

**How Does Mindfulness Training Change the Narratives of
Young People Identified as Having Behavioural Difficulties?**

An Exploratory Study

Catherine Ardern

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Abstract

Research investigating Mindfulness as an approach to intervention has generally taken a quantitative approach, focusing on outcomes rather than processes (Grossman, 2008). The purpose of this research was to develop understanding of how and why Mindfulness training might influence young people. The aim was to explore the changes in narratives that occur in young people following a Mindfulness intervention, in order to provide an understanding of how such an intervention might facilitate change. Participants were young people within a secondary school who were identified as having behavioural difficulties, which allowed for investigation of the theory that Mindfulness may be particularly appropriate for individuals with these difficulties (Davis, 2012).

Five participants aged eleven to fourteen took part in the 'Mindfulness for Schools' intervention (Cattley and Lavelle, 2009). Two of these participants were interviewed using a semi-structured interview schedule prior to and after the intervention. Their interviews were analysed using narrative analysis, in which a multi-faceted, staged approach was adopted. The following findings were discussed:

- Both interviewed participants appeared to have experienced a change in their sense of self following the intervention
- Both participants showed an increase in self-compassion
- Both participants appeared more optimistic about their future following the intervention

- Both participants made reference to Mindfulness helping them, or used Mindfulness language in their post-intervention interviews
- However, one of the two participants did not show a change in non-judgmental awareness, which might have been anticipated based on literature suggesting this awareness is a component of Mindfulness (e.g. Kabat-Zinn, 2003).

Potential implications of this research are discussed, including suggestions for future research and implications for the future of using Mindfulness in schools and for the practice of Educational Psychologists (EPs).

Contents

1. Introduction to the Research.....	8
1.1. Mindfulness: An Overview.....	8
1.2. The Origins of Mindfulness Approaches.....	8
1.3. My Research Journey.....	11
1.4. Synopsis of Chapters.....	14
2. Critical Literature Review.....	16
2.1. Mindfulness in Practice.....	16
2.2. Mindfulness with Children and Young People.....	21
2.3. Mindfulness and the Role of the EP.....	26
2.4. Mindfulness Approaches in Young People with Behavioural Difficulties.....	28
2.5. The Psychology of Self.....	32
2.6. Mindfulness Interventions and Research Methods.....	33
2.7. Key Questions from this Review.....	37
2.8. Conclusions.....	38
2.9. Research Question.....	38
3. Methodology.....	40
3.1. Orientation to the Chapter.....	40
3.2. Positionality.....	40
3.2.1. Critical Realism.....	40
3.2.2. Mindfulness and Critical Realism.....	43
3.2.3. Narrative Analysis and Critical Realism.....	44
3.3. Narrative.....	46
3.3.1. What is Narrative?.....	46
3.3.2. Choosing a Narrative Methodology.....	48
3.3.3. Narrative Interviews.....	49
3.4. Conducting Quality Research Using Narrative Analysis.....	50
3.4.1. Power Imbalances.....	52
3.4.2. Taking Interpretations of Interviews Back to Participants.....	53
3.4.3. Addressing the Issue of Generalisability.....	54
3.4.4. Reflecting on My Position within the School.....	54
3.4.5. Responding to Difficulties.....	56
3.5. Ethical Considerations.....	56
3.5.1. Informed Consent.....	57
3.5.2. Confidentiality.....	59
3.5.3. Participant Debriefing.....	59
3.6. Pilot Study.....	60
3.7. Mindfulness for Schools.....	62
3.8. Mindfulness as a Unique Approach?.....	65
3.9. Critical Reflexivity in Delivery of the Intervention.....	65
3.10 Limitations of the Methodology.....	66

3.11. Chapter Summary.....	67
4. Specific Procedures.....	68
4.1. Research Planning and Negotiating.....	68
4.1.1. Design.....	68
4.1.2. Sample.....	69
4.1.3. The Narrative Interviews.....	72
4.2. Intervention Delivery.....	73
4.2.1. Transcribing.....	74
4.2.2. Narrative Analysis.....	74
4.3. Conducting the Analysis.....	75
5. Presentation and Interpretation of Findings.....	80
5.1. Archie’s Interviews.....	80
5.1.1. Phase 1: Review and Comparison of Over-Arching and Cross-Narrative Themes.....	80
5.1.1.1. Pre-Intervention Interviews.....	81
5.1.1.1.1. Theme 1: Impact of Being Run Over.....	81
5.1.1.1.2. Theme 2: Feelings.....	86
5.1.1.1.3. Theme 3: Reflection on the Impact of Others’ Actions.....	89
5.1.1.1.4. Summary of Pre-Intervention Themes.....	91
5.1.1.2. Post-Intervention Interviews.....	91
5.1.1.2.1. Theme 1: Reflection on Self as an Individual.....	92
5.1.1.2.2. Theme 2: Treatment of and by Others.....	96
5.1.1.2.3. Theme 3: Variability in Feelings.....	100
5.1.1.2.4. Summary of Post-Intervention Themes.....	103
5.1.2. Phase 2: Comparison of Archie’s Significant Narratives.....	104
5.1.2.1. Comparison 1: Attainment and Attitude to Learning.....	104
5.1.2.2. Comparison 2: The Future: Losing Weight and Becoming Healthier.....	109
5.1.2.3. Summary of Comparison of Archie’s Significant Narratives.....	113
5.2 James’ Interviews.....	114
5.2.1. Phase 1: Review and Comparison of Over-Arching and Cross-Narrative Themes.....	114
5.2.1.1. Pre-Intervention Interviews.....	114
5.2.1.1.1. Theme 1: Eldest Brother.....	114
5.2.1.1.2. Theme 2: Sense of Justice.....	119
5.2.1.1.3. Theme 3: Trips Away.....	122
5.2.1.1.4. Summary of Pre-Intervention Themes.....	124
5.2.1.2. Post-Intervention Interviews.....	125
5.2.1.2.1. Theme 1: Changing Perception of Self.....	125
5.2.1.2.2. Theme 2: The Mindfulness Intervention.....	129

5.2.1.2.3. Summary of Post-Intervention Themes.....	131
5.2.2. Phase 2: Comparison of James' Significant Narratives.....	133
5.2.2.1. Comparison 1: Reflection on Eldest Brother.....	133
5.2.2.2. Comparison 2: The 'Angry Person' Narrative.....	139
5.2.2.3. Summary of Comparison of James' Significant Narratives...	143
5.3. Taking the 'Presentation and Interpretation of Findings' Back to Participants.....	144
6. Closing Chapter: Conclusions and Implications.....	145
6.1. Overall Summary of Findings.....	145
6.2. Additional Points to Note.....	147
6.3. Cautions of Research.....	149
6.4. Suggestions for Future Research.....	153
6.5. Implications for the Future of Using Mindfulness in Schools.....	156
6.6. Implications for My Practice.....	156
6.7. Closing Thoughts.....	158
7. References.....	159
8. Appendices.....	174
Appendix I: Glossary and Abbreviations.....	174
Appendix II: Further Detail on Process of Analysing Content, Structure and Context	177
Appendix III: My View of How Narratives Form.....	180
Appendix IV: Interview Prompt Sheet.....	182
Appendix V: Parent/Guardian Information Sheet.....	183
Appendix VI: Therapeutic Containment Approaches Used in Intervention Delivery	186
Appendix VII: Sample of Reflective Log.....	187
Appendix VIII: Parent/Guardian Consent Form.....	188
Appendix IX: Participant Information Sheet.....	189
Appendix X: Participant Consent Form.....	192
Appendix XI: Pen Portraits of Archie and James	193
Appendix XII: Overview of Mindfulness Sessions.....	194
Appendix XIII: Key for Codes Used in Transcriptions and Presentation and Interpretation of Findings.....	195
Appendix XIV: Example of Initial Reflections.....	196
Appendix XV: Example of Further Reflections on Narratives.....	197
Appendix XVI: Example of Identification of Overarching and Cross-Narrative Themes and Further Analysis.....	198
Appendix XVII: Outline of Model for Analysing Significant Narratives – Phase Two.....	230
Appendix XVIII: Example of Significant Narrative Analysis.....	231
Appendix XIX: Actual Timeline for Research Activities.....	234

List of Figures and Tables

Figures

Figure 1: Epistemological and Ontological Continuum.....	42
Figure 2: Research Design.....	68
Figure 3: Outline of Participant Identification Process.....	71
Figure 4: Review of Steps Taken to Analyse Data.....	77-78

Tables

Table 1: The Four Noble Truths and their Sub-Steps (the Twelve Turnings).....	9
Table 2: The Noble Eightfold Path.....	10
Table 3: Archie's Positive and Negative Reflections on Others' Actions.....	90
Table 4: Archie's Statements about his Own and Others' Actions and Intentions.....	98
Table 5: Comparison of Self-Compassion Statements Made in Archie's Pre- and Post-Intervention Interviews.....	102
Table 6: Structural Analysis of Pre-Intervention Significant Narrative: Attainment and Attitude to Learning.....	105-106
Table 7: Structural Analysis of Post-Intervention Significant Narrative: Attainment and Attitude to Learning.....	107-108
Table 8: Structural Analysis of Pre-Intervention Significant Narrative: The Future – Losing Weight and Becoming Healthier.....	110
Table 9: Structural Analysis of Post-Intervention Significant Narrative: The Future – Losing Weight and Becoming Healthier.....	111-112
Table 10: Comparison of Self-Compassion Statements Made in James' Pre- and Post-Intervention Interviews.....	128
Table 11: Structural Analysis of Pre-Intervention Significant Narrative: Reflections on Eldest Brother.....	133-134
Table 12: Structural Analysis of Post-Intervention Significant Narrative: Reflections on Eldest Brother.....	136-137
Table 13: Structural Analysis of Pre-Intervention Significant Narrative: The 'Angry Person' Narrative.....	139-140
Table 14: Structural Analysis of Post-Intervention Significant Narrative: The 'Angry Person' Narrative.....	141-142

1. Introduction to the Research

This chapter will provide background information on the Buddhist origins of Mindfulness, my research journey, and provide a synopsis of the chapters within this thesis.

1.1. Mindfulness: An Overview

Mindfulness has been defined as “the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience” (Kabat-Zinn, 2003, p. 145). Recently, Mindfulness training packages have been developed and used within school settings, and research into such training has shown a range of potential benefits for participants (e.g. Kuyken et al., 2013). Additionally, it has been theorised that Mindfulness training may be particularly beneficial for young people identified as having behavioural difficulties (Davis, 2012).

1.2. The Origins of Mindfulness Approaches

Mindfulness is a key concept within Buddhism. Crosby (2014) defines a Buddhist as:

“One who “takes refuge” in the “three refuges”. The first refuge is the Buddha, who found the path to salvation in relation to which Buddhism as a religion developed. The second refuge is the Dhamma, the truth or teaching realized and promulgated by the Buddha. The third refuge is the Sangha, the communities of monks and nuns who have pursued and preserved the Dhamma, and provided religious and other support to the communities that materially supported them.”

Crosby, 2014, p. 1

Buddhism is underpinned by a doctrine of Four Noble Truths (Bodhi, 1994) which are steps that adherents believe ultimately lead to wellbeing (Hyland, 2011). Each step has three sub-steps, or ‘turnings of the wheels’, which are experienced in order to develop understanding and promote well-being. The noble truths and their sub-steps are as follows (table one):

Table 1

The Four Noble Truths and their Sub-Steps (the Twelve Turnings)

The Four Noble Truths	Twelve Turnings
1. Understanding of Suffering (<i>dukkha</i>)	1. Recognition that there is suffering
	2. Understanding that suffering should be understood and embraced
	3. Resulting in suffering being understood
2. Understanding of How Suffering Arises (<i>samudaya</i>)	4. Recognition that dishonourable ways have led to suffering
	5. Belief that these dishonourable ways should be understood
	6. Resulting in the dishonourable ways being understood
3. Understanding of How Suffering Ceases (<i>nirodha</i>)	7. Recognition that wellbeing is possible
	8. Acknowledgment that wellbeing should be obtained
	9. Resulting in wellbeing being obtained
4. Understanding of the Path to Wellbeing (<i>marga</i>)	10. Recognition that there is a path that leads to wellbeing
	11. Understanding that this path has to be actualised
	12. Resulting in the path being actualised

Hanh, 1998, p. 30

These Four Noble Truths are united with an additional principle, the Noble Eightfold Path. This principle promotes self-discipline and consists of eight components, as shown in table two:

Table 2

The Noble Eightfold Path

Wisdom	Morality	Mental Culture
<i>Right Understanding</i> (viewing things as they really are)	<i>Right Speech</i> (abstaining from unhelpful speech)	<i>Right Effort</i> (applying mental energy to sustain attention)
<i>Right Thought</i> (deep reflection and investigation)	<i>Right Action</i> (abstaining from taking from others)	<i>Right Mindfulness</i> (attention to the present moment)
	<i>Right Livelihood</i> (living righteously)	<i>Right Concentration</i> (maintaining an intense focus)

Dhammananda, 1987, p. 90, as cited in Hyland, 2011, p. 26,

and Bodhi, 1994

Buddhism states that the Four Truths and the Eightfold Path interact indivisibly, with the interacting elements being referred to as the ‘Dhamma’, or doctrine-and-discipline (Bodhi, 1994). The Dhamma is considered to lead ultimately to the liberation of suffering. Mindfulness lies at the heart of the Dhamma, and Buddhist teachings state that, provided Mindfulness is present, all other elements of the Eightfold Path and the Four Truths will also be present (Hanh, 2008). By practising Mindfulness, Buddhism states individuals become:

- more present within each experience
- more able to influence the things we experience
- more able to encourage others to be more present and to relieve their suffering
- able to nurture the things we attend to
- more aware of things we may not previously have noticed

(Hyland, 2011)

As a result of becoming more mindful, Buddhist teachings state that individuals ultimately become more understanding, accepting, happy and peaceful in ourselves. Additionally, individuals who practise Mindfulness are considered to develop in all areas of the Dhamma (an epistemological 'truth' held within some Buddhist traditions), thereby becoming more disciplined and more understanding, and following a path towards overall well-being (Hyland, 2011). These theorised benefits have led to a number of disciplines investigating whether Mindfulness can be actively taught to people from a range of societal groups (e.g. those in professional occupations, Ray, Baker, and Plowman, 2011, and clinical populations in psychology, Carelse et al., 2010).

1.3. My Research Journey

Within this section, I aim to provide an understanding of my professional and personal position within this research, which I hope will add to its credibility and sincerity (Tracy, 2010).

Prior to commencing the Doctorate in Educational and Child Psychology at the University of Sheffield, I worked as an Assistant Clinical Psychologist and Primary Mental Health Worker. During this time, I became aware of Mindfulness as a therapeutic approach and its use within the mental health system. Through this experience and my own research, I also became aware of the movement to promote the use of Mindfulness in schools.

In the first two years of my doctoral course, I investigated Mindfulness from as many sources as I could, and began trying to practise Mindfulness in both my personal and professional life. Authors have argued that teaching Mindfulness requires personal experience of Mindfulness through practice, study and exploration (Williams and Kabat-Zinn, 2011, Kabat-Zinn, 2003). However, the extent and type of Mindfulness 'practice' required before conducting an intervention remains unclear (Baer, 2005, Educational Psychology Network (EPNET), 2012). With these points in mind, I endeavoured to 'practise' Mindfulness in order to gain enough experience to feel that Mindfulness had become embedded within my approach to the world and had benefited my own emotional wellbeing (both personally and professionally). The approaches I took to achieve this included:

- Attending a course at my local Buddhist centre on creating happiness and freedom from anger, in order to gain further insight into the Buddhist perspective of Mindfulness
- Reading a wide range of literature on Mindfulness, written from both psychological and Buddhist perspectives
- Practising Mindfulness meditation daily
- Using Mindfulness theory in my practice as a Trainee EP (TEP)
- Personally carrying out some of the activities within the 'Mindfulness for Schools' intervention book.

As a result, I obtained an experience of the Mindfulness activities I later introduced to participants, which allowed me to participate in reflections about how it felt to

undertake those activities. During this time, I began attempting to understand the mechanisms underlying 'becoming more mindful', but felt I was left with more questions and a lack of answers from research. Alongside this, I noticed that, during Mindfulness meditation training sessions I attended, participants sometimes reported that Mindfulness exercises felt 'strange' or it 'wasn't for them'. This led to me feeling curious about how Mindfulness exercises might facilitate psychological change, and whether 'whole class' approaches to Mindfulness intervention in schools would be appropriate for all pupils.

My personal experience and research led me to believe that being involved in a Mindfulness intervention might prompt a change in how individuals narrate their lives, but how narratives 'change' may vary across individuals. As a result, I wanted to use a methodology that captured and valued individual stories, rather than group constructions of the intervention. I chose narrative analysis due to its focus on investigating unique, in depth individual stories, as opposed to a co-constructed group story (as created within focus groups, Wilkinson, 2004). By conducting individual interviews, I was given access to participants' individual constructed reality and interpretations of experience (Fontana & Frey, 2000). Additionally, by working with participants who had been identified as having 'behavioural difficulties', I aimed to empower and hear the voices of individuals who might have felt marginalised by their behaviour 'status' (Lephalala, 2013), whilst also investigating a group that had been neglected by Mindfulness research until this point.

Embarking on this research, I hoped to develop my own practice alongside aiming to contribute to the research field. I hoped to develop my understanding of the processes associated with Mindfulness so that I could understand who I might introduce a Mindfulness intervention to in my practice. Additionally, I wanted to explore how I could introduce an intervention to a marginalised group within a school without marginalising them further by 'selecting' them as individuals requiring 'intervention'. I felt that by working in an exploratory way, I would be likely to learn valuable lessons from the young people I was working with that would be unpredictable and would not be constrained to what I had set out to learn from the beginning of this research journey.

1.4. Synopsis of Chapters

This section provides a brief synopsis of the following chapters within this thesis:

- 2. Critical Literature Review: This chapter aims to provide a critical review of the literature in the field, before outlining key questions from the review including the research question
- 3. Methodology: This chapter describes the methodological choices and considerations made within this thesis, including my epistemological and ontological perspectives, the use of a narrative methodology, ethical considerations and an overview of my pilot study
- 4. Specific Procedures: This chapter outlines the procedures used to carry out this research

- 5. Presentation and Interpretation of Findings: This chapter provides an overview of my interpretations of my findings. Each participant's pre- and post-intervention interview is considered in terms of themes across the narratives, before assessing finer details such as structure and form of specific narratives. I then consider additional points that arose within the research journey, and cautions and implications of the research. This chapter will relate findings to relevant literature throughout
- 6. Closing Chapter: Conclusions and Implications: This chapter provides a summary of findings, suggestions for future research and discusses implications for practice.

2. Critical Literature Review

This chapter aims to critically review the literature in Mindfulness research, and consequently provide insight into the rationale for the research question. It will explore research investigating the use of Mindfulness-based interventions both generally and with children as a distinct group. This section will become increasingly specific to areas related to the proposed research, for example, leading to a consideration of the potential use of Mindfulness approaches in educational psychology and with individuals with behavioural difficulties. Finally, the review will evaluate the methods currently being used to investigate Mindfulness-based interventions within psychological research. Throughout this thesis, reflective text boxes have been included to address key issues, contradictions, or to provide information about my own position in relation to the research being reviewed. By including these text boxes, I hope that the review will be as transparent as possible, and therefore contribute to research which can be perceived as trustworthy - an important factor in qualitative research (Denzin and Lincoln, 2011).

2.1. Mindfulness in Practice

The concept of Mindfulness as a therapeutic technique has gained popularity rapidly within psychology and research over the last twenty years (Williams and Kabat-Zinn, 2011). Kabat-Zinn could be considered to be the pioneer of Mindfulness as both a therapeutic technique and as an area for research (Carelse et al., 2010). Since his early work in the 1980s, Mindfulness has been developed and been integrated into a wide range of therapies, included Mindfulness-based cognitive therapy and dialectical

behaviour therapy (Carelse et al., 2010) and is recommended by the National Institute for Health and Clinical Excellence (NICE) as a means of preventing depression relapse (NICE, 2009).

The evidence base investigating the use of Mindfulness-based approaches to therapy is extensive. Meta-analyses have shown Mindfulness techniques are effective at reducing symptoms of depression and anxiety (Hofmann et al., 2010), stress reduction (Grossman et al., 2004) and psychiatric disorders (Chiesa and Serretti, 2011) in adults. Additionally, such

The word 'effect' is used in this literature review only when referring to the research base that uses quantitative methods and/or draws conclusions about how 'effective' an intervention may have been. It is acknowledged that this may be perceived to be a positivist, Western-scientific concept and as such will not be used in any other context, due to the argument that it may potentially conflict with the epistemological stance of the Buddhist concept of Mindfulness.

techniques have been shown to reduce residual symptoms of depression and reduce anxiety in adults in the remission phase of bipolar depression (Chiesa and Serretti, 2011). The use of Mindfulness-based therapies has also been compared to other therapeutic techniques in clinical populations. However, the results of these studies have been more varied: Koszycki et al. (2007) found cognitive behaviour therapy was more effective at reducing scores of social anxiety in individuals with generalised anxiety disorder, whereas Zautra et al. (2008) found scores of depression on a range of scales were reduced after a Mindfulness intervention in participants with arthritis, compared to both cognitive behaviour therapy and emotion regulation therapy. Consequently, it remains unclear whether Mindfulness-based techniques can be

perceived as more 'effective' than other therapeutic approaches, and whether this is consistent across a range of areas of mental health. These are the first of many unanswered questions within the field that this literature review will seek to highlight.

An additional issue currently associated with research investigating Mindfulness relates to the quality of the research conducted to date. Both Dimidjian and Linehan (2003) and Grossman et al. (2004) highlight a number of inadequacies across studies, including insufficient information about participants and interventions, inadequate statistical analysis, and a general lack of transparency in terms of methods and evaluative techniques being employed. A number of studies (e.g. Chiesa and Serretti, 2011) do not stipulate whether participants groups are children or adults, resulting in confusion around the extent to which findings can be generalised. This has resulted in research being unable to be considered for inclusion in wide scale analyses such as meta-analyses, reducing the pool of trustworthy and credible research and meaning questions regarding techniques, potential effect sizes and participant suitability remain unanswered.

Some contributors to the field of Mindfulness research have also raised concerns about potential negative effects of being involved in a Mindfulness intervention. A recent thread on EPNET (2012) highlighted that an increase in self-knowledge associated with becoming more mindful may not be a positive outcome for all individuals. The thread indicated that within Buddhism, individuals practise Mindfulness alongside cultivating loving kindness (compassion towards self and

others, Shapiro et al. 2005) and recommended that Mindfulness-based interventions also include components to promote loving kindness. No research to date has investigated the risk rates and factors associated with negative outcomes after participation in Mindfulness interventions. However, based on the current lack of understanding by psychological research around the processes of change associated with participating in such interventions, it is suggested that Mindfulness-based interventions should incorporate potentially protective techniques such as loving kindness cultivation as a means of reducing possible risk. Additionally, participants' views of self and others could be regularly reviewed during the intervention period (and potentially after the intervention is completed) which could be beneficial for identifying a potential increase in negative views.

Another issue associated with current research into the field is the extent to which interventions adhere to the Buddhist underpinnings of Mindfulness as a spiritual and religious concept. Dimidjian and Linehan (2003) indicate that the lack of an agreed definition of Mindfulness in psychological research has resulted in some research in the field using interventions which claim to be based on Mindfulness, but are more closely related to other techniques such as relaxation. As a result, it is possible that the effects of the Mindfulness components of such interventions are either "watered down" (p. 167) and so perceived as less effective than they could be, or given credit for facilitating change that may have been caused by additional components. Grossman and Van Dam (2011) highlight the issues associated with defining Mindfulness, suggesting that by attempting to define Mindfulness using Western

psychological terms and concepts, we risk reducing Mindfulness to components that are only within our current range of understanding. This issue becomes further embedded within research when methods of evaluation include filling in standardised assessments to investigate effectiveness, which potentially reduce acknowledged findings entirely to the framework of the assessment. As a result, we risk drawing conclusions about how Mindfulness interventions 'affect' participants based on current knowledge, rather than attempting to further our understanding and knowledge by exploring unfamiliar concepts. To reduce this risk, Grossman and Van Dam (2011) argue that researchers must understand and relate to the Buddhist underpinnings of Mindfulness, both in terms of defining and understanding the process of Mindfulness. Additionally, it is necessary to consider carefully the extent to which an intervention may be related to Mindfulness, before drawing conclusions about how 'effective' it may have been (Brown, Ryan and Cresswell, 2007).

A final issue associated with using Mindfulness as an approach to intervention is the question of whether Mindfulness offers a unique contribution to supporting emotional wellbeing and mental health (Roemer and Orsillo, 2003). The portrayal of Mindfulness as a unique approach is argued by papers on a number of grounds. Kabat-Zinn (2011) argues that Mindfulness is "a way of being, rather than merely a good idea or a clever technique" (p. x). Baer (2003) highlights the links that have been made between both Mindfulness and relaxation approaches and Mindfulness and cognitive-behavioural approaches, but argues that Mindfulness varies from both approaches for a number of reasons. For example, whilst Mindfulness meditation

may bring about a state of relaxation, an aim is to “teach nonjudgmental observation of current conditions, which might include autonomic arousal, racing thoughts, muscle tension, and other phenomena incompatible with relaxation” (p. 130). Additionally Baer argues that Mindfulness is unlike cognitive-behavioural techniques because the individual is encouraged *not* to judge whether their thoughts are helpful or otherwise. In order to provide further support to this argument, research comparing Mindfulness with alternative approaches should place a particular focus on investigating the function and impact of mechanisms that are unique to each approach.

2.2. Mindfulness with Children and Young People

Whilst Mindfulness therapeutic techniques have been researched extensively within adult populations, there has been less research with children and young adults. In 2010, Burke conducted a review of the research in the field and concluded that Mindfulness-based techniques were feasibly useable with children and young people, but that extensive research was needed in order to create a robust evidence base. A randomised trial was conducted by Semple et al. in 2010 to investigate using a Mindfulness-based approach with nine to thirteen year olds, and found promising evidence to suggest the intervention may develop attention and resilience in this age group. However, the research did not investigate whether similar results could be achieved through alternative therapeutic methods, and did not investigate what elements of the intervention ensured it achieved statistically significant results.

Most recently, the use of Mindfulness with children and young people has begun to move away from a traditionalist notion of therapy, with interventions being developed that can be delivered within schools. The ‘.b’ (Mindfulness in Schools Project, 2011) and ‘Mindfulness for Schools’ (Cattley and Lavelle, 2009) programmes are examples of interventions that have been developed for use with young people in secondary schools.

There is a wide range of potential benefits in providing interventions related to emotional wellbeing in school settings. One potential advantage is that a large number of pupils could access the intervention (Webster-Stratton and Reid, 2010). Interventions could be tailored dependent on need, either being provided as a whole school approach, or for small targeted intervention groups. Another potential advantage of providing Mindfulness techniques within a school setting is that, by receiving intervention in a ‘real-life’, naturalistic setting, participants are more likely to generalise what they have learnt in the intervention into day-to-day life, compared to interventions received in clinics (although this theory is yet to be fully evaluated).

Mindfulness interventions have yet to be fully investigated in terms of their value in school settings, but initial studies have shown positive outcomes. A pilot study evaluating a programme on which ‘.b’ is based (Huppert and Johnson, 2010) highlighted that the majority of participants (male teenagers) enjoyed the programme, and felt they would use the strategies they had learnt again in future. Similar studies investigating Mindfulness-based interventions using standardised

measures (e.g. Napoli, Krech and Holley, 2005, Broderick and Metz, 2009) have shown a reduction in feelings of anxiety, scores on scales of behaviours related to ADHD, and an increase in emotion regulation and selective attention.

Despite these positive initial findings, the research investigating Mindfulness interventions in school settings remains sparse. At present, there are a large number of unanswered questions about how and when such interventions 'work'. There have been no comparisons of whole school versus small group interventions, and no studies investigating whether strategies learnt during Mindfulness interventions are applied in both school and other settings, and across a range of experiences (e.g. in social and academic contexts). In addition, Ritchhart and Perkins (2000) highlight the lack of clarity around whether participants in Mindfulness interventions develop Mindfulness as a trait to be sustained in the long term, or whether participation merely invokes a temporary state of consciousness and awareness. These are areas of the field that could be focused on in future Mindfulness research.

Another area of weakness in the research field is the lack of investigation into the ways in which Mindfulness strategies have been adapted for use with children and young people. Mindfulness-based interventions for children tend to involve similar exercises and strategies for focusing attention and observing without passing judgement as do adult-orientated interventions, and this approach appears to have shown positive results in preliminary studies (e.g. Huppert and Johnson, 2010). However, the exact components of such interventions are yet to be evaluated, and it

therefore remains unclear whether children and young people are able to relate to all elements of Mindfulness training, or whether there is a possibility that they are too cognitively immature to access some elements. Consequently, it also remains unclear whether there is a 'cut off point' at which children are too young to access Mindfulness-based interventions, or whether interventions may become accessible for children of a young age provided they are differentiated appropriately.

This point leads back to a previous discussion in this literature review regarding the extent to which Mindfulness as a clinical approach to intervention relates to Mindfulness as a Buddhist concept. Whilst this discussion is embedded within a wider debate around whether this is an important consideration (e.g. Kabat-Zinn, 2003, Dimidjian and Linehan, 2003) it is possible that for interventions to be accessible and relevant to children, they are taken further away from their Buddhist roots than interventions aimed at adults. Consequently, Dimidjian and Linehan's (2003) concerns that Mindfulness could be "watered down" may be particularly pertinent if more complex Mindfulness concepts are sacrificed in favour of accessibility for children. Moreover, by removing interventions further from their Buddhist origins, it is possible that there is a heightened risk of interventions becoming confused with other approaches (such as relaxation) as has occurred in some research in adult populations (Dimidjian and Linehan, 2003).

Another issue associated with providing intervention in the school setting is the question around what skills Mindfulness interventions can develop. Research in both

adult and child populations has used a wide range of assessment tools to measure change, including standardised scales for anxiety, depression, and Mindfulness rating scales. This could be confusing for practitioners who are using Mindfulness interventions as preventative approaches, as it could leave them unclear about what exactly they are hoping to prevent. The ambiguity around appropriate participant groups is highlighted from a different perspective by Carelse et al. (2010) who emphasise the lack of research around whether Mindfulness interventions may be accessed by individuals from a range of religious and cultural backgrounds, given the potential for strong links to be made to the Buddhist faith. As an additional issue, they also highlight the lack of clarity around whether Mindfulness interventions are accessible and appropriate for individuals with Special Educational Needs. These questions are relevant for practitioners using interventions with small groups of targeted pupils (i.e. in order to select the pupils who are most likely to benefit), or considering whether such interventions would be appropriate for the whole school demographic.

This section has reviewed the literature relating to the use of Mindfulness approaches with children and young adults and within school settings. It has highlighted a large number of unanswered questions and lack of information associated with using Mindfulness in this way. As a result, this ambiguity could result in a potential for practitioners and researchers to underestimate or overestimate the possible benefits of Mindfulness-based interventions with children, and the potential for practitioners

to be left with so many unanswered questions when considering such interventions that they feel unable to implement them at all.

2.3. Mindfulness and the Role of the EP

The potential impact of Mindfulness as a theoretical paradigm to be used within EPs' practice is a particularly under-researched area. The only paper currently available to have investigated Mindfulness specifically in relation to the role of the EP was conducted by Carelse et al. (2010). The paper reviews the first two conferences on Mindfulness for EPs in the United Kingdom, the first of which focused on links between neuroscience and Mindfulness, and the second of which provided information of the 'Mindfulness in Schools' project, and discussed potential applications of Mindfulness in school settings. The paper suggests that the conferences provided a useful introduction to the concept of Mindfulness and its potential application in educational psychology, and particularly as an intervention for adolescents. Conferences may therefore be a useful tool for providing information and tools for use in EP practice, and for encouraging further interest and research in Mindfulness specifically related to EPs' practice. Additionally, there being sufficient subscription to run the first two Mindfulness conferences for EPs, suggests there is already openness to the possibilities of using Mindfulness in practice.

Whilst Mindfulness has yet to be fully investigated in terms of its potential use in educational psychology, some recent research papers have highlighted the possible

significance of the perspective to the practice of EPs. A recent paper by Davis (2012) emphasises that Mindfulness may be applied in a broad range of contexts and disciplines, but that educational psychology research has yet to explore the concept fully. He suggests a range of possible applications in educational psychology practice, including direct intervention with children, work with parents, consultation with staff, and supervision, all of which have some support from research in other disciplines such as medicine and clinical psychology. Additionally, Stoops (2005) highlights the potential benefits of promoting Mindfulness in students, including development of skills in reflexivity, introspection and goal-directed learning. When considering the additional potential benefits of Mindfulness training such as stress reduction and management (e.g. Grossman et al., 2004) and a suggestion made by Carelse et al. (2010) that being personally mindful may enhance EP practice, there is likely to be additional value in encouraging educational psychology doctoral students to develop their own Mindfulness practice.

Future research in the field of educational psychology should aim to investigate the extent to which Mindfulness techniques can be considered a useful tool for EPs to use. Research could investigate how these techniques can support the children with whom EPs work, both from the perspective of targeted work with children, and more systemic and environmental approaches such as whole school approaches, consultation and stress management for EPs, parents and school staff.

2.4. Mindfulness Approaches in Young People with Behavioural Difficulties

The possibility of using Mindfulness approaches with children and young people is inevitably likely to lead to researchers considering whether the approach may be

particularly useful for young people presenting with specific 'difficulties'.

Research has already indicated that

Mindfulness-based interventions

may develop skills such as attention,

emotion and behavioural regulation

and improving emotional wellbeing

'Behavioural difficulties' and 'SEBD' (see appendix I on p. 174 for definitions of these terms) are used within this thesis when they have been used within research, or to make reference to 'difficulties' identified within participants by the school. However, it is acknowledged that these phrases place 'within-child' deficit labels on pupils, and this thesis reflects my view that a wide range of external factors may be relevant to pupils being perceived to have 'behavioural difficulties'.

(e.g. Broderick and Metz, 2009, Carson and Langer, 2006). Additionally, a recent

feasibility study investigating the impact of a Mindfulness intervention on adolescents

'at risk' of developing behavioural, social and emotional difficulties showed the

intervention reduced unhelpful responses to stress such as emotional response and

negative thoughts, and could therefore potentially reduce the risk of developing

difficulties later in life. Studies such as this have led to writers in the field suggesting

that Mindfulness may be useful for supporting young people with behavioural

difficulties (e.g. Davis, 2012).

Whilst there is little or no research which has investigated the use of Mindfulness-based interventions with individuals with behavioural difficulties, the rationale for using Mindfulness approaches in this way has strong links to other psychological perspectives. This section will first discuss some potential vulnerabilities of young people with behavioural difficulties, considering how Mindfulness interventions may be beneficial in supporting these vulnerabilities. The section will then review how Mindfulness might support individuals with behavioural difficulties using evidence and theory from humanistic and narrative paradigms.

