

The mindful way to well being: the Breathworks approach

Breathworks founder Vidyamala Burch outlines the main principles and applications of the Breathworks mindfulness-based programmes.



Summary

- The background to Breathworks
- Core principles that underpin the programmes
- The main methods taught on the programmes
- How Breathworks courses are being applied to different client groups
- Breathworks trainer programmes
- Research

Breathworks is a social enterprise community interest company (CIC) based in Manchester UK¹. All of our activities are based on providing training in self-management mindfulness skills to people living with persistent² pain and other long-term health conditions, or stress of any kind, so they may live well despite these conditions. Training is also offered to professionals with an interest in mindfulness. Although founded in the UK, Breathworks trainers are now working in many countries, including Sweden, Brazil, Ireland, Germany, Portugal, Belgium, Holland, Turkey, Spain and Australasia.

Background

Breathworks is perhaps unusual in that it emerged primarily from my personal experience of using mindfulness for over 20 years to successfully manage severe spinal pain following two major episodes of surgery and a car accident. The theoretical basis of the work came later, based on a careful analysis and evaluation of what I already knew was effective from my experience and that of the many people I had taught. In addition, Breathworks has drawn on the mindfulness-based stress reduction (MBSR) programme developed by Dr Jon Kabat-Zinn, Emeritus Professor of Medicine at the University of Massachusetts Medical School. I attended a five-day professional training programme with Dr Kabat-Zinn in 2001. We have also used validated quantitative and qualitative research methods on our taught courses, which we started running in 2001, and have incorporated feedback from these in our development.

Breathworks was founded as an organisation in 2004, when I was joined by fellow long-term mindfulness practitioners, Sona Fricker and Gary Hennessey. Recently a charitable wing, the Breathworks Foundation, has been established to fund collaborative research projects and provide bursaries to enable those on low incomes to attend our courses.

Core principles

Mindfulness

Mindfulness is notoriously difficult to define: it is a subtle, multifaceted quality of awareness that is not easily reduced to a few words. Perhaps the most commonly used evocation comes from the founder of mindfulness in western health care, Jon Kabat-

Zinn: Mindfulness, he says, is 'a particular way of paying attention: on purpose, in the present moment and non-judgmentally'³. Another more behavioural definition is: 'Live in the moment, notice what is happening and make choices in how you respond to your experience rather than being driven by habitual reactions'⁴. Central to mindfulness is the understanding that human beings have the capacity for self-reflexive consciousness, i.e. an ability to be objective about subjective mental, emotional and physical experiences. In the case of thinking, this is sometimes described as looking 'at' thoughts rather than 'from' thoughts⁵, and it is key to moving from being over-identified with passing experience to having perspective on what is happening.

The emphasis on present moment awareness recognises that this moment is the only moment in which we can act: past moments are only memories that we cannot change directly, and future moments are only ideas. But with a realistic appraisal of thoughts, emotions and bodily sensations as they are perceived in the present moment we can move from a passive, reactive mode of behaviour to one that is infused with initiative and choice.

Primary and secondary suffering

When a person is living with pain, illness or stress, the real problem is a tendency to be dominated by the unpleasant side of life. No one likes to suffer, and it is common to become trapped in aversive and avoidant states of mind, often experienced as a generalised 'mass' of suffering, accompanied by feelings of frustration, weariness and general negativity. When trapped in aversion in this way, however, one rarely turns to face what is actually going on.

This leads to one becoming a victim of ideas about the pain or difficulty one is experiencing rather than the actual experience. Mindfulness undercuts this by teaching us how to investigate present-moment experience with a precise and detailed awareness.

With mindfulness, one is able to tease apart the perceived suffering and learn to make the vital distinction between what we call at Breathworks primary and secondary suffering. **Primary suffering** is the stressor, whatever the cause. For example in the case of physical pain, the primary suffering is the unpleasant sensations felt in the part of the body that is hurting. **Secondary suffering** is all the ways that we react to the primary suffering; all the different ways we resist it and say, 'I don't want this to be happening to me!'

