindfulness practice, sharing, group work, peer/buddy work and learning sets, all as per the requirements of the participants.
- On the silent days (Monday, Tuesday and Wednesday) there will be standard mindfulness practice of mixed sitting and walking practice, allowing time for connecting deeper with our practice.



Outline Schedule

Friday

PM arrival, group meeting, dinner and then evening orientation and practice.

Saturday

0800-1000 morning yoga/mindful movements
1000-1030 personal time
1030-1230 brunch and personal time
1230-1600 mindfulness practice, sharing, group work, learning sets
1600-1830 personal time
1630-1800 afternoon yoga
1800-1830 personal time
1830-2000 dinner
2000-2100 mindfulness practice, sharing, group work, learning sets

Sunday

0800-1000 morning yoga/mindful movements
1000-1030 personal time
1030-1230 brunch and personal time
1230-1600 mindfulness practice, sharing, group work, learning sets – finishing in silent time
1600-1630 personal time
1630-1800 afternoon yoga / mindful movements – silent
1800-1830 personal time
1830-2000 dinner – silent
2000-2100 mindfulness practice – silent

Monday, Tuesday, Wednesday

0800-1000 morning yoga/mindful movements – silent
1000-1030 personal time
1030-1230 brunch and personal time – silent
1230-1600 mindfulness practice – silent
1600-1630 personal time
1630-1800 afternoon yoga / mindful movements – silent
1800-1830 personal time
1830-2000 dinner – silent
2000-2100 mindfulness practice – coming out of silence on Wednesday evening

Thursday

0800-1000 morning yoga / mindful movements – Closing of yoga
1000-1030 personal time
1030-1230 brunch and personal time
1230-1600 mindfulness practice, sharing, group work, learning sets
1600-1630 personal time
1630-1800 Closing of retreat
1800-1830 personal time
1830-2130 dinner and social time

Friday

0800-1000 AM personal practice / free time
1000-1100 brunch
1100 – checkout and departures

Food

Included in the retreat are Brunch and Dinner. Teas / Coffees will be available in the morning and throughout the day. All food served is simple vegetarian, locally sourced and organic where possible. Allergies catered for if possible.

Pricing

The event is a non-profit making event. Teachers and organisers are donating their time for free to the FoB and only their travel, food and lodging expenses are paid for.

The price for this retreat is £600 and includes basic PRIVATE accommodation and simple vegetarian Food. Retreat cost all-inclusive with single accommodation (en-suite or club-shared bathroom) and food: FoB Members: £300. FoB Guests: if places are available closer to the date, these will be offered to non-members at a cost of £400.

Important Note:

There are only 20 places available on a first-come first-serve basis.

In the event of the retreat not going ahead due to low numbers or other, a full refund will be made to those participants who have paid.

Retreat Status

The aim is for this retreat to count towards your personal development plan, but if this is a requirement please confirm suitability to your requirements with your supervisor before booking.

To reserve a place

To register for this event, visit our website www.friendsofbangor.org

Links:

<https://www.facebook.com/Casa-Espiritualidade-Paula-Frassineti-130263161065583/>

<http://www.mindfulnessuk.com/about-us/the-team/>

<http://www.inmindgut.com/>



Friends of Bangor Connection events Spring 2019

Please check the website <http://friendsofbangor.org> on a regular basis as we add new events and updates all the time.

Here are a few key connection events coming up:

FoB Community Virtual Connection Event - Tuesday 15 January 2019

We are pleased to be able to offer the opportunity to engage with the Friends of Bangor community via an online forum. Catherine Fortin has offered to facilitate the first FoB Community Virtual Connection event.

The session will run from 12.30pm - 1.30pm. It will open with a short mindfulness practice followed by a discussion (allowing participants who would like to use the space (including expectantors).

The suggestion is to agree a topic for discussion which can be anything of relevance to the full community.

The session will close with a formal practice.

Please do get involved and let us know if there are particular topics that you would like to see covered. This is intended to be a Community project running every 2 weeks on a Tuesday lunchtime so if anyone would like to volunteer to facilitate a session (it's only one hour and would be on Zoom), please let us know via info@friendsofbangor.org and we will pass your details on to Catherine. We look forward to hearing from you!



FoB Connection Event - Mid South Coast - Friday 18 January 2019

Our Mid South Coast Full Connection Event will be an afternoon event at Burton Community Centre, Christchurch, Dorset, BH23 7NQ. Located in Dorset near the border of Hampshire. Local towns include Bournemouth, Poole, Christchurch and Ringwood.