It is acknowledged that by relating Mindfulness mechanisms to narrative and humanistic paradigms, I risk attempting to define Mindfulness within Western psychological boundaries, which presents issues discussed within section 2.1. (p. 16). However, it is argued that providing support from these paradigms allows me to provide a rationale for working with young people with behavioural difficulties (and thereby aiming to broaden the understanding of how Mindfulness can be used) which outweighs the risk of constraining Mindfulness as a concept.

Research has indicated that individuals with behavioural difficulties may be particularly vulnerable emotionally. For example, a study by Maras et al. (2006) found that adolescents with a label of 'Social Emotional and Behavioural Difficulties' (SEBD) were significantly more likely to blame themselves for events they perceived as negative compared to a control group who had no label. A Mindfulness perspective may explain this finding in terms of the pupils with SEBD being more likely to focus upon one element or perspective of an experience, and passing judgement on the experience as being 'their fault'. By consistently paying attention to the judgement that negative experiences are being caused by themselves, this is likely to impact on

self-esteem, and thereby lead these individuals further away from the end of their own suffering. To 'break' this negative internalising cycle, pupils with SEBD could be taught to attend to new experiences without passing judgement in any way. According to Buddhist principles, this would in turn allow them to develop in other areas of the eightfold path (e.g. right understanding, concentration and effort) and to begin to understand a way of achieving wellbeing (i.e. progressing within the Four Noble Truths). It could therefore be hypothesised that by achieving wellbeing, pupils with SEBD would be more able to regulate their behaviour, through both an ability to reflect on events calmly and without judgement, and a desire to end suffering and therefore an avoidance of any activity that may ultimately lead to their own or others' suffering.

The evidence to support the use of Mindfulness interventions to develop emotional wellbeing and behaviour regulation becomes increasingly powerful when considered from the perspective of other theories or psychological paradigms. An example of this is the humanistic concept of self-actualisation (Rogers, 1954) which states that all humans have an innate drive to realise their potential, in order to achieve psychological wellbeing. Individuals who do not have opportunities for self-actualisation tend to begin developing their capacity for self-destructive and aggressive behaviour (Maltby et al., 2010). The concept of self-actualisation is particularly similar to the Buddhist notion of the Four Truths, in which individuals are driven to achieve an end to suffering. Additionally, Rogers theorised that when there is a discrepancy between an individual's view of their actual self and their ideal self,

there is a disequilibrium which leads to anxiety and prevents self-actualisation (Eron and Lund, 1996). This concept is aligned with the Mindfulness explanation of negative self-perception, in that both theoretical perspectives highlight the potential for emotional and behavioural difficulties when a negative perspective or judgment of self is attended to and internalised. Using Mindfulness techniques may encourage individuals not to pass judgment on themselves, events and actions, and therefore support equilibrium between actual and ideal self and promote self-actualisation.

The use of Mindfulness techniques can also be supported by taking a narrative perspective. In their book 'Narrative Means to Therapeutic Ends', White and Epston (1990) describe how people develop stories to make sense of and arrange their experiences. Over time, dominant stories emerge which are used by an individual to define who they are. The narrative perspective might describe the findings by Maras et al. (2006) in terms of there being a dominant negative internal narrative, which is generated through stories of previous experiences in which the adolescent with SEBD has placed themselves as the character who is responsible for the negative event occurring. The influence of these stories has created a narrative which then frames future negative experiences as being the fault of the adolescent, and is thus further reinforced, making the adolescent effectively 'trapped' within a spiral of negative and potentially damaging interpretation (or in Buddhist terms, meaning they move further down the path of the Four Noble Truths and further away from wellbeing). The Mindfulness concept of paying attention to new experiences without judging

could allow individuals to become less embedded within the dominant narrative, and more open to recognising less dominant, more emotionally helpful narratives.

This section has emphasised the potential impact of Mindfulness training on emotional wellbeing in individuals showing behaviour which may be challenging. It is suggested that there is a theoretical argument for using Mindfulness techniques to support young people with such behavioural difficulties, both using Buddhist philosophies and theoretical perspectives from narrative and humanistic paradigms.

2.5. The Psychology of Self

Having considered narrative and humanistic paradigms and their relation to Mindfulness and my participant group, this section will consider the relevance of psychology of self. Markus and Nurius (1986) outline a theory of self in which individuals are considered to have an 'actual self' (who they see themselves as being in the present moment) and an 'ideal self' (who they would ideally like to be). They also suggest that individuals may have alternative selves such as 'feared selves' (versions of themselves they are afraid of becoming). Markus and Nurius make reference to 'discrepancy between selves', which is the difference a person perceives between their actual self and their ideal self. Research has suggested that Mindfulness meditation closes the discrepancy between actual self and ideal self by promoting self-acceptance (Ivtzan, Gardner and Smailova, 2011). This research is likely to be particularly relevant to individuals identified as having behavioural

difficulties, as Markus and Nurius suggested that possible selves act as incentives for how individuals behave (p. 965).

2.6. Mindfulness Interventions and Research Methods

Within section 2.2. on p. 21, I argued that in order to research Mindfulness interventions in a credible manner, it is necessary to consider the extent to which interventions are embedded within Buddhism, as this is likely to affect the epistemological and ontological stance of the intervention and thus the stance of the research as a whole. Additionally, current research in the field should be evaluated in terms of transparency of epistemological stance and use of conflicting methodologies, which could be argued to impact heavily on research 'quality' (Denzin and Lincoln, 2011). This section will discuss issues associated with judging the epistemological and ontological stances of Mindfulness, before considering the complexities associated with selecting a methodology that compliments these stances.

The literature which has commented on the epistemological and ontological bases of Mindfulness philosophies suggests a lack of congruence in authors' viewpoints. A review by Stoops (2005) argues that Mindfulness is a highly constructivist concept, in that it encourages individuals to "construct knowledge for themselves" (p. 20). In contrast to this statement, Dimidjian and Linehan (2003) refer to spiritually-embedded Mindfulness aiming to allow individuals to "perceive the true nature of

reality” (p. 167) through the process of enlightenment. This viewpoint implies that Mindfulness has an allegiance to a positivist ontological perspective, in that there is a notion of a central, true concept of a single reality, which is uninfluenced by the mind. These viewpoints are highly conflicting and are potentially confusing when considering the epistemological and ontological bases of Mindfulness interventions.

However, it is possible that conflicting viewpoints could be explained in terms of their relation to the historical roots of Buddhism. McWilliams (2012) suggests that historical philosophies (in general) tended to argue towards the existence of a world which is independent of the mind, in which effective cognitive processes can gain greater insight into ‘the true world’. However, he argues that more current Buddhist philosophies view the world as being within a constant state of change, in which the definition of all concepts within the world are reliant both on each other and on

human perspective. This paper therefore highlights that Mindfulness-based interventions that are based on modern Buddhist philosophies are likely to be

The intervention book being used within this research (‘Mindfulness for Schools’, Cattley and Lavelle, 2009) appears to have a constructivist underpinning and as such is likely to be embedded within current Buddhist views.

constructivist in nature, but that researchers should give important consideration to the epistemological and ontological ‘messages’ being portrayed by such interventions.

The above discussion is particularly important when considering which research methods to use to investigate Mindfulness-based interventions. At present, a

literature search into the investigation of Mindfulness techniques using qualitative methods provides only a small number of studies, which are all related to clinical populations. Davis (2012) supports this finding, by stating that research into Mindfulness interventions often takes a positivist stance, which may be considered to conflict with the religious and cultural paradigms from which Mindfulness originates and is fundamentally embedded. Both Williams and Kabat-Zinn (2011) and Grossman and Van Dam (2011) present a compelling argument for the use of constructionist qualitative approaches which focus on ensuring the depth and complexity of effects of Mindfulness interventions are captured. Quantitative methodological approaches could even be accused of attempting to impose scientific 'rules' on Mindfulness and Mindfulness-based interventions, which are fundamentally embedded (albeit to varying extents) in unscientific, Eastern philosophy (Grossman, 2008). Grossman and Van Dam (2011) argue that research should focus on why change occurs through exposure to a Mindfulness intervention, rather than whether change occurs at all, in order to fully understand the process of change and to develop tools and techniques. An additional issue associated with the lack of qualitative investigation into Mindfulness approaches is that there is currently a lack of published research investigating 'what it is like' to be involved in Mindfulness-based interventions as a participant (Stelzer, 2009). By using qualitative methods of investigation, we are able to move away from positivist research 'rules' which may clash with the Buddhist founding of Mindfulness interventions, and from potentially reductionist standardised assessment tools (e.g. anxiety, depression and Mindfulness scales) in order to fully explore the 'whats' and 'hows' (Stelzer, 2009) of Mindfulness development as a psychological process.

The question then remains as to which qualitative method may 'best' explore these areas. A recent research paper by Stelter (2009) used narrative analysis as a means of exploring the 'hows' and 'whats' of changes in narratives associated with a Mindfulness intervention, and argued that this analysis provided information that contributed to a greater understanding of how change was occurring and what elements of the intervention were most successful. Morgan (2000) describes narratives as being "events being linked together over time that have implications for the past, present and future actions; stories that are powerfully shaping our lives" (p. 10). Investigating how narratives change over the process of a Mindfulness intervention using narrative analysis techniques is therefore likely to provide insight into how Mindfulness develops, and how these developments influence narratives and shape the lives of those participating in the intervention.

This section has argued that qualitative research methods may be particularly appropriate in order to fully understand how, when and why Mindfulness-based interventions may facilitate changes in psychological processes and behaviours. Current research in the field has shown that Mindfulness training can be quantitatively 'effective', but little is known about how the process of change occurs. Additionally, it has been argued that qualitative approaches are more likely to compliment the epistemological and ontological philosophies within Buddhist concepts of Mindfulness. In turn, this may support a greater understanding of mechanisms associated with Mindfulness, which may have previously been

misunderstood or under-appreciated by attempting to impose Western-psychological concepts onto our understanding of Mindfulness.

2.7. Key Questions from this Review

This literature review has highlighted a number of currently unanswered questions within the field of Mindfulness research. These include:

- What do mindful interventions achieve? (e.g. reduction in depression symptoms, anxiety, increase in Mindfulness)
- Are Mindfulness techniques more 'effective' than other therapeutic approaches?
- Are results maintained long-term?
- How and why do Mindfulness techniques work?
- What is it like to experience Mindfulness interventions?
- What should/should not be included in a Mindfulness intervention?
- To what extent should interventions be explicitly embedded within Buddhist principles? Is this consistent for all populations?
- Should Mindfulness techniques be used as a whole school approach, or as a targeted intervention for groups or individual children/young people?
- What is an 'appropriate' population to use Mindfulness techniques with?
 - As a preventative measure?
 - To reduce what symptoms and promote what?
 - For what age groups?
 - For children and young people with SEN (other than behaviour)?

- For individuals with a range of religious/spiritual beliefs?
- Are Mindfulness techniques a useful approach to intervention for young people with behavioural difficulties, as suggested by Davis (2012)?

2.8. Conclusions

It can be concluded that Mindfulness research is a developing field in which there remains a large number of unanswered questions. Perhaps the most significant issue is the lack of understanding of how Mindfulness training facilitates changes in thinking, and how these changes impact on emotional wellbeing. Concerns have been raised by some practitioners that Mindfulness has the potential to lead to emotional vulnerability in some participants, may be unsuccessful for some, or may promote significant, positive changes in others, but the reasons and mechanisms underpinning these possible outcomes remain unknown. Future research should aim to investigate these areas in a manner that attempts to understand and compliment the Buddhist philosophies of Mindfulness, rather than being constrained by Western ideas and perspectives, in order to further our understanding and knowledge through exploration of unfamiliar concepts (Grossman and Van Dam, 2011).

2.9. Research Question

The preceding literature review has indicated that current research into Mindfulness has left a large number of unanswered questions relating to how Mindfulness may affect change in participants. This finding has been supported by Greenberg and Harris (2012) who conducted a review of the literature around promoting

Mindfulness in children and young people, and found that “there is a need for systematic qualitative research to illuminate processes of change related to contemplative practice” (p. 164). As a result of the lack of evidence relating to the process of change in Mindfulness, it is difficult to predict or place direction on what might be found during a qualitative investigation using prior theory, and therefore generate specific questions related to this process. Consequently, this research has taken an open, exploratory approach to investigation and proposes the following question:

How do personal narratives of young people labelled as having behavioural difficulties change having received the ‘Mindfulness for Schools’ intervention?

Rather than attempting to place my findings within the constraints of psychological theories that have been perceived as relevant by me prior to conducting the analysis, the ‘Presentation and Interpretation of Findings’ section of this thesis will draw on psychological theories that describe, relate to or could explain any changes as they arise.

3. Methodology

3.1. Orientation to the Chapter

Having reviewed the literature and outlined the aims and hypotheses of this research, I now consider methodology. Within this chapter, I discuss positionality, the concept of narrative and its application to this research, and justify the use of a narrative analytical approach. I then consider the quality of my research, ethical issues, my pilot study and my delivery of the Mindfulness intervention itself.

3.2. Positionality

3.2.1. Critical Realism

The theoretical position that has influenced this research and guided my perspective is critical realism. Many definitions of critical realism have been posed since Bhaskar's founding publication (first published in 1975, republished in 2008) but the definition I feel most closely aligns with the perspective I have taken within this research is:

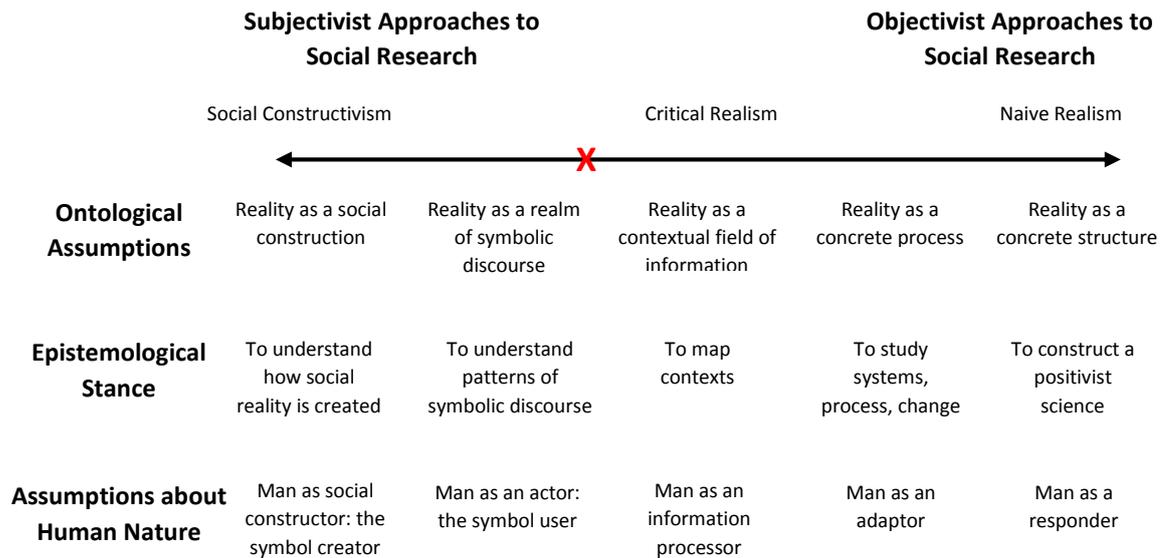
“Critical realists thus retain an ontological realism (there is a real world that exists independently of our perceptions, theories, and constructions) while accepting a form of epistemological constructivism and relativism (our understanding of this world is inevitably a construction from our own perspectives and standpoint)”

Maxwell, 2012, p. 5

When applying this definition to my research, I have therefore assumed that by introducing a Mindfulness intervention to participants, there may (or may not) be a

measurable impact. However, the nature of this impact is likely to vary according to the unique perspectives and standpoints that participants use to understand the experience of being involved in the intervention. Through this research, I aim to develop an understanding of whether and how participants' constructions of the world change following their involvement in the intervention.

When considering the theoretical perspective my research would take, I also considered social constructivist and realist perspectives, and their relevance to the research. In considering these perspectives, I came to view epistemological and ontological positions as being on a continuum, with naïve realism being at one end of this continuum and social constructivism at the other. When choosing to take a critical realist perspective, I considered myself to be embracing a version of critical realism that lay towards the social constructivist end of this continuum. Figure one provides an illustration of the epistemological and ontological continuum I refer to (my position is marked with a red cross):



Adapted from Morgan and Smircich, 1980, p. 492

Figure 1. Epistemological and Ontological Continuum.

The rationale for taking a critical realist perspective that lies towards the social constructivist end of the continuum is as follows:

- My research aimed to take an alternative perspective to a large amount of the research currently in the field that has taken a quantitative, realist perspective. As a result, I hoped to create knowledge that has a focus on depth rather than breadth and generalisability
- I wanted to give participants a forum in which their individual voices and perspectives were not only heard, but respected as being unique and offering a valuable contribution to the research. By adopting a more social constructivist view of critical realism, I was able to capture and present their unique narratives in this way
- By providing an intervention and investigating narratives prior to and after the intervention, it could be argued that I attempted to ‘measure’ a change that

might have occurred as a result of participants being involved in the Mindfulness intervention. However, I was careful not to draw conclusions about a causal relationship between the intervention and any changes that occur within the narratives, thus moving away from a naïve realist notion of the intervention being a 'measurable variable'. However, using a critical realist perspective (rather than a social constructivist one) takes into account the notion that I may be in some way hoping to encourage participants to become more 'emotionally healthy', thereby assuming that there is a concept of what it is to be more 'emotionally healthy'

- My research does not aim to focus on whether participants are providing an objective view of the 'truth' in their narratives. Instead, the focus is placed more on what stories participants choose to tell and how they tell them. This means that the arguments around whether their narratives are 'true accounts', and whether there is a 'truth' to uncover within my research become redundant.

The relevance of critical realism and its relation to the 'Mindfulness for Schools' intervention will be discussed further within section 3.2.2. below.

3.2.2. Mindfulness and Critical Realism

The epistemology of religious experience is an area that has attracted significant interest in recent years (Pritchard, 2010). Mindfulness practice as defined within a modern therapeutic context is often considered to be detached from any religious or

spiritual historic connotations (Linehan, 1993, in Baer, 2003). The ‘Mindfulness for Schools’ intervention has moved away from the Buddhist roots of Mindfulness, in that it does not suggest that practising Mindfulness is an essential requirement for enlightenment. However, the intervention does reference Buddhism, Buddhist terms (such as ‘loving kindness’) and includes quotations from Buddhist texts. As such, it is worth acknowledging the Buddhist epistemological perspective in order to ensure the methodology compliments this perspective. In the Dhammapada, Buddha stated “We are what we think. All that we are arises with our thoughts. With our thoughts, we make the world” (Salzberg, 2008, p. 89). However, Buddhism teaches that, by becoming more mindful, we become more able to see the true nature of reality (Levey, Levey & Wheatley, 2005). In Western philosophical terms, these combined perspectives could be viewed as most in-line with a critical realist perspective, in which it is argued that knowledge and reality are distorted by individual viewpoints (Sullivan, 2010). As a result, it is considered appropriate to take a critical realist approach to undertaking this research and conducting narrative analysis.

3.2.3. Narrative Analysis and Critical Realism

Narrative analysis can be conducted from a range of theoretical perspectives. The model of narrative analysis I have chosen compliments my critical realist perspective for the following reasons:

- As part of my analysis, I use a framework for structural analysis (Labov, 1972) which divides narratives into six narrative elements (see the table within appendix II, p. 177 for further description). By applying a prescriptive

framework in this way, I am at risk of implying that all narratives 'fit' this framework, which could be viewed to be a positivist perspective. Consequently, in order to avoid taking this perspective, I chose to apply the framework dynamically, using it as a guide for analysing structure (and missing out categories that are not present and re-ordering categories as appropriate) rather than fitting the narratives around the framework. This method of application has been influenced by research by Booth (2010) who applied the framework dynamically, and honours the critical realist stance of this research by suggesting that the majority, but not all narratives, fit within Labov's framework

- When applying Labov's model, I also preserve my own speech within the analysis rather than removing it from the transcription. This allows me to acknowledge my own influence in the narrative being told, rather than presenting the narratives as independent of my involvement (as a naïve realist might)
- The analysis approach I have taken investigates the content and structure within the narratives, but also considers wider societal and cultural influences. This therefore acknowledges that narratives may be altered by these influences and that they play an important role that is worthy of consideration, rather than being perceived as 'factors' that might be controlled or the main focus of the research.

3.3. Narrative

3.3.1. What is Narrative?

The word 'narrative' tends to elicit a range of definitions and theoretical viewpoints. Within this section, I aim to explain what is meant within this research by the word 'narrative', and how I came to use this meaning.

Riessman (2008) explains that "a speaker connects events into a sequence that is consequential for later action" (p. 3). This explanation is particularly useful within the context of this research, because it suggests that within the post-intervention interviews, participants may be indicating how or whether they intend to use Mindfulness approaches later on in life. However, locating and defining what a narrative is in terms of a unit for analysis becomes more complex. Labov describes a narrative as being a "brief; topic-centred, temporally ordered segment of speech" (Labov, 1972, in Riessman, 2008, p. 102). Riessman (1993) explains that Labov's (1972, 1982) approach to analysis argues that if a narrative is 'well-formed', it consists of particular sections, which often begin with an abstract and end with a coda. She goes on to illustrate this method, using a fragment of text that excludes the interviewer's input, and any pauses, emphases, interruptions by the narrator or interviewer, and 'false starts'. However, I felt that this definition and example of a narrative was too reductionist and narrow for my purposes. My rationale for this was as follows:

- Researchers have suggested that Labov's structure may be too 'rigid', in that some elements of a narrative may be implied by a narrator, or occur in a different order to that suggested by Labov (Elliott, 2005)
- There were occasions in all interviews where participants appeared to hesitate in what they said, possibly because they were speaking about a topic in a new way, or were unsure about what meaning they wanted to put across to me. This hesitancy was evident through an increase in pauses, false starts, and other speech components. I felt that by excluding these components from my narrative I would lose some understanding of the process of the production of the narrative
- Within this research, I took the view that interviews produce a "contextually bound and mutually created story" between a participant and researcher (Fontana & Frey, 2005, p. 696) and that interviews were co-constructed between myself and the participant. I believe that a wide range of factors may have had an influence on what was said during the interviews, which relate to both my relationship with participants and the questions I asked. For this reason, I felt that I would lose an element of genuineness and transparency if I removed my speech from the significant narratives (the term 'significant narrative' is defined in appendix I on p. 174) I focused upon structurally, as Labov suggests (in Riessman, 1993).

Consequently, within this research, I chose not to remove speech components from the narratives I analysed structurally. I defined narratives by dividing the entire

transcript for each interview into sections of speech which were orientated around an event. These narratives often contained 'sub-narratives', in which participants talk about different, specific events within an overall theme (such as going on holiday: the accommodation, an event that occurred on holiday etc.).

3.3.2. Choosing a Narrative Methodology

I chose to use a narrative methodology for a number of reasons. Within my practice as a TEP I have become increasingly interested in how people process and interpret their experiences. Additionally I am interested in how narratives are used to create a picture for an audience, but also become internalised, contribute to a person's sense

of self (as defined by Markus and Nurius, 1986) and influence further interpretations of experiences and narratives that are created. Appendix III on p. 180 gives an overview of how my practice and literature review have shaped my thinking, and

It is acknowledged that Buddhist notions of 'self' reject the concept of a 'solid' personality (Loy, 1992). Within this research, I have chosen to use 'sense of self' as a fluid, moveable concept, rather than a more concrete, immoveable notion of personality or identity, which I believe is more aligned with Buddhist concepts of 'no-self'.

explains my view of the importance of narratives and how they form. An example of how a Mindfulness intervention could influence narratives is provided (shown in italics) although this example is purely hypothetical at this stage in the research and intended only to give a tangible example.

I chose to investigate narratives within this research as I believe them to be a fundamental outcome of events. It would have been possible for me to use Interpretative Phenomenological Analysis or Discourse Analysis in order to investigate participants' interviews prior to and after the intervention. However, I chose not to use these methodological approaches because I felt both language and the experiences that participants discussed (i.e. the content of narratives) would be useful to consider. Appendix III on p. 180 shows my perspective on the interaction between experience and language in more detail. Additionally, I felt that participants may provide very unique stories, which I wanted to treat as such without reducing the data significantly. By using a narrative approach, I felt able to capture and explore a wide range of components of the stories I was presented with, thereby contributing depth and participant individuality to a research field with a large number of quantitative studies that have focused upon 'proof' of 'effect'.

3.3.3. Narrative Interviews

Whilst the content of the narratives being told was important within this research, I also wanted to place focus on how participants narrated and whether this varied after they had been involved in a Mindfulness intervention. White and Epston (1990) argue that people organise their lives around problems, and that this is reflected in how these problems are then narrated and heard. Additionally, I felt it was important to acknowledge that all narratives are co-produced between the narrator and the 'listener', that the 'listener' is in fact an active participant rather than simply a person who hears what is said, whilst also ensuring that the narrator remains the "privileged

author” (White & Epston, 1990, p. 83). As such, within the interviews I wanted to create a space that created thick narratives, but also in which participants felt able to take the lead in terms of the direction the interviews took as much as possible, so that they had the opportunity to revisit topics, change or add to the narratives they were telling throughout the interview. I felt this may give me a picture of how complete and coherent narratives were, and thus how participants felt about the topics they were narrating.

In order to achieve this aim, I chose a loosely structured approach, in which I asked an open ended question initially and encouraged participants to use the space to discuss anything they would like. From this point onwards, I asked questions flexibly, that related directly to what the participant was talking about. There were occasions when participants were unsure of what to talk about or actively looked for a topic of conversation from me during interviews. These occasions were determined by participants saying statements such as ‘I don’t know what else to talk about’. On these occasions, I used a prompt sheet (appendix IV on p. 182) of conversation topics which I had created beforehand to initiate a topic of conversation, or asked a participant to talk more to me about something they had previously discussed.

3.4. Conducting Quality Research Using Narrative Analysis

“In our work as researchers we weigh and sift experiences, make choices regarding what is significant, what is trivial, what to include, what to exclude. We do not simply

chronicle “what happened next,” but place the “next” in a meaningful context. By doing so, we craft narratives; we write lives”

Richardson, 1990, p. 10

The pursuit of establishing criteria for determining high quality qualitative research is an area that has attracted significant debate among researchers. Some researchers have suggested that typically ‘positivist’ measures such as reliability, generalisability and validity are irrelevant to qualitative research (Guba & Lincoln, 2005), or argued that these measures can be redefined such that they are relevant to qualitative research (e.g. Golafshani, 2003). Others have presented alternative constructs such as sincerity and credibility (Tracy, 2010). Within this research, I have aimed to place an emphasis on transparency and the choices I have made, and throughout I have felt a sense of ‘weighing’, ‘sifting’ and placing meaning that I feel is beautifully articulated in the above quote by Richardson (1990). As a result, I have chosen not to use criteria that attempt to redefine traditionally quantitative criteria of quality. Instead, I have chosen to be guided by Tracy’s (2010) ‘Big Tent’ criteria as a framework for considering the quality of my research, which I feel reflects the importance I have placed on transparency, reflexivity and positionality. These criteria include worthy topic, rich rigour, sincerity, credibility, resonance, significant contribution, ethics, and meaningful coherence. However, researchers have warned against the rigid use of these kinds of criteria, instead suggesting that criteria should be used flexibly in order to promote creativity in research (e.g. Elliott, Fischer & Rennie, 1999, Tracy, 2010). Consequently, I have combined my use of Tracy’s criteria to incorporate additional

perspectives within the field (e.g. Riessman, 1993). My consideration of issues relating to conducting quality research is outlined in the sections below.

3.4.1. Power Imbalances

Power imbalances are an inherent part of interviews, and should be carefully considered by the interviewer both in terms of ethics and generating interview data (Cohen, Manion & Morrison, 2013). The concept of power was an area I felt was particularly relevant to the participants I was working with. The participants who were involved with this research had been identified by the school as having behavioural difficulties, and as a result, were at a higher risk of being marginalised and feeling disempowered (Lephalala, 2013).

Karnieli-Miller, Strier and Pessach (2009) provide a series of recommendations for ensuring participants feel respected and valued throughout the research process, which I have used to guide me in conducting this research. This led me to consider:

- To what extent would participants feel comfortable around me as a researcher and intervention deliverer?
- To what extent would participants feel able to input and change the contents of my research?

Although, as a TEP, I had spent a significant amount of time within the context of the school, I chose not to spend time with participants prior to the initial meeting. My rationale for this was:

- There may be narratives about participants' behaviour within the school
- Participants might perceive that there were narratives of this type
- If participants felt I had heard these narratives, they may feel unable to talk about certain subjects openly (e.g. how they felt about school).

Instead, I chose to focus on building a sense of respect for participants' views and creating an environment where questions could be asked within my initial one-to-one meetings with participants.

3.4.2. Taking Interpretations of Interviews Back to Participants

Within qualitative research, participants are often invited to reflect on the interpretation of interviews as a means of empowering participants and as part of the 'quality qualitative research criteria' outlined by Tracy (2010). However, Riessman (1993) argues that whilst taking analyses back to participants is desirable because it can provide further valuable insight into an area, the extent to which interpretations can be affirmed by member reflections is questionable. She argues that participants may not agree with researchers' interpretations and that the researcher must account for their own research. Additionally, White and Epston (1990) suggest that we constantly re-story our experiences. Consequently, there is a possibility that stories

told within the interviews do not relate to a participant by the time they are taken back, so a participant may not agree with (or even recognise) the narrative by the time they are asked to reflect on the analysis.

Considering these perspectives, I chose to take back the narratives I had selected and analysed to participants. However, I placed focus on giving participants the opportunity to comment further on these narratives and ensuring participants felt comfortable with how they had been portrayed, rather than seeking validation about specific elements of the analyses per se.

3.4.3. Addressing the Issue of Generalisability

In keeping with Tracy's (2010), outlined criteria, I have conducted this research with an aim to create resonance rather than generalisability. Within my 'Presentation and Interpretation of Findings' section, I have aimed to create a picture of how the participants' narratives developed throughout the research period. I hope this may allow readers to resonate with the experience of having conducted the research, and perhaps provide a sense of overlap with their own practice.

3.4.4. Reflecting on My Position within the School

The school I conducted the research in is a school in which I am the allocated Local Authority EP (Trainee). As such, I work in the school regularly in my role as a TEP, and have formed professional relationships with staff and a number of pupils and parents.

This could have impacted on my role as a researcher within the school in the following ways:

- School staff may have been more (or less) likely to agree to the research being carried out within the school, in order to maintain professional relationships, or based on their view of my performance as a TEP
- Parents, staff and pupils could have become confused between my role as a researcher and my role as a TEP
- Pupils and parents could have been more (or less) likely to consent to themselves or their child being involved in the research if I had worked with them previously as a TEP, or even if they had seen me on the school grounds previously
- I had knowledge about some of the participants or potential participants which I would not typically be granted access to as a researcher.

I accounted for these factors by placing a strong emphasis on participants' right not to participate throughout my research, and ensuring all parties were aware of the difference between my role as a TEP and my role as a researcher. Any information about participants that I was aware of as a result of my role as TEP was only be used to gauge whether participation in the study would have been inappropriate for potential participants. In this circumstance, potential participants were excluded in the same way that participants may be excluded if any other external service (e.g. Child and Adolescent Mental Health Services (CAMHS)) advised against a pupil's participation.

3.4.5. Responding to Difficulties

Whilst carrying out this research, two issues arose which required me to ensure I maintained an ethical position. The first issue related to the suitability of one participant in terms of continuing the intervention and being included within the research. I felt concerned that the participant may have unresolved feelings about events in her past, and that she felt unsafe expressing these within a group. After consultation with the participant and Special Educational Needs Coordinator (SENCo), it was agreed that receiving the intervention on a one-to-one basis would be better for her, and that it would be ethically appropriate not to include her interview data within this research.

The second issue that arose within the research related to a participant at the point of conducting post-intervention interviews. This participant arrived at the post-intervention interview in tears as a result of an incident that had just occurred in school. We had a discussion which was not recorded, in which I made some suggestions about mindfully reflecting on what had happened. The participant felt certain that he wanted to do the interview, the interview went ahead as scheduled.

3.5 Ethical Considerations

This research followed criteria for conducting ethical research set out by the British Psychological Society (2010) and the University of Sheffield. A research ethics application form and research proposal were submitted to the University of Sheffield

for consideration and ethical approval was granted prior to the research being conducted. The following section outlines the reflective processes underpinning some of the ethical considerations made within this research.

3.5.1. Informed Consent

Qualitative research is often fluid in nature, and as such obtaining informed consent from participants should be part of an ongoing process throughout a piece of research (Haverkamp, 2005). This could be considered particularly pertinent when research involves an intervention that consists of multiple sessions, where participants may agree to being involved initially, but their viewpoint may change as the research progresses.

Within this research, I treated consent from participants as part of an ongoing process by regularly discussing the concept of consent and right to withdraw with participants. I engaged in reflective discussions with participants about ways in which they could choose to opt out (e.g. not participating in an activity, a session, all subsequent sessions, withdrawing consent for interview data to be used). By taking this approach, I aimed to:

- Create an atmosphere in which participants were treated as co-researchers and felt able to express and reflect on their feelings about participating in the research, without fear of repercussion

- Ensure that all parties knew what to expect of their involvement and how to withdraw their consent at any time.

The procedure I undertook for recruiting participants is outlined in figure three on p. 71. During the initial meeting with participants, I reinforced the notion that some individuals:

- May experience benefits of being involved in the Mindfulness intervention that are not listed within the information sheet,
- May not experience any benefits at all.

I also reinforced that the research had no prescribed direction, and that participants were not required to experience any benefits by the researcher.

Initially, I had planned to meet prospective participants as a whole group. This may have been beneficial in terms of reducing a potential power imbalance between me and prospective participants (Save the Children, 2000). However, conducting a group meeting may have raised a number of additional ethical issues, including compromising potential participants' confidentiality (by attending a group, prospective participants could see who else had been selected) and not feeling they could ask questions for fear of how they might be perceived by others in the group. As a result, I decided to meet each prospective participant individually rather than as a group, but ensured that I informed participants that they could ask the SENCo any

questions that they did not want to ask me directly. The SENCo would then feedback these questions to me without informing me which prospective participant had asked the question.

3.5.2. Confidentiality

Confidentiality was maintained following the protocol outlined within the Parent Information Sheet in appendix V (p. 183). All participants chose to use a pseudonym rather than using their real name.

3.5.3. Participant Debriefing

An important element of informed consent is effective debriefing of participants (Lewis-Beck, Bryman & Liao, 2003). The final session of the 'Mindfulness for Schools' intervention contains a 'Finale', in which participants were debriefed and asked to reflect on their experience of being involved in the intervention. Any participants who were interviewed as part of the research received further debriefing in the form of a discussion about the purpose of the research, feelings about having been involved in the research and opportunities to ask any further questions. Additionally, those participants whose interview data was analysed were given the opportunity to change or remove analysed stories within the 'taking analysis back' phase of the research. All participants were signposted to the SENCo who will be able to contact me with any questions or concerns following the end of the research. During the final Mindfulness

intervention session, participants were also offered a written summary of research findings which was provided following the draft submission of this thesis.

3.6. Pilot Study

The piloting period took place predominantly between January and February 2012.