Most people find that this secondary suffering is the cause of the majority of their distress, and it usually seems to manifest within the two broad extremes of avoidance (blocking) and overwhelm (drowning), as shown in the chart on the next page. It seems that most people cycle through these two poles, running away from unpleasant experience until they become exhausted, and then falling into a loss of perspective and low mood. Eventually they pick themselves up, and before they know it they are back into blocking. So the key question is: how to get out of this cycle and learn to maintain a middle ground of being alive and awake to whatever the present moment contains without reacting? In other words, how can one learn to accept the primary suffering and to reduce or overcome the secondary suffering – leading to the overall experience of suffering being lessened, often dramatically?

The five-step process

Breathworks courses guide participants through mindfulness training in five steps.

Case study: Lucy

Lucy had lived with back pain since a lifting accident when she was 16 years old, followed by a diagnosis of spondylolisthesis and a spinal fusion operation (aged 18). She had tried many therapeutic approaches – both medical and complementary – to help manage her symptoms over the years. Having been told by one consultant that her pain was 'normal given her abnormal spine' and that she would 'never work', she subsequently completed three academic degrees, and is building a career in teaching and research. Attending a Breathworks mindfulness course was instrumental in her recovery. It provided her with a set of tools such as pacing and meditation to integrate fully into her life and to help her cope with the pressures and deadlines of academia. She found the course unique in its philosophical stance of fostering an awareness and acceptance of pain in any given moment, rather than being trapped in an agenda of 'resisting', 'fighting' and trying to 'remove' the pain. She has seen that through adopting a 'moment to moment' approach to chronic illness and pain, the grief or panic that all-too-often attended the fear that she might be in pain for life can be reduced, if not removed entirely. Rather than feeling consumed by pain, the methods and approaches gave her a means of living well in everyday life.

Step one: Awareness

The first step is simply to learn to be aware in a general sense. Many people have never considered the possibility of choosing to be aware in the moment, let alone using that awareness as a point of personal transformation.

The place to start is training in present-moment embodied awareness through practices such as breath awareness and body scanning, which involves paying detailed attention to parts of the body slowly and sequentially from head to toe.

Step two: Grasp the nettle – moving towards the unpleasant

The second step is perhaps surprising and certainly counter-intuitive. It involves opening to the unpleasant aspects of present-moment experience. If we accept that secondary suffering is caused by resistance and aversion to unpleasant experience, then the key to overcoming it is finding a way of engaging with unpleasant experience in a non-reactive, non-aversive way. We teach this through body-based mindfulness practices such as the body scan, in which one gradually becomes saturated with body awareness (including any unpleasant aspects of the experience) in an invitational and non-threatening way. A metaphor for

this gradual saturation is going for a walk on a misty day. You start off dry and at some point realise that you are completely drenched, though you don't know at what point you became wet. Body awareness in the body scan arises in a similar way.

In turning towards unpleasant experience we can also discover, crucially, that primary suffering is a process, not a 'thing'. For example, people living with chronic pain can realise how the pain that has been dominating their lives is simply a flow of unpleasant sensations that is never the same from one moment to the next. Gradually, with mindfulness, the density of pain is teased apart, and becomes just one aspect of the flow of life

Step three: Enjoy the moment – seeking out the pleasant

Seeking out the pleasant is every bit as important as moving away from the unpleasant. When locked into aversive habits of resisting the unpleasant, we inevitably harden ourselves to a whole band of sensitivity and awareness, which includes numbing our ability to appreciate pleasure, beauty or love. So on the basis of having softened resistance to the unpleasant in the second stage, we now become like an explorer searching for hidden treasure

by paying attention to the pleasant sensations in the moment. This brings with it a wonderful discovery: that there is always something pleasant in our experience if we know how to look for it. It is important to learn how to pay attention to and enjoy these experiences as a counterbalance to being dominated by the unpleasant side of life.