Facilitator: Vicki Walduck

Members: £10; non-members £20

Event times: 1pm - 3pm

Vicki Walduck has completed an MSc

In Mindfulness Based Approaches and is a mindfulness teacher and committee member for Friends of Bangor.

The FoB Connection Event is an opportunity for formal practice, reflection, connecting with your local mindfulness network and building links with CMRF and Bangor University. This event is offered in the same spirit as all mindfulness-based approaches with the intention to co-create our time together. We offer a forum for personal practice, reflection and a chance to communicate your thoughts on current movements within the field to each other and CMRF. We look forward to welcoming you in this endeavour.

This event is open to non-Friends of Bangor members who want to connect and find out more about Friends of Bangor. Lunch is not included but tea and coffee will be provided.

Please feel free to contact us using the Contact Me form or if you would like to contact Vicki directly, please visit the website <http://www.bournemouthmindfulness.org/index.html>. Register for this event via our website:

www.friendsofbangor.org



FoB Connection Event - Guildford, Surrey - Friday 8 March 2019

Our Guildford, Surrey FoB Connection Event is going to be held at Old Billiard Room, Guildford Institute, Ward Street, Guildford, Surrey GU1 4LH.



Facilitator: Gill Johnson

Members: £5; non-members £15

Event times: 9.30am - 12 noon

Gill Johnson is a mindfulness teacher and events coordinator for Friends of Bangor.

The FoB Connection Event is an opportunity for formal practice, reflection, connecting with your local mindfulness network and building links with CMRF and Bangor University. This event is offered in the same spirit as all mindfulness-based approaches with the intention to co-create our time together. We offer a forum for personal practice, reflection and a chance to communicate your thoughts on current movements within the field to each other and CMRF. We look forward to welcoming you in this endeavour.

This event is open to non-Friends of Bangor members who want to connect and find out more about Friends of Bangor. Lunch is not included (but coffee will be provided).

Please feel free to contact us using the Contact Me form or if you would like to contact Gill directly, please use the Contact form on her website at mindfulelephant.com.

Register for this event via our website

www.friendsofbangor.org/events/ or contacting Gill directly on her website at mindfulelephant.com



Bangor University CMRP and The Mindfulness Network calendar

Open Sessions / Come and Meet Us!

Come and meet the CMRP team on one of our open sessions. This is a chance to find out more about our teacher training options and find out which course is right for you. We have two Open Days this year where you can come and meet the Centre for Mindfulness team.

We will have mindfulness practices together and also presentations on the trainings that we offer with plenty of time for discussion.

Saturday 12th January 2019: 1.30 to 4pm.

Saturday 13th April 2019: 1.30 to 4pm.

Online Open Sessions

We offer online open sessions every month - below are some dates where you can simply log on and connect with one of our CMRP team to have a short mindfulness practice and, if you wanted to stay on, to find out more about the Masters of Teaching Training Pathway.

We host these sessions through zoom, to find out more about the dates and how to join, visit our webpage:

<https://www.bangor.ac.uk/mindfulness/open-sessions>

Teacher Training Level 1 Retreats and Courses

Seven-day Teacher Training Retreat (Level 1)

5th-12th Jan 2019 – 1-10th Jan 2019 at Trigones (Caernarfon), with Tatjana and Kulanava

Nine-week Teacher Training Course (Level 1) weekly, 7 Feb 2019 – 4 Apr 2019 at Greencoast Race (London), with Bridgette O'Neill

Seven-day Teacher Training Retreat (Level 1), 6 – 13 Apr 2019 at Trigones (Caernarfon), with Susannah Crund and Pamela Doolittle

Seven-day Teacher Training Retreat (Level 1), 20 – 27 Jul 2019 at Trigones (Caernarfon), with David Lawrence and Christine Shrimpton

Teacher Training Level 2 Retreats

Seven-day Teacher Training Retreat (Level 2)

5 – 12 Jul at Trigones (Caernarfon), with Tatjana and Kulanava

Workshops

Two-Day Inquiry Workshop, 3 – 4 May 2019 at The Queen Hotel (Chester), with Tatjana

Two-day Mindfulness Grapewalk Workshop, 9 – 10 May 2019 at The Queen Hotel (Chester), with Trish Barley