During this period, I carried out the following activities:

- An initial consultation with the identified school's SENCo to discuss the research and provide criteria for identifying participants
- I spent time in the identified school, meeting staff who worked with prospective participants
- I interviewed a range of individuals about how they were feeling and recent life events in order to gain a greater insight into some useful prompts and questions to prompt in-depth narratives being created
- I reviewed the 'Mindfulness for Schools' intervention critically in order to make a judgement about the extent to which it is embedded within Buddhist principles, and the epistemological stance of the intervention
- I had a discussion with the identified school's Primary Mental Health Worker, and sent him some information about the intervention I would be delivering, in order to ensure CAMHS professionals were aware of my research
- I also met and discussed my plans and perspectives on Mindfulness with an EP who has a specialism in Mindfulness, in order to reflect and develop my thinking further around my thesis.

These activities helped to further my understanding in the field and prepared me to carry out this research in an informed and considerate manner. More specifically, the activities influenced me (and others who were involved in the research) in the following ways:

- The identified school's SENCo chose to be the member of staff who supported me in delivering the intervention. She did some of her own research into Mindfulness and consulted with members of the Senior Leadership Team within the school about the research
- My discussion with the Primary Mental Health Worker meant that CAMHS were able to make an informed judgement about whether the intervention was appropriate for any prospective participants who were receiving their support
- My discussion with the EP, my review of the 'Mindfulness for Schools' intervention and my attendance at the course on Buddhism have allowed me to have a more in depth understanding of my area of research. My initial conversation with the EP alongside my own practising of meditation led me to wonder whether participants may embark on a journey during the Mindfulness intervention in which they became more emotionally vulnerable initially. I had a discussion with a monk at the Buddhist centre, who taught me about some Mindfulness techniques that can be delivered in a particularly safe way. I was then able to critically evaluate the 'Mindfulness for Schools' intervention, and established that the intervention did use the techniques that we had discussed

- My discussion with the EP also allowed me to reflect on how to ensure prospective participants were fully informed before consenting to be involved with the intervention
- My interviews allowed me to consider the model for conducting interviews within my main study. I initially attempted to conduct completely unstructured interviews. Whilst some interviewees responded to this approach, many needed further prompting from me to provide a rich story, or to initiate more than one story within an interview. This led me to develop the list of prompts (appendix IV on p. 182) to increase the likelihood of more in-depth stories being elicited within my main research.

3.7. Mindfulness for Schools

This study uses the ‘Mindfulness for Schools’ intervention programme developed by Cattley and Lavelle (2009). This programme has been developed for use with young people in secondary schools. Whilst the programme has not yet been evaluated by a published research paper, it has been recommended as an intervention (e.g. Hyland, 2011). This programme was selected over other Mindfulness approaches for young people for the following reasons:

- The intervention makes links with the National Healthy Schools Programme, and is described as a “PSHE (Personal, Social and Health Education) resource for the secondary curriculum” (Cattley and Lavelle, 2009, p. 1). This meant that the school could easily make links between the intervention and meeting the National Curriculum agenda

- The SENCo for the school was interested in introducing Mindfulness into the school. However, some intervention packages that are currently available are quite expensive. The 'Mindfulness for Schools' programme was comparably much cheaper, so was an accessible way to trial using Mindfulness within the school
- Whilst the focus of this research is placed on the participants' responses to the intervention programme rather than the programme itself, it was still a valuable opportunity to carry out research on a programme that is less well known than other programmes for introducing Mindfulness into schools (e.g. the 'b' programme, Mindfulness in Schools Project, 2011).

The 'Mindfulness for Schools' programme is considered by its developers (Cattley and Lavelle, 2009) to be suitable for teaching staff to deliver. However, I chose to deliver the intervention myself, with support from the SENCo. The SENCo generally acted as an additional participant within the group, but also scaffolded and supported reflective conversations during the intervention sessions, and implementing the school's behaviour and safeguarding policies where appropriate. The rationale for me delivering the intervention rather than a member of school staff is as follows:

- The programme makes no specifications about those who deliver the intervention having personal or professional experience of practicing Mindfulness themselves. However, researchers in the field of Mindfulness have argued that Mindfulness interventions should be carried out by an individual who practises Mindfulness in their own life (e.g. Kabat-Zinn, 2003). Members of staff within the school did not have any background in Mindfulness
- I feel that whilst a large amount of research has been conducted to

By choosing to deliver the intervention, I become an 'insider' within my own research. Vickers (2002) argues that this allows me to expose more authentic stories, because I am more able to empathise, "read between the lines" and have established a sense of trust with participants (p. 619). Throughout this research I have related to Vickers' perspective, and have felt able to bring a deeper interpretation through my knowledge of the participants and process.

show how 'effective' Mindfulness training can be, there is currently a limited understanding about how and what changes occur for participants. Mindfulness interventions that are being used in education settings often use language typically associated with education. For example, the '.b' programme refers to the Mindfulness sessions it delivers as 'lessons'. However, it is my belief that Mindfulness interventions have a fundamentally therapeutic nature, which should be recognised when delivering interventions in school settings. As such, I believe that in order to deliver the 'Mindfulness for Schools' intervention in a way that considers the emotional effects and psychological 'safety' of participants, it is important to adhere to therapeutic boundaries such as rules around containment (Brown and Stobart, 2008). Having had previous experience in delivering therapeutic interventions in schools, I felt

that I may have been better placed than a member of school staff to deliver this intervention in this way. The therapeutic containment approaches used in the delivery of the intervention are detailed in appendix VI on p. 186.

3.8. Mindfulness as a Unique Approach?

The concept of whether Mindfulness could be viewed as a unique approach to intervention was discussed within section 2.1. on p. 20, where it was argued that perspectives given by Baer (2003) and Kabat-Zinn (2011) have added credibility to the idea of treating Mindfulness as a unique approach. However, these perspectives also acted as a reminder to me whilst I was delivering the Mindfulness intervention. Whilst conducting the intervention, I aimed to ensure that both the activities we undertook and the reflective discussions we had during the sessions reinforced the notion of non-judgemental awareness of thoughts and actions. By being aware of the importance of adhering to this principle, I feel I was able to avoid digressing into using alternative approaches during sessions (such as a cognitive-behavioural approach) thereby leading me to deliver a Mindfulness approach that I believe could be considered unique from any other approaches.

3.9. Critical Reflexivity in Delivery of the Intervention

Throughout the delivery of the Mindfulness intervention, I reflected on my practice in order to ensure I delivered an intervention that was accessible to the young people in the group, whilst adhering to the intervention materials as much as possible. After each session, I made a reflective log (a sample is provided in appendix VII on p. 187)

of what had happened during the session, how I had felt and what I thought about the session and key learning points for delivery of future sessions. This log was written either formally or informally dependent on what was most useful to me, and was loosely based on the principles of keeping a reflective journal outlined by Shepherd (2006). Some of the changes made to the delivery of the intervention as a result of these reflections included:

- Changing words within poems/text to be read out to participants to ensure it could be easily understood but kept its meaning
- Ensuring each session contained sufficient space for participants to reflect on their experiences of the Mindfulness exercises
- Using visual and kinaesthetic teaching methods alongside verbal instructions when explaining complex concepts associated with Mindfulness e.g. neurobiology.

3.10. Limitations of the Methodology

Whilst there were advantages to carrying out the interviews and intervention myself, there were also a number of potential limitations. These included:

- Interview content being influenced by participants' relationship with me
- Impression management i.e. participants wanting to project a good impression of themselves to me
- Participants feeling more comfortable with me as they got to know me, which may have influenced how they felt during the intervention and the content of their interviews

- I may have unconsciously or consciously attempted to influence the interview data by asking leading questions.

The limitations of this study and their impact on my findings will be discussed further within section 6.3. (p. 149).

3.11. Chapter Summary

This chapter has provided an overview of the methodological considerations associated with this research. I have aimed to provide an understanding of why decisions have been made, and present these decisions as transparently as possible throughout. An overview of the specific procedures used will be provided within the next chapter.

4. Specific Procedures

This chapter will outline the specific procedures involved in conducting the research.

4.1. Research Planning and Negotiating

4.1.1. Design

This research followed a multiple case study design, allowing for comparisons to be drawn within and between cases (Baxter and Jack, 2008). The research was exploratory, in that it aims to investigate an area in which there is currently limited prior research, and to gain new insight into process of change that may (or may not) occur through being involved in a Mindfulness intervention (Blanche, Durrheim, and Painter, 2006). The research design is illustrated in figure two:

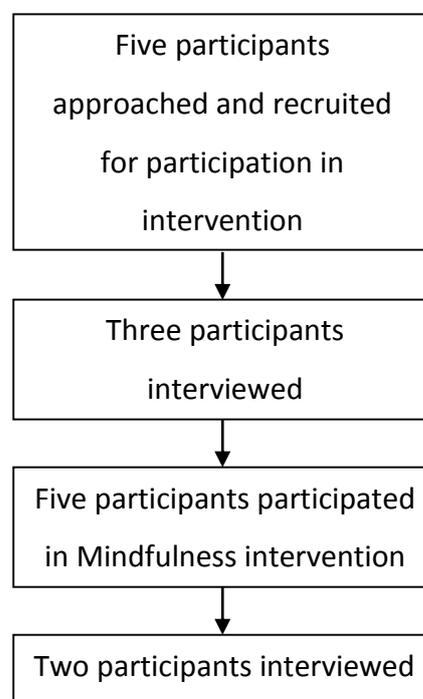


Figure 2. Research Design.

I interviewed three participants initially but only required interview data from two participants. The rationale for interviewing three participants in the initial phase was to allow for a participant to withdraw (for any reason) within the research, whilst ensuring I still had sufficient data to complete the research. However, I used pre- and post-intervention interview data from two participants. This figure was decided for the following reasons:

- In order to compare similarities and differences in changes to narratives after the intervention, I would require data from at least two participants
- However, narrative studies often gather large quantities of data despite small sample sizes (Lieblich, Tuval-Mashiach and Zilber, 1998) so the sample has been kept as small as possible to ensure data quantity is manageable and focus is placed on the in-depth exploration of stories, rather than breadth of participants.

I had originally intended to include the interview data of the third participant who was interviewed. However, this data was excluded from the research as discussed within section 3.4.5. on p. 56.

4.1.2. Sample

My sample consisted of young people aged eleven to fourteen who had been identified by their secondary school as having behavioural difficulties. Participants all

attended the same mainstream secondary school. A number of factors were taken into consideration when selecting my sample. These included:

- The individuals in the intervention group needed to be able to work well together in order to create a supportive, trusting atmosphere
- Individuals were identified as having behavioural difficulties, which included young people who had been identified on the school's Special Educational Needs register as having SEBD and/or be receiving support with the school's behaviour inclusion centre
- Individuals in the intervention group did not have any additional difficulties that may have affected their ability to access materials or content of the intervention (e.g. moderate or significant learning difficulties)
- No participants were receiving support from external agencies related to their emotional wellbeing (e.g. the Educational Psychology Service, CAMHS) at the time of the intervention. However, had there been any participants receiving support, participating in a Mindfulness intervention could have potentially been inappropriate for example, if a participant was receiving therapy from another service. Within the parent information sheet and consent form, I asked for details of any external service involvement, and had it been applicable, I would have asked permission to contact services to check appropriateness of pupil participation in the research.

The SENCo of the school was given these criteria prior to the recruitment phase, and selected five prospective participants to be involved in the research. Consent was

granted for all selected participants to be involved in the intervention, and for three out of five participants to be interviewed.

Possible participants were identified through the process outlined in figure three:

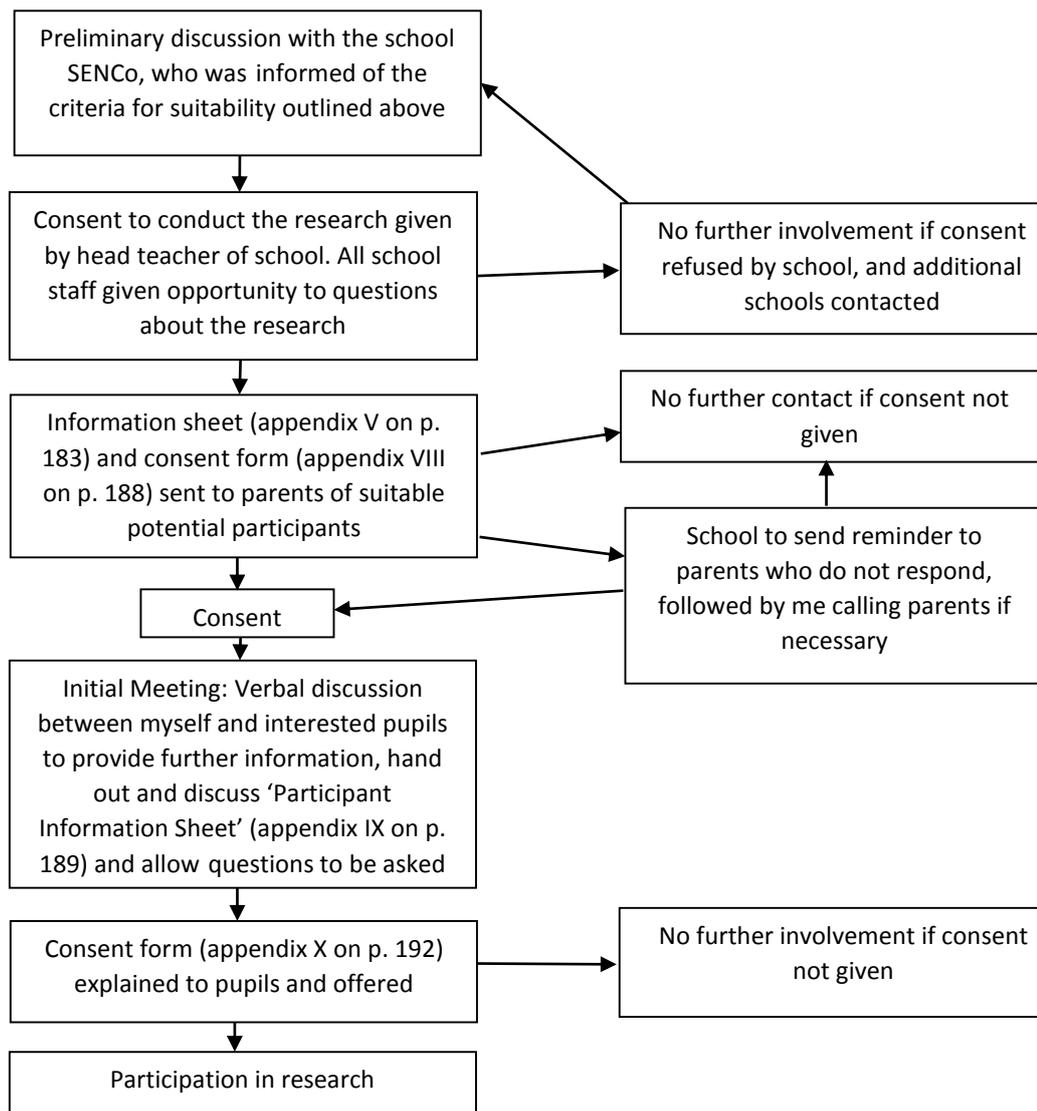


Figure 3. Outline of Participant Identification Process.

4.1.3. The Narrative Interviews

Participants were asked whether they would like to be interviewed as part of the research during the initial meeting between myself and each participant. Three participants said they would like to be interviewed, one participant's parent had not given consent for their child to be interviewed, and one did not want to be interviewed. The three participants who expressed interest in being interviewed were consequently all selected for the interview phase of research (see section 3.4.5. on p. 56 for the rationale for not including one participant's interview within the research).

Interviews were conducted on a one-to one basis, in a room with windows within a regularly accessed area of the secondary school. I used semi-structured interviews to elicit stories from participants. I interviewed the two participants to be included in the research on two occasions (before and after the intervention). Interviewed participants chose to use the names Archie and James as their pseudonyms, and a brief overview of their relevant information is provided via the pen portraits in appendix XI on p. 193.

I used an open-ended introductory question to prompt story telling by participants. This question was influenced by a question posed by Veroff et al. (1993) which was recommended by Riessman (1998) for eliciting narratives, who included the phrase "I have no set questions to ask you" (p. 445 in Veroff's original paper). In addition, I used prompts in instances when participants do not spontaneously provide narrative,

alongside more generic questioning prompts to encourage participants to expand on or give narratives (as recommended by Riessman, 1998) including:

- Can you tell me more about that?
- What was that like for you?

Taken from Riessman, 1998, p. 55

The pre- and post-intervention interview prompts can be viewed within appendix IV on p. 182. Interviews lasted around 40 minutes, and I used a digital Dictaphone to record the interviews. Participants were informed verbally and through the participant information sheet that the interviews will be recorded.

4.2. Intervention Delivery

The intervention used within this research consisted of twelve sessions which lasted approximately an hour each. Sessions generally consisted of discussion and teaching of the concepts of Mindfulness, Mindfulness exercises (such as focusing on the breath) and poems aimed at promoting reflection and reinforcement of Mindfulness concepts (appendix XII on p. 194 provides an overview of sessions). Participants were encouraged to complete homework after every session, which generally consisted of practising new techniques and completing a journal. I delivered the programme between June and July 2013, delivering approximately two sessions per week.

4.2.1. Transcribing

I transcribed all interviews verbatim, using a code to indicate anonymisations, changes in speech, pauses etc. (appendix XIII on p. 195). Any anonymisations were made either as transcribing occurred, or immediately after the transcription of the interview was complete. All transcripts include line numbers in order to identify specific pieces of transcript within the 'Presentation and Interpretation of Findings' chapter.

4.2.2. Narrative Analysis

Data was analysed using a narrative analysis approach, in order to investigate changes in stories told by participants. According to Riessman (1993) the purpose of narrative analysis is to "see how respondents in interviews impose order on the flow of experience to make sense of events and actions in their lives" (p. 2). Applying this quote to my own research, this suggests that by using narrative analysis, I could gain insight into:

1. Whether participants imposed order and made sense of life events differently after having been involved in a Mindfulness intervention
2. How participants made sense of Mindfulness training, and whether and how the training became embedded within participants' narratives.

I took a flexible approach to interpreting the narratives; however, I placed particular focus on:

- 'Turning points' in stories

- Links between the individual and the social context e.g. between the individual and the intervention, or between the individual and more general life experience
- Participants' interpretations and reflections on these experiences, including considering different perspectives on situations and consequences of potential actions
- Changes in language and positionality after having participated in the intervention
- Structure and form of the narratives.

(Influenced by May, 2011)

After I completed the analysis of collected stories, I took my draft 'Presentation and Interpretation of Findings' chapter back to the participants to ask for their view on the stories of them I had created. By taking this approach, I aimed to reinforce the notion that participants are involved as co-

Throughout the analysis I reflected on how my position within the research and within the wider school context may have influenced narratives and participants' engagement with the Mindfulness intervention. I did this through a range of processes, including using supervision and noting reflections in my research diary.

constructors of the research, and allow participants opportunity to modify their own interpretations of their experiences (Kvale, 2008).

4.3. Conducting the Analysis

This section will provide an overview of the specific procedures used to analyse participants' interviews. A number of perspectives on analysis were incorporated into

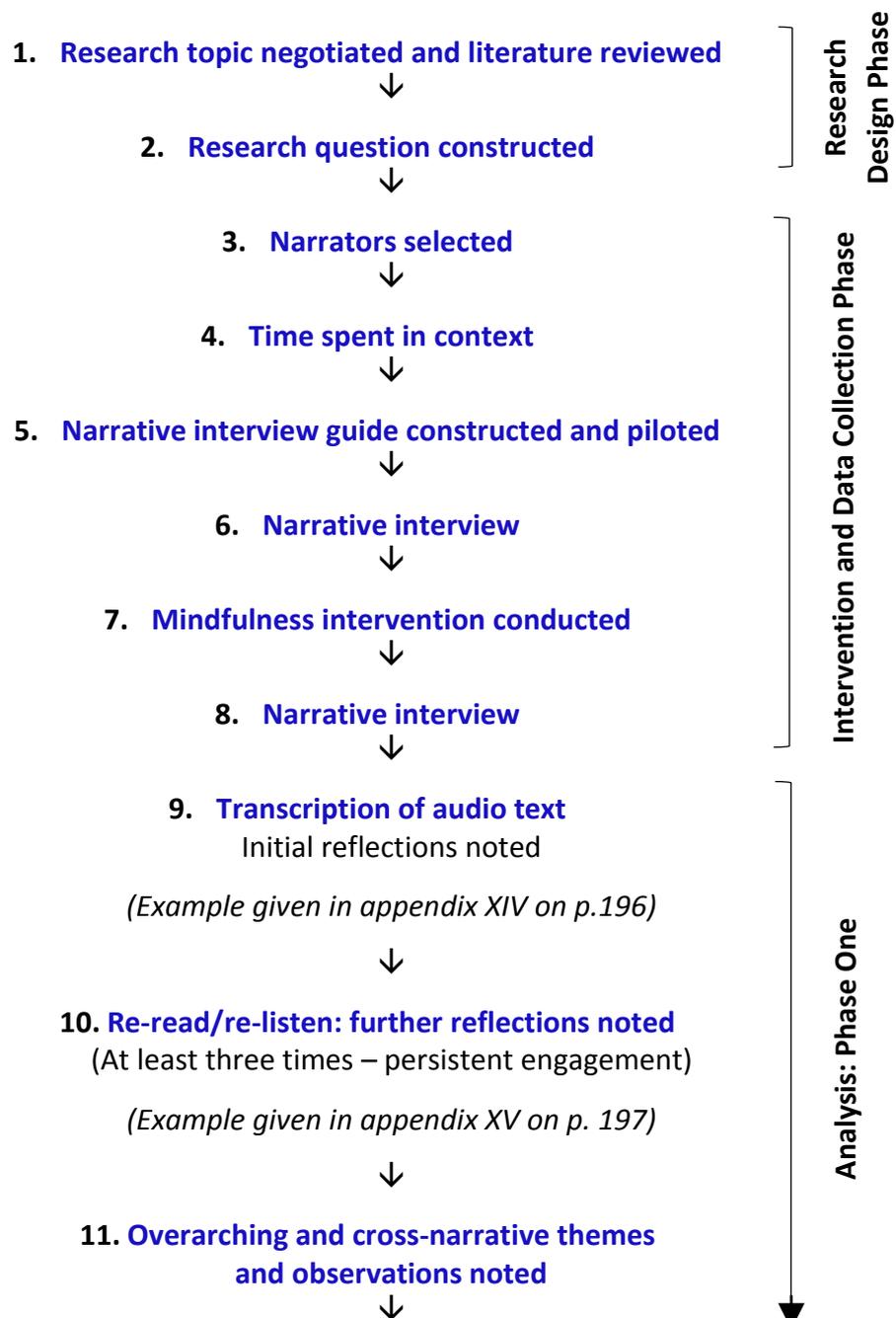
my approach, including those outlined by Riessman (1993, 2007), Hiles and Čermák (2007) and Labov (1972). These perspectives each offer the following unique contribution to my approach to narrative analysis:

- Riessman (1993, 2007): Provides a critical review of approaches to analysis, and outlines how themes and overall purpose of narratives can be identified within interviews
- Hiles and Čermák (2007): Provides a sequential model for narrative orientated inquiry. An emphasis is placed on holistic and/or categorical analysis of content, structure and form, and a critical analysis of wider influences such as power
- Labov (1972): Provides a method for analysing the structure of narratives.

I chose to take a flexible approach to my analysis, applying and adapting these models to fit my research, rather than attempting to 'fit' my interview data into a theoretic perspective or model.

Within my analysis, I aimed to take a multi-layered approach which encompassed a wide range of narrative features in order to gain an in-depth understanding of the young people's construct of self. Figure four provides a review of the steps taken in order to analyse the data. The approach was influenced by Booth's (2010) adaptation of the model of narrative-orientated inquiry proposed by Hiles and Čermák (2007). I aimed to adapt these models in order to ensure the analysis was tailored to the

specific context of this research and to respond to research questions. Steps within phase one (steps nine to thirteen) and two (steps fifteen to nineteen) of the model are linked to relevant appendices, which give an example of how the model has been used to analyse data. Further detail on how data was analysed in terms of content, structure and critical narrative analysis is provided in appendix II on p. 177:



(Continued on p. 78)

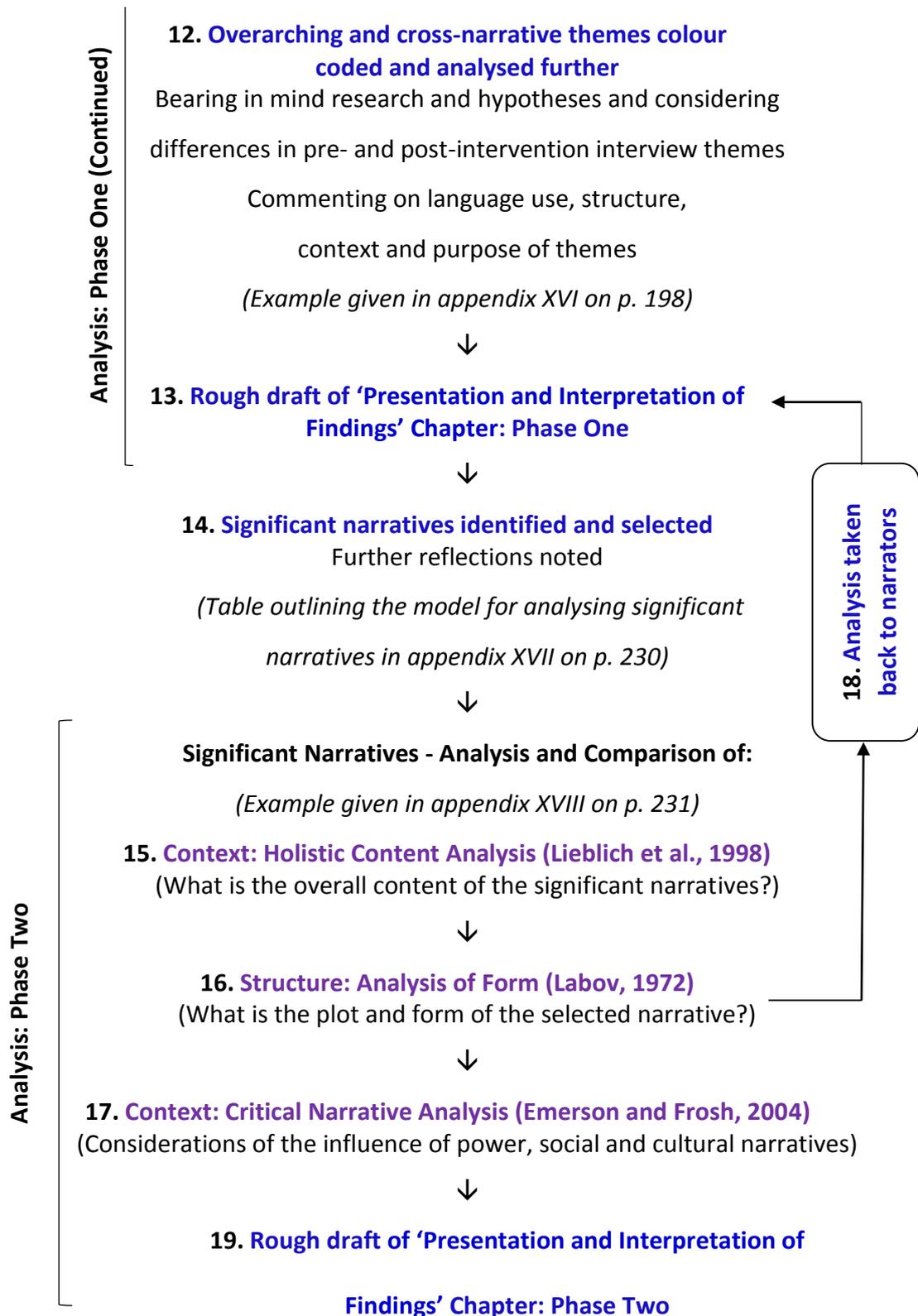


Figure 4. Review of Steps Taken to Analyse Data.

The 'Presentation and Interpretation of Findings' chapter was written in two main sections: phase one (stages nine to thirteen of figure four), in which the overarching

and cross-narrative themes (see appendix I on p. 174 for definition) are discussed, and phase two (stages fifteen to nineteen), in which significant narratives are discussed. Two significant narratives were selected from each interview and compared in terms of their content, structure and context, using the model outlined within appendix XVII on p. 230. By using this model, I was able to compare pre- and post-intervention narratives around themes that seemed particularly important to the participants, in order to establish whether and how the narratives around these themes had changed.

5. Presentation and Interpretation of Findings

Within this chapter, I will share my interpretations of the pre- and post-intervention interviews. I will first consider overarching themes that emerged across each interview (phase one of the analysis), before comparing significant narratives across pre- and post-intervention interviews and between participants (phase two). Each phase will commence with a text box that aims to give a description of the themes to be discussed within the phase. Quotations and short pieces of transcript will be included for illustrative purposes.

5.1. Archie's Interviews

5.1.1. Phase 1: Review and Comparison of Over-Arching and Cross-Narrative Themes

Phase one will consider themes that emerged across narratives within each of Archie's interviews, in order to gain a broad perspective on the content and flavour of the interviews as separate wholes. Themes within the pre-intervention interview will be considered first, followed by themes within the post-intervention interview. When considering overarching themes within the post-intervention interview, comparisons will be made with themes that arose within the pre-intervention interview, in order to establish whether and how the themes may have changed. Each theme will commence with a quotation that aims to provide the reader with a snapshot understanding of what the theme is about.

Phase one themes to be discussed:

- Pre-intervention interview:
 - Impact of being run over
 - Feelings
 - Reflection on impact of others' actions
- Post-intervention interview:
 - Reflection on self as an individual
 - Treatment of and by others
 - Variability in feelings

5.1.1.1. Pre-Intervention Interviews

5.1.1.1.1. Theme 1: Impact of Being Run Over

"I-, when I did get hit by the motorbike I thought I was gonna, like *die*"

(Transcript 1: line 338)

The most pervasive theme running through Archie's first interview relates to a car accident. Archie explained during the interview that he had been hit by a motorbike in July 2011. The accident appeared to have impacted on his capacity to undertake his hobbies, which seemed to be a defining component of his sense of self. As such, he had been left lacking in confidence, and was struggling to regain his previous sense of self or create a new one:

A: Oh, it- it's erm, I put on, I put on a *lot* of weight which is *one* of the reasons I felt quite bad about myself

C: Ok

A: //And erm, cos I used to like, quite *slim* and flexible

C: //Ok

A: //And erm, I'm not necessarily that *fit* anymore

(Transcript 1: lines 128-132)

This theme can be linked to the theoretical concept of possible selves, which can be used to explain Archie's narratives around the accident. Markus and Nurius (1986) define possible selves as being "individuals' ideas of what they might become, what they would like to become, and what they are afraid of becoming" (p. 954). They argue that possible selves allow us to evaluate our current self, and provide functions for behaviour (i.e. behaviour that aims to realise one possible self and avoid another). Applying this concept to 'Theme One' (5.1.1.1.), it would suggest that he continues to have a desire to become the self he felt he was in the process of realising before the accident.

An additional thread running through this interview relates to undertaking physical activities, which in general is directly related to the theme of the accident. The snippet of transcript above highlights how Archie places emphasis on fitness, and sees the motorbike accident as having taken his fitness away from him. In addition, he also discusses other injuries and obstacles that prevent him from returning to his hobbies or impact on his day-to-day life. For example, when referring to a thumb injury, he said:

A: //And, I a- I a- I actually did *struggle* opening my locker

C: Right ok, are you be-, can you do it ok now?

A: Ah yeah

C: Yeah

A: And when I'm playing games on my phone, I usually use my thumb

(Transcript 1: lines 847-851)

This text highlights a cycle running through the interview in which Archie talks about things he would like to do, but is prevented from doing as a result of obstacles that present themselves in his life. When these narratives focus on obstacles, they are often accompanied by language that is impeding or places him in a disempowered position, such as:

“struggle” “weighty”
“depression”
“worried” “slow”

These statements can be contrasted with how Archie describes himself before the accident, when he uses statements which reflect how he had been confident, self-assured, and which generally depict a person who is quite different to the person he sees himself as at the time of the pre-intervention interview:

“I got to like a really high group” “I was getting all these badges”
“I thought I was really good at everything”
“I used to like, quite slim and flexible” “I was a bit of a snob”

When reflecting back on his life before the accident during the pre-intervention interview, Archie occasionally provides statements that suggest he feels he may have been excessively confident (e.g. “I thought I was really good at everything”) but generally evaluates his behaviours and achievements positively, which suggests he felt assured that he was likely to become his preferred possible self, based on the path of behaviour he was taking. However, following the accident, he appears to view himself as having moved away from this sense of self. The use of language such as

“weighty” suggested he no longer positively evaluates his behaviour, and feels he may not achieve the ideal self that he still hopes to become.

Despite the general struggle between his pre- and post- accident sense of self, there are rare occasions in which Archie talks about the future of his fitness and hobbies in a more positive way. For example:

C:...ok, so erm, what are you thinking then, what do you think for the, the *future*, with all the gym stuff?

A: Erm, we- I *know* that I’ll get there at some point

C: Yeah

A: //And erm, I’m not when I *do*, I feel as though, I’m going to *progress* a lot more with my *fitness* and...

(Transcript 1: lines 303-306)

On these occasions, Archie generally uses the words ‘I know’ (as in “I know things will change” or “I know that I’ll get there”) which he speaks in a calm tone of voice. This gives the impression that he is satisfied that his life will change at some point. However, these statements are generally followed by a link back to past activities he has been involved in. For example:

A: And when I like, when I when I *discover* something about myself that I can do

C: Yeah

A: Then, then that, improves my confidence, as well

C: //Ok. What sort of things have you discovered that you can do?

A: Erm, w- when I was *younger* I used to *test out* like dance moves

(Transcript 1: lines 210-214)

This reinforces the notion that he is unsure of how to move forward in his life, without relating back to how his life had been before the accident. During the interview, I ask him whether he would like to return to playing rugby, which he says he does not, suggesting that he would like his life to move forward in an alternative way. However, by relating the future of his fitness directly to his past, it suggests he is currently unsure of what alternative route he may take.

Summary

It is my interpretation that Archie relates the accident to losing his sense of self. The pervasive nature of the accident, infiltrating his narratives around so many topics within the interview, suggests that the accident has infiltrated many elements of his life. Throughout the interview, Archie talks about more recent obstacles which he views as preventing him from moving forward. At the time of the pre-intervention interview, it is possible that Archie may have benefitted from support in reconstructing his life, and was 'placing' obstacles in the way of moving forward because he was unsure about how to do this.

5.1.1.1.2. Theme 2: Feelings

“...I just don’t necessarily feel as though, I’m *happy*”

(Transcript 1: line 354)

Another theme that is particularly pervasive within the interview was feelings. Archie consistently makes reference to how he felt at the time of the event he is narrating. He generally describes himself as feeling happy at the time of the interview. For example, he says:

A: Erm, well lately I’ve been thinking that erm, I was- I was a bit depressed a couple of months ago but

C: //Right ok

A: //Lately I’ve been feeling really *happy*

C: Have you?