Step four: Becoming a bigger container – broadening awareness to gain perspective and cultivate equanimity

On the basis of the previous steps, the training is now to rest in a broad and open field of awareness that is characterised by stability and equanimity. If we imagine that we are examining experience with a close-up lens in steps two and three, in step four it is as if we pull back to a wide-angle perspective on experience (see the exercise: 'Opening to the whole of experience' on the next page). Rather than being focused on the precise details of the sensations of pain or pleasure, the training is to cultivate stability so that the habits of pushing away the unpleasant and clinging to the pleasant are undermined.

If we imagine that the passing momentary experiences are like waves on the ocean, then mindfulness enables us to cultivate ballast so we can be like a streamlined yacht, able to chart a clean course through the sea, rather than a dinghy bobbing about at the mercy of the waves. Another important way to cultivate stability is to learn to rest awareness deep in the body, which is of course paradoxical for people living with pain and illness, as the natural habit is to try to escape the body. However, as already indicated, this escape agenda is the cause of secondary suffering, and coming home to the body is a crucial way to overcome the reactive cycle.

Another aspect of broadening awareness is to become aware of other people and the wider world. People living with pain, illness and stress commonly become self-focused

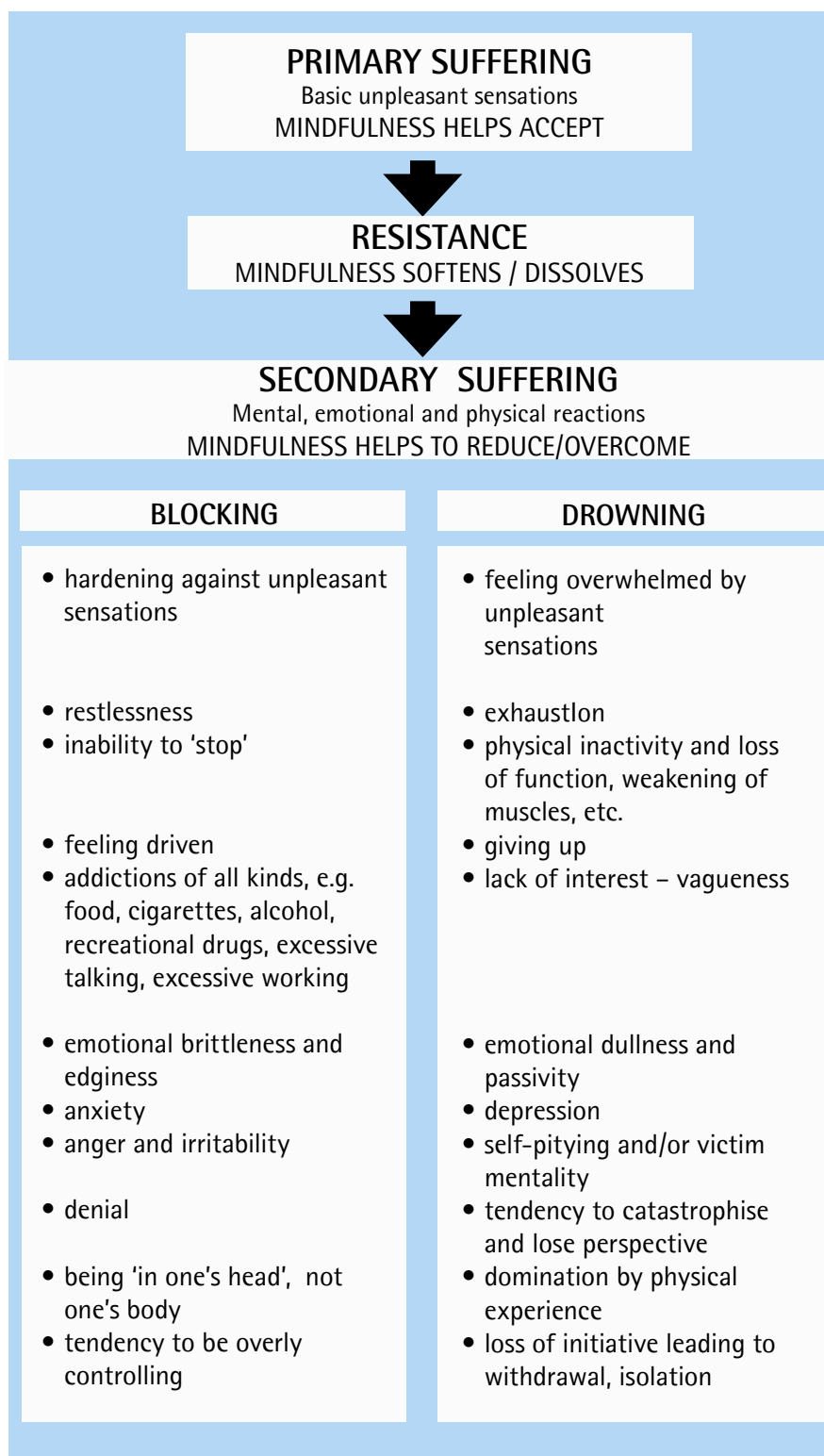


FIGURE 1: PRIMARY AND SECONDARY SUFFERING Adapted from *Living Well with pain and illness. The mindful way to free yourself from suffering* by Vidyamala Burch (Piatkus, 2008)

and introverted. With mindfulness, we learn to turn this habit on its head and use any experience as an opportunity for empathy rather than a cause of isolation. By getting

to know ourselves we get to know the human condition as we realise that we all have similar experiences and tendencies based on the deep instincts of trying to avoid unpleasant

experiences and find happiness. With this perspective, it is because of one's own experience of pain and suffering that one is able to empathise with others, which of course gives pain a very different meaning.

Step five: Choice – learning to respond rather than react