Learning to use the MBTAC (a two-day workshop), 20 – 21 May 2019 at The Queen Hotel (Chester), with Rebecca Crane

Specialist Teacher Training

Five-day Specialist MBCT Training, 2 – 6 Feb 2019 at Trigones (Caernarfon), with Pamela Doolittle and Alison Evans

Five-day Specialist CBT-SR Training, 4 – 8 Mar 2019 at Trigones (Caernarfon), with Rebecca Crane and Berrian Roberts

Five-day Specialist Teacher Training/Mindfulness-based Cognitive Therapy for Cancer (MBCT-C), 21 May 2019 – 4 Jun 2019 at Trigones (Caernarfon), with Trish Barley, Christine Shrimpton

Supervision Training

Three-day Supervision Training, 18 – 20 Sep 2019 at The Queen Hotel (Chester), with Alison Evans

Mindfulness and Compassion Retreats and Courses

Mindful Self-Compassion: A Five-day Residential Training, 12 – 17 Jan 2019 at Trigones (Caernarfon), with Zoe Shobbrook-Fisher and Ali Lambe

Mindfulness-based Compassionate Living: A Three-day Non-residential Foundation Course, 1 – 3 Feb 2019 at The Beeches (Bournville, Birmingham), with Erik van den Brink and Bridgette O'Neill

A Mindfulness Weekend for Grandparents, 8 – 10 Mar 2019 at University Retreat House (Beacon Row), Rowley with Blodau Gold and Vanessa Hope

Mindful Self-Compassion: A Five-day Silent Retreat, 10 – 15 Mar 2019 at The Salus Centre (Borth-y-Gest), with Ali Lambe and Colette Power

Introducing Foundations of Mindfulness, 17 – 19 Mar 2019

at Trigones (Caernarfon), with Ciaran Saunders and Gemma Coffield

Mindfulness-based Compassionate Living: A Three-day Non-residential Foundation Course, 5 – 7 Apr 2019 at Greencoast Place (London), with Frits Koster and Bridgette O'Neill

Foundations of Mindfulness: A Five-day Retreat (Level 1),

22 – 26 Apr 2019 at Trigones (Caernarfon), with Rosalie Doores and Jenny Wiles

Mindful Self-Compassion: A Five-day Silent Retreat, 15 – 20 Jun 2019 at Trigones (Caernarfon), with Vanessa Hope, Zoe Shobbrook-Fisher

Cultivating and Establishing Mindfulness: A Five-day Retreat, 24 – 28 Jun 2019 at Trigones (Caernarfon), with Christine Feldman and Rebecca Crane

Foundations of Mindfulness: A Five-day Retreat, 5 – 9 Aug 2019 at Adcote School (West Yorkshire), with Alison Evans, and Jake Cunningham

For more information, visit <https://www.teach-mindfulness.org/calender/>

Mindfulness-based Compassionate Living (MBCL)

Compassion is the capacity to be sensitive to the suffering of ourselves and others and the willingness to relieve and prevent it (Paul Gilbert, 2014).

Although it is a capacity inherent in all of us, for many reasons it does not always come to flourish. Research increasingly shows that self-compassion – like mindfulness – key to mental health and goes hand in hand with greater openness and empathy towards others. Fortunately, it can be trained, developed and deepened through practice.

Mindfulness-based Compassionate Living (MBCL)

a mindfulness-based programme that supports the development and training of self-compassion to enhance physical, emotional and relational health and well-being.

The Mindfulness Network is offering a three-day, non-residential

MBCL Foundation Course: 15-17 April 2019 in London at Greencoast Place for people who are interested in finding out more about compassion and the MBCL programme. The course will be led by Bridgette O'Neill and Frits Koster, the co-founder of the MBCL programme. It is suitable for anyone who has completed an eight-week mindfulness-based course (NBSR, MBCT or equivalent) and is interested in exploring compassion practices.

It is particularly intended for those who have a professional interest in the applications of self-compassion.

Throughout the course, participants will experience the key features of the MBCL curriculum, including the main themes and major exercises. Relevant scientific insights underpinning compassion training will be interwoven in the teaching. By the end, participants will have a basis to further cultivate and deepen their self-compassion practice for personal and professional benefit and to continue with MBCL teacher-training seminars, if they wish.

To find out more, please see the course listing on The Mindfulness Network website at <https://mindfulness-compassion.org.uk/course-information/104-392>.