A: //And erm yeah I’ve been, getting in touch with friends and playing out and

C: Wow

A: //I’ve just had a, really pleasant, few months

(Transcript 1: lines 16-22)

This indicates he is happy with how he feels at the time of the interview, particularly in comparison to recent previous months. However, when he talks about specific events in the past, he can describe his feelings much more negatively:

A: ...but, I put on, a lot of weight and I wanted to get it all off whilst playing *rugby* but it, wasn't working and that was round when my confidence went down

C: Ok

A: //Like, I didn't feel very, *happy* and my spirit completely went *down* for the sport

(Transcript 1: lines 322-324)

These snippets of transcript are representative of the significant fluctuations made when Archie talks about his feelings. Generally, he tends to use polarised language (i.e. very happy or very sad). For example:

“Really really happy”

“My confidence has definitely gone up”

Versus

“I kept falling into depression”

“I used to just feel awful”

Archie uses polarised statements such as those above throughout his interview, and does not use more intermediate descriptions about feelings at any point (e.g. “Quite happy”, “I felt OK” etc.).

Whilst in general Archie states he is very happy at the time of the interview and uses more negative descriptors to talk about specific past events, there are some occasions in which Archie changes how he describes his feelings at the time of the interview. The following example shows the end of one story, and the beginning of the next story which follows on immediately:

A: But, *now* it, the whole thing's like completely turned around cos, I've put weight on and, I I keep, falling into depression, like quite *rarely* but

C: Ok

A: And, it's no one's *fault* it's just I don't necessarily feel as though, I'm *happy*

C: Yeah, but are things *slightly* different now did you say?

A: Yeah, f- late- just *lately*, this last couple of this last month, I've been feeling *really* happy and, like just *really really* happy and, my confidence has *definitely* gone up and, I've been spending more time with my family

(Transcript 1: lines 352-356)

This section of transcript shows how quickly Archie's talk around feelings can move from one end of a spectrum (i.e. very sad) to another (very happy) even using the same tense (i.e. the present tense). Archie uses the present tense to describe how he is not happy, but then clarifies and states that he is happy in the immediate present in response to my question. I interpret this to mean that at the time of the pre-intervention interview, Archie is in a state in which he fluctuates quickly and significantly in terms of how happy he feels. Applying Higgins' (1987) self-discrepancy hypothesis, it could be argued that this variability relates to a discrepancy between Archie's ideal self and current self-concept, which is a possible reason for him experiencing negative emotions such as sadness. Additionally, it is possible that Archie's lack of clarity around his current sense of self could be an indication that he does not have a fully formed 'post-accident' self-concept to draw on.

Summary

A key theme throughout the pre-intervention interview is Archie's commentary on how he feels, which forms part of his 'evaluation' in his narratives (referring to Labov's (1972) model of narrative form). Throughout, he favours polarised descriptions of his feelings, which occasionally fluctuate in terms of how he describes how he is feeling at the time of the interview. These factors have led me to conclude that he may be trying to force himself to see his life positively at the time of the first interview, but that he feels a discrepancy between his current self and his ideal self which means he is not quite as consistently happy as he would wish me or himself to believe.

5.1.1.1.3. Theme 3: Reflection on Impact of Others' Actions

"And he said, you know what Archie, *no* cos you probably really haven't even hurt your hand..."

(Transcript 1: line 774)

A final theme that runs throughout Archie's pre-intervention interview is his reflection on others' actions, and how they affected him. Archie and I co-construct stories in which others (particularly adults) are portrayed as either having had a very positive or very negative impact on his life (table three):

Table 3

Archie's Positive and Negative Reflections on Others' Actions

Positive Reflections on Actions	Negative Reflections on Actions
"And, when I <i>went</i> there they were like they absolutely <i>loved, loved</i> it"	"My teacher didn't really pay that much attention to me"
"And, in, I got the badges sent to me in the mail and that, <i>that</i> made me feel <i>happy</i> "	"I fe- felt as though the teachers didn't really <i>like</i> me and I got a bit, worried"
" <i>They, never</i> fail to make me feel good about myself"	"He said you probably haven't even hurt it so just man up"
"She's just, she's just there, she's cool"	"The woman who actually like, wrapped it up had <i>no</i> clue"
"Well she she <i>understands</i> our problems"	"Usually people, give me dirty looks and talk behind my back"
"Th- <i>that</i> makes me feel <i>really happy</i> that people, that people actually <i>want</i> to be in a dorm with me"	"And he said, you know what Archie, <i>no</i> cos you probably really haven't even hurt your hand (2) like <i>that that</i> upset me a little, quite bad"

Throughout this interview, Archie tended to evaluate how others impacted on him. There is a sense that other people play an important role in his emotional wellbeing, and can have significant, potentially long term impact on his self-perception and happiness. Using Kabat-Zinn's definition that Mindfulness is "the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience" (2003, p. 145) it could be argued that before the intervention, Archie may not be considered to be mindful (table three), in that he makes judgments about others' actions and links them to his own emotional state (e.g. "I fe- felt as though the teachers didn't really *like* me and I got a bit, worried"). At this stage, Archie has less of an awareness of how he is able to impact on his own emotional wellbeing, instead presenting as though his wellbeing tends to be 'at the mercy' of others.

Summary

A final key theme running through the pre-intervention interview is Archie's reflections and evaluations of others' actions in relation to how they make him feel. His vulnerability to others' actions and their impact on his emotional wellbeing could have potentially left him susceptible and lacking emotional resilience at this stage in the research.

5.1.1.1.4. Summary of Pre-Intervention Themes

The analysis of over-arching and cross-narrative themes suggests that Archie is struggling to generate a new sense of self following the motorbike accident. At this stage, his ideal self seems to be the same as it was prior to the accident, but he feels his current self has changed. This discrepancy seems to result in Archie feeling insecure and unsettled in his emotions, whilst wanting to convince me and/or himself that he feels happy. As an additional point, he does not show Mindfulness within his interview, which leaves him susceptible to others' actions, which then determines his own emotional wellbeing.

5.1.1.2. Post-Intervention Interviews

This section will now consider overarching and cross-narrative themes within Archie's post-intervention interview.

5.1.1.2.1. Theme 1: Reflection on Self as an Individual

“It’s when I, when I try and let my emotions out by like making people laugh like other people’s, when I make people laugh it makes me *happy*”

(Transcript 2: line 468)

The most prevalent theme running through Archie’s second interview was his reflection on himself as an individual and his actions. Throughout the second interview, I felt Archie portrayed a self-awareness that was not evident in the pre-intervention interview. The snippet of transcript below provides an example of Archie’s reflections on himself and an emerging sense of self based on his own and others’ interpretations:

A: It’s like, I’m not a very religious *person* like at home or anything but

C: //Mmhmm

A: I know, like, bits about religion, that’d shock some people that I focus that much, like people say I’m a little old man

(Both laugh)

A: It’s what Miss, Miss (E) says and

C: //(C laughs)

A: Even people that, mm at the (Name of Village 2)

C: Ok

A: The pub near my house

C: Right yeah

A: Which

C: (C laughs)

A: They just think I’m a little bundle of fun

C: //(C laughs)

A: //I'm like a little old man because I know these little, *fun facts* and stuff

(Transcript 2: lines 373-387)

The example above appears to show a developing sense of self based on Archie's interests, values and personal attributes, which was not present within the pre-intervention interview. Within the analysis of the pre-intervention interview (particularly within section 5.1.1.1.1.) I argued that Archie had struggled to create a new sense of self following the accident. In contrast to this, Archie's post-intervention interview contains a number of stories that directly reflect on 'who he is', his hobbies, values, actions, and how these impact on others. Additionally, these stories tend to discuss topics that were not discussed within the first interview. Archie's sense of self within the pre-intervention interview appeared intertwined with being run over, and the resulting inability or lack of desire to return to hobbies he had participated in before the accident. Within the post-intervention interview, the emphasis placed by Archie on new topics and their relation to his sense of 'who he is' suggests Archie has created a new sense of self that is less discrepant from his ideal self, and less linked to the feelings caused by being run over.

Within his post-intervention interview, Archie also talks about having a sense of competence in particular skills. The example below refers to controlling his use of humour within his school work:

A: But when we *do* make it serious I just stick my mature side in it like erm, on, Tuesday period *five* we have R.E., and, they were talking about, erm, how god's always with us and stuff

C: //Mmm

A: //And I gave some like really mature answers

(Transcript 2: lines 333-335)

The example above suggests that a key change that has arisen in Archie's narratives following the Mindfulness intervention is his awareness of his own strengths. The two quotes above also suggest an increase in self-compassion (Neff, 2003) in that both quotes frame Archie in a positive way by using language such as "mature" and "bundle of fun".

Alongside this apparent increase in self-compassion, Archie also uses some language that was used during Mindfulness sessions and talks about Mindfulness techniques during his interview, including:

"I'm doing the breathing exercises" "I let my emotions out by... "
"Other people's happiness *makes* my happiness"

It is possible that doing Mindfulness exercises and thinking mindfully has also given Archie additional behaviours which he has evaluated positively, reinforcing a more developed sense of self and closing the discrepancy between his current self and his preferred self.

It is not the aim or focus of this research to ‘prove’ a causal relationship between Mindfulness and any changes highlighted within this ‘Presentation and Interpretation of Findings’ section. However, Archie requested during the final Mindfulness intervention session that I state within my research that he himself attributes these changes to the intervention. Within his post-intervention interview, he explained in his final statement how he is now dealing with conflict differently as a result of attending Mindfulness sessions, talking me and the other participants:

(Since attending Mindfulness sessions) “...I’ve been more *calmer*, like, *before* Mindfulness started, well on this thing with (Ch) I’d be raging I’d be *throwing* chairs about I’d be, *hurting* people, but (2) everyone else would be in there like, (Samantha) (Victor) and (James) and you, and it’s just really *helped*, like loads”

(Transcript 2: line 720)

Summary

Archie’s post-intervention interview includes a theme across stories that relates to him becoming increasingly self-aware. This increase in self-awareness gives a feeling of a more fully formed sense of self. Additionally, the stories tend to focus on subjects that were not discussed within the first interview, suggesting his new sense of self is less linked to hobbies he participated in and his sense of self before being run over. Thus, to relate this finding to the research question, Archie’s sense of self and self-compassion appear to have developed following the Mindfulness intervention. The

inclusion of Mindfulness concepts within narratives suggests that Mindfulness itself may have become part of Archie's new sense of self.

5.1.1.2.2. Theme 2: Treatment of and by Others

"Like if, if *me and him* were debating, everyone would, take his side of it even if he was wrong or right"

(Transcript 2: line 228)

Another theme that arose within the post-intervention interview was Archie's treatment of and by others. Throughout the interview, Archie and I co-constructed narratives that placed him in a position of having been mistreated by others. In contrast to this, we also created narratives in which Archie was positioned as treating others well. Below is an example of how Archie describes himself as being mistreated:

A: And, erm (2) a couple of weeks ago, Miss (I), *erm my ma- my (Unclear Speech)* other maths teacher erm, I had to stay behind the lesson because I giggled at something Miss has said

C: Ok

A: I was, not focusing and, I put my ha-, I put my, erm, my face in my *hands* and started breathing into my hands to calm myself down

C: //Mmm

A: //Because, Mr (T) started saying that I was, being stupid and stuff

C: Ok

A: And, Miss (I) went, you're not going anywhere until you stop *giggling*, and I was just breathing into my hands and that, really annoyed me and I stood up and said I- I don't know why you're accusing me, but, I wasn't *giggling* because I've got nothing to giggle about

C: Mmhmm

A: And then she started shouting at me even more and then I had to stay *behind* even longer and, it really put me down

(Transcript 2: lines 102-110)

The passage above indicates how Archie often describes events in which he portrays himself as having been treated unfairly by others, and others having negative intentions towards him, without placing any blame on himself. Within this example, he admits to having not been focusing at the time and having giggled at something the teacher had said, but does not include any reflection on these actions being undesirable within the classroom setting or the reason for him getting into trouble. Additionally, within this example and within stories across the post-intervention interview, Archie uses phrases which stress the impact of these negative experiences on his sense of self and emotional wellbeing. This theme is very similar to the theme 'Reflection on Impact of Others' Actions' (section 5.1.1.1.3.) outlined within the pre-intervention interview analysis. However, rather than counter-balancing these stories with positive reflection on others' actions as he did in the pre-intervention interview, within the post-intervention interview Archie generally contrasts these stories with statements about his own well-meaning intentions towards others. Table four shows the contrast between statements he makes about others' actions when he feels he has been mistreated, and statements he makes about his own actions and intentions:

Table 4

Archie's Statements about his Own and Others' Actions and Intentions

Negative Framing of Actions and Intentions of Others	Positive Framing of Actions and Intentions of Self
"She apologised, sarcastically"	"I put others in front of myself"
"She looks around the room, she'll detect <i>one thing</i> that me and (Q) are, are doing wrong...And (2) she'll just go absolutely rage on us"	"I put on like this weird farmer voice and...Miss thought it was really funny...And they were impressed that I could <i>keep</i> it all the way through as well"
"And then she started shouting at me even more and then I had to stay <i>behind</i> even longer and, it really put me down"	I haven't done anything wrong to him today, I just, can't accept his apology"
"My sister started shouting at me and (2) calling me names and then I just got really upset...But, because it th- was my <i>sister</i> she knows, quite easily how to get to me...And she already knew that I was quite, fragile inside"	"Like, whenever, I used to give him, like money...For stuff like sweets and that (2) and, he just doesn't seem to <i>remember</i> , like little things like <i>that</i> that I do nice for him and stuff"
"She was always on the <i>prowl</i> to make us feel bad"	"And it just makes people laugh when...When I do silly things like that"
"I, wouldn't wanna upset him, but he clearly likes to upset me"	"I <i>tried</i> to be like that and he couldn't accept that so"
"My form tutor Miss (U) was shouting in my face and she <i>spat</i> in my face, I thought, <i>yuck</i> , so I wiped it all off my face like urhh, I felt really sick"	"Like I aren't saying owt bad about (P_R) but (2) he's a,"

This table indicates how forcefully Archie puts his perspective across when he feels he has been mistreated. Much of the language he uses on these occasions is very emotive, and seems to aim to promote visualisations of the event by the listener and/or to produce the same emotional response as Archie felt at the time of the event. For example, I felt words such as "prowl" and "rage" gave me a clear understanding of how Archie perceived teachers' actions at the time of mistreatment, and words such as "sick", "yuck" and "fragile" seemed to aim to provoke an emotive reaction in me as a listener. Additionally, the table above indicates that Archie

sometimes gives positive statements about himself as a way of placing those he feels he has been mistreated by in a more negative light, or to justify actions and intentions by him that he feels could be construed negatively by me. For example, by saying “I aren’t saying owt bad about...” and “I haven’t done anything wrong to him today”, this seems to be a means of convincing me of his good intentions. On these occasions, Archie may be subconsciously aware that there may be alternative perspectives on the stories he tells, which may explain why Archie so regularly uses language that aims to persuade the listener.

The awareness of multiple perspectives may be linked to Mindfulness, as people who are considered mindful are generally able to view situations from multiple perspectives (Langer, 1997). However, despite this, Archie continues to show signs that he judges situations as being good or bad (and possibly people as being good or bad) which contradicts the idea that Mindfulness is paying attention ‘non-judgementally (Kabat-Zinn, 2003). It is possible that Archie has therefore developed some skills associated with the Mindfulness intervention (e.g. self-compassion) but not others (e.g. being non-judgemental of experiences). Alternatively, he may be unable to be non-judgemental about historic situations but able to in more recent scenarios, or he may applying emerging Mindfulness skills inconsistently at the time of the post-intervention interview.

Summary

Another key theme within Archie's post-intervention interview was his commentary on his own and others' actions and intentions. Similarly to his pre-intervention interviews, Archie gives narratives relating to how he feels others have treated him badly, and tends to evaluate how others' actions impact on him. However, within his post-intervention interview he tends to contrast these stories with positive accounts of his own actions.

5.1.1.2.3. Theme 3: Variability in Feelings

"My confidence, has gone (2) like a rollercoaster a bit up and down"

(Transcript 2: line 4)

Archie opens his post-intervention interview with the above statement, which reflects an awareness of his feelings that is illustrated throughout the interview. This theme is very similar to the theme on feelings within Archie's pre-intervention interview, in that Archie uses polarised language to describe his feelings. Language used within the post-intervention interview includes:

"rock bottom" "just awful"
"I can't take it anymore"
"really depressed" "I just died inside"

However, unlike the pre-intervention interview, towards the end of the interview, Archie begins using language that suggests he may be becoming slightly more resilient and reflective in his narration of events. For example, he uses phrases such as:

“I haven’t given up”

“I’ve just got a *feeling* that everything’s gonna be fine”

“People say that I’m s-stone cold and, cold blooded or whatever but I don’t really *care* cos I know that, I care about, my mum more than *anyone* in my family”

“I’ll just, I know that I’ll be back to *normal*, well I’m not like, I’m not even away from normal”

Whilst this language is not a thread through the majority of narratives within Archie’s post-intervention interview, it is an emergent theme running through later narratives, which may be a reflection of Archie beginning to change how he narrates his life.

In 2003, Neff outlined a definition of self-compassion, which incorporates Mindfulness as a component:

“(a) Self-kindness—being kind and understanding toward oneself in instances of pain or failure rather than being harshly self-critical

(b) Common humanity—perceiving one’s experiences as part of the larger human experience rather than seeing them as separating and isolating, and

(c) Mindfulness—holding painful thoughts and feelings in balanced awareness rather than over-identifying with them”

Neff, 2003, p. 89

This definition can be applied to the ‘Feelings’ theme and the statements above in particular, in order to show how Archie’s narratives have changed. Table five illustrates this concept:

Table 5

Comparison of Self-Compassion Statements Made in Archie’s Pre- and Post-Intervention Interviews

	Pre-Intervention	Post-Intervention
Self-Kindness	<p>“Really depressed”</p> <p>“I just died inside”</p>	<p>“I haven’t given up”</p> <p>“Cos I know that, I care about, my mum more than <i>anyone</i> in my family”</p>
Common Humanity	<p>“I can’t take it anymore”</p>	<p>“I’m not even <i>away</i> from normal”</p>
Mindfulness	<p>“Rock bottom”</p> <p>“Just awful”</p>	<p>“I haven’t given up”</p> <p>“I’ve just got a <i>feeling</i> that everything’s gonna be fine”</p>

As the table shows, it could be argued that Archie shows an emerging self-compassion and Mindfulness within his post-intervention interview, which is not present within the pre-intervention interview. This reinforces the notion outlined in Theme One of the post-intervention interviews (section 5.1.1.2.1.) that Archie has become more self-compassionate following the Mindfulness intervention. Additionally, it suggests that Archie *can* be judged as having become more mindful when considering variability in feelings, and when using Neff’s definition, whereas he could not be classified as such within the previous theme using Kabat-Zinn’s (2003) definition. Whilst this research has generally accepted Kabat-Zinn’s definition as an over-arching principle of the research, it is interesting to note that in order to judge self-

compassion using Neff's three components, the concept of Mindfulness must be considered more flexibly, which may lead to alternative conclusions being drawn.

Summary

Archie continues to use quite emotive and polarised language to describe his feelings following the Mindfulness intervention. However, unlike his pre-intervention interview, an emergent theme towards the end of his post-intervention interview was the inclusion of statements that suggest he is becoming increasingly resilient. Applying the research question to Theme Three ('Variability in Feelings') overall, Archie's narratives changed between pre- and post-intervention interview by showing an emergence of self-compassion, despite the persistence of polarised language to describe feelings.

5.1.1.2.4. Summary of Post-Intervention Themes

The analysis of over-arching and cross-narrative themes within Archie's post-intervention interview suggests that he has a more fully-formed sense of self following the Mindfulness intervention. However, his language around how he feels remains quite polarised. He makes some tentative steps towards the end of the interview to suggest he may be cautiously optimistic about the future. Whilst he continues to judge experiences and the people associated with the experiences, he has developed an increased self-compassion within his narratives using Neff's definition. The tentative nature of some changes between interviews may be due to

the lack of time between the intervention end and the post-intervention interview (see timeline in appendix XIX, p. 234) meaning that Archie has not had much time to fully explore or experience any changes that may have occurred.

5.1.2. Phase 2: Comparison of Archie's Significant Narratives

The second phase of the analysis of Archie's interviews will be to consider some significant narratives in more depth. This section will compare significant narratives from pre- and post-intervention interviews, in order to increase the depth of understanding around changes and variability in how events are narrated. These narratives will be compared and contrasted by analysing holistic content, form and considering influences of context.

Phase two significant narratives to be compared:

- Attainment and attitude to learning
- The future- losing weight and becoming healthier

5.1.2.1. Comparison 1: Attainment and Attitude to Learning

The first topic to be considered is that of attainment and attitude to learning. I wanted to review this topic in more detail because Archie creates in-depth, detailed narratives related to this theme in both pre- and post-intervention interviews. My initial view was that the narratives were very similar in some ways, but had distinct variations, which may provide insight into what had changed within Archie's

narratives, and in what way they had changed. Table six locates and breaks down the pre-intervention narrative into its structural components:

Table 6

Structural Analysis of Pre-Intervention Significant Narrative: Attainment and Attitude to Learning

Line	Speaker	Narrative Elements	Narrative
547	C		//Yeah, yeah, what about other teachers at school, how do you feel about school generally?
548	A	Abstract	Erm (2) I don't think I'm doing too <i>bad</i>
549	C		Yeah?
550	A		But erm, my ATL I did, did <i>drop</i> a bit
551	C		//Ok
552	A	Orientation	//Erm, erm on our <i>first</i> half term back, and erm, I was on <i>report</i> for a couple of months
553	C		Ok, sorry what's your ATL, remind me?
554	A		Erm, attitude to learning
555	C		Ah of course
556	A	Complicating Action	Like, I'm not a <i>bad</i> student I'm just, not very good at paying attention erm, I di- I do get distracted quite easily
557	C		Ok
558	A		//And erm (3) Ah I forgot what I was saying
559	C		Ah have you?
560	A		//Erm (2) sorry
561	C		Not to worry! If you want to change what you're talking about don't worry
562	A		//Erm
563			(Both laugh)
564	A		I don't know <i>why</i> but I just forgot erm
565	C		//You were talking about attitude to learning
566	A		//Yeah
567	C		//And how it-, your attitude to learning <i>dipped</i> a little bit
568	A	Orientation	//Right, erm, yeah it did <i>drop</i>
569	C		//Yeah
570	A	Complicating Action	//But, whilst I was on erm, <i>student report</i> for my ATL it was just really <i>high</i> but I was re- I was really <i>confused</i> when
571	C		//Mmm
572	A		//I got my report <i>back</i> and, my ATL was <i>low</i>
573	C		//Ok
574	A	Evaluation	//So I re- I didn't understand that <i>at all</i>

Line	Speaker	Narrative Elements	Narrative
575	C		Mmm
576	A		And erm, I fe- felt as though the teachers didn't really <i>like</i> me and I got a bit, worried
577	C		//Mmm
578	A	Evaluation	//And erm, I do- I completely didn't understand why my ATL had <i>dropped</i> , when, <i>every</i> day, I got an A- ATL score for every lesson
579	C		Mmhmm
580	A		And it was always either a three or a four
581	C		//Ok
582	A	Orientation	//Cos it's, erm one to four
583	C		//Yeah
584	A		And, three's really g- three's good, <i>four's</i> really good, one's, like no- not that, good <i>at all</i>
585	C		//Mmhmm
586	A		//And two's good in most, a- aspects
587	C		Ok
588	A		Erm, I was a- always getting threes and fours, I got the very <i>rare</i> two
589	C		Ok
590	A	Complicating Action	But, it came back on the report I got, loads of <i>twos</i> I think I got, I think I got a thr- only one three and a <i>one</i>
591	C		Wow
592	A	Evaluation	//But I- I was completely shocked
593	C		//Mmm
594	A	Complicating Action	//Cos, I told <i>my mum</i> , and, sh- she said that she didn't understand <i>either</i> , cos a- she knows I was on report cos she had to <i>sign</i> it everyday
595	C		Yeah
596	A	Evaluation	Really upset me

(Transcript 1: lines 547-596)

The structure of this narrative is given within the 'narrative elements' column. Within this narrative, the structure is quite disjointed, in that it does not contain the six elements outlined by Labov (1972) that are necessary in order to perceive a narrative as fully formed (Riessman, 2008). From a psychodynamic perspective, the fragmented nature of the narrative suggests that this narrative may illustrate a traumatic event within Archie's life that is unresolved at the time of this interview (Gumley and Schwannauer, 2007, p. 79, Schwannauer and Gumley, 2013, p. 70-73). It is possible

that the fragmented narrative represents a fragmented self, and Archie’s lack of sense of ‘who he is’ at this stage in his life (Luxmoore, 2008). The lack of resolution and coda within the narrative gives the sense that this topic is still affecting Archie at the time of narration, and that he hopes something *will* help him (possibly as a result of telling me the narrative) to resolve the story. Additionally, Archie ‘loses his thread’ of the narrative towards the beginning, which gives me the impression that narrating the event may be bringing up feelings that he is struggling with (which distract him) or that he is struggling to put into words how he feels about the event.

Table seven locates and breaks down the post-intervention narrative into its structural components:

Table 7

Structural Analysis of Post-Intervention Significant Narrative: Attainment and Attitude to Learning

Line	Speaker	Narrative Elements	Narrative
114	A	Abstract	About (2) couple of months into year eight it started, <i>pushing</i> down on me cos I was on report at the start of year eight
115	C		Mmhmm
116	A	Orientation	And I was on it for about a full term
117	C		Ok
118	A		Couple of like qui-, oh no, I was on for it a few months, but my erm, I was really <i>shocked</i> with my erm, ATL scores on my report, I had, I was on report, I kept getting threes and fours, never <i>ever</i> got a one
119	C		Ok, s- sorry (<u>Archie</u>) what’s ATL scores?
120	A		Attitude to Learning
121	C		Ah right ok
122	A		//It was, it was on my daily report
123	C		Yep

Line	Speaker	Narrative Elements	Narrative
124	A	Orientation	So, that was a <i>bad</i> thing and, I got threes and fours which are the best you can get
125	C		Yep ok
126	A		But I never ever got a one, which is a <i>bad</i> one
127	C		Right
128	A		//And on er, about, a <i>rare</i> once a month I got a two slash three
129	C		//Mmm, ok
130	A	Complicating Action	So kept getting threes and fours, and on my report, it said, er my school report it says, I got, <i>all</i> of them, were twos, apart from, one of them was a <i>one</i>
131	C		Mmhmm
132	A		And I think I got two threes
133	C		Ok
134	A	Evaluation	I was so shocked with myself I felt really bad, and I realised wait a minute, I've been on report for er, <i>months</i> now, <i>why</i> is my, ATL gone down
135	C		Mmm, mmm
136	A	Orientation	And, I talked to, Miss (H) about it and she didn't really say much on the subject, she just, she just that's what we've got you down as
137	C		Ok, ok, so what happened then after that?
138	A	Orientation	Erm (2) got down with my work, erm, and I got my report yesterday, and gave it to my mum, she gave me it back and (2) I, was really <i>impressed</i> with my, erm (2) report, I only got four twos
139	C		Ok
140	A	Evaluation	Couple of letters on the twos which isn't bad which isn't good
141	C		//Mmhmm
142	A		//Like I got a V, and like a H, H is homework
143	C		//Ok
144	A		//And V is variable behaviour
145	C		Ok
146	A		And I got a C as well, which is, poor classwork
147	C		Ok
148	A		But the, V and C, oh no, C and the H were both in geography
149	C		Right ok
150	A		And, I'll admit I don't, I aren't the biggest homework fan
151	C		Ok yeah
152	A	Resolution	//And erm (2) I was alright with it though cos I even got a four in science and the rest of them were threes apart from the four twos
153	C		Ok, ok
154	A	Coda	Quite proud of myself and my, my national curriculum levels were quite high as well

In contrast to the pre-intervention narrative, this narrative does contain the six narrative elements outlined by Labov (1972) suggesting the traumatic element of this experience has become more resolved (Gumley and Schwannauer, 2007, p. 156, Schwannauer and Gumley, 2013, p. 69-71). The presence of a resolution and coda give a sense that Archie feels much more satisfied with this narration of this event, and as though he is able to accept the interpretation we have co-constructed. Additionally, this narrative is much more positive in terms of its resolution and coda, perhaps suggesting that Archie is now more able to see the positive elements of the event he narrates, rather than possibly perceiving it more negatively. It is possible that these changes may be due to time having passed between the pre- and post-intervention interviews, meaning that Archie has had longer to process the feelings he narrates. However, using a Mindfulness paradigm to interpret this finding, it is possible that Archie has become more accepting of his actual self, following the Mindfulness intervention. This perspective relates to research evidence, which has suggested that mindful individuals have lower levels of event-related stress, more adaptive responses to stress (Weinstein, Brown and Ryan, 2009) and tend to exhibit higher levels of unconditional self-acceptance (Thompson and Waltz, 2008) than individuals who are not considered mindful.

5.1.2.2. Comparison 2: The Future- Losing Weight and Becoming Healthier

Another topic that was discussed in both pre- and post-intervention narratives is the subject of losing weight and becoming healthier. I wanted to visit this topic in detail because weight and becoming healthier was something that Archie had discussed

several times, and related to the focus placed on discrepancy between ideal and current selves. Within the pre-intervention interview, the concept of fitness was generally intertwined with loss of sense of self and loss of capacity to participate in hobbies that contributed to his fitness following the motorbike accident. Consequently, I wanted to investigate how Archie and I co-constructed the future in both pre- and post-intervention interviews, in order to establish whether the accident had become less connected to his sense of self, as well as how he aimed to achieve his ideal self. Table eight outlines a pre-intervention narrative on this topic:

Table 8

Structural Analysis of Pre-Intervention Significant Narrative: The Future – Losing Weight and Becoming Healthier

Line	Speaker	Narrative Elements	Narrative
303	C		...Ok, so erm, what are you thinking then, what do you think for the, the <i>future</i> , with all the gym stuff?
304	A	Abstract	Erm, we- I <i>know</i> that I'll get there at some point
305	C		Yeah
306	A	Orientation	//And erm, I'm not when I <i>do</i> , I feel as though, I'm going to <i>progress</i> a lot more with my <i>fitness</i> and, cos erm, on on the week before I went the woman because I was telling people about how I could do backflips,
306	A	Complicating Action	and, the woman told me to <i>do</i> one
307	C		//Mmm
308	A		//And I did and she was like oh my god that's incredible!
309	C		//Ahh!
310	A	Evaluation/ Resolution	//And erm (2) yeah I was thinking like if th- if <i>things</i> like that kept happening when I <i>every</i> time I won, then, <i>that'd</i> boost my confidence and my fitness
311	C		//Mmm
312	A		//And everything else

(Transcript 1: lines 303-312)

This is the only story in which Archie focuses on the future during the pre-intervention interview, and is impoverished in that it is short and lacking in ‘scene-setting’ information (Dimaggio et al., 2003). Additionally, he talks about the future in response to a direct question from me about the future, so he may not have chosen to focus on this area at all if I had not asked him this question. The narrative is not fully formed using Labov’s criteria, as it does not include a coda. Within this narrative, Archie very quickly relates my question about the future back to a discussion of an event in his past (doing backflips, which he could do before the accident) suggesting he is unable to picture his future without relating it to what he feels he has lost in the past. Overall, these findings give the impression that Archie does not have a formed idea of what he would like the future to look like.

Table nine illustrates a post-intervention narrative on the topic of Archie’s future fitness:

Table 9

Structural Analysis of Post-Intervention Significant Narrative: The Future – Losing Weight and Becoming Healthier

Line	Speaker	Narrative Elements	Narrative
679	C		...ok, so you know, you know you’re gonna be back at your old self when, how do you know?
680	A	Abstract	Well, I’m gonna get back to gymnastics so
681	C		//Oh right ok
682	A	Complicating Action	I don’t think I wanna go back to rugby
683	C		Ok
684	A	Resolution	But erm (2) I-, I’ll try summat else I’ll find something else
685	C		//Yeah
686	A		And (3) yeah

Line	Speaker	Narrative Elements	Narrative
687			(Both laugh)
688	A	Orientation	I'll just, I know that I'll be back to <i>normal</i> , well I'm not like, I'm not even <i>away</i> from normal but
689	C		//Mmhmm
690	A		//Like, I know I'll be back to my old self when I've, <i>lost</i> even more weight and, when I'm doing even <i>more</i> sport and (2) when I'm even more <i>happier</i>
691	C		//Mmhmm
692	A	Abstract	//I was, I was a really happy child
693	C		(C laughs) Were you?
694	A	Orientation	Yeah I was always bouncing off walls and, I could even do like I could even do like backflips
695	C		Oh wow!
696	A		Like, I can I can do em with my hands now on the floor but, just before I got hit by a motorbike I could do em without my hands
697	C		Ah right
698	A		And like front flips and stuff and, arab springs and, it was just, a <i>world</i> of my own like, cos I went to dancing as well
699	C		Ah right
700	A	Complicating Action/Evaluation	But, I've got loads <i>worse</i> at break dancing because, I've lost loads of my strength
701	C		Ok
702	A	Resolution	//But when I build my <i>strength</i> back again, I'm gonna, <i>grow</i> a bit
703			(Both laugh)
704	A	Coda	And I've just got a <i>feeling</i> that everything's gonna be fine

(Transcript 2: lines 679-704)

This narrative has similarities and differences to the pre-intervention narrative. Archie quickly refers to his past, in that he talks about not going back to rugby, and what he was like as a child, as he did in the pre-intervention narrative. In particular, he talks about doing back flips in both narratives as a means of emphasising his strength and fitness before the accident. This suggests that Archie places great emphasis on being able to do back flips as a defining indicator of his previous sense of self and fitness. By reverting to the past, he also gives a sense of disorganisation within the narrative, as

though his view of the becoming fitter again in future remains intrinsically linked to his past sense of self.

However, unlike the pre-intervention narrative, Archie makes a direct reference to the motorbike accident. This could suggest that Archie has a greater awareness of how the accident has influenced his life than he had within the pre-intervention interview. Additionally, this narrative is much more formed than the pre-intervention narrative in general. The narrative is fully formed when judged using the six elements of Labov's (1972) narrative structure, and the coda provides finality, resolution and optimism. This narrative is more detailed than the pre-intervention interview, which may be due to Archie having more experience in telling the narrative within the post-intervention interview, or due to him having a more fully-formed, in-depth picture of his ideal self than he had within the pre-intervention interview (although he may still remain unsure of how he will become this self).

5.1.2.3. Summary of Comparison of Archie's Significant Narratives

The review of Archie's significant narratives suggests that Archie has processed unresolved feelings following the Mindfulness intervention. The review also adds evidence to the theory developed within phase one of the analysis, which suggested that following the intervention, Archie had a more developed sense of self which aligned with his ideal self. As a result, Archie is demonstrating greater self-acceptance,

a trait that reflects research suggesting mindful individuals show high levels of self-acceptance (Thompson and Waltz, 2008)

5.2. James' Interviews

5.2.1. Phase 1: Review and Comparison of Over-Arching and Cross-Narrative

Themes

Phase one will consider themes that emerged across narratives within each of James' interviews, via the same process as was carried out for Archie's interviews. Themes within the pre-intervention interview will be considered first, followed by themes within the post-intervention interview.