This step is the behavioural outcome of the previous four steps. On the basis of accurate moment-by-moment awareness, which includes an honest appraisal of unpleasant and pleasant experiences with a broad and stable attitude, one is able to break out of a reactive cycle and live with a sense of choice and initiative. This is what it means to live mindfully. Each moment presents a new opportunity to have an intelligent and accurate response to one's perceptions and to create the conditions for an increasingly rich and fulfilling life, no matter what unavoidable primary suffering is present.

Methods

These five steps are caught in a variety of ways at Breathworks with the main principle being to provide participants with a toolkit of different mindfulness practices. They can then adapt these to their own circumstances with a self-management focus and utilise them for the rest of their lives. To this end we take a modular approach with the following elements being essential to our mindfulness training.

CASE STUDY:

"I think the biggest thing for me being on the course was recognising that my pain didn't isolate me, in fact it was my pain that made me human ... and I was able to accept that ... everybody experienced pain to some degree and some level ...and that it wasn't unique to me and instead of feeling isolated and apart I could use it as a way of engaging with other people"

Exercise: Opening to the whole of experience

Bring your awareness to your whole experience as you sit reading these pages. Notice the contact between your hands and the paper and the broader sense of your body on the chair. Gather your awareness around the breath for a few moments. See if you can feel from the inside how the breath gently rocks the body, and allow your weight to settle down with each out-breath. You might imagine that you are floating on a gentle ocean swell, being rocked by the constant, rhythmic movement.

Imagine that all the different aspects of your experience in this moment are taking place within a broad and open field of awareness. Let everything rise and fall with a fluid sense of change and flow, neither pushing away painful experience nor clinging to things you find pleasant. You will probably find that you relax for a moment and then get caught up in particular experiences. Never mind. Every time you notice a moment of resistance or clinging you can relax back again into a sense of breadth and openness. Allow your awareness to be centred deep in your belly.

Let your awareness be open and inclusive, including everything, whether it is an internal experience or something you perceive through your senses, such as a sound.

All these methods help participants to accept primary suffering and overcome secondary suffering in the ways outlined above in the five step process.

Breath-awareness:

The very first module is education in the physiology of breathing and learning breath-awareness practices. If one is aware of the breath as felt sensations in the body, one is immediately having a present-moment embodied experience. We find this a very effective and accessible way of introducing the concept of present-moment awareness. We also teach breath-awareness as a way of managing pain, illness or stress. Almost invariably people will have habits of holding their breath against their experience of difficulty, which of course just leads to further tension, and pain. At breathworks we teach how to take the breath towards the unpleasant sensations and to use the breath to soften resistance and undercut secondary suffering.

Mindfulness-meditation practice:

At Breathworks we teach three formal mindfulness-meditation practices: body

scan, mindfulness of breathing, and kindly awareness. These are progressive moving from training in basic body awareness with the body scan to learning to cultivate an attitude of kindness, gentleness and tenderness towards oneself and others in the kindly awareness practice. The practices are introduced sequentially over a number of weeks and the participants are given CDs of led meditations to use at home.

Mindful movement:

From week two onwards participants are encouraged to begin a programme of structured mindful movement based on yoga, Pilates and Qigong. Many people living with difficulty find themselves trapped in a downward spiral of loss of movement and motivation, which leads to weakened muscles and joints, and more pain. To reverse this cycle it is very important to gain confidence in moving, leading to a gradual increase of fitness, flexibility and stamina. The emphasis in mindful movement is on the quality of awareness, which can also be taken into the simple acts of daily life such as opening doors, lifting kettles

etc. Recently we have developed a module of standing movements that are useful for busy people as they can be done in any situation. These have also been used very successfully with schoolchildren.

Mindfulness of daily life and pacing: People living with pain, illness and stress are very often trapped in the boom/bust or over/under activity cycle. On a good day they try to do a lot of activity and over-do it physically. As a consequence they then have a bad day and do very little activity. Over time this leads to an increasing trend towards debility and loss of function with all the associated emotions of frustration, discouragement and despair. One way out of this pattern is to bring mindfulness to activity by investigating habits through keeping a diary, using the breathworks' template, and then using the information gleaned to make clear decisions about how to use one's time on any given day. For example, I have learned that I can sit at my computer for 20 minutes at a time without causing a flare up, but if I sit for any longer I pay the consequences of increased pain that can last for days, undermining my sense of achievement and effectiveness. In writing this article I am using a timer and after 20 minutes I take a break and lie down for 15 minutes as I know I can work for several cycles in this way without significantly increasing my pain. We also teach the 'three-minute breathing space' that was originally developed for use in mindfulness based cognitive therapy (MBCT). This is a highly effective way to insert pauses into daily life and to reconnect with self-awareness and choice.

Working with thoughts and emotions: A central aspect of any mindfulness training is to change one's relationship with thoughts and emotions so one is no longer a victim. Essentially this means becoming more objective about what one is experiencing in the here and now. We can ask questions such as:

- Can I look 'at' my thoughts rather than 'from' them?⁶
- Am I catastrophising? How can I recognise this and stay present, with my awareness grounded in the body?
- Am I blocking and suppressing my thoughts and the associated emotions? Or am I over-identifying with the content of my thoughts and caught up in reactions?
- Am I 'buying into' my thoughts and believing that all my thoughts are true. (We stress that thoughts are not facts, even those that say they are!)⁷
- Am I re-thinking the same thoughts? Can I let them go a little?

Some useful images, metaphors and ways of working with thoughts:

Images and metaphors such as those listed below can offer a powerful way to learn to relate to thoughts and emotions with more space and choice. We guide course participants in acting these out in the class setting to deepen their learning.

The thought train

Imagine that you're standing on a bridge, looking down at a goods train that is slowly moving along the track. Each one of the carriages is a thought, and the mindful approach is to simply watch them go past (looking at thoughts), rather than jumping off the bridge onto one of the carriages, and getting taken away on a journey (looking from a thought)⁸

Clouds in the sky

Imagine that thoughts are like clouds passing across the blue sky of the mind. See if you can let your thoughts come and go without either pushing them away or grasping onto them⁹.