Phase one themes to be discussed:

- Pre-intervention interview:
 - Eldest brother
 - Sense of justice
 - Trips away
- Post-intervention interview:
 - Changing perception of self
 - The Mindfulness intervention

5.2.1.1. Pre-Intervention Interviews

5.2.1.1.1. Theme 1: Eldest Brother

"It's like, why can't you just be *good*?"

(Transcript 3: line 714)

Perhaps one of the most pervasive themes running through James' pre-intervention interview is his discussion around his eldest brother. James' pre-intervention interview opens with a narrative referring to an incident at the time of his brother's court case (see appendix XI on p. 193):

J: Well, when my *mother* was in court

C: Mmhmm

J: They, said that, well we're gonna put it in the news

C: //Mmhmm

J: //And it's, we're gonna put the name, but then my mum started arguing well I've got two young boy- well, I've got, *four* children that *have* the same name

(Transcript 3: lines 12-16)

By opening with this topic, it gives a sense that his brother's actions are at the forefront of his mind. Additionally, the narrative above concludes with a coda in which James expresses confusion about what is happening:

"So I don't know what's going on, if she's had second thoughts about it or (2) if she's put it anonymous no, *questions asked* or that"

(Transcript 3: line 28)

By ending the narrative in this way, James gives the impression that he is struggling to understand the impact of his brother's actions, and feels confused. This confusion is reflected in the language that James uses throughout this theme, for example:

"Why can't you just be *good*?"

"I don't really know what I think"

"Twenty quid doesn't just go randomly missing and you forget about it"

Often, James' talk about his brother does not create fully formed narratives, but instead tends to infiltrate other narratives. When he does talk directly about his brother, he tends to move quickly from topic to topic in relation to him, without there being any clear end point. Additionally, James can include sentences about his brother that make no sense to me as a listener, due to a lack of context. These narratives could be considered 'impoverished' in that there is insufficient 'scene-setting', which can result in the narrator's actions being "limited, inadequate and problematic" (Dimaggio et al., 2003, p. 387). When applied to James, this theory could imply that there could be a link between the behavioural difficulties that James has portrayed at school (i.e. his 'problematic actions') and his difficulty in narrating his brother's actions. Below is an example of the above points:

J: Erm, I think it was, when, ah, it's like he like the *carrier* but then he feels like an idiot when he's done it

C: //Mmm

J: //So, he'll try and take summat *again* for *him*

C: Right

J: And then, they'll catch him or, he'll do summat because you *don't* just random-, twenty quid doesn't just go randomly missing and you forget about it

C: //No

J: //It's like, well where do you think I put it like, you know when you forget your keys

C: Yeah

J: Or you don't know where a erm, a *book* is or summat

C: Mmhmm

J: It, erm, a guess, I mean *I'm* quite a fidgety person so I need to like play with some bluetac or

C: Right

J: Er, elastic band or summat

(Transcript 3: lines 776-788)

The above narrative shows how James begins by trying to understand why his brother steals from others. When he talks about not knowing where a book is, I think he aims to explain how his brother rationalises taking money (he thinks the person will think they have misplaced it) or he might be saying that a person would not be likely to misplace money in the same way they might misplace their keys or a book. However, the meaning of the connection he had made was unclear to me. Additionally, James immediately moves into another narrative about his own actions (commencing in the example above with “I mean *I’m* quite a fidgety person”) without any clear ending to the narrative around his brother’s actions. This example is quite typical of how James’ narratives around his brother may appear disorganised, unfinished and confusing to the listener when compared to his narratives on other topics within the pre-intervention interview, which may reflect unresolved feelings related to his brother (Schwannauer and Gumley, 2013, p. 70-72).

A final element of the theme around James’ oldest brother is the association he makes between himself and his brother. Throughout the narratives, James tends to link or intertwine stories about his brother to stories about his own actions. On some occasions, he immediately begins talking about who he is and why he is different to his brother after having spoken about his brother. For example:

J: Alright, mm, well he did summat and he got in trouble and,

C: //Ok

J: That (2) but since when I came to the school

C: Mmhmm

J: //I was a bit naughty

C: Mmhmm

J: //Like, I misbehaved I always, I almost got nn *excluded* from the school

C: Ok

J: But because well I've been in the (Area), and it has actually helped me quite a bit

(Transcript 3: lines 36-44)

By placing narratives about himself so closely to narratives about his brother, James gives the impression that he feels my perception of him (and perhaps his own sense of self) is intrinsically linked to the actions of his eldest brother. By explaining how he has been to the behaviour centre (anonymised as the 'Area') and explaining that this has helped, he gives the impression that he feels he must distinguish himself as being different to his brother. Applying Markus and Nurius' (1986) 'possible selves' theory, it is possible that James sees his brother's predicament as being a self he is afraid of becoming, and using the self-discrepancy hypothesis (Higgins, 1987) it is likely that James is using his narratives to place as much distance between his current self and the self he is afraid of becoming as possible.

Within his interview, James also explains that he feels his experiences of having a brother who has been detained is relevant to him having been selected to take part in the research, thereby assuming that I would know about his brother's detention. The narrative at the beginning of this section in which James talks about his mother's concerns regarding confidentiality (transcript 3: lines 12-16) possibly represents

James' own desire for confidentiality. Overall, by telling these narratives, this gives an impression that James feels more people know about his brother's actions than perhaps do, and that he is concerned that these people may perceive James himself negatively as a result of this knowledge.

Summary

A key theme running through James' pre-intervention interview was his description, reflection and attempt at understanding his oldest brother's actions. These actions seem to infiltrate James' own sense of self, and he appears to be confused by and struggling to process his brother's behaviour. James also seems keen to persuade me (and perhaps himself) that he is different to his brother.

5.2.1.1.2. Theme 2: Sense of Justice

"And then, I guess that's where really when I actually thought of, *properly* helping people instead of just saying I'd help people"

(Transcript 3: line 572)

A theme that links to the theme above is the focus James places on justice throughout the interview. James demonstrates strong moral values and a desire to be a good person:

J: ...I wouldn't mind doing anything, I wouldn't mind doing *anything* for charity

C: //Yeah

J: //Like, I'd do whatever, it *takes*?

C: Would you?

J: I mean people less fortunate than *me* or, anyone else

C: //Yeah

J: Like, *third* world countries

C: //Yeah

J: //I would say, and that

(Transcript 3: lines 492-500)

James also paints his family members as being good people. In the case of the actions of his oldest brother, he separates out the actions from the individual (i.e. his brother from the crimes) and therefore creates a story in which his brother makes poor decisions that are underpinned by good intentions:

J: ...I mean, cos we're a giving family so is (R –eldest brother)

C: Yeah

J: He'd steal, I dunno twenty quid from, *my mum* just to give it to *his mates*

C: //Right

J: //And then he feels, like an idiot because he's basically like a erm, *the carrier*, cos, it's, it's there laying on the side and he takes it and gives it to them and it's like, well that's just a load of money gone

(Transcript 3: lines 766-770)

James seems to want to convince me as the listener that he and his family members are fundamentally good people, which links to the idea in the previous theme that he may be accustomed to feeling judged based on his eldest brother's actions. James tends to view morality, justice and others actions' more generally in a considered and reflective manner, giving the impression that he has thought hard about his moral values outside of the interview context. When reflecting on issues or intentions that

do not 'fit in' to James views, he struggles to understand. The example below relates to a discussion about third world countries:

J: And, I'm like, so, what does third world actually *mean*?

C: Mmm

J: Does it mean (2) people that, don't, are in different countries that don't speak the same language or, and but then I found out that it was about having less or more *money*

C: Mmhmm

J: And, cos the *bank* has like *so* much money, and rich people have *so* much money and all that

C: //Mmm

J: I don't understand why *Africa* or (2) *other* places that have less money can't just, like get a, I wanna say like just get money out anyway

C: //Mmhmm

J: Like why can't we just, get *money* for them?

C: //Yeah

J: //So they can build, *properties* and stuff

C: Mmhmm

J: So they can actually *live*

(Transcript 3: lines 536-548)

Using Kohlberg and Hersh's (1977) model of moral development, James indicates that he has a sense of morality that has developed beyond a 'black and white' perspective of 'what is wrong being punishable by law' (i.e. the pre-conventional stage) and shows signs of conventional to emerging post-conventional stages of development. This is shown by his desire to be seen as a 'good person' in his own and others' eyes (conventional stage) and a view that human rights may supersede a 'black and white' moral perspective (post-conventionality). It is possible that this emotional maturity

and reflectivity may have meant James was an ideal candidate for the Mindfulness intervention, in that he may have been able to reflect on the potential benefits of activities that may have seemed unusual initially, without deciding quickly that the intervention was not for him. Additionally, this wider sense of morality meant that James considered additional benefits to his participation in the research, such as helping me to help individuals using Mindfulness in the future.

Summary

James shows a strong sense of morality throughout his pre-intervention interview, which appears fundamentally linked to a desire for he and his family to be viewed as 'good people'. James' maturity in terms of his moral development may have contributed to his choice to be involved in and contribute to this research.

5.2.1.1.3. Theme 3: Trips Away

"And my uncle had his, bedroom *downstairs* and my nanna had the big *luxury* one"

(Transcript 3: line 290)

The longest, most detailed narratives with James' pre-intervention interview were related to trips away. James provides a number of stories that relate to trips abroad with his family and a trip away with school. These stories tend to be coherent, fully formed narratives which James appeared to enjoy telling. Throughout, he had a relaxed stance and seemed keen to engage me and promote my understanding of what he was saying by using hand gestures, and at one point taking out his school

planner, which contained a map, to show me where he had been with his family. Within his narratives relating to trips away, James often recounts humorous events, which are the only occasions in which James uses humour during the interview. A snippet of a narrative related to trips away is shown below:

J: ...But when we got right, this is the funniest thing, because when we got back I had to go to *hospital* and like, and twelve o'clock or summat

C: //Cos of your hand?

J: Cos of my hand

C: Yeah

J: //We waited there for about *an hour*, and then by the time we looked at t'clock it was *two o'clock*, but the times changed an hour

C: //Ohhhh yeah

J: //In that exact minute and we was like, I thought I'd just lost an hour

C: Aww!

J: //But the clocks changed

C: I bet that felt weird!

(Transcript 3: line 234-243)

A point of particular interest to me within these narratives is that unlike other sections of the interview, James makes no reference to his eldest brother whilst he is talking about trips away. This is particularly poignant when he refers to family holidays, when he provides no explanation for his eldest brother not being present, despite referring regularly to his other siblings and their attendance. This led me to wonder whether being away provides James with a sense of escapism from events that may be causing him stress and/or confusion at home, and that recounting these events in stories gives him the same feeling of escapism even after he has returned home. Additionally, it is

possible that the 'self' James is discussing when talking about trips away is the possible self that is most closely aligned with James' ideal self, and therefore how he feels most comfortable to be perceived by others.

Summary

James dedicates a significant amount of his interview to narratives relating to trips away. These narratives use humour and dynamic body language as a means of 'drawing the listener in' and communicating how James feels whilst telling the narrative. James seems to particularly enjoy telling these stories, and does not refer to his eldest brother at any point suggesting that both the trips and recounting stories relating to these trips may provide an escape from stresses associated with his eldest brother's actions.

5.2.1.1.4. Summary of Pre-Intervention Themes

The analysis of over-arching and cross-narrative themes within James' pre-intervention interview suggests that he is confused by his brother's actions and struggling to develop a coherent narrative on this topic. He is keen to portray his family as good people and to separate himself from his brother's behaviour. The theme of his brother's actions relates to many of the topics discussed within the interview and direct discussion of his brother often produces fragmented narratives that lack clarity. This suggests that the topic of his brother represents ongoing

unresolved feelings for James, which infiltrates his conscious and subconscious thoughts on a regular basis.

5.2.1.2. Post-Intervention Interviews

5.2.1.2.1. Theme 1: Changing Perception of Self

“I think I’ve like *overcome* my difficulties”

(Transcript 4: line 480)

One of the most prevalent themes running through stories within James’ post-intervention interview is the sense of changing perceptions of James by himself and others. Within the pre-intervention interview, there was a sense that James felt viewed in a way that he did not want to be by others (e.g. as “destructful”). In contrast, this interview focuses on James’ optimism and positivity about changes in how he behaves and how he is perceived by himself and by others. The example below refers to James’ use of the behaviour centre within the school:

C: Ok, erm what about, sort of, using it’s the (Area) Centre isn’t it what’s, what’s that like tell me a bit about that cos we’ve not really *spoken* about that have we?

J: //Yeah no I haven’t really been going in there much lately

C: //Ahh right ok

J: I guess I, I don’t think I *ever* needed it

C: Ok

J: //Well I did at *one* point but (2) I guess I don’t really need it anymore

C: Yeah, ok

J: //I mean I do *like* it up there just, talking to the teachers about what’s happened *since a few days or weeks or summat (Unclear Speech)*

C: //Yeah, ok, ok so how often do you go up there now?

J: (3) Once every week or two weeks

C: Ok, ok

J: Summat like that

C: And you said that you don't really *ne-eed* it anymore, erm in what way? H-how do you mean?

J: //Er, like ah, (Area) is for like *helping* people with difficulties and that

C: //Mmhmm

J: But I think I've like *overcome* my difficulties and

C: //Mmhmm

J: What's been going on

C: Mmhmm

J: And they *have* helped me but (2) I don't really *need* it anymore

(Transcript 4: lines 465-484)

This example shows how James has changed in terms of his sense of self. Alongside this, there are also narratives in which James reflects on how others have changed in their perception of him:

J: Like before, they always like, because I made a name for myself, I had to be more ov- aware of what I was doing

C: //Ok

J: //Because I'd be easily in trouble

C: Mmm

J: But *now* it's just like, I *do* blend in a bit

C: //Mmhmm

J: And, it's just not always *me* that's getting in trouble

C: Ok, that's interesting, so you made a name for yourself what kind of name do you think that was?

J: Well, *naughty*

C: Ok

J: *Watch* this one or summat

(Transcript 4: lines 542-552)

The theme around reflections on changing perceptions is particularly pervasive in that it runs through the majority of narratives. It should be acknowledged that this theme is particularly influenced by me, in that I unintentionally make reference to and use the word 'change' throughout the interview. It is unclear whether this theme stems from James' responses to my questions around change, or whether my questions are guided by James making reference to changes in his life. However, by considering the language that James uses when making reference to changes, he seems to be content with this changed sense of self:

"helped" "settled down"
"I'm just calming down"
"It's just been nice" "it's been going, pretty good"

Alongside this positive language, there is also a feeling that James does not expect things to 'change back' in that James uses the past tense to discuss how he used to behave (e.g. "I was *really* naughty and getting in trouble loads").

The changes shown in James' self-perception and the narratives we co-construct around changes in how others perceive him can be interpreted using the Mindfulness paradigm. Research has shown that Mindfulness promotes self-compassion and reduces self-criticism (Hollis-Walker and Collosumo, 2011). By applying Neff's (2003) three components of self-compassion, James' post-intervention narratives could be

described as showing an increased self-compassion when compared to his pre-intervention interview. James occasionally uses language in which he evaluates himself positively within his pre-intervention interview and suggests that things have already become better since the beginning of the academic year (e.g. by describing himself as a “giving person” and stating “I *haven’t* been in trouble *at all* this term”). However, unlike the pre-intervention interviews, within his post-intervention interviews self-compassion tends to infiltrate the majority of his narratives. Additionally, unlike the pre-intervention interviews, there is no sense that James feels he needs to convince me that he is a ‘good person’ in any way. Table ten provides quotes and examples from the pre- and post-intervention interviews to demonstrate an increase in self-compassion using Neff’s (2003) definition:

Table 10

Comparison of Self-Compassion Statements Made in James’ Pre- and Post-Intervention Interviews

	Pre-Intervention	Post-Intervention
Self-Kindness	The statement “I <i>do</i> have anger issues” shows critical judgment of self	James states “The only reason I do it is p- to <i>protect</i> someone” when making reference to when he might hit someone, thereby framing his actions in a positive way
Common Humanity	James feels his experiences around his eldest brother have led him to be selected for the research, thereby suggesting he views himself as ‘different’ to others as a result of these experiences	James describes himself as “an ordinary everyday teenager”
Mindfulness	The statement “It <i>creeps</i> up on me a lot”, made in reference to his eldest brother’s actions, suggests a lack of awareness of his feelings James makes regular reference to feeling angry throughout the interview, suggesting he relates significantly to this feeling	James states “So, if I don’t worry about this, with all the, I I think we’ve got GCSEs or summat...and if I just, <u>go on normally like in year eight (Unclear Speech)</u> , I guess I’d get through it just <i>fine</i> ”, making reference to having previously been concerned about transition to Year 8, but no longer feeling concern about transitions

When applying this definition to James' pre- and post-intervention interviews, this suggests that he may have developed an increase in self-awareness and compassion following the Mindfulness intervention.

Summary

A key theme running through James' post-intervention interview relates to his reflection on how his own and others' perceptions of him have changed. By reflecting in this way, James appears more satisfied with who he is following the Mindfulness intervention, perhaps meaning that he feels his current self is now more aligned with his ideal self than before the Mindfulness intervention. James' narratives also indicate an increase in self-compassion when compared to narratives within his pre-intervention interview. This increase may mean that he reflects more positively on his own behaviour within his narratives, or alternatively, may have caused an actual reduction in behaviour which has then been reflected in his narratives.

5.2.1.2.2. Theme 2: The Mindfulness Intervention

"...I've got round it by going to Mindfulness"

(Transcript 4: line 18)

Throughout the post-intervention interview, James makes regular reference to the Mindfulness intervention. He reflects on what it was like to be involved in the intervention, and how he feels it has impacted on his life. Examples of how Mindfulness has impacted on James are given on the following page:

“That’s basically helped me because otherwise I’d probably be in isolation right now”

“*Thinking* what I’m gonna do...and then, the consequences instead of just doing it...and then thinking *later*”

“Instead of, getting *involved* I...just went to tell the teacher”

“I’m, just *calming down*...being *myself* instead of, this *angry* person”

“I have always *thought twice*...like not just gone in on the first thought that I’ve had”

“I’d be the *worst* one but I’ve calmed down and, stepped *back*”

James’ language indicates that he may have internalised what he learnt during Mindfulness sessions. Many of the statements above give concrete examples of how he feels he has become more mindful. Using Kabat-Zinn’s definition that Mindfulness is “the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience” (2003, p. 145), statements made by James such as “I have always *thought twice*...like not just gone in on the first thought that I’ve had” show indications that James has begun paying more attention to his own thoughts as experiences unfold. Additionally, research has suggested that children who present with aggressive behaviour have lower inhibitory control than those who do not (Oosterlaan and Sergeant, 1996). The statements above related to James feeling he has made changes in thinking before acting or inhibiting the immediate response to get in a fight (instead, telling the teacher) also suggest that Mindfulness training may have supported James in paying attention to his thoughts and decisions, and thus in developing his capacity to inhibit actions that may have resulted in him being in trouble. This finding is reflected in research, which has suggested that Mindfulness may promote self-regulation (Siegel, 2007).

Alongside James' reflections on how Mindfulness has supported him, he also provides narratives that relate to how he feels about the intervention more generally. The statements below give an overview of this subtheme:

We did some science stuff that I didn't really like...but with all the breathing and, *calming down* and ...focusing on *summat*...it's really helped"

"When we got to *know* what it was about...it felt really, calm and *nice* to do it"

"I'd *still* like to do it I mean (2) it really helps"

"If we did it with a little class it'd still be quite hard...because, there'd be too *many* of us...and giggling and smirking and everything"

These statements are not only useful in terms of my own practice and the practice of EPs more generally, but also show a high level of insight and reflectivity. An increase in insight and reflectivity is another area that has been associated with Mindfulness within research (Siegel, 2007).

Summary

A key cross-narrative theme within James' post-intervention interview was his commentary on the Mindfulness intervention. James shows reflectivity when discussing the intervention, and demonstrates self-compassion that was not present as a theme within his pre-intervention interviews. James also talks about feeling more able to regulate his thoughts following the intervention. These are all areas which have been shown to be increased in mindful individuals, or shown to increase following Mindfulness interventions.

5.2.1.2.3. Summary of Post-Intervention Themes

The analysis of over-arching and cross-narrative themes within James' post-intervention interview suggests that he has become more self-compassionate following the Mindfulness intervention. He has developed a sense of self which focuses on his 'better behaviour', a more positive view of himself and others' more positive view of him. He shows that he feels comfortable with this sense of self by using language that suggests feeling calm and a state of self-actualisation. This relates to research in the field which has suggested that mindful meditation may promote a more positive self-concept and a feeling of self-actualisation (Haimerl and Valentine, 2001). Additionally, this finding is particularly relevant when considering approaches to working with pupils identified with behavioural difficulties, as research has provided support for viewing behaviour within school as being linked to self-concept (Swann Jr., Chang-Schneider and McClarty, 2007). The lack of cross-narrative theme relating to James' eldest brother reflects a significantly reduced discussion on this topic within his post-intervention interviews, as there were insufficient commentaries on this topic to generate a theme. This suggests James may have begun to process any unresolved feelings around his actions (thus feeling less need to try and process these feelings through narrative).

It is important to recognise that my questions within the interview may have played an important role in the reduction of narratives around James' brother. I may have led him away from discussion around his brother through my questioning, potentially due to an unconscious desire to see that James had processed any unresolved feelings. This perspective is an equally valid explanation for my findings as the one detailed in the main text.

5.2.2. Phase 2: Comparison of James' Significant Narratives

This section will compare some of the significant narratives identified within pre- and post-intervention interviews.

Phase two significant narratives to be compared:

- Reflections on eldest brother
- The 'angry person' narrative

5.2.2.1. Comparison 1: Reflections on Eldest Brother

The first topic to be considered relates to James' reflections on his eldest brother. I wanted to focus on this topic in more detail because my initial reflections indicated strong differences between James' narratives on the topic between pre- and post-intervention interviews, and a general lack of discussion on the topic within his post-intervention interview. Additionally, the topic relates to James' apparent changing sense of self, in that the discussion of overarching themes within the pre-intervention interview suggested James related his brother's actions to his own sense of self, but this was less apparent within the post-intervention interview. Table eleven locates and breaks down the pre-intervention narrative into its structural components:

Table 11

Structural Analysis of Pre-Intervention Significant Narrative: Reflections on Eldest Brother

Line	Speaker	Narrative Elements	Narrative
708	J	Abstract	...and then what's been going on with my <i>brother</i>
708	J	Orientation	I haven't really been really, well I have paid attention with it but
709	C		//Yeah

Line	Speaker	Narrative Elements	Narrative
710	J		It's kind of, it <i>creeps</i> up on me a lot
711	C		//Mmm
712	J		Cos when I think about it
713	C		Yeah
714	J	Evaluation	It's like, why can't you just be <i>good</i> ?
715	C		Yeah, yeah, why can't your <i>brother</i> just be good?
716	J		Yeah
717	C		Ok, how does it creep up on you?
718	J	Orientation	Like because, <i>one</i> minute he's, he's just got out of jail, he's been really <i>good</i>
719	C		//Yeah
720	J	Complicating Action	//And then the next he's, he's just robbing and taking stuff again
721	C		Yeah, ok
722	J	Orientation	But it's like, cos I've, cos I'm, his <i>brother</i>
723	C		//Mmm
724	J	Evaluation	Have, it's like a <i>pattern</i> because,
724	J	Orientation	I, when he first started being proper, cos I think he only stayed in school until <i>my year</i>
725	C		Mmhmm
726	J		And then he came out, but by then he's just been getting <i>into</i> trouble, then <i>easing</i> out of it
727	C		Ok
728	J	Complicating Action	//And then thinking, well, there's no-one about so I could just do this because they think I've <i>changed</i> but
729	C		//Yeah
730	J		//I really <i>haven't</i>
731	C		Ok
732	J	Evaluation	And then, he'll get <i>caught</i> and then he'll do it <i>again</i> where he's just, easing back in
733	C		//Mmhmm
734	J	Coda	And then, he does it <i>again</i>
735	C		Ok
736	J		//And, again
737	C		And does he go
738	J	Orientation	//It's for <i>various</i> reasons, like
739	C		//Right
740	J		Robbing and assaulting

(Transcript 3: lines 708-740)

This narrative does not contain the six elements outlined by Labov (1972) that are necessary in order to perceive a narrative as fully formed (Riessman, 2008) in that it does not contain any resolution. The coda brings the reader back to the present as may be expected (Riessman, 2008), but gives a sense that the story is not finished by

repeating “again”. It is possible that this lack of finality reflects a view by James that his brother’s pattern of behaviour is also not finished, which is then mirrored by this story. This is further reinforced when James then gives an additional piece of information following the coda, which gives a sense that he has not yet got a coherent and organised story or understanding of his brother’s actions.

The section that has been analysed here also forms part of a theme throughout the interview (as discussed within section 5.2.1.1.1.) in which James keeps revisiting his brother’s actions and his feelings about his brother throughout the interview in a series of very spontaneous stories. The start and end points of the story above were also difficult to determine during my analysis, which is a common feature of pre-intervention narratives relating to James’ brother due to their fragmented structure. Additionally, this narrative contains several evaluations, but these tend to be short and tentative (e.g. “It’s like a pattern”) or admissions that he cannot understand or evaluate his brother’s actions (“Why can’t he just be good”) rather than coherent, fully formed evaluations as such.

Alongside the overall structure of the narrative, James uses some linguistic tools to give an impression of how he feels. By saying “they think I’ve changed but I really haven’t”, this gives a sense that James feels his brother is able to ‘trick’ people but then hurts them or lets them down in some way. Additionally, by stating that his brother only stayed in school until the year James is in now, he gives an implicit message that he is different to his brother to me as the listener. It is possible that

James perceives this year as a ‘landmark year’, in that if he can stay in school for longer than his brother did, then he proves to himself and others that he is not like him.

Table twelve locates and breaks down the post-intervention narrative into its structural components:

Table 12

Structural Analysis of Post-Intervention Significant Narrative: Reflections on Eldest Brother

Line	Speaker	Narrative Elements	Narrative
364	J	Abstract	But I, guess I didn't really ha- have a good role model as, my older brother
365	C		Ok, in what way?
366	J	Orientation	He just always went out like he went out since a very <i>young</i> age
367	C		//Mmm
368	J	Complicating Action	But with <i>me</i> I went out when I was starting to go to, secondary school
369	C		Ok (2) ok so going out was, a big thing
370	J	Orientation	//Yeah because he went out when he was like, <i>five</i> or four just going out
371	C		Right
372	J		To the shop or summat like that
373	C		Ok
374	J	Complicating Action	But when I was eleven I star- I we- I was <i>begging</i> to go out but, when she let me out properly so I could go like to see my mates
375	C		//Mmhmm
376	J		Or to go to the shop or summat
377	C		Mmm
378	J		//She <i>finally</i> let me when I was in, secondary school
379	C		Ok, ok erm
380	J	Evaluation	//I- I don't know, if I if I was <i>at a different perspective where I was allowed out since I was five (Unclear Speech)</i> or summat
381	C		//Mmhmm
382	J	Resolution/Abstract	I don't know, it <i>could</i> be different cos I could be a lot more (3) I don't know, <i>naughty</i> in a way I don't know, like
383	C		//Ok

Line	Speaker	Narrative Elements	Narrative
384	J	Orientation	//Because you get to hang out with your <i>mates</i> more when you're littler
385	C		Mmhmm
386	J	Complicating Action	Then, like when you hang around <i>them</i>
387	C		Mmhmm
388	J	Evaluation	//You like, you take some of their personalities if you see what I mean
389	C		Mmhmm, mmhmm and do you think that's what happened with your brother?
390	J		Yeah
391	C		Ok
392	J		I mean I weren't there so I don't really know what, to think
393	C		//Yeah
394	J		//What to do
395	C		Ok
396	J	Resolution	//But, I guess I'm more <i>happier</i> that I weren't, that my mum held me back until I was in primary school
397	C		Ok, so you're happier about that?
398	J		Yeah
399	C		Erm, in what kind of way?
400	J	Abstract	In the way that (3) I'm not <i>that</i> chavvy
401	C		Ok
402	J	Orientation	(2) I guess I'm, I'm I don't wanna be a- well I guess I'm a bit <i>maturer</i> and
403	C		Mmm (3) yeah and do you think that <i>that's</i> , are you saying <i>that's</i> because you've not gone out with your mates early do you think?
404	J		Yeah, but I mean there's summat about it because, my brother's like, a <i>lot</i> naughtier than I am and he's done a lot more things than I have done
405	C		//Right, ok
406	J	Complicating Action	And, cos he's been out, since five I've been out since like eleven
407	C		//Mmmhmm
408	J	Evaluation/ Resolution	//Or summat, it's been (2) I don't know, <i>different</i> between us or summat
409	C		Ok, so it's affec- kind of affected him in a way that it hasn't affected you?
410	J	Coda	Yeah

(Transcript 4: lines 364-410)

This narrative is fully-formed, containing all six form elements (Labov, 1972) and was much easier to identify in terms of its start and end point than the pre-intervention narrative. There remains some fragmentation within the narrative, in that James revisits different components of narrative several times. This suggests that James is

still struggling to form a completely coherent story around his brother, although the overall fully-formed structure gives a much greater sense of completion than the pre-intervention narrative. James uses complicating actions to identify why he feels he is different to his brother, suggesting that he still wants to separate himself from his brother. This finding has been reflected by research in the field which suggests siblings of offenders may have a desire to clarify that they are unlikely to 'follow in the footsteps' of their older brother (Meek, 2008). However, there is a sense of acceptance of this story that was not present within the pre-intervention narrative. He gives a clear rationale given for why he and his brother are different throughout the story, and uses positive language which gives the impression he is happy with the narrative we have co-constructed and the language used around this reason, e.g. stating "I'm more *happier* that I weren't, that my mum held me back until I was in primary school' and "I'm a bit *mature*". There is a very short resolution and coda which terminates the narrative, which appears tentative due to the presence of language such as "I don't know" and "or summat", which could imply James is tentative himself about believing the narrative he has given. However, by stating "Yeah", as his coda, he gives the impression that he is happy with how I have summarised and interpreted his narrative in the previous statement ("Ok, so it's affected kind of affected him in a way that it hasn't affected you?") and is therefore happy with the version of him that we have created.

5.2.2.2. Comparison 2: The 'Angry Person' Narrative

Another topic that appears particularly important within James' interviews is related to his changing view of himself, and in particular, his description of his anger. I wanted to visit this topic in more detail following phase one of the discussion because James' discussion of anger relates to the possibility that Mindfulness interventions may be useful when working with children identified as having behavioural difficulties (Davis, 2012). Additionally, I wanted to understand how James' sense of self had developed using the Mindfulness paradigm. Table thirteen outlines the pre-intervention narrative on anger:

Table 13

Structural Analysis of Pre-Intervention Significant Narrative: The 'Angry Person' Narrative

Line	Speaker	Narrative Elements	Narrative
636	J	Abstract	I mean, it is actually quite easy being good
637	C		Mmm
638	J	Orientation	Erm, but when you I think cos I have anger is-, <i>anger</i> issues
639	C		//Mmm
640	J		//Because I did this, er, <i>anger management</i> with the <u>(Area)</u>
641	C		//Yeah
642	J		//Centre and I completed it cos I got a certificate
643	C		Ok
644	J		I think it was on Monday
645	C		Wow
646	J	Evaluation	No, Wednesday, but I <i>do</i> have anger issues because I-, I'm quite a, I don't wanna say this as an erm, <i>mean</i> way but, a <i>destructful</i> person cos I
647	C		//Ok
648			
649	J	Orientation	I can, my hands b-, I can basically just break a toy by looking at it
650	C		Ok
651	J		My mum always used to say everything I touched I broke
652	C		Right

Line	Speaker	Narrative Elements	Narrative
653	J	Complicating Action	But I don't think I broke it on <i>purpose</i> I think it was like, well how does it <i>work</i> so
654	C		Yeah
655	J		Open it
656	J	Complicating Action	But I could never, <i>fix</i> it
657	C		//Ok
658	J	Resolution	//So closing it (<i>Unclear Speech</i>)
659	C		Ok, ok, erm, so you said you, you felt like you're quite a destructive person
660	J		Yeah
661	C		Ok, is that in t-, just in terms of breaking toys do you think
662	J	Orientation	Not in terms of breaking toys I mean when I'm <i>angry</i>
663	C		Ok
664	J	Evaluation	I won't take it out on the <i>person</i>
665	C		Yeah
666	J		I'd, more or less take it out on, a <i>chair</i> or a <i>wall</i> or <i>summat</i>

(Transcript 3: lines 636-666)

This narrative cannot be judged as 'fully formed' using Labov's (1972) criteria, as it does not contain a coda. At line 658, James appears to say 'So closing it', which within the context could be interpreted as a resolution, in that it has a sense of finality. However, this is the only statement within the narrative that I interpreted as having any sense of finality, due to the lack of coda and detailed resolution. As a result, the story is very unclear in terms of determining when it commences and terminates. The lack of finality within the narrative gives the impression that he is struggling (or does not want to) accept the story he is telling me, or that he does not want to accept this narrative as being a concrete definition of his sense of self.

The concept of not wanting to accept the narrative is further enforced through James' language use. When labelling himself as "angry" or "destructful", he provides additional information about where this label has come from, which he relates to

external parties rather than himself. For example, he says he has “anger issues” because he went to anger management, rather than giving an example of how he has shown anger issues, and he relates being “destructful” to his mother. By externalising in this way, he gives the impression that he does not entirely identify with these labels, and that he has been attributed the labels rather than attributing them to himself. When James gives himself these labels, he seems to be saying that “he *is* his behaviour” (Luxmoore, 2008, p. 29) but he does not want to have to believe this. Overall, he gives the impression that he feels he *should* accept the view that he is ‘an angry person’, but that this view conflicts with his ideal self, creating unease and widening the discrepancy between the current self which he is trying to make himself accept, and the ideal self he wants to be.