The theatre

Imagine your thoughts are like characters on the stage of a theatre. Can you have the perspective of a member of the audience as the characters enter and exit the stage?

Leaves on a stream

Imagine it is autumn and you are

sitting on a rock in the middle of a stream, watching fallen leaves float by. With mindfulness you let your thoughts pass by as if they were these gently floating leaves.

Locating thoughts in the body

See if you can find sensations in the body associated with your thoughts. This will help you become less 'heady' when dominated or overwhelmed by thinking. If you find tension in the body related to a thought or emotion then relaxing around these sensations might also reduce mental and emotional tension.

Applications

'Living Well' courses

The gold standard for delivering the Breathworks approach to mindfulness is an eight-week 'Living Well' course consisting of one 2.5 hour session per week with a full day session in week nine to consolidate learning. Participants are required to do mindfulness practice at home between sessions using CDs and workbooks. Graduates of previous courses are also invited to attend the full day sessions at the end of each course, which promotes ongoing support as well as building social community and, in some locations, regular weekly drop-in sessions are available for course graduates. Once a year we run a five-day residential event in a beautiful rural venue for anyone who has completed a Breathworks course in any location.

The original programme at Breathworks was 'Living Well with Pain and Illness', catering for people with chronic pain and a wide range of other chronic physical conditions, including musculo-skeletal pain, neuropathic pain, post-operative pain, cancer, MS, ME and many others. This course is being increasingly adapted to a range of other applications, as outlined below. Many health professionals are also finding useful and effective ways to incorporate aspects of the programme into their clinical and therapeutic work with patients suffering from physical, mental and emotional pain of any kind.

Other developments and applications include:

Distance learning

Distance learning involves weekly one-hour phone calls, allowing participants to be guided through the Breathworks programme week by week. The course is supported by CDs of led meditations, a handbook and workbook and an interactive web forum. One of our trainers is piloting a 'teleclass' version of our 'Living Well with Stress' course, using teleconference calls for groups.

'Living Well' in schools

'Living Well in Schools' is one of a number of pilot projects under the Government's 'Targeted mental health in schools' (TaMHS) initiative, which aims to support the development of innovative models of therapeutic and holistic mental health support in schools for children and young people aged five to 13 years, who are experiencing or at risk of mental health problems, and their families. Breathworks is training teachers, psychologists, nurses and social workers to deliver a tailored mindfulness programme for children within Bury Education Authority in Greater Manchester. This consists of mindful movement and short meditation sessions. Children and families who have participated are already reporting clear benefits in their lives as well as an impact on school performance and classroom behaviour. Examples include a teenage

boy who has been able to reduce the dose of drugs he takes to control his behaviour; a family who are able to get their autistic son to sleep more readily; and a school nurse who has been able to help young people who have been excluded from school using mindfulness-based approaches.

Social prescribing

In January 2010, Salford Health Matters, a Community Interest Company (CIC) that delivers GP services in Salford, commissioned two eight-week mindfulness-based interventions for patients with anxiety, depression and social phobia as part of an ongoing social prescribing project. A four-week short course was also delivered to 10 participants. These were led by Breathworks trainer, Dr Tim Duerden, and psychotherapist Rita Kelleher, both based at the University of Salford. They used an integrated approach combining aspects of the Breathworks course with cognitive approaches. Initial outcomes based on patient evaluations and health professionals' observations of the patients were very positive. These included reductions in antidepressant dosage negotiated with GPs; reductions in the frequency of GP consultations; patients completing the programme when they had not generally persisted with group interventions; and patients engaging in training courses after long-term unemployment.

Of particular note were participants with depression who reported that they were now aware of ruminative and anxiety-inducing thought processes and could choose whether or not to engage in them. In the words of one participant who had been out of work with depression for four years: 'My kids always knew where I was – in bed. Now they don't know where I am, as I am out and about. The black bubble that has been around me all these years has burst!' Salford Health Matters is currently exploring the commissioning of a rolling programme of mindfulness courses.