Table fourteen outlines the post-intervention narrative and its structural components:

Table 14

Structural Analysis of Post-Intervention Significant Narrative: The ‘Angry Person’

Narrative

Line	Speaker	Narrative Elements	Narrative
213	C		Ok, so you were, the <i>angry</i> person, what did that look like?
214	J	Abstract	I just, I di- I didn't <i>like</i> it
215	C		Ok
216	J		//The being the, I don't know how to say it, th- the <i>bully</i>
217	C		//Ok, ok
218	J	Orientation	//I guess, because everyone like (3) I don't know they just, they didn't, get to know me for who I am not what I do
219	C		Ok, so w- what you <i>do</i>

Line	Speaker	Narrative Elements	Narrative
220	J		Like, I just, I don't know (2) I really don't know what I <i>do</i> like but, I don't know how to <i>say</i> it
221	C		Ok (7)
222	J		Ok in the way that I was the er, the th- the <i>tough</i> guy in this school
223	C		Ok
224	J		But I didn't, I didn't want to picture like that so
225	C		//Right
226	J	Complicating Action	I just, I guess I just <i>stopped</i> (2) like getting involved in <i>everything</i>
227	C		Ok
228	J	Evaluation	//So then people have, not looked at me as such they have looked at the person that has been <i>involved</i>
229	C		Mmhmm
230	J		Cos normally I'd just get in there and
231	C		//Mmm
232	J	Resolution	//I'd be the <i>worst</i> one but I've calmed down and, <i>stepped back</i>
233	C		Stepped back, ok, and what do you think has prompted that change?
234	J	Coda	Mindfulness and (2) it's been going so <i>well</i> for me

(Transcript 4: lines 213-234)

Unlike the pre-intervention narrative, this is a fully formed narrative that contains all six narrative elements, in the order Labov felt demonstrated coherency. Additionally, there is a much greater sense of finality within this narrative than the pre-intervention narrative, provided by the presence of a resolution and coda, and the lack of language which suggests doubt (e.g. "I dunno", "er") as he has used in concluding statements within other narratives in the post-intervention interview. The narrative contains a number of long pauses, which I feel may be related to him trying to work out how to articulate and reflect on the recent changes that have occurred. However overall, the clear, complete and coherent structure of the narrative gives the impression that James has shed a previous self (i.e. "the bully") and is satisfied with his new, 'not-angry' narrative of self in that it is more aligned with his ideal self. This finding is supported by research by Haimerl and Valentine (2001) who make links between

Mindfulness and a positive sense of self. Additionally, it is possible that this change may allow James to form more positive relationships with those around him, and may change others' perception of him, as research suggests there is a link between stories we tell about ourselves and the attachments we form with others (Holmes, 2001).

5.2.2.3. Summary of Comparison of James' Significant Narratives

The review of James' significant narratives suggests that James has developed an alternative sense of self following the Mindfulness intervention, which is not aligned with a view that he is an 'angry person'. Additionally, he has a better understanding of his eldest brother's actions, and is able to narrate these actions and his perception of the differences between himself and his brother in a more confident, coherent manner. James' significant narratives are also similar to Archie's significant narratives, in that there is an increase in coherent structure within James' post-intervention significant narratives. The increase in coherency suggests that like Archie, James was experiencing unresolved feelings related to the phase two topics (for James, his brother's actions and the 'angry person' narrative) at the stage of the pre-intervention interview, but had begun to resolve these feelings by the post-intervention interview (Schwannauer and Gumley, 2013, p. 69-73, Gumley and Schwannauer, 2007, p. 79).

5.3. Taking the ‘Presentation and Interpretation of Findings’ Back to Participants

After I had drafted my ‘Presentation and Interpretation of Findings’ section, I took it back to Archie and James and invited them to give comments. The participants are close friends, and chose to meet me together. I ensured they both knew individually that I would be discussing potentially very personal individual stories, but both participants felt they were happy for this to happen because they knew each other very well. During the session, I worked through the chapter, inviting participants to read sections, ask questions, give alternative interpretations and clarify what they were saying. Both participants were surprised by how much information I had gained from their interviews, but felt very happy with how I had interpreted their stories to generate a picture of who they are. Throughout, participants related to my interpretations and asked for further explanation about what I was saying, for example, saying “Yeah, I couldn’t put together what I was thinking about my brother before Mindfulness, but now I can, but why is that?”. On these occasions, I drew pictures to support simplified explanations of psychological theory that could be used to interpret my findings. Both participants wished to express how nice it felt to think that I believed their views were so important, and wanted to know exactly how much time I had spent on this thesis and in interpreting their interviews in total. They also wanted me to know that if I had come into school this year and asked for names of pupils who had been identified as having behavioural difficulties, their names would not have been said because their behaviour has improved so much. Overall, both participants were very clear that they did not want me to change my interpretation of their interviews following our meeting.

6. Closing Chapter: Conclusions and Implications

This chapter draws together the findings from this research, provides suggestions for future research and discusses implications for practice.

6.1. Overall Summary of Findings

The following main points have been noted within this 'Presentation and Interpretation of Findings', which relate to the research question's focus on change between pre- and post-intervention interviews:

- Both participants appear to have experienced a change in their sense of self following the intervention. For Archie, his sense of self has become more fully formed, less related to him having been run over by a motorbike, allowing him to take steps towards achieving his ideal self. For James, he has formed a different sense of self that is less related to his brother's actions or feeling he is an angry person, and more aligned with his ideal self. This finding relates to research suggesting that behavioural difficulties may be linked to self-concept (Swann Jr., Chang-Schneider and McClarty, 2007) and suggests that individuals identified as having behavioural difficulties may particularly benefit from Mindfulness interventions
- Both participants have also shown an increase in self-compassion. This finding reflects my consideration of cautions made by writers in the field who suggested Mindfulness interventions should promote loving kindness (EPNET,

2012) and thus my desire use a Mindfulness intervention that promotes self-compassion within this research.

- An area that remains unchanged and links to Mindfulness is Archie's language around feelings. Following the Mindfulness intervention, Archie continues to use polarised language to describe his feelings (e.g. very happy or depressed) and continues to judge others' actions as being detrimental towards him. This suggests that Archie has not yet developed the ability to pay non-judgemental awareness (a component of Mindfulness using Kabat-Zinn's (2003) definition) or has not developed a less judgemental awareness of historic events. It is possible that Archie may have developed this skill had the intervention continued for a longer period of time, or if the intervention had placed greater explicit emphasis on not judging thoughts or events
- Both participants appear tentatively optimistic about their future. James shows some signs of cautious optimism when talking about his brother, and Archie states that he feels things will be fine towards the end of his post-intervention interview
- Both participants make reference to Mindfulness helping them, or use Mindfulness language in their post-intervention interviews. For example, James refers to 'taking a step back' and not going in on the first thought he has, and Archie talks about using breathing exercises.

To relate these findings to the research question, it can be concluded that both participants' narratives changed in a variety of ways following the Mindfulness

intervention which have been discussed in detail within the preceding review. Whilst the research has not measured any changes in behaviour, the changes in narratives can be linked to areas that may benefit from development in pupils with behavioural difficulties (e.g. Swann Jr., Chang-Schneider and McClarty, 2007).

6.2. Additional Points to Note

During the Mindfulness sessions, participants were all very aware that they were part of a research project, and I aimed to create an atmosphere in which participants were encouraged to reflect critically on the activities they were being asked to undertake. Consequently, participants (including those who were not interviewed) raised points about the intervention that they asked me to include within my research. These were:

- The three older pupils within the group (aged twelve to fourteen) felt that the two younger pupils (aged eleven to twelve) were not mature enough to do the Mindfulness exercises and understand why they were doing them. Consequently, they felt Mindfulness interventions may be more appropriate for older pupils
- All pupils agreed that they enjoyed the opportunity to reflect and give their views on what it was like to do the exercises during sessions. One pupil stated that if they felt they *had* to feel the exercises were beneficial, they would not have participated in them or would have immediately felt they were not beneficial

- Three participants enjoyed having the opportunity to discuss things that were going on in their life during sessions, using Mindfulness principles to problem-solve and reflect
- All participants felt that sessions were better when I adapted activities taken from the 'Mindfulness for Schools' (Cattley and Lavelle, 2009) intervention book to suit their needs e.g. adapting language to make it accessible, drawing pictures and using props to facilitate understanding of the theory of Mindfulness
- All participants felt strongly that they would not have benefitted from the Mindfulness intervention if it had been delivered to a whole class rather than a small group. One pupil commented that if I had delivered the sessions to a whole class, pupils 'like them' (those within the intervention group) would disrupt it or start laughing
- Four participants felt they did not understand why the Mindfulness sessions had to end, and felt that 'stuff like that should be done in all schools all the time'.

I believe these comments highlight the level of care required when considering potential participants and approaches to using Mindfulness within schools. I share participants' concerns about the delivery of interventions to a whole class, in that I would argue that this research suggests Mindfulness may prompt participants to process unresolved distress, which may be very difficult for them within a whole class environment. However, I would suggest that the age of participants was not a factor

in the suitability of using Mindfulness as an intervention. Instead, I thought that factors such as emotional state at the time of the intervention and appropriateness of intervention materials for the age group were more pertinent.

6.3. Cautions of Research

Although I have attempted to ensure I have been reflexive and conducted a quality piece of research, it is necessary to take into account some cautions and points of reflection. Perhaps one of the most relevant cautions within narrative research is the acknowledgement that the conclusions I have drawn have resulted from my personal interpretation of the interview data. This interpretation is embedded within my own personal experiences and values. It is possible that others' interpretations may be quite different from the story of the participants that I have created within this research.

Another caution within this research is the extent to which I answer the original research question. The research question refers to the investigation of how narratives change, which I have attempted to establish within my 'Presentation and Interpretation of Findings' section. In order to make sense of my findings, I have drawn on particular theories and research (e.g. Markus and Nurius, 1986). However, I could have chosen to draw on a number of other theories which may have been equally relevant. For example, Zimberoff's (1989) notion of victim role may have been useful for explaining how Archie occasionally positions himself as being

disempowered. Alternatively, Miller's (1993) research suggests that Mindfulness may uncover repressed emotions, which may have explained why Archie continues to use powerful negative descriptions of his feelings within his post-intervention interview (e.g. "really depressed", "I just died inside"). The theories I have chosen to use are likely to have affected how my findings are understood by the reader, and to have impacted on the answer I have given to my research question (i.e. narratives have changed in relation to participants' changing sense of self).

A further consideration within this research is the potential for a causal link being made by either myself or the reader between the changes in narratives and the Mindfulness intervention. I have attempted to show how narratives have changed, and interpret these using Mindfulness as one paradigm with which to do this, but acknowledge that there may be multiple other paradigms that may account for the changes. There were also factors within the intervention itself that may have had an impact on changes in narratives, that were not unique to the Mindfulness intervention but related to providing a therapeutic space (e.g. encouraging reflection, having a 'safe space' (Rosenthal and Frank, 1956)). When presenting findings in this way, it is possible that the reader may make their own inferences about a causal link between Mindfulness and narrative changes. Additionally, participants wanted me to acknowledge within my research that they felt Mindfulness had had a causal impact on their lives. I have attempted to keep these points in mind when writing my research, balancing participants' voice with a desire to ensure a causal link was not made and research remained as credible and honest as possible.

An additional point to make with regard to the changes found within narrative relates to the methodology I used. This research followed a design in which participants were interviewed before and after an intervention. Whilst this was useful to investigate changes in narratives, it adds multiple complicating factors. One factor is that it is likely that participants became more skilled at narrating their lives as a result of practice, meaning that post-intervention narratives would be more coherent than pre-intervention interviews. White and Epston (1990) reinforce this point:

“The re-storying of experience necessitates the active involvement of persons in the reorganization of their experience...Invitations for persons to engage in activities that generate an awareness of a process in which they are simultaneously performers in and audience to their own performance...provides a context of reflexivity...(which) brings forth new choices for persons regarding the authoring of themselves, others and their relationships.”

(White and Epston, 1990, p. 17-18)

Alongside this, Hutchinson, Wilson, and Wilson (1994) emphasise that qualitative research may provide some benefits to participants that may be associated with other therapeutic approaches, including self-awareness, having a voice, and feeling empowered. These were areas that participants commented on experiencing within the ‘taking it back’ meeting, or were found within the analysis of the interviews. This suggests that the process of being interviewed and being involved in this research

should be acknowledged as being a possible influence on the narrative changes found within this research.

Another associated caution relates to the way in which the Mindfulness intervention was carried out. Throughout the intervention sessions, participants used the space to reflect on their lives and assimilate the Mindfulness experience with their interpretations and narratives of self. As a researcher, it was fascinating to see how participants' narratives changed through the sessions, but equally it left me wondering if this space was not available and incorporated into sessions, whether participants would have internalised the Mindfulness experience. It is also acknowledged that this reflective environment may have increased reflexivity within post-intervention interviews, but is not a component of the intervention that could be considered unique to Mindfulness.

A further caution relates to the participant group I worked with. James and Archie had both been identified as having behavioural difficulties. The category 'behavioural difficulties' is quite broad, and the category could encompass pupils who exhibit a wide range of behavioural types and degrees of severity, with a wide range of possible functions and external factors influencing on the behaviour. Archie and James both had unresolved feelings which may have contributed to their behaviour, and may have led to there being similarities between the analyses of their interviews (e.g. both showed changes in sense of self). However, if their behaviour had related to a different need or function, they may not have shown the same narrative changes as have been shown within this research.

The final points to consider relate to me and my involvement as the researcher. I was more practised and felt more confident at conducting interviews by the post-intervention interview. This may have affected the atmosphere within the interview room or the questions I asked. I noticed within James' post-intervention interview that I used the word 'change' regularly, which may have directed the interview content more than other interviews. Alongside this, participants and I formed a relationship through the research journey, which meant that I knew much more information about pupils lives, which I had to be careful not to 'seek out' using questioning within the post-intervention interviews. Had I had more time available to conduct a larger research project, it would have been interesting to record, transcribe and analyse the Mindfulness sessions to capture the data I sometimes felt I was losing during sessions, although this may have impacted on the therapeutic element of the sessions. Finally, it is worth acknowledging that the relationship I formed with participants and their unfailing kindness and commitment towards the research meant that participants tried very hard to 'give the intervention a chance'. James admitted that he felt very nervous during the post-intervention interview because he wanted to 'do well' so that I had lots to write about in my research, and also that he was trying not to say people's real names so that I would not have to take them out of my transcripts whilst transcribing the research.

6.4. Suggestions for Future Research

The preceding research has highlighted a number of possibilities for research in the field. Within this research, Archie and James showed a number of similarities in terms

of how their narratives changed, including developing a formed, positive sense of self and improving self-compassion. It is possible that both participants developed in these areas because they are areas of vulnerability for individuals identified as having behavioural difficulties, or that the 'Mindfulness for Schools' (Cattley and Lavelle, 2009) intervention is particularly focused on developing these skills. Future research could compare the use of different Mindfulness interventions on participants to assess whether different interventions promote development in different areas. Research could also compare the impact of these interventions in pupils who have and have not been identified as having behavioural difficulties, or compare Mindfulness interventions with alternative approaches (e.g. anger management) for supporting pupils with behavioural needs. This would give further information about what type of Mindfulness intervention may be most appropriate for specific groups of participants.

Another possibility for future research could be to investigate the duration of Mindfulness interventions. Within this research, four of the participants in the intervention group stated that they did not want the intervention to end. Within the 'taking it back' meeting, James stated that he had an increased understanding of his brother's actions following the intervention, but that he was still struggling to talk to his mother about the subject. Additionally, both Archie and James showed emerging developments, such as tentative optimism about their lives changing in the future. As a result, it is possible that they would have benefitted from additional sessions which focused on processing and consolidating what they had learnt and how their lives

were changing. Research which gives practitioners an understanding of how long a Mindfulness intervention should be for individual participants would therefore be beneficial.

A final area which writers and researchers in the field could focus upon is clarification of the concepts associated with Mindfulness. Within this research, Neff's (2003) definition was used to establish whether participants' narratives showed a greater level of self-compassion. However, this definition incorporated three components of self-compassion, of which one was Mindfulness. Neff's definition of Mindfulness is very different to Kabat-Zinn's (2003) definition, in that it focuses on holding feelings in balance rather than non-judgemental awareness of experience. Additionally, Neff's definition places Mindfulness as a component of self-compassion, whereas many researchers see self-compassion as one outcome of being more mindful (e.g. Birnie, Speca and Carlson, 2010). This leads to a lack of clarity about whether self-compassion must be explicitly taught as part of Mindfulness, or whether it develops as a sub-component of Mindfulness. Additionally, a model of Mindfulness which draws together the wide range of research alongside relevant Buddhist models may allow researchers to generate clearer conclusions about the impact of Mindfulness interventions.

6.5. Implications for the Future of Using Mindfulness in Schools

One major implication for the using Mindfulness in schools relates to the selection of participants. It is possible that individuals who could benefit from being kinder towards themselves, from processing unresolved feelings or distress, or from developing a sense of self that they are happy with, may particularly benefit from a Mindfulness intervention. However, it is also necessary to acknowledge that these individuals may only benefit from an intervention when they are able to access a small group intervention, in which the principles of therapeutic containment (Brown and Stobart, 2008) and emotional safety are considered paramount.

6.6. Implications for My Practice

There were several elements of this research that were particularly relevant to my practice, and the practice of EPs in general. Firstly, I became more aware of the importance of an individual's sense of self, how challenging or distressing events may impact on this sense of self, and the emotional impact of discrepancy between current self and ideal self. I was also able to witness the change in self and others' perspective of that self when individuals are given an alternative definition. I was amazed by how quickly participants defined themselves and were defined by

Recent research has suggested that Mindfulness training effect may 'spill over' onto individuals surrounding participants (Neece, 2013). It is therefore possible that staff were able to see participants more positively due to this spilling over effect, and therefore that Mindfulness interventions may be a useful approach for indirectly working with wider systems (such as school and family) as well as the individual themselves.

school staff as being 'the Mindfulness kids' within school, and how often I was

approached by school staff whilst in the school who wanted to tell me how different the participants were since they had started the intervention. I felt that this allowed the participants to shed the definition of being 'the behaviour kids' and gave them a much more positive sense of self within the school. Additionally, this concept relates to self-actualisation and the theory that individuals require acceptance from others in order to self-actualise (Kramer, 2012). This will influence my practice by encouraging me to focus on the narratives around individuals I work with, and consider ways in which I may thicken less dominant narratives or offer alternative narratives to those being focused on initially.

I also felt a benefit of the Mindfulness intervention was the 'passive' way in which it promoted emotional wellbeing. By encouraging participants to undertake exercises such as mindful breathing, rather than 'tackling' negative thoughts or anger 'head-on', participants seemed to be able to embrace the intervention without feeling defensive or a sense of aversion. Additionally, I wonder whether Mindfulness is unique when compared to other therapeutic approaches such as cognitive-behavioural therapy, because it requires a less significant cognitive 'shift', i.e. participants need merely to notice their thoughts without judgement, rather than changing from having unhelpful thoughts to helpful thoughts. Equally, I think participants may not have responded well if I had encouraged them to judge thoughts as unhelpful, because they may have felt that I had judged their thoughts (and therefore them) in some way. By encouraging the participants to be non-judgemental through the Mindfulness intervention, I think I may have imparted an implicit

message that I was not judging them, therefore encouraging them to embrace intervention sessions. These are all messages that I will take into my practice, and I hope may help me to ensure therapeutic approaches I use are as accessible and appropriate as possible.

A final aim within my own practice is to establish a means of embedding the Mindfulness practice across a school, and to promote Mindfulness practice across schools within the authority in which I work. Iyadurai, Morris and Dunsmuir (2014) highlight that this may present a number of challenges, particularly related to ensuring the integrity of Mindfulness practice is maintained. I aim to establish a 'Mindfulness Steering Group' between participants and staff who were involved with this research, as well as Senior Leaders within the school, in order to explore means of embedding Mindfulness practice within the school community.

6.7. Closing Thoughts

This thesis has aimed to provide an understanding of how participants' narratives change following participation in a Mindfulness intervention. By listening to stories told by participants before and after the intervention, I have gained an insight into the process of change and have been able to provide examples of how the research may relate to future research and practice. I hope to have provided an insight into the 'hows' (Stelter, 2009) of Mindfulness development as a psychological process, by establishing how narratives change following Mindfulness training.

7. References

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Appendix I: Glossary and Abbreviations

Glossary

Behavioural Difficulties: 'Behavioural difficulties' is used to describe young people who have received a label of SEBD, been identified on the school's Special Educational Needs register as having behavioural difficulties, and/or been receiving support from the school's inclusion centre (where applicable). Alternatively, it is used to make reference to research which has used the term.

Current Self: A person's sense of who they are at a particular time.

Discrepancy between Selves: A person's perception of the difference between their current self and their ideal self.

Effect: The word 'effect' is generally used when referring to the research base that uses quantitative methods and/or draws conclusions about how 'effective' an intervention may have been.

Epistemology: When referring to epistemology in this research, I am using the questions "How do I know the world?" and "What is the relationship between the inquirer and the unknown?" (Denzin and Lincoln, 2011, p. 91).

Ideal Self: A person's sense of who they would ideally like to be.

Loving Kindness/Self-Compassion: These terms are used interchangeably within this research to describe a person showing a compassion or kindness towards themselves.

Mindfulness: The term 'Mindfulness' is challenging to define. In this research I will use the definition "The awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience" (Kabat-Zinn, 2003, p. 145). However, the issue of defining Mindfulness is an area that will also be critiqued within this thesis.

Mindfulness and mindful: The distinction between ‘Mindfulness’ and ‘being mindful’ is unclear within the literature. However, within this research, I use ‘Mindfulness’ to describe occasions when an individual is actively practising Mindfulness activities. I use ‘mindful’ to describe a mental state of non-judgmental awareness that may be present during everyday life.

Ontology: When referring to ontology in this research, I am using the question “What is the nature of reality?” (Denzin and Lincoln, 2011, p. 12).

Overarching and Cross-Narrative Themes: This term relates to a theme or topic that was present across more than one narrative within an interview.

Self-Actualisation: I have based the concept of self-actualisation within this thesis on Rogers’ (1951) theory that “*The organism has one basic tendency and striving - to actualize, maintain, and enhance the experiencing organism*” (p. 487). I use the term to refer to how an individual feels their current self has become more closely aligned (or completely aligned) with their ideal self.

Sense of Self: A person’s sense of who they are as an individual.

Significant Narrative: Within this research, the term ‘significant narrative’ refers to a narrative of particular importance. The criteria for a narrative being considered ‘significant’ was as follows:

- The narrative has sufficient detail to facilitate in depth analysis (e.g. to identify different structural elements)
- The narrative discusses a topic that is of particular relevance to the research e.g. allows further investigation of a theory put forward within phase one of the analysis (such as exploration of the relevance of sense of self), or the research question.

In order to facilitate comparison of pre- and post-intervention narratives, the significant narratives also needed to relate to a topic that a participant discussed within both interviews.

Story/Narrative: These terms are used interchangeably within this research to describe “talk organised around consequential events” (Riessman, 1993, p. 3). However, it is acknowledged that the term ‘narrative’ varies in meaning across the research field, and is a term that is open to debate (Riessman, 2001).

Abbreviations

NICE = National Institute for Health and Clinical Excellence

EPNET = Educational Psychology Network (an online forum for Educational Psychologists)

EP = Educational Psychologist

SEBD = Social, Emotional and Behavioural Difficulties

TEP = Trainee Educational Psychologist

SENCo = Special Educational Needs Coordinator

CAMHS = Child and Adolescent Mental Health Services

Appendix II: Further Detail on Process of Analysing Content,

Structure and Context

Analysis of Context

I adapted Lieblich and colleagues' process of Holistic Content Analysis (Lieblich et al., 1998) in order to examine both the content of each interview as a whole, and the overall content of the significant narratives analysed within phase two of the 'Presentation and Interpretation of Findings'. By taking this approach, I was able to evaluate whether the overall messages being portrayed in both the overall interviews and significant narratives had changed or evolved following the Mindfulness intervention.

When considering each interview as a whole, I analysed content by reading and re-reading the interview transcripts repeatedly, making notes on my reflections as I went along, which then began taking form as themes. After this process, I then broke down the interviews into their separate narratives, giving each narrative a title and colour coding the narratives into the themes I had developed. I felt this process allowed me to establish whether and how my initial reflections on the context of the interviews related to the specific content of the narratives.

When considering significant narratives, I created an analysis of my reflections on each significant narrative. Within this analysis, I commented on what I felt the overall

story of the narrative was, what the participant seemed to want to tell me, and the story I felt I wanted to create, topics adapted from Booth (2010). This allowed me to understand the content, overall message and purpose of the narrative, and to understand the position I had taken when considering each narrative. An example of the analyses I completed can be found in appendix XVIII on p. 231.

Analysis of Structure

A structural analysis was undertaken on each of the significant narratives being discussed within phase two of the ‘Presentation and Interpretation of Findings’, using Labov’s (1972) six narrative elements (table below):

Description of Labov’s (1972) Narrative Elements

Narrative Elements	Definitions
Abstract	Summarizes point of the narrative
Orientation	Provides time, place, situation, participants
Complicating action	Describes sequence of actions, turning point, crisis, problem
Evaluation	Narrator’s commentary on complicating action
Resolution	Resolves plot
Coda	Ends narrative; returns listener to present

Adapted from Robichaux and Clark, 2006

Labov stipulates that a ‘fully formed’ narrative contains the six narrative elements above. However, Riessman (2008) argues that not all narratives contain all six

elements or occur in the sequence outlined above. Consequently, I chose to apply these categories as consistently as possible using the definitions above, but not to rule out narratives that did not take this form from my analysis. Instead, I used Labov's work to allow me to judge whether a narrative appeared 'fully formed' and coherent in structure, and thus draw appropriate conclusions. An example of my analysis of structure using Labov's narrative elements is included within appendix XVIII on p. 231.

Analysis of Content: Critical Narrative Analysis

My critical narrative analysis took a similar approach to my holistic content analysis, in that I examined both the content of each interview as a whole, and the overall content of the significant narratives analysed with phase two of the 'Presentation and Interpretation of Findings'. I used work by Emerson and Frosh (2004) and questions posed by Booth (2010) to influence this element of my analysis, including reflecting on assumptions being made by the narrator and me as a listener, considering how my questions have impacted on co-constructing narratives, and considering alternative interpretations of the narratives we created together. Additionally, I considered whether power, social and cultural narratives might have impacted on significant narratives or the wider interview as a whole.

Appendix III: My View of How Narratives Form

Influenced by Bruner, 2010

1. An event occurs

E.g. a Mindfulness session



2. Which prompts automatic thoughts and associated feelings

E.g. thoughts of 'this is great/rubbish', happiness or anger at being involved in the intervention



3. Which leads to an initial perspective

E.g. 'Mindfulness sessions are worthwhile/a waste of time'



4. Which may be amended or thickened by:

- The influence of shared societal narratives within a community *e.g. pupils being viewed as 'unlikely to engage' with the intervention by members of the school community*
- Discussions with others *e.g. friends having similar or different perspectives of the pupil being asked to be involved in the intervention*
- Additional information or events that occur *e.g. a pupil does a second Mindfulness exercise within a session which they find more enjoyable than the first*
- Internal dialogue and imagination *e.g. considering alternative interpretations of an event, thinking extensively about an event*
- Writing or drawing about this perspective *e.g. in a diary.*



5. Which may lead to a narrative:

- The speaker and listener develop a co-constructed narrative in which both parties draw upon their own perspectives and constructs
- This narrative is likely to be influenced by what the speaker wants the listener to take from the story, and what the speaker feels able to share (which may be influenced by factors such as perceived differences in power or feelings of trust towards the listener)
- The narrative may vary from or become thicker/more embedded than the initial perspective, which occurs as a result of the expression and co-construction process.



6. The narrative may then become internalised by the speaker (and potentially the listener) and could influence:

- Constructs of self *e.g. 'I am no longer an angry person'*
- Constructs of others *e.g. 'they don't know me because they thought I wouldn't change, and I have'.*



7. Which in turn, may lead to changes in:

- Interpretations of future events *e.g. 'I'm being offered a Mindfulness intervention again because I was good at it last time' rather than 'because I'm angry'*
- Responses to future events *e.g. 'I'm not going to hit them back because I'm not an angry person'*
- Language use *e.g. using terminology introduced in Mindfulness.*

Appendix IV: Interview Prompt Sheet

We're going to do an interview which is likely to last about an hour. I will say a statement first, and I'd like you to respond. If you want to stop the interview at any time, you can do so without having to give me a reason, and this would not stop you from being able to attend the Mindfulness group. Do you understand? Are you ready to start?

Initial Question: Pre-Intervention Interview

"I'd like you to tell me about how things have been going for you recently. I have no set questions to ask you and there is no specific subject I would like you to talk about, you can talk about anything you like. "

Initial Question: Post-Intervention Interview

"Tell me about how things have been going since our last interview."

Discussion Suggestions

- Things that have been happening at school
- Things that have been happening at home
- Hopes and thoughts about the future
- Reflections on using the school inclusion centre and being identified as requiring extra support around challenging behaviour
- Recent significant events e.g. achievements, exclusions, changes and challenges
- Reflections on feelings about and behaviour at school
- Things that may have changed since involvement in the intervention
- Feelings and thoughts about participating in the intervention

Prompts

- Can you tell me more about that?
- What was that like for you?
- Repeat their phrases



Parent Information Sheet

Mindfulness for Schools: An Exploratory Study

Your child is being invited to take part in a research project. Before you decide whether you would like your child to be involved, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish your child to take part. Thank you for reading this.

What is the project's purpose?

Mindfulness training is a therapeutic approach. Participants who have been involved in Mindfulness training interventions have shown improvements in emotional wellbeing, thought processes, memory, and stress reduction. Mindfulness is originally an ancient Buddhist concept, but has since been developed and is used widely in the Western world.

The aim of the research is to develop our understanding of how and why Mindfulness training can be beneficial. The research will be completed by May 2014, and **participants will be involved for approximately 6 weeks between May and July 2013.**

Why has my child been chosen?

Your child has been selected as one of six pupils to be involved in Mindfulness training. All pupils participating in the group have been identified by the school as being likely to benefit from **support to develop skills such as emotion regulation, attention, stress management and making beneficial decisions.**

Does my child have to take part?

It is up to you and your child to decide whether or not to take part. **If you decide you would like your child to take part you will be given this information sheet to keep (and be asked to sign a consent form).**

The consent form involves a section about the researcher being able to talk to any other services who might be involved with supporting your child, such as Child and Adolescent Health Services (CAMHS). This is important because these services may be offering similar training to the Mindfulness training, and being involved in two or more forms of training could become confusing.

After signing the consent form, you can still withdraw your consent at any time without any consequence and without having to give a reason.

If you do consent to your child participating in the research, **consent will then be sought from your child.** Even if you have agreed for your child to participate, they will only be involved in the research if they have also provided consent.

What will happen to my child if they take part?

All pupils will be involved in the research for approximately six weeks. During this period, all participants will attend twelve group sessions of Mindfulness training, lasting 45 minutes per session. Mindfulness training consists of exercises which aim to focus attention, and increase awareness of thoughts and emotions. Participants will also be asked to keep a journal of activities they practise at home.

Some participants will also be interviewed by the researcher. Interviews are likely to last approximately one hour, and will involve talking about participants' lives and experiences. Some participants will be interviewed before the Mindfulness training, and some will be interviewed both before and after the training. Participants who have been interviewed before and after the training will be invited to an additional session, in which they will be able to give feedback on the analysed results.

What are the possible disadvantages and risks of taking part?

Some participants may find becoming more aware of their own emotions challenging initially. A member of school staff [insert name] has been identified to provide additional support to pupils outside Mindfulness training sessions if required.

What are the possible benefits of taking part?

Research has shown that some people who have been involved in Mindfulness training have shown improvements in, for example:

- **Emotion Regulation**
- **Attention**
- **Memory**
- **Self Esteem**
- **Behaviour**
- **Anxiety around tests and exams**
- **Quality of sleep**

However, it is also important to acknowledge that not all participants experience these benefits. Participants who don't benefit in these ways will be equally valuable in the research process as those who are.

What happens if the research study stops earlier than expected?

If this is the case, the reason(s) will be explained to both you and your child.

What if something goes wrong?

If you or your child has a complaint, you may contact the researcher (Catherine Arden) at any time during the research.

Contact number of researcher: 01904 554 328

If you feel your complaint has not been handled to your satisfaction, you are also entitled to contact:

Penny Fogg, Research Supervisor, University of Sheffield: 0114 222 8102

Will my child be recorded, and how will the recorded media be used?

Participants who are interviewed will be recorded during the interview using a Dictaphone. The audio recordings will be used only for analysis. No other use will be made of them without your written permission. Mindfulness training group sessions will not be recorded.

Will participants' involvement in this project be kept confidential?

All the information that we collect about your child during the course of the research **will be kept strictly confidential.** Participants will not be able to be identified in any reports or publications. Participants will be given a unique identification number in order to anonymise data, and real names will not be used by the researcher during interviews. Any names used by participants will be removed from audio recordings. All electronic data will be kept on passworded systems, and audio recordings will be destroyed after completion and successful submission of this research (anticipated to be around July 2014).

There is a slight possibility that a pupil may disclose information that gives cause for concern around the safety or wellbeing of the pupil or others. In this instance, the researcher will pass this information on to relevant parties, e.g. the school's Child Protection Officer.

What will happen to the results of the research project?

The proposed research will be submitted as a Doctoral thesis to The University of Sheffield. It is possible that this thesis (or a summarised/amended version) may also be submitted for publishing within a journal and/or book.

Who has ethically reviewed the project?

The research has been ethically approved via the ethics review procedure with the Department of Education, University of Sheffield.

Contact for further information

Catherine Ardern, Researcher, tel: 01904 554 328 email: edq11ca@sheffield.ac.uk

Penny Fogg, Research Supervisor, tel: 0114 222 8102 email: p.fogg@sheffield.ac.uk

A copy of this information sheet will be provided to parents of prospective participants, alongside, if appropriate, a signed consent form to keep.

**Thank you for considering whether you would like
your child to take part in this research study.**



Appendix VI: Therapeutic Containment Approaches Used in Intervention Delivery

The points below indicate the steps I took to attempt to create a sense of therapeutic containment within the delivery of the Mindfulness intervention:

- Establishing a co-constructed set of group rules that were revisited throughout sessions
- Attempting to maintain continuity around which room was used for sessions and when they were conducted
- Attempting to ensure the member of school staff attending sessions was consistent
- Sharing the structure of a session at the beginning of each session, and giving an overview of the next session at the end of each session
- Beginning and ending each session with an exercise in which pupils focused on their breath
- Attempting to minimise the extent to which sessions were disturb by placing a sign saying 'Please do not disturb' outside the room
- Ensuring that the start and end times of the sessions were communicated and adhered to.

Appendix VII: Sample of Reflective Log

Session	Reflections
1	<p>I had met the participants during the initial participant meeting, so knew them when they came to the group. However, I was not sure how the pupils would work together and with me. I decided it was necessary to add to the first session as outlined in the book as a result, by reinforcing participants' right to withdraw and establishing some 'group rules'. I repeated what I said during the initial participant meetings about 'what withdrawal would look like', and that participants had multiple options when withdrawing (e.g. choosing to stay in the room but not participate in an activity, leaving one session but returning for further sessions, withdrawing consent for participating in any sessions). I also reinforced that participants were active researchers within the interventions, and I actively welcomed critical reflections on exercises we undertook. After each exercise, I asked participants what they thought and how they felt about participating in the exercise. Participants generally found the breathing exercise challenging at first, because 'it was different to what they would normally do at school and 'felt weird'. The 'raisin exercise' seemed to be a useful icebreaker for the first session, allowing us to laugh and reflect on what it was like. Next session, the SENCo said she would bring popping candy to try the exercise again. I felt that I also needed to develop a clearer, simpler explanation for what Mindfulness was, as participants wanted to know why they were doing these exercises. I was open and honest with participants about not having delivered the intervention before, that I would be using the Mindfulness book ('Mindfulness for Schools' by Cattley and Lavelle), but that I wasn't sure whether I 'liked' all of it, and thought a lot of the language was complicated and I wasn't sure if I understood all the words, but I would try and change the words if they didn't understand them all. This seemed to encourage participants to be more chatty and critically reflective, and helped establish a sense of trust within the group. I had initially felt nervous when starting this session, but felt it went well and was less nervous by the end.</p>

Local Authority Logo

Appendix VIII: Parent/Guardian Consent Form



The University Of Sheffield.

Parent/Guardian Consent Form

Title of Project: Mindfulness for Schools: An Exploratory Study

Name of Researcher: Catherine Ardern

Participant Identification Number for this project:

Please initial box

- 1. I confirm that I have read and understand the information sheet dated *[insert date]* for the above project and have had the opportunity to ask questions.
- 2. I give consent for the researcher to discuss my child's participation with other relevant services who may be working with them (e.g. CAMHS).
Please detail any relevant services:
- 3. I understand that my child's participation is voluntary and that I am free to withdraw my consent for their participation at any time, without giving any reason. *Contact number of lead researcher: 01904 554 328*
- 4. I understand that my child's responses will be anonymised before analysis.
- 5. I understand that Mindfulness sessions will be conducted during lesson time.
- 6. If my child is interviewed, I agree to their interview(s) being recorded.
- 7. I am happy for my child to receive refreshments during Mindfulness sessions. *Please detail any relevant allergies:*
- 8. I agree for my child to take part in the above research project.

Name of Child

Name of Parent

Date

Signature

A copy of this consent form will be sent to parents/guardians and *[name of link staff member at school]* once signed. The researcher will retain the original in a secure location.



Participant Information Sheet

Mindfulness for Schools: An Exploratory Study

You are being invited to take part in a research project. Before you decide whether you would like to be involved, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you to take part. Thank you for reading this.

What is the project's purpose?

Mindfulness training is going to be run for a small group of pupils in your school. 'Mindfulness' means 'paying attention to things in a particular way'. People who have had Mindfulness training have found it can help with understanding emotions, positive thinking, memory, and feeling less stressed. Mindfulness is originally an ancient Buddhist idea, but is now used widely by people in Britain.

By doing this research I hope we will understand more about how and why Mindfulness training can be helpful. The research will be completed by May 2014, but ***you would be involved for around 6 weeks between May and July 2013.***

Why have I been chosen?

You have been chosen as one of six pupils to have Mindfulness training, to help you to practise skills in ***understanding emotions, attention, stress management and making decisions.***

Do I have to take part?

It is up to you to decide whether or not to take part. If you decide you would like to take part you will be given this information sheet to keep (and be asked to sign a consent form).

If you did decide to take part in the research, I would need to talk to any other services who might be giving you help, such as Child and Adolescent Health Services (CAMHS). This is important because these services might be giving you similar support to the Mindfulness training, and being involved in two or more kinds of training could become confusing.

You can still change your mind at any time without anything happening and without having to say why.

What will happen to me if I take part?

You will be involved in the research for approximately six weeks. You will attend twelve group sessions of Mindfulness training, lasting 45 minutes each. You will also be asked to keep a journal of activities you practise at home.

Some pupils will also be interviewed. Interviews will last about an hour, and will involve talking about your life and experiences. Some pupils will be interviewed before the Mindfulness training, and some will be interviewed both before and after the training. Pupils who have been interviewed before and after the training will be invited to another session, where they will be able to tell me what they think about my results.

What are the possible disadvantages and risks of taking part?

Some pupils may find becoming more aware of their own emotions challenging initially. [Insert name of school staff] will be available to provide you with additional support outside Mindfulness training sessions if this is something you feel you need.

What are the possible benefits of taking part?

Research has shown that people who have had Mindfulness training sometimes show improvements in, for example:

- ***Understanding emotions***
- ***Attention***
- ***Memory***
- ***Self Esteem***
- ***Behaviour***
- ***Anxiety around tests and exams***
- ***Quality of sleep***

However, you should also know that not all people benefit in this way. Some may have other experiences, and some people may not benefit at all. People who don't benefit in these ways will be just as interesting in my research as those who do.

What happens if the research study stops earlier than expected?

If this is the case, the reason(s) will be explained to you.

What if something goes wrong?

If you have a complaint, you may contact me (Catherine Ardern) at any time during the research:

Contact number of researcher: 01904 554 328

If you feel your complaint has not been handled to your satisfaction, you are also entitled to contact:

Penny Fogg, Research Supervisor, University of Sheffield: 0114 222 8102

Will I be recorded, and how will the recorded media be used?

Pupils who are interviewed will be recorded during the interview using a Dictaphone. These recordings will be used only to write the research. I will not use them for anything else without your written permission. Mindfulness training group sessions will not be recorded.

Will my involvement in this project be kept confidential?

All the information that we collect about you during the research ***will be kept strictly confidential (or private).*** During the interviews, I will not use real names, and any names that

you use in the interviews will be removed from recordings. Recordings will be destroyed around July 2014.

However, if you were to tell me something during the interview that made me concerned about your safety or the safety of others, I would have to pass this information on.

What will happen to the results of the research project?

My research will be submitted to The University of Sheffield. It might also be published in a journal and/or book.

Who has ethically reviewed the project?

The research has been ethically approved by the ethics review procedure with the Department of Education, University of Sheffield.

Contact for further information

Catherine Ardern, Researcher, tel: 01904 554 328 email: edq11ca@sheffield.ac.uk

Penny Fogg, Research Supervisor, tel: 0114 222 8102 email: p.fogg@sheffield.ac.uk

A copy of this information sheet will be provided to prospective participants, alongside, if appropriate, a signed consent form to keep.

**Thank you for considering whether you would like
to take part in this research study.**



Appendix XI: Pen Portraits of Archie and James

Archie is a Year Eight pupil. He has three brothers and four sisters and lives with his mother and siblings. He was identified for participation in the research due to concerns about frequent classroom disruption, confrontations with teachers and occasional aggressive outbursts. Additionally, he had been 'on report' (a system for monitoring pupils' behaviour) for two months at the beginning of Year Eight. Archie makes reference in the interviews to an event in which he was run over by a motorbike in July 2011 (sometimes referred to as 'the accident' or 'being run over' in this research). Archie's family were known to me prior to this research due to my role as TEP within the school in which the research is conducted, although I had never met Archie before.

James is a Year Eight pupil. He has two older brothers, and a younger half brother and sister. At the time of being identified for participation in the research, he was at risk of permanent exclusion due to aggressive behaviour towards peers and disruptive and confrontational behaviour in the classroom. James makes reference to his oldest brother during the interviews, who has been detained in a Youth Offenders' Institute. I was aware of James and the school's concerns regarding his behaviour prior to the research due to my role as a TEP, although I had not worked directly with James before.

Appendix XII: Overview of Mindfulness Sessions

Aim	Session	Title
Practising Mindfulness	1	Learning to Live in the Present
	2	The Breath
	3	Being Present in the Body
	4	Walking Mindfully
	5	Sitting Practice 1 —Breath and Sensation
	6	Sitting Practice 2 — Adding Sounds and Thoughts
	7	Mindful Movement and Recognising Wellbeing
Teaching Theory Related to Mindfulness	8-9	The Mind-Body Connection and Stress The Mindful Response and 3-Minute Breathing Space
	10	Thinking and Interpreting
	11	Mood and Emotion — Alerting to Thoughts and Moods
	12	Poetry can bring us into Awareness
	Finale	Mindfulness and Wellbeing

Cattley and Lavelle, 2009

Appendix XIII: Key for Codes Used in Transcriptions and Presentation and Interpretation of Findings

Italics: Emphasis placed on a word

, : Pause (one second or less)

(2) : Pause for more than one second (in this example, for two seconds)

// : The person speaking after this mark has spoken over the top of the previous person speaking (i.e. an interruption)

Underlined, italicised words followed by *(Unclear Speech)*: An unclear area of speech

Underlined: A name has been changed to an initial or similar for anonymisation purposes

... : Used within the 'Presentation and Interpretation of Findings' section to illustrate that a quotation has been taken from part of a sentence e.g. "...went to school" may have been quoted from a full sentence "Last Tuesday, I went to school"

(Area) : Anonymisation given for the behaviour centre within the school

James Peterson, Archie: anonymisations given to the participants interviewed within the research (a surname was not required for Archie)

Samantha, Victor: anonymisations given to the participants who completed the intervention but were not interviewed

Appendix XIV: Example of Initial Reflections

(Taken from the analysis of Archie's post-intervention interview)

This appendix gives an example of the notes I made whilst transcribing the audio text from my interviews. This appendix relates to stage nine of figure four on p. 77-78.

- Seems to know exactly what he wants to talk about – immediately starts giving a detailed narrative
- Seems more optimistic about losing weight
- Seems to have highs and lows with language e.g. very happy or sad
- Repeats stories he told me in pre-intervention interview
- Not as much Mindfulness language as I might have thought?
- Lots of information towards the end on friends
- Tone of voice is quite monotone – lacks highs and lows that his language reflects
- Stories seem quite separate 'units' until he starts talking about his friends, where they seem to start blurring into each other/switching from one to another and then back again
- Seems more confident in who he is as a person
- Being mistreated by others (particularly friends/school staff)
- Repeated some stories in full e.g. ATL scores – not processed, still unprocessed thoughts/feelings?
- Came in upset – he uses my language from our pre-interview discussion in his responses

Appendix XV: Example of Further Reflections on Narratives

(Taken from the analysis of Archie's post-intervention interview)

This appendix gives an example of the notes I made whilst re-listening to the audio text and re-reading the transcripts from my interviews. This appendix relates to stage ten of figure four on p. 77-78.

- Initial thoughts:
 - Lots of negative language/extremes of feelings
 - Becoming more positive about himself – showing more self-kindness?
 - Lots of narratives about being mistreated by others – mainly friends/school staff
 - Has begun focusing on his own character/his position and actions within a scenario, rather than entirely on his feelings/the impact of others' actions on him
 - Sense that his actions are always for good, but others' might not be
 - Lots of information about friends
 - Lack of empathy towards others' feelings
 - Has a more developed picture for the future
 - Is beginning to show resilience to events e.g. arguments with friend
 - Wanting to make others feel good
- Further thoughts:
 - Becoming more positive in the language he uses towards the end of the interview?
 - Talking more about being "normal" rather than seeing his own experiences as very different to others'
 - Seems to be showing an emerging resilience towards the end of the interview e.g. "I haven't given up"
 - More about him being mistreated in this interview than the first interview – particularly friends and school staff. Has he become more aware of what is going on in his life? Does this mean he is not ready for the intervention to end? Is he struggling to develop the 'non-judgemental' strand of Mindfulness?
 - Reflects on himself positively and then compares this to others' negative actions towards him
 - He talks about being on a rollercoaster in terms of his confidence at the beginning – this is reflected throughout the interview by his language e.g. highs and lows of emotions
 - There is some language related to Mindfulness (I didn't think there was in my initial reflections) e.g. doing breathing exercises
 - Seems to have a more secure/solid sense of who he is as a person, and how he can get to being who he wants to be – seems less linked to the version of him before the accident than it was before.

Appendix XVI: Example of Identification of Overarching and Cross-Narrative Themes and Further Analysis

(Taken from the analysis of Archie's post-intervention interview)

This appendix shows an example of an interview transcript after I have divided it into stories and generated colour coded themes. I have also included the comments I made throughout the transcript. This appendix relates to stages eleven and twelve of figure four on p. 77-78.

Colour code:		
/= establishing/terminating interview	/= Mindfulness	/= school
/= losing weight and getting healthier	/= friends	/= thoughts and feelings
/= reflections on own character	/= family	/= hobbies/interests

Transcript

Establishing interview terms and agenda

1. C: Ok, it's on now, so, we've got some tissues around (Unclear Speech), so it says, we're gonna do an interview and it's likely to last about an hour, I'll say a statement first and I'd like you to respond to it, if you want to stop the interview at any time, you can do it, and you *don't* have to give me a reason, ok, we'll just stop, do you understand that?
2. A: Yeah
3. C: Yeah? And are you ready to start? Yeah? Ok, tell me how things have been going since the last interview

Comments

Review of confidence since last interview

4. A: Erm, my *confidence*, has gone (2) like a *rollercoaster* a bit up and down with sports day and, erm, me getting back into m-, er, *sport* but, it was *higher* than it was, on the first interview

Rest of interview reflects rollercoaster

Losing weight and getting healthier

5. C: Ok, that's good, so tell me a bit more about that then what's been going on?
6. A: Erm well I've been, I've been *running* with my dog (Q)
7. C: Ahh
8. A: //Around erm, around erm, (Name of Village 2) field and erm
9. C: //Ah right
10. A: And erm, I've been running like *loads* with, er like at school and, I been throw-

First narrative – thing that is most important at the moment?

More positive than pre-intervention interview

- I've be- my mum bought me some tennis balls and
11. C: //Yeah
12. A: //Two Frisbees and
13. C: //Mmhmm
14. A: I've been *throwing* them about and chasing em and (2) and I feel as though, ah yeah and I've gone on like, like a *no junk*, like policy thing at home
15. C: Oh right
16. A: So I aren't eating like *biscuits* and stuff
17. C: Ok
18. A: And I'm like having yoghurts and fruit and stuff
19. C: //Mmm
20. A: //Instead of, *crisps* and *chocolate*
21. C: Ah ok, so that's a big change isn't it
22. A: Mmm
23. C: Wha-, how's that come about, tell me more about that
24. A: Erm, my mum says that I've lost weight and you can tell in my face
25. C: Mmhmm
26. A: But, I ant, I haven't like, *weighed* myself yet
27. C: //Ok
28. A: //Like, I didn't *do* well at the start of it
29. C: Mmhmm
30. A: Or and I haven't done one, since, but I- my mum says that you can *tell* I've lost weight
31. C: Mmhmm
32. A: Erm, i-in my face and, erm I seem to be, looking better with my erm (4) *clothes* if you know what I mean
33. C: //Ah right ok
34. A: //Like like my styles and that

Rollercoaster of confidence

35. C: Yeah, ok so if things have been a bit of a rollercoaster would you say, wh- wh- what bit of the rollercoaster would you say that that was, all of that was?
36. A: My confidence?
37. C: Yeah
38. A: Erm (2) erm well on sports day, oh er, during my like, when I've been throwing my *ball* about

Mum as helper

Emphasis on all 'bad' things related to food e.g. junk, biscuits, crisps, chocolate

My emphasis on change – influence narrative content?

Validation from family important?

Reinforced role of mum as validator

Positive language use e.g. better

Complex question, encouraging reflection – too hard? Doesn't answer fully – just prompts new narrative

39. C: //Mmhmm
40. A: //And chasing it and stuff, that's like got my confidence up with my *fitness* and,
41. C: //Mmhmm
42. A: //My *eating* policy which is better for my confidence as well
43. C: //Mmhmm
44. A: But, when I was at *sports* day, I was confident that I was gonna at *least* come like, fifth or summat in the 200 metres, I was sixth
45. C: Ok
46. A: I thought I was gonna at least, win someone, but I came completely last
47. C: Right ok
48. A: //And, *that* completely destroyed my confidence

Reflection of roller coaster – confidence up when doing things to improve his fitness on his own/with his mum

Confidence down when related to school-based activities

Destroyed – extreme of language/emotive language

Sports day – not doing as well as expected

49. C: Right ok, so what happened? Tell me tell me about what happened on that day
50. A: Erm (2) well, I was well I did the discus
51. C: Mmhmm
52. A: But like on my third throw, I couldn't measure it cos I had to go to the 200 metres, but (Ch W) who was my, erm, who was in my form he was in the, *other* race 200 metres
53. C: Mmhmm
54. A: He went first, and then I went with the B group, so I ran second
55. C: Mmhmm
56. A: And, I started running and I came last basically
57. C: Ok, ok
58. A: But I was, *so* confident that I was going to, come *somewhere* decent and that, but it just like destroyed me
59. C: Ok, in what, in what sense, wha- tell me a bit more about that, about the *day*, and how it, and what you *did*, and those sort of things cos I don't really know anything about it
60. A: Erm well I did the shotput
61. C: Ok
62. A: And the discus and the 200 metres
63. C: Ok, ok

Obstacle placed by others, lack of power to do what he wanted to i.e. 'I had to' implies being forced

Rollercoaster/emotive and polarised language (destroyed)

Trying to gain context – very limited context given by Archie, mainly feelings related narrative

64. A: I came *third* in shotput which I was quite proud of
65. C: Yeah
66. A: But, I was so *guttled* about the 200 metres I wasn't too bothered about it later on but
67. C: Ok
68. A: Whenever I'm running I know that I aren't, the (2) I'm still no faster than, other people in school
69. C: //Mmm, ok, ok, what do you think about that now then, about *that day*, what was it like?
70. A: I still think I'm no good at running but, then I thought to myself, well, no matter *what* happens, no matter what you do there will always be someone better than you
71. C: Ok, mmhmm
72. A: And that's *that's* even with the faster runners, so I thought I'd just try summat else, like, throwing and catching
73. C: Ok
74. A: I did that I did a lot of that yesterday with my sister
75. C: Yeah? Ok

Perceived lack of support from sister

76. A: But, with all this that's happening with my friends
77. C: //Mmhmm
78. A: //Erm, and my sister wasn't the most supportive of people either and I got a bit upset, and
79. C: //Ok
80. A: She apologised, sarcastically and, so I stopped throwing and stuff and I just went to my friend's house
81. C: Ok, so w- what was your sister *doing* to not be that supportive
82. A: Well I was still a bit, like shaky and upset for
83. C: //Mmhmm
84. A: Then my sister was saying that I was doing it all wrong and, *gobbing* at me because I h- I was throwing it wrong and, obviously I wasn't like, most, most erm *focused*

Rollercoaster – proud vs gutted

Comparing self to others unfavourably

Positive learning experience? I.e. don't worry because there will always be someone better than everyone, so try not to compare himself with others. Is this an emerging non-judgmental awareness?

Being mistreated by others
Other 'doing things' to him/him powerless to prevent their impact

Archie describing self as fragile
Vs.
Using emotive/harsh language to describe others– gobbing – used to try and persuade me of how hurtful his actions were?

85. C: //Mmm
 86. A: //To the *game*, cos I was thinking about, my friends and that
 87. C: //Mmhmm
 88. A: So I wasn't throwing it properly and my sister started shouting at me and (2) calling me names and then I just got really upset
 89. C: Ok, ok, tough
 90. A: But, because it th- was my *sister* she knows, quite easily how to get to me
 91. C: Mmm
 92. A: And she already knew that I was quite, fragile inside

Archie as fragile – upset by others

Perception of being mistreated by school staff

Framing sister as deliberately trying to harm him – him as being powerless

93. C: Ok, ok, and so tell me, tell me a *bit* more about what's been going on at school we've talked about sports day, what other stuff's been going on?
 94. A: Well erm, teachers being, a bit *harsh* to me and
 95. C: Mmm
 96. A: Being slightly *unfair* and, giving me a hard time basically
 97. C: Mmm
 98. A: Erm, well I think I said int' last interview that Mr (G)
 99. C: Mmhmm
 100.A: Told me to *man up* when I fractured my thumb
 101.C: Yep
 102.A: And, erm (2) a couple of weeks ago, Miss (I), erm my ma- my (Unclear Speech) other maths teacher erm, I had to stay behind the lesson because I giggled at something Miss has said
 103.C: Ok
 104.A: I was, not focusing and, I put my ha-, I put my, erm, my face in my *hands* and started breathing into my hands to calm myself down
 105.C: //Mmm
 106.A: //Because, Mr (T) started saying that I was, being stupid and stuff
 107.C: Ok
 108.A: And, Miss (I) went, you're not going anywhere until you stop *giggling*, and I was just breathing into my hands and that,

Attempt at trying to elicit another narrative

Continued theme of being mistreated
 Does he say slightly just to gauge what my reaction is to him talking negatively about teachers? And then become more forceful in his language as I don't challenge him?

Using a Mindfulness approach

Places emphasis on staff being unfair through his tone of voice

really annoyed me and I stood up and said
I- I don't know why you're accusing me,
but, I wasn't *giggling* because I've got
nothing to giggle about

109.C: Mmhmm

110.A: And then she started shouting at me
even more and then I had to stay *behind*
even longer and, it really put me down

Attitude To Learning scores and being on report

111.C: Mmm, ok so that's, one of the things,
like that's been going on at school, how
long has that been going on for?

112.A: Teachers getting me down? Erm (3) a *lot*
more since I've been in year eight

113.C: Really?

114.A: About (2) couple of months into year
eight it started, *pushing* down on me cos I
was on report at the start of year eight

115.C: Mmhmm

116.A: And I was on it for about a full term

117.C: Ok

118.A: Couple of like qui-, oh no, I was on for it
a few months, but my erm, I was really
shocked with my erm, ATL scores on my
report, I had, I was on report, I kept getting
threes and fours, never *ever* got a one

119.C: Ok, s- sorry (Archie) what's ATL scores?

120.A: Attitude to Learning

121.C: Ah right ok

122.A: //It was, it was on my daily report

123.C: Yep

124.A: So, that was a *bad* thing and, I got threes
and fours which are the best you can get

125.C: Yep ok

126.A: But I never ever got a one, which is a *bad*
one

127.C: Right

128.A: //And on er, about, a *rare* once a month
I got a two slash three

129.C: //Mmm, ok

130.A: So kept getting threes and fours, and on
my report, it said, er my school report it
says, I got, *all*
of them, were twos, apart from, one of
them was a *one*

131.C: Mmhmm

Archie as being
blameless/the
victim/powerless to stop
what was happening

Archie as being harmed
by the experience

Emphasis on lot

'It' externalises the
experience – something
was pushing him and he
was powerless

Repeat of a narrative in
pre-intervention
interview

Emphasis on 'bad'

132.A: And I think I got two threes	
133.C: Ok	
134.A: I was <i>so</i> shocked with myself I felt really bad, and I realised wait a minute, I've been on report for er, <i>months</i> now, <i>why</i> is my, ATL gone down	Illustrating to me how he is being mistreated by staff
135.C: Mmm, mmm	
136.A: And, I talked to, Miss (<u>H</u>) about it and she didn't really say much on the subject, she just, she just that's what we've got you down as	Archie as trying to seek help but not being given – self as powerless/the victim
137.C: Ok, ok, so what happened then after that?	
138.A: Erm (2) got down with my work, erm, and I got my report yesterday, and gave it to my mum, she gave me it back and (2) I, was really <i>impressed</i> with my, erm (2) report, I only got four twos	Mum as validator again More of a positive slant than the pre-intervention interview? No positive language at all in the pre-intervention interview narrative
139.C: Ok	
140.A: Couple of letters on the twos which isn't bad which isn't good	
141.C: //Mmhmm	
142.A: //Like I got a V, and like a H, H is homework	Lots of description in this narrative – important for him that I understand?
143.C: //Ok	
144.A: //And V is variable behaviour	
145.C: Ok	
146.A: And I got a C as well, which is, poor classwork	
147.C: Ok	
148.A: But the, V and C, oh no, C and the H were both in geography	Justification of lower scores
149.C: Right ok	
150.A: And, I'll admit I don't, I aren't the biggest homework fan	
151.C: Ok yeah	
152.A: //And erm (2) I was alright with it though cos I even got a four in science and the rest of them were threes apart from the four twos	More positive language
153.C: Ok, ok	
154.A: Quite proud of myself and my, my national curriculum levels were quite high as well	Much more positive than pre-intervention interview
155.C: Really? Wow, so how, what are you thinking, about all that then?	

<p>156.A: Well teachers aren't treating me very nicely but, I'm still, I'm glad they're still helping me w-, me on my report</p> <p>Perception of being mistreated by school staff</p>	<p>Some acknowledgement that staff are being useful (albeit tempered by 'aren't treating me nicely')</p>
<p>157.C: Mm, mm, that's really good, so you spoke about geography what what's geography like?</p>	
<p>158.A: Erm got Miss (<u>Z</u>) but when we had Miss (<u>K</u>), it was, alright, wasn't really enjoyable</p>	
<p>159.C: Mmhmm</p>	
<p>160.A: Me and (<u>James</u>) just sat, me (<u>James</u>) and (<u>Q N</u>) just sat ont' table, and, <i>away</i> from everyone else like so we weren't being distracted or anything</p>	<p>Reflection of rollercoaster – previous story ended well, then moves onto a more negative story</p>
<p>161.C: Mmhmm</p>	
<p>162.A: Then, Miss (<u>K</u>) went to a different area and then, Miss (<u>Z</u>) came along and she hasn't been very nice to me, (<u>James</u>) and (<u>Q</u>)</p>	
<p>163.C: Ok, in what way, tell me more about not being very nice</p>	
<p>164.A: Well she was always on the <i>prowl</i> to make us feel bad I guess</p>	<p>Emotive language/perception that member of staff intends to be unkind</p>
<p>165.C: Ok</p>	
<p>166.A: //Like she would just she would just <i>sit there</i>, watching us, instead of everyone else like, (<u>W</u>) also does get watched</p>	<p>Painting self as victim/self and friends being singled out for no reason</p>
<p>167.C: Ok</p>	
<p>168.A: And, she looks around the room, she'll detect <i>one thing</i> that me and (<u>Q</u>) are, are doing wrong, it's mainly me and (<u>Q</u>) (A laughs) I'll admit</p>	
<p>169.C: //Mmm</p>	
<p>170.A: And (2) she'll just go absolutely rage on us</p>	<p>Emotive language</p>
<p>171.C: Right</p>	
<p>172.A: //You know what I mean like gob at us, shout at us and, but across the <i>room</i>, someone else will be doing something wrong, and, I could actually think of a few examples</p>	
<p>173.C: Ok</p>	
<p>174.A: And like, she were gobbing at us for em, sitting in the wrong seats or summat and across the room,</p>	<p>Painting self as being treated unfairly/doing nothing wrong</p>

my friend (Y) was, erm, standing up and like dancing or summat and (3) so w-we were still getting done

175.C: Mmm

176.A: For about, *five* minutes and she just, no offence but she wan't like (Unclear Speech) shut up, so

177.C: Mmm

178.A: And, it annoyed me and, I had to *stay back* to some more classwork, and she was *lecturing me*, on erm (2) on how much work I *wasn't* doing

179.C: Ok

180.A: And erm (James) did less work than I did

181.C: Ok

182.A: //But I was the only that had to stay behind

183.C: Right

184.A: //And I was writing, and she went, oh, that's another five minutes, er, so I, I s- I just, *flipped* my head up and *screamed* at her I'm *doing* it, I shouldn't have done it, but she just pushed me, and (2) she she got a bit upset with me and, she said erm, I better, get my, erm, *mind straight* or whatever it is, the saying, I forgot, erm bett- I better, sort it- sort myself *out* and be more *polite*, and I consider myself quite a polite person

185.C: Mmm

186.A: Brought up on manners and that and I mean I respect my mum for doing that and, the *fact* that she was saying that I was a *liar* as well, that's what Miss (I) was saying when I was gi- apparently giggling in my hands, and I wasn't, sh c- she called me a *liar*, and I just got *so* upset

187.C: Mmm

Being mistreated by another member of staff

188.A: But every time, every time I come out of Mindfulness, a teacher ends up making me cry

189.C: Ok, what's that about then tell me a bit more about that

190.A: I don't know really jus-, Miss (X) is usually like really nice to me, but, I was saying in Mindfulness that I *came* out of

Self as having no power/staff as having all the power e.g. 'I had to' and lecturing

Self as completely singled out, either from friends who had previously been an ally

Struggling with his own actions/being pushed to limit or into being another person

Emphasis on liar suggests this was particularly challenging - Teacher challenged his sense of self – self as a polite person, and sense of who mother is – brings out a side of protection of mother

Aiming to encourage me to take on his viewpoint by mentioning Mindfulness?

Mindfulness and, I went t' dinner hall and I went to the back of the line with all t' year eights, and I went *in* with all the year eights

191.C: Mmhmm

192.A: And she just sent me about and started *shouting* at me and I- saying that we weren't allowed in yet

193.C: Ok

194.A: So I asked *her*, if she thought I were a year *nine*, and she said no why are you calling me stupid? And I said no so she went *go away* then

195.C: Ok

Thoughts and reflections on perceived mistreatment

196.A: And (2) uh, I guess, some people would say that I just feel sorry for myself sometimes but, I just get *upset* easily

197.C: Mmm

198.A: Like I'm like, quite sensitive, but I hate it when people *scream* in my face and, my form tutor Miss (U) was shouting in my face and she *spat* in my face, I thought, *yuck*, so I wiped it all off my face like urhh, I felt really sick

199.C: Mmm

200.A: //And then, she went are you *mocking* me, I just shoo-, I just shook my head and she walked off, but like she was, she was screaming in my *face* and then she spat in my ear as well, it were disgusting, she didn't even know she was doing it

201.C: Mmm

202.A: And it just, *gets* to me, all the time

203.C: Mmhmm, ok, so is this, has this all happened quite recently?

204.A: Ish

205.C: //Ok

206.A: About, all this has happened in about a range of, three, three or two months

Falling out with friends

207.C: Ok, ok, ok, so what else is, has been going on at school then?

208.A: Erm well, my mates have, *turned* my back- their back on me, I'v-, the thing is like,

Self as victim

Archie painting himself as being calm/rational versus TA who is painted as irrational

Justifying why he gets upset easily
Aiming to shock me?
Emotive e.g. urgh/sick, highly descriptive language aimed at making me feel sick too?

Constant impact of others' actions on him

Another narrative linked to mistreatment by others

because (Ch)'s fallen out with me, (P R) will fall out with me	
209.C: Ok	
210.A: Well, he wo- he won't like fall out with me but, he'll take (Ch)'s side, and erm, I'm not sure if (Z V) will but, I know that (James) won't	James as being an ally again
211.C: Ok	
212.A: Cos they've got their little group and I know that (Q N) will turn his back on me	Being let down by others 'Turn back' is quite a visual descriptor
213.C: Ok	
214.A: And (Ch) says stuff behind (Q N)'s back all the time	
215.C: Ok	
216.A: But (Q N) will still just go with (Ch)	Archie being left alone and being powerless to stop it
217. C: Ok	
218.A: I just because, (Ch) is like best mates with (P R), (P R) like he- he's friends with everyone, but, he considers one of (Ch)'s best mates and	
219.C: //Ok	
220.A: Because (P R)'s quite a powerful pupil erm, it's all gonna go, badly for me	Awareness of the influences of power in relationships
221.C: Ok	
222.A: If you know what I mean like	
223.C: Ok	
224.A: It'll just turn up on end	
225.C: Ok, how, in in what sense?	
226.A: Like everyone likes him and they'll all take his side for it	
227.C: Ok	
228.A: Like if, if <i>me and him</i> were debating, everyone would, take his side of it even if he was wrong or right	Archie as powerless/the victim
229.C: Right ok	
230.A: They'd take his side of it and I'd have like three people on my side	
231.C: Ok	
232.A: Who would <i>then</i> go to (P R)'s side	
233.C: Yeah, ok	
234.A: Like I aren't saying owt bad about (P R) but (2) he's a, it will just go badly if, he tells, if (Ch) tells him about what's going on	Seems to want to say something negative but doesn't – worried about my reaction?
235.C: Ok	
236.A: And that'll just put me down even more and I think I'm, I think I might of gone into depression somewhat	Depression – extremes of emotions

Impact of Mindfulness sessions

237.C: Ok

238.A: But it's just, it's going so badly for me and I'm doing the breathing exercises and stuff

Archie as trying to make things better but being prevented from doing so.

239.C: //Yeah?

240.A: //And it's working (2) then, summat else will just come up and, disturb my, happiness

Reference to using Mindfulness

241.C: Mmm, ok, ok, that's not good

242.A: Mmm, but the Mindfulness exercises *are* actually helping like me focusing on stuff and, breathing and I've been, reading a little bit of that neurobiology sheet that you gave me

Me/Mindfulness being portrayed as positive influences compared to others being portrayed as negative

243.C: //Ok, that's good, and what's that been like?

244.A: Erm, I haven't read *much* of it I- I read like the first paragraph and I'm gonna read the rest of it tonight

245.C: Ok

246.A: Erm, I- I've I like f- f- flicked around it and stuff and I realised about, all about the brain and, stuff and it's really clever and

Mindfulness as clever/helping

247.C: //(C laughs)

248.A: And I got erm (2) and I was just thinking it would actually help in science as well

249.C: Yeah

250.A: If I maybe mentioned it and

251.C: //Definitely

Personal interests

252.A: I like, *very* rarely I read, but when I do read I like enjoy it

253.C: Ah right ok

254.A: But, it has to be fun, but that is like th- that is my kind of fun I'm a bit of a, geek

255.(Both laugh)

256.C: How do you mean that's your kind of fun what's your kind of fun?

Reflections on self as an individual in a positive way – seems to be happier with his self-construct

257.A: Erm (2) m- science fiction and stuff

258.C: //Ok

259.A: //But li- tha- that's obviously not fiction it's just like science

260.C: Yep

261.A: Like, you know like Dr Who?

262.C: Mmm yeah

263.A: //Ah I love Dr Who!
264.C: Do you?
265.A: Yeah
266.C: (C laughs)
267.A: I like like kids cartoons like Tom and Jerry
268.C: Yeah
269.A: I just enjoy like
270.(Both laugh)

Importance of making others laugh/being perceived as funny

271.A: To say I'm a fairly mature person
272.C: Yeah
273.A: I can, I can, I have got like a really fun side like, I know how to make everyone laugh
274.C: Ok, what sort of stuff do you do?
275.A: Erm, me and in English me and Miss (La) can have a laugh
276.C: Ok
277.A: And erm (2) we'll say something and then she'll say something funny to me, and then I'll just answer her with something like, (A laughs) like even funnier
278.C: //(C laughs)
279.A: Like, erm, when we were doing erm, Shakespeare, we had to read a *script*
280.C: Ok
281.A: About people writing scripts, and erm, I put on like this weird farmer voice and
282.//(Both laugh)
283.A: Miss thought it was really funny
284.C: //(C laughs)
285.A: And they were impressed that I could *keep* it all the way through as well
286.C: Yeah
287.A: But like I like (Unclear Speech) making like silly noises and stuff
288.C: //Mmm
289.A: //But then er, I have got my *mature* side and, it helps to have like a mix, like
290.C: //Yeah
291.A: //To know that I can control it and stuff
292.C: Mmhmm
293.A: //And, it's a lucky thing to have innit and
294.C: //Mmm it is, how do you *control* it then, tell me a bit more about that

Self as a good person
Awareness of who he is – positive and not linked to the motorbike accident

Teacher being painted more positively but mainly with reference to how he reacts

Much more information about the impact of his actions when he is talking about more positive events

Lots of positive language about his own actions e.g. really funny, impressed

No reflection on how this might impact on others

Leading question

295.A: Well, I've got my, when I when I do have my fun side

296.C: Mmhmm

297.A: I can make it as fun as possible I can even like *break boundaries* of, people laughing

298.C: //Ok

299.A: //Like, like if I wanted to say something funny, usually when you say something funny *again* it might of killed it

300.C: Mmm

301.A: But like, I- it's like erm, like a *kill* streak

302.C: Yeah

Lots of awareness of social boundaries

Seems to be most in control when talking about comedy

Putting comedy into work

303.A: //Where it just keeps going on, but then, I know when to get like bucking down or whatever

304.C: //Ok

305.A: //But, that's how I *control* it, I can like, go crazy for a bit and then I'll get on with my work and (2) I get on with my life (A laughs)

306.C: Yeah, ok, so you can, sort of, do y- do you think it's like *turning it off*?