NHS and University staff stress courses

Several organisations have commissioned Breathworks courses to help staff deal with stress. These include the Norfolk and Waveney Mental Health NHS Foundation Trust (NWMHP) and the University of Salford.

Wigan Working Neighbourhood Fund Programme

The Communities and Local Government's Working Neighbourhoods Fund (WNF) incorporates the Department for Work and Pensions' Deprived Areas Fund (DAF) to create single funds at a local level. WNF provides resources to local authorities to tackle worklessness and low levels of skills and enterprise in their most deprived areas. Wigan Borough Partnership, which serves one of the most deprived areas of the country, has recently commissioned Breathworks to deliver twelve 'Living Well with Pain and Illness' programmes as an innovative method of helping people on incapacity benefit to improve their lives. The commission came after an NHS manager took part in an eight week 'Living Well' programme in Manchester.

Internet-based Interactive Mindfulness Practice Programs
Breathworks is in discussion with Ola Schenstrom, a mindfulness

Case study: Mindfulness in education

Kerry, a school specialist psychiatric nurse, attended our 'Living Well in Schools' training and is successfully using the techniques she learned to help young people who are excluded from school. Along with offering individual support, Kerry mainly works with small groups that meet on a regular, usually weekly, basis. She has also set up some peer support groups among friends. Mindfulness provides a way of explaining their physical reactions to problematic situations and bringing them back to the 'here and now'; helping them to stop and think rather than 'blowing a fuse'. It gives them more time to think of consequences. Kerry teaches a variety of techniques such as acknowledging and letting go of thoughts, breath awareness, the three-minute breathing space and sitting and standing mindful movements.

trainer and GP in Sweden, who has designed an innovative web platform that will be used for a variety of mindfulness programmes, including the Breathworks Living Well with Pain and Illness programme, as well as mindfulness in schools. The programmes can then be rolled out in other languages.

A Breathing Space for carers

This has arisen out of successful Breathworks 'Living Well' with Multiple Sclerosis courses with funding from the MS Society in Ireland. Carers who attended the courses along with the person they were caring for, reported that they had derived great benefit, indicating that the needs of carers could be met through a Living Well course. The course structure has been redesigned around the time restrictions faced by carers and it is proving effective.

Newmarket House Clinic

In 2008 a Breathworks trainer ran three 6–7 week mindfulness sessions at Newmarket House Clinic in Norfolk. The Clinic was founded in 1996 as an independent residential clinic dedicated solely to the treatment of eating disorders. It works closely with the NHS as a provider of a 'niche' resource to local East Anglia Trusts and to purchasers in other parts of the country. One of the main areas of focus was "Acceptance" – in particular, how to accept difficult or painful emotions such as loneliness, sadness, feelings of inadequacy, fear and anxiety. The clinic provides an excellent range of therapies and interventions around the specific issues of eating disorders, so the mindfulness work dealt with the broader emotional factors that might give rise to, or come from having an eating disorder. Two sessions were also held for carers and family members.

Norcas

Norcas is an open access drug and alcohol charity operating from teams based throughout Norfolk and Suffolk. Several mindfulness sessions were held there as part of their 8-week rehab

programme. The Body Scan and a short Mindfulness of Breathing were taught, primarily looking at the area of anxiety (which was the most common emotional disturbance); as well as looking at how to be mindful of the triggers that give rise to a relapse of the addiction.

Other projects

As mindfulness gains recognition there have been increasing calls for the development and delivery of the Breathworks approach. These have led to:

- running a 'Living Well' course for service users of Mind in South Wales who suffer from schizophrenia, bipolar disorder, depression and anxiety
- 'Living Well' courses for acute/crisis mental health conditions and for carers
- working with the Ministry of Defence and war veterans to help with the relief of Post Traumatic Stress Disorder.

Practitioner training

Breathworks offers a variety of training programmes for healthcare professionals. These include:

- an introductory two-day workshop for those wanting to begin to integrate the principles of mindfulness into their work.
- The Breathworks Foundation course consists of three two-day modules offering training in mindfulness in daily life; mindful movement and three mindfulness meditation practices, and can serve as preparation for the full accredited Breathworks training as noted below.
- Accredited Breathworks training qualifies participants to deliver the eight-week Breathworks 'Living Well' programme. This is run as three residential weeks or (from 2011) as a series of weekends, and the main entry requirement is an existing personal mindfulness practice. Participants are required to lead their first course under

supervision as part of the accreditation process¹⁰.

Ongoing research

Data has been collected using recognised questionnaires¹¹ since Breathworks courses started. All measures have consistently shown statistically significant changes between pre- and post-programme mean scores in fields such as pain experience; quality of life; depression; confidence in activity despite pain; and sense of choice in response to unpleasant physical sensations, feelings and thoughts. Qualitative analysis undertaken over a four-year period as part of a PhD project has demonstrated that the changes are maintained over time¹².

The Human Pain Research Group, within the Clinical Neurosciences Group at The University of Manchester, is currently conducting research into the therapeutic mechanisms of mindfulness-based pain management in patients with chronic musculoskeletal pain. Patients undergo a series of tests before and after the programme, such as sustained attention tasks, EEG scans and questionnaires. The data from this study is due to be analysed in the second half of 2009 with a view to publication in 2010, and further details on all the above projects can be found on the research page of the Breathworks website: www.breathworks-mindfulness.co.uk

Vidyamala Burch is the co-founder of Breathworks CIC, drawing on her own experience of using mindfulness to manage chronic pain following spinal injuries. She regularly runs mindfulness programmes as well as training others internationally in her approach. She has written *Living Well with Pain and Illness: the mindful way to free yourself from suffering* (Piatkus, 2008) already translated into eight languages. She has also recorded a number of led meditation CDs available from www.breathworks-mindfulness.co.uk

References (Endnotes)

¹ www.breathworks-mindfulness.co.uk

² also known as chronic pain

³ Kabat-Zinn J. *Wherever you go, there you are: Mindfulness meditation in everyday life*. London: Piatkus (2004)

⁴ Burch V. *Living well with pain and illness*. London: Piatkus; 2008.

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⁵ Smith S, Hayes S. *Get out of your mind and into your life*. Oakland, California: New Harbinger (2005)

⁶ Spencer Smith & Steven Hayes, *Get Out of Your Mind and Into Your Life*, Oakland, California: New Harbinger (2005) pg.66

⁷ Zinden Segal, Mark Williams & John Teasdale, *Mindfulness-Based Cognitive Therapy for Depression: A New Approach for Preventing Relapse*, Guildford Press (2002) pg. 244

⁸ Spencer Smith & Steven Hayes, *Get Out of Your Mind and Into Your Life*, New Harbinger Publications (2005) pg.66.

⁹ Segal, Williams & Teasdale, *Mindfulness based cognitive therapy for depression*. New York: Guildford Press (2002) pg. 250 for this and the two following images.

¹⁰ see the training page of www.breathworks-mindfulness.co.uk for more information

¹¹ Depression, Anxiety and Positive

Outlook Scale (DAPOS), Pain Self-Efficacy Questionnaire (PSEQ), Pain Catastrophising Scale (PCS), Short Form 36 (SF-36), Freiburg Mindfulness Scale, Chronic Pain Acceptance Questionnaire (CPAQ), Self-Compassion Questionnaire, and Breathworks Questionnaire looking at processes of mindfulness such as awareness, acceptance and ability to live with choice.

¹² Doran N. *Journeys through healthcare: A qualitative study exploring perceptions and experiences of health seeking for chronic back pain in the north-west of England*. PhD study funded by the MRC at School of Primary Care, Manchester, UK.