307.A: Yeah

308.C: Ok

309.A: //Like *tuning* it down like, if if I *do* wanna be funny, I'll put it in my work

310.C: Mmhmm, ahhh and then

311.A: //Instead of like *bringing it out* so that *me* or someone else will get done

312.C: Ok, how do you put it into your work?

313.A: Erm, just like little jokes like in, in *primary* erm, I wrote like a really weird *thing*, it was like, we had to write a script, about anything, so I wrote about erm (2) this was in year four I wrote about, two people going to the moon

314.C: Mmhmm

315.A: //Jake and Josh, and erm, he said erm (2) well they met an alien (A laughs), and, they went to go have food and one of them said, how can we *trust* him he might have poison in the, toast or summat and he said erm, where are you gonna get, where are you gonna get poison argos, moon or whatever

No reflection on how this might impact on others
Leading

Language related to being able to control e.g. tuning it down, bringing it out

Seems much more able to narrate these events coherently and giving adequate detail compared to more negative stories, where the focus is much more on how he felt

- and, I thought it was like quite humorous because I was like in year four
316. (Both laugh)
- 317.A: But, and it's like little jokes and like, little fun metaphors or similes
- 318.C: Ok
- 319.A: And I just stick it in my English work or, religious education
- 320.C: Ok, so in English and religious education you can do that?
- 321.A: Mmm
- 322.C: Ok
- 323.A: And even science, like, we had to write a (2) erm, a storyboard about a burger going into, the, erm (2) ju- what's it called the erm, digestive system
- 324.C: Ok
- 325.A: And it said that it was Captain Burger, and he jumped in to the mouth like a superhero and then he just like, got, *eaten* and went into the acid
326. //(Both laugh)
- 327.A: And then it, because it got all of the enzymes
- 328.C: //Yeah
- 329.A: //Like chop up little bits of the burger, he was saying erm, Captain Burger boy will live again
330. //(Both laugh)
- 331.A: So then, just little like things like we, we don't *have* to make it serious
- 332.C: Yeah

Examples of knowing when to be serious/funny

- 333.A: But when we *do* make it serious I just stick my mature side in it like erm, on, Tuesday period *five* we have R.E., and, they were talking about, erm, how god's always with us and stuff
- 334.C: //Mmm
- 335.A: //And I gave some like really mature answers
- 336.C: Ok
- 337.A: Erm, I actually forgot what I said but, Miss was saying, how erm, she went oh it's always a joy to talk to you (Archie), with your, depressing answers and (A laughs)
- 338.C: //Ahhh (C laughs)

Reflecting on the past without relating it to the accident

Reflecting much more positively on school

Bringing the reader back to more recent events

Positive reflection on self

Seems to be creating new identity – self as a comedian/funny

- 339.A: But then she said nah but we know
you're right and, the, it can be fun
- 340.(Both laugh)
- 341.A: But before we were talking about that yo
yo we're in (Unclear Speech)
- 342.C: //Yep
- 343.A: //If you know who they are
- 344.C: Yep, I think so
- 345.A: And, they were asking me questions and
I like answered them because we, w- they
were basically quizzing me
- 346.C: Ok
- 347.A: I gave some mature answers but then, I
gave some like, *silly* answers but like, they
were right
- 348.C: Yeah
- 349.A: Like if you phrase em differently they can
sound a bit, *odd*
- 350.(Both laugh)
- 351.A: And, I like being odd
- 352.C: (C laughs) What's *odd* then wha-
- 353.A: //Erm (2) like (2) someone maybe in
higher sets would say that, like, that Jesus
loves us
- 354.C: Mmhmm
- 355.A: *All*, because we were his creation and I'd
say like, oh yeah he loves us to bits like
- 356.C: (C laughs)
- 357.A: He made us, we love him, it's all like that
innit
- 358.(Both laugh)
- 359.A: And erm, just little things like that can
(3) make a difference
- 360.C: Mmm
- 361.A: Like and in, another bit of R.E work I
wrote erm, it was like a serious question
like, if *god* had plans for us all, which is
what they said earlier on int' lesson, then
why would other people go to different
religions
- 362.C: Mmm
- 363.A: If he had plans for us to, love him
- 364.C: Ok
- 365.A: It didn't, the question didn't get read out
but, *someone* would have read it
- 366.C: Mmm
- 367.A: At some point
- Capacity to stand up to
being quizzed – perceived
resilience
- Sense of self – who he
wants to be and who he
is
- Make a difference to
who?

368.C: Yeah

369.A: Cos they kept the sheets and, they'd have answered them, but amongst themselves (A laughs)

Reflections on elements of his own character

370.C: Ok, ah right ok, so, you l- do you like R.E.?

Leading question

371.A: Erm well yeah, most of the time

372.C: Ok

373.A: It's like, I'm not a very religious *person* like at home or anything but

Construct of self

374.C: //Mmhmm

375.A: I know, like, bits about religion, that'd shock some people that I focus that much, like people say I'm a little old man

376.(Both laugh)

377.A: It's what Miss, Miss (E) says and

378.C: //(C laughs)

379.A: Even people that, mm at the (Name of Village 2)

Good relationship with staff is not explicitly acknowledged

380.C: Ok

381.A: The pub near my house

382.C: Right yeah

383.A: Which

384.C: (C laughs)

385.A: They just think I'm a little bundle of fun

386.C: //(C laughs)

387.A: //I'm like a little old man because I know these little, *fun facts* and stuff

Positive sense of self not related to accident – validated by others

After school interests

388.C: (C laughs) Ok, do you go there a lot, to the (Name of Village 2)?

389.A: Erm, *not* as much as we used to

390.C: Ok

391.A: Erm, my mum goes every Monday to do bingo, and every other week I'll go and see her

Uses 'we' when I would've expected him to use 'I' – importance of relationship with mum

392.C: Ah right ok, ok, so you go, every other week what are you doing the other Mondays?

393.A: Just stay at home, play PS3 get on with my homework and

394.C: //Mmm

395.A: //Watch telly

396.C: Yeah, ok, is that what you normally do when you come in from, from school?

397.A: Well I-, more than anything I'm out with my friends

398.C: Ah right ok

399.A: //Em, or (2) yeah I'll stay in at home

400.C: //Ok

401.A: //But, that's, basically it (A laughs)

Positive experiences with friends

Friends living nearby

402.C: Ah ok, so have you got friends near where you live then?

403.A: Yeah well there, *was* (Ch) and

404.C: //Mmhmm

405.A: //And there's (N) at ten minutes down t' road, literally

406.C: //Mmhmm

407.A: //I w- I walked and I timed it weirdly enough

408.C: (C laughs)

409.A: 10 minutes and 43 seconds

410.C: Oh wow (C laughs)

411.A: Erm, yeah he's always down there and um, for some reason my scooter went missing

412.C: Oh right

413.A: //I'll find it somewhere

414. (Both laugh)

415.A: Um, but yeah li- it's, (N)'s a nice little bundle of fun as well

416.C: Ok

Could have expanded on this comment and moved into a negative narrative but didn't

Unclear thread of narrative

Describes himself and his friend the same way – implies they are similar/his friend understands him

Common interest with friend

417.A: Erm, he's into most of the stuff that I'm into, like on on our *phones* and that we get in touch with each other or, play games together on our phones like, have you heard of a game called Simpsons Tapped Out?

418.C: Yeah

419.A: You build your own Springfield *like little and em (Unclear Speech)*

420.C: //Yep

421.A: We both play that and stuff and, I had it before him so I'm on like a really high level

422.C: Mmmm

423.A: And erm, this game called bike race

424.C: //Mmhmm

Reinforces similarities through language e.g. both

425.A: //Where you connect it to facebook and, do, you like *challenge* each other to missions

426.C: Ok

Example of Archie's friend being there for him

427.A: //And, there's just to know that he's, just good to know that he's still there

428.C: Mmm

429.A: //Like still (2) on the move

430.(Both laugh)

431.C: So he's still, there how do you mean he's still there what d'y?

432.A: Well he- he still knows that, I'm there for him and stuff

433.C: //Mmm

434.A: And, yesterday when I got a bit *upset* and my mum saw me

435.C: Mmhmm

436.A: //Erm (2) he, he came straight to my house

437.C: Ok

438.A: Like on the bus he got off at my stop and, went to my house and we had a nice day together basically

439.C: //Oh right

440.A: //And he really to- he took my mind off, everything that was going on and that

441.C: //Mmm

442.A: And we played, this game that my sister made up, wit' tennis ball and it was actually quite fun (A laughs)

443.C: Oh right ok, ok, so do you see him a lot then, out of school?

444.A: Erm, (N) erm, we've just recently started hanging about again

445.C: Ok

446.A: //But (2) we very very *rarely* have hiccups, and, we haven't had a hiccup lately we just haven't been hanging about as much

447.C: Ah right ok, hiccups in what sense then?

448.A: Like (2) little like *stages* where we don't, like *talk* to each other a lot

449.C: Ok

450.A: And maybe we might *disagree* on something and (2) but we don't really have

Reciprocal – there for each other

Link made between two positive relationships in his life (mum and friend)

Lots of positive language e.g. nice, fun

Others being responsible for how he feels (in when this is positive)

Importance of stability/implication that this is what is missing in other relationships

Disagree is less polarised than descriptions of arguments with other friends

them we j- we have like a healthy relationship

451.C: Mmhmm (C laughs)

Other friends not understanding him

452.A: That's what, me and (R) were like but, he's chose (Ch)

453.C: Ok

454.A: Ah well

455.C: Yeah, wha- what's happened that's different now that (R)'s chosen (Ch) do you think, what, what's been going on?

456.A: Erm, they've just been like ganging up on me basically saying that, that I do things *wrong* and that everything so *seriously* and I can't have a joke

457.C: Ok

458.A: But when I do joke they'll tell me to *stop*

459.C: Ok

460.A: //And, quite a lot of the time I-, I let my emotions out by maybe singing

461.C: Ok mmm

462.A: //And, I enjoy singing I'm no- not the best singer obviously but, it's good to know that I can do something that *isn't*, annoying everyone, but, when I do sing apparently it *does* annoy everyone and everyone always tells me to *shut up* or, go away, that gets me down

463.C: Ok, who does that sorry?

464.A: (Ch) and (R) and, that's why I'm not friends with them basically now

465.C: Mmm, ok

466.A: But- sorry, go on

467.C: Y- what did you say sorry?

Reflections on making others feel good through comedy

468.A: It's when I, when I try and let my emotions out by like making people laugh like other people's, when I make people laugh it makes me *happy*

469.C: Mmhmm

470.A: //Not because, I'm awesome because I make people laugh, I just think other people being happy, like I pu- I put others in front of myself like I've said, but, other people's happiness *makes* my happiness,

Use of positive narrative to illustrate how others are not good friends

Leading

Emotive language ('ganging up')/self as victim and powerless

Misunderstood - Compared to previous narrative where he was understood

Back to impact of others on his confidence and sense of self

Mindfulness language

Self as a good person/having good intentions

seeing them happy makes me happy
because I made them happy

471.C: Mmhmm

472.A: So I fee-, I feel *good* about myself that I
made their day

473.C: Ok

474.A: And if someone's upset, as yo- as
everyone does they'll go up to em and ask if
they're alright but (2) I don't necessarily
talk about what's happened to them

475.C: Mmhmm

476.A: Because they'll think about it more

477.C: //Mmm

478.A: //And they'll get more upset basically, so
all I do is try and make em laugh

479.C: Mmm, ok, and does that *help* do you
think?

480.A: Erm, depends who it is if I don't know
them too well, I can't make em laugh *much*
because I don't know what they like

481.C: //Mmm

Example of using comedy to cheer others up

482.A: Or owt, but yesterday, (Z V) had a fight
with (Sa P)

483.C: Ok

484.A: And, he was a bit upset so I just, started
doing some *funny* noises and, I picked this,
this kid call (To) (A laughs)

485.C: Mmm

486.(Both laugh)

487.A: And, I picked him up and I went I have
the power!

488.(Both laugh)

489.A: And it just makes people laugh when

490.C: //Ok

491.A: When I do silly things like that

492.C: Yeah

493.A: Even (To) was laughing just like floating
in the air

494.C: (C laughs) Ok, so what happened
yesterday with the fight?

495.A: Erm, (Sa P)'s just been aggravating, (Z)
I'm surprised they actually held it in for that
long

496.C: Right

Dislike of Sa's actions

Him as trying to make
others feel good versus
others trying to make
him feel bad

His view of use of
comedy as a good thing
again – almost like a tool
for being a good person

Reference to power again

His impact on others –
being able to affect
others' moods

497.A: //But, erm, (Z) just got a bit too upset with what (Sa) was doing like, he was *posing* like (Z) and, putting his hairstyle like (Z) and, taking the mick out of (Z)'s *teeth* and

Painting Sa as being mean to others – as a means of strengthening his perspective?

498.C: //Ok

499.A: D- it wasn't very nice what (Sa) was doing but I had only heard about *this* after the fight so, I just thought erm I'm not the biggest *fan* of (Sa)

Reflection on dislike for Sa

500.C: Mmm

501.A: Like it's no-, it's it's slightly personal why I don't like (Sa) it's just that he's *not* very, he's just not very like, *happy*

Lack of understanding of a person's feelings

502.C: Ok

503.A: //But I don't mean y-l-, he's got nowt to be u- he's got nothing to not be happy about and I aren't, making *fun* of him but, he's always got a face like a slapped bum (A laughs)

Lack of empathy

504.C: Hmm

505.A: And, bu- and, he's he always seems to be like *upset* but he's not upset, he's just got one of them faces

506.C: Ok

507.A: Like, just like a

508.C: (C laughs)

509.A: A bum, but like it's like nothing like I aren't tryna be *harsh* but, I just don't like the way he *is*, I don't v-, it sounds really harsh the way I'm saying it but

Concern for how he is coming across

510.C: //Mmm

511.A: //It's got a certain thing to it (A laughs), erm but yeah I've always been a fan of (Z), and I try and make him laugh and that and it *did* work, it cheered him up a bit, and that cheered me up a bit

Portrayal of himself as good – to try and balance out what he just said?

512.C: Mmhmm

513.A: And then we had Mindfulness and then

514.(Both laugh)

515.A; And then that cheered me up even more

Making others happy during Mindfulness

516.C: Ok, in what kind of way?

By saying this, does he think I have judged him for what he said and is trying to repair my view of him?

517.A: Well it's just nice to talk about what's going on and that and to see what other people's lives are like and

518.C: //Mmhmm

519.A: Erm, when when other people play on my neo cubes they seem to have fun with them

520.C: Mmm

521.A: And, it's just, nice to see that other people are making, entertainment

522.C: Mmm

523.A: From what they've got around them

524.C: //Mmhmm

525.A: //Instead of games and that

526.C: Ok, ok so, is that important to you?

527.A: That other people are happy?

528.C: Mmhmm

529.A: *Definitely*

530.C: Ok

Reflection on his actions within the session rather than the content of the sessions – another attempt to remind me he is a good person following what he said?

Strong sense of self

Lack of understanding of Ch's actions

531.A: So- I'm not very good friends with (Ch) because, he's always, *angry* at me for some reason and

532.C: //Mmm

533.A: He takes *his* anger out on me, and it gets to me so I aren't friends with him anymore

534.C: Ok

Impact of others' actions on him, struggling to understand why someone would be angry at him

Good friendship with others

535.A: But, people like (Z), he might not think that he's one of my best mates but he is

536.C: Ok

537.A: //And like, and like (DL) and stuff, they're all people, who I can make laugh and, they can even make *me* laugh and (2) it's just goood (A laughs)

538.C: Mmm so tha-, so they're good friends, would you say?

539.A: Mmm

540.C: Ok

541.A: They're people I don't argue with, but like (2) d- we're not like up to each other taking pictures with each other and that we're not getting like, so close that, if, any of them upset each other it'd be massive

542.C: Mmmm

Difficulty seeing things from others' perspectives?

Importance of being able to make people laugh i.e. he is their friend if he can make them laugh

Importance of comedy

Valuing slight distance within friendships

543.A: So we'd never like have an *argument* or anything, so we just stay mates and that, and I ju- I

Importance of stability

Example of Ch as being nasty to him

wish that was how me and (Ch) could have been but, I *tried* to be like that and he couldn't accept that so

'I *tried*' versus he couldn't accept it – Archie as the good person

544.C: //Right ok, in what way?

545.A: Well, when I did something *wrong*, like I knocked him, when he was writing or something, he- he'd *fall* out with me for some reason and, jus- take all of this so *far* that, it'd make *me* look like the bad guy, like that's what he's trying to do now, erm

Archie as the victim
Dislike for being framed negatively

546.C: In what way?

547.A: In the hall, he came up to me, and apologised for yesterday, and I c- I just couldn't accept it, I just said nah I can't be bothered anymore you're just *awful* to me all the time now

Emotive language with lack of exception
'you're awful all the time'

548.C: //Mmm

549.A: //And I can't take it anymore, and, you just seem to be able to take all your anger out on me rather than anyone else, and, he couldn't quite understand *that* and, because he couldn't *understand* he got annoyed and he got more annoyed and then, he walked and then he's been telling people, that I've done stuff to him, and this is all just today

Archie as the victim/others being responsible

550.C: Right

551.A: I haven't done anything wrong to him today, I just, can't accept his apology

552.C: Ok, erm, what do you think he could have maybe done *differently* do you think?

553.A: I think he could be a better *friend*, full stop

554.C: Ok

Archie as having done nothing wrong/being the good person versus his friend as having done everything wrong

Being mistreated by friends despite acting kindly himself

555.A: Like, whenever, I used to give him, like money

556.C: //Mmhmm

557.A: //For stuff like sweets and that (2) and, he just doesn't seem to *remember*, like

Archie painting himself as a good person

- little things like *that* that I do nice for him and stuff
- 558.C: //Mmm
- 559.A: And he's always complaining about, things like, *my fr- my other friends like (N)*, he doesn't really like (N)
- 560.C: Ok
- 561.A: I don't think (N) really likes *him* either
- 562.(Both laugh)
- 563.A: He'll complain about them, and I'll say well I like (N) and I like you as well, but then he'll go in, a mood with me and it just gets, just gets annoying but when I (2) like when I get, (N)- (N) likes (Sa)
- 564.C: Mmhmm
- 565.A: But I don't really like (Sa)
- 566.C: Ok
- 567.A: But N- but (N) doesn't get annoyed with *me* because I don't like (Sa), I-, (A laughs) he respects my opinion, (Ch)'s never respected me for anything, and, I said that, to (Ch) earlier, that I don't really think that he likes me anymore, when he was trying to apologise he went, so why am I apologising now then? I went, because you didn't apologise *yesterday* (2) and he went, you're lucky I apologised at all, and I went you're lucky I'm *speaking* to you at all
- 568.C: Ok
- 569.A: And he j- he just treats me awfully, so I have n- nothing nice to say to him and I don't, most of the stuff that I ha- *don't* have nice to say to him I haven't said
- 570.C: Ok
- 571.A: So, I aren't, I'm not being aggressive, I'm just answering his questions
- 572.C: Mmhmm
- 573.A: And, basically he got a bit *upset*, and just started crying in maths because, I didn't accept his apology
- 574.C: Ok
- 575.A: //But, then *he* started telling other *people* that I'd done wrong
- 576.C: Ok, ok
- 577.A: So telling behind my back, and I haven't said anything about him

Illustrating why friend is a bad person i.e. because he complains about them

Judgement

Lack of reflection on his own actions and their impact

Linear recall of what happened – like he needs to relive it as it was

Emotive language

Defence of own position/actions

578.C: Ok, you said that erm, you could've said stuff but you <i>haven't</i>	
579.A: Sorry?	
580.C: You said that you could've said stuff but you haven't, tell me a bit more about that	
581.A: Just, <i>little</i> things about him that I could pick out, he picks everything little about about me, like he calls me he's not called me it much but he calls me doctor doctor or freckles	
582.C: Ok	
583.A: //And it doesn't really bother me but (2) it actually doesn't affect me at all because I know that, <i>I've</i> got things I could say to him	Resilience emerging
584.C: Mmm	
585.A: //But I don't, cos I, wouldn't wanna upset him, but he clearly likes to upset me	Polarising action/intentions – self as good versus friend as having bad intentions
586.C: Mmm	
587.A: So I- basically I just ignore what he <i>says</i> but, these little things lately I haven't been able to ignore	
588.C: Mmm	
589.A: //Because it's just been me him and <u>(R)</u> (2) and then them two have just been ganging up on me so I can't be bothered with em anymore	Resilience/letting it go
590.C: Mmhmm	
Archie not accepting friend's apology/being mistreated	
591.A: But <u>(R)</u> was gobbing at <i>me</i> outside earlier, <i>because</i> I wouldn't accept <u>(Ch)</u> 's apology	Emotive language
592.C: Ok	
593.A: And apar- well I al- <i>I'm</i> always the first to say sorry, because I- we- <i>I'll</i> I will only ever say sorry if I think <i>I've</i> done wrong	Self as a good person/defending own actions
594.C: Ok	
595.A: And when I <i>do</i> say sorry, <i>I'm</i> always the one who has to say it first (2) so <u>(R)</u> started shouting at me and said that I never ever say sorry (2) I go well I <i>always</i> say sorry, every time you and <i>me</i> have fallen out <i>I've</i> said sorry, he went but no, you never say it <i>first</i> , I went well I do, I do say it first because I know that <i>I've</i> done wrong but if I	Always versus never

haven't done wrong, then I don't really need to say sorry *at all*

596.C: //Mmm

597.A: //But I probably did, say *sorry*, but (R) couldn't accept *that* and started *shouting* at me, saying that I'm the bad guy and I take everything so *seriously* and I just really can't be bothered with them anymore

Emerging ambivalence?

Dislike of others' construct of him

598.C: Ok

599.A: I've lost *both* of my best friends today, and (2) I'm actually fine with that now, now that I've been able to speak about it

Emerging resilience?

600.C: Ok

601.A: Thank you

602.C: It's ok

603.(Both laugh)

604.C: That's good, I'm glad that you feel better about it

605.A: Thank you

Feelings about a girl

606.C: Ok, so what, what for the future then, if you're feeling better now, what do you think?

607.A: I'll get more friends and, plenty more fish in the sea

Positive reflections on and plans for the future

608.(Both laugh)

609.C: Yeah, mmhmm

610.A: Erm, I've always (2) I've never actually told anyone this but there is actually a *girl* I'm into at the minute (A laughs)

611.C: Ah right ok

612.A: And erm (2) and I'm thinking of *asking* her, I can- I can't really say who it is cos

613.C: //Mmm

614.A: //I haven't told anyone yet

615.C: Ok

616.A: And I don't think I'm *going* to until I *get the ball running (Unclear Speech)*

617.C: //Mmhmm

618.A: But *that*, has helped me a *lot* that I've (2) people say that I'm s-stone cold and, cold blooded or whatever but I don't really *care* cos I know that, I care about, my mum more than *anyone* in my family

Emerging resilience?
Mum as being validator

619.C: Mmhmm

620.A: //And I care about other people, even if (Ch) hurt himself like, right now I'd probably help him	Positive reflection on self
621.C: Mmhmm	
622.A: But then I'd just go	
623.C: Ok	
624.A: //But I <i>do</i> care, I don't care for silly things like this, I just <i>can't</i> be bothered anymore	Strong sense of self
625.C: Yeah	
626.A: But I care a <i>lot</i> about everything and everyone	
627.C: Ok, yeah	
628.A: I <i>try</i> as much as I can to love my life and (2) most of the time I do	
629.C: Mmhmm	
630.A: But (2) things get me down a lot as you might know and (2) the girl that I'm into she seems to be really <i>nice</i> to me	Self-awareness
631.C: Ok	
632.A: And that's one of the reasons <i>why</i> I like her	
633.C: (C laughs)	
634.A: //And (3) she <i>knows</i> that I'm there for her and stuff, but (2) because, she knows that I'm <i>there</i> for her	
635.C: Mmm	
636.A: //She's she spoke to me about, the boy that <i>she</i> was into	
637.C: //Ok	
638.A: Oh and I just died inside, but I haven't given up	Extreme language but tempered by 'I haven't given up' this time
639.C: Aww	
640.A: //And she isn't <i>out</i> with anyone	
641.C: Ok	
642.A: //Because, no offence to <i>her</i> but, he <i>rejected</i> her and, I aren't happy about it that she's upset but, I'm happy that it's still open and, that I was, <i>I</i> was still there for her to	Self as good person
643.C: //Mmhmm	
644.A: I was still her shoulder (2) and (A laughs) it's <i>gotta</i> go right sometimes	
645.C: //Mmm	
646.A: //If, like at the moment I seem to be really depressed and sad and stuff but, <i>I'm</i> <i>fine</i> , really, if I just have a nice long think	Resilience

about it and do a couple of my Mindfulness exercises I'll be *fine*

Reflections and plans for the future

- 647.C: Mmhmm, that's good, that's good, well that's exciting isn't it, that you've got that, that side of things? So what what other plans are next then? Leading
- 648.A: I'm gonna get bigger, lose a bit of weight
- 649.C: Mmhmm Formed plan for the future/sense of optimism
- 650.A: Get more friends probably erm (2) she might even say yeah, and (2) I'm gonna get back to my old self in no time hopefully
- 651.(Both laugh)
- 652.A: But when that time *does* come, I'm gonna be really proud of myself and
- 653.C: //Mmm
- 654.A: I'm n- s- it can only go up from here
- 655.C: //Mmhmm mmhmm
- 656.A: //Really, where I am now, I'm at, I'm at rock *bottom* as some might say, but I'm still keeping my hopes up and my spirits up, so I think I'll be fine Extreme language e.g. rock bottom but coupled with sense of optimism
- 657.C: Mmm, mhmm, when you say you want to get back to your old self, what, what's that like? How wi-, *how* will you know?
- 658.A: I've put on a l- well I've pu- I put on *loads* of weight since I got, hit by a motorbike
- 659.C: Yeah
- 660.A: And, but before I was hit by a motorbike, someone had actually broke my foot First reference of accident?
- 661.C: //Right
- 662.A: //So I was already on my em, way to, *gaining* a couple of, gaining a bit of timber (A laughs) and em
- 663.C: (C laughs)
- 664.A: But, *now* it's g- now that it's coming off (2) I feel like it's all gonna g- be alright it's gonna be fine now Much more brief reference to accident and positive outlook compared to pre-intervention interview
- 665.C: Mmhmm
- 666.A: And it can only be better from *here* as, my mum said but, *which is a good sign (Unclear Speech)*, my mum thinks I'm making progress and, so does my other sister Robyn who's
- 667.C: //Mmhmm
- 668.A: Making progress, and if, it's good to know that I've always got my *mum* there Mum as supporter

669.C: Mmm

Looking after mum- self as a good person

670.A: Like, she gets a bit upset with everyone
else and that

671.C: //Mmm

672.A: But she knows that I'm, I'm always there
to support her and that cos, even when she
coughs I still, like worry (A laughs)

Reciprocal – Archie as
supporting mum

673. C: //Mmm

674.A: Like I- I'll go up to her and I'll rub her
back and I'll ask her if she's ok and she'll
just, she'll say she's fine and, she's fine (A
laughs), but, and even when she's sneezing
I'll just say bless you every single time

675.C: Mmm

676.A: And she sneezes a lot

Concern for wellbeing

677.(Both laugh)

678.A: She has like a streak of like 64 sneezes a
in a row she's like (acts out sneezing)

679.C: Oh wow (C laughs) Oh bless her (C
laughs), ok, so you know, you know you're
gonna be back at your old self when, how
do you know?

Reflections and plans for the future (continued)

680.A: Well, I'm gonna get back to gymnastics
so

681.C: //Oh right ok

682.A: I don't think I wanna go back to rugby

683.C: Ok

684.A: But erm (2) I-, I'll try summat else I'll find
something else

685.C: //Yeah

686.A: And (3) yeah

687.(Both laugh)

688.A: I'll just, I know that I'll be back to *normal*,
well I'm not like, I'm not even *away* from
normal but

Formed plans for the
future – deliberately
distancing himself from
some elements of his
past e.g. rugby –
distancing himself from
his previous self?

689.C: //Mmhmm

690.A: //Like, I know I'll be back to my old self
when I've, *lost* even more weight and,
when I'm doing even *more* sport and (2)
when I'm even more *happier*

Old self – similar to his
past self, but a different
way of getting there? I.e.
not through playing
rugby

691.C: //Mmhmm

Positive reflections on future/Mindfulness/friends

- 692.A: //I was, I was a really happy child
- 693.C: (C laughs) Were you?
- 694.A: Yeah I was always bouncing off walls
and, I could even do like I could even do like
backflips
- 695.C: Oh *wow!*
- 696.A: Like, I can I can do em with my hands
now on the floor but, just before I got hit by
a motorbike I could do em without my
hands
- 697.C: Ah right
- 698.A: And like front flips and stuff and, arab
springs and, it was just, a *world* of my own
like, cos I went to dancing as well
- 699.C: Ah right
- 700.A: But, I've got loads *worse* at break
dancing because, I've lost loads of my
strength
- 701.C: Ok
- 702.A: //But when I build my *strength* back
again, I'm gonna, *grow* a bit
- 703.(Both laugh)
- 704.A: And I've just got a *feeling* that
everything's gonna be fine
- 705.C: //Mmhmm ok, and what's brought about
that feeling do you think?
- 706.A: Well, my spirits are actually *higher* now
that I've lost (Ch)
- 707.C: Ok
- 708.A: //He's always been the one to pull me
back from whatever I wanted to do
- 709.C: Yeah
- 710.A: And (R) stopped me from break dancing
in school, he was always like ah why you
gonna leave me and stuff
- 711.C: Mmhmm
- 712.A: So I stayed with him, but now, break
dancing's finished, I can't do it again yet
- 713.C: Right ok
- 714.A: I'm gonna have to wait for a while until I
can go back
- 715.C: Ok
- 716.A: But, it's gonna be fine
- 717.C: Yeah, I think it will be
- 718.A: //I just *know* cos, everyone seems
happier in the *house*, and, people seem
happier *with* me in school, my reports

Reference to self
before the motorbike
accident – still not
completely separated
from the previous self.
Equates happiness as
a young child to being
good at gymnastic
moves e.g. backflips

Much more positive
outlook on the future
after reference to the
motorbike accident –
this optimism was not
present in the pre-
intervention interview

Sense of freedom

Repeat of 'gonna be
fine' trying to convince
himself?

better, erm, I'm cleaning up more round the house I've got this Mindfulness, going on, and, *you've* helped me loads

Mindfulness as an integral part of him being happier

719.C: Aww, that's good, in what way has it been helpful do you think?

720.A: Erm (2) erm I guess, I've been more *calmer*, like, *before* Mindfulness started, well on this thing with (Ch) I'd be raging I'd be *throwing* chairs about I'd be, *hurting* people, but (2) everyone else would be in there like, (Samantha) (Victor) and (James) and you, and it's just really *helped*, like loads

721.C: Mmm

722.A: Mmm

Interview termination

723.C: Ok. Is there anything else that you wanted to talk about?

724.A: Erm (2) I think I've, covered everything else I wanted to talk about

725.C: Have you? Ok brilliant I'm gonna stop it now

End of Interview

Following this phase of the analysis, I then established which themes were most prevalent within the interview through the following processes:

- Establishing which colour code was used most, or
- Establishing whether any additional themes were evident that had not been identified using colour coding. For example, the comments I made within the transcript above highlighted the presence of a theme related to narrating others' actions as negative, which I had not identified through colour coding.

Any themes that were particularly prevalent within interviews were then discussed further in the 'Presentation and Interpretation of Findings' section.

Appendix XVII: Outline of Model for Analysing Significant Narratives – Phase Two

The table below illustrates how significant narratives were analysed:

Participant	Theme 1		Theme 2	
Archie	Attainment and Attitude to Learning		The Future- Losing Weight and Becoming Healthier	
	Analyse significant narrative relating to theme 1 from pre-intervention interview	Analyse significant narrative relating to theme 1 from post-intervention interview	Analyse significant narrative relating to theme 2 from pre-intervention interview	Analyse significant narrative relating to theme 2 from post-intervention interview
	Compare findings ↔		Compare findings ↔	
James	Reflections on Eldest Brother		The 'Angry Person' Narrative	
	Analyse significant narrative relating to theme 1 from pre-intervention interview	Analyse significant narrative relating to narrative theme 1 from post-intervention interview	Analyse significant narrative relating to narrative theme 2 from pre-intervention interview	Analyse significant narrative relating to theme 2 from post-intervention interview
	Compare findings ↔		Compare findings ↔	

Appendix XVIII: Example of Significant Narrative Analysis

(Taken from the analysis of Archie’s pre-intervention interview)

Significant Narrative 2: Impact of Accident on Thoughts/Attitudes

Context: Holistic Content Analysis (Lieblich et al., 1998)

(What is the overall content of the significant narratives?)

What overall story is being told?

Story about how his attitudes, thoughts, and health have changed as a result of his accident

What does the person seem to be wanting to tell me?

He seems to want me to understand how significant the accident was on his life and how it continues to affect him. He also seems to be asking for help (by talking about depression) or telling me that he wants to be involved in the Mindfulness

What is the story I am wanting to create?

I selected this narrative because it shows how emotionally aware the participant was, and gives an example of the negative slant placed during narratives about the accident. It also indicates the invasive nature of the accident on his life, and possibly his stories – it has impacted on his thoughts, his life, his wellbeing etc.

Structure: Analysis of Form (Using Labov, 1972)

Speaker	Narrative Elements	Narrative	Comments
C		Oh really? Ok, erm, are yo-, do you think that that’s related to your <i>injury, and you feel different?</i> (<i>Unclear Speech</i>)	Encouraged him to talk about feelings
A	Abstract	Yeah, everything just completely <i>changed</i> after my injury like	
C		//Mm	
A	Orientation	//I-, when I did get hit by the motorbike I thought I was gonna, like <i>die</i>	
C		//Mmm	
A	Complicating Action	//So I wasn’t really (3) <i>thoughtful</i> about what was going to happen	
C		//Mmm	
A		//I was thought well this is it, just like, at the moment I got hit	
C		//Yeah	
A	Resolution	I just thought, it’s <i>over</i> now	What is over? His life? Things going well?

C		//Wow	
A	Evaluation/ Abstract	And I thought differently about <i>everything</i> cos	
C		Yeah	
A	Orientation	I was, I was a bit of a <i>snob</i> before I got hit by a bike	Changing from being 'a snob' could have been framed positively, but is not
C		(C laughs)	
A		//I thought, I <i>thought</i> I was really <i>good</i> at everything and	
C		//Yeah	
A	Complicating Action	But, <i>now</i> it, the whole thing's like completely turned around cos, I've put weight on and, I I keep, falling into depression, like quite <i>rarely</i> but	But what? Does he know?
C		Ok	
A	Evaluation	And, it's no one's <i>fault</i>	
A	Coda	It's just I don't necessarily feel as though, I'm <i>happy</i>	

Comments: This has all 6 elements outlined by Labov but it still feels slightly disjointed, the resolutions, evaluations and coda all indicate negative outcomes.

There is very final language used around the accident – I thought I was going to die, it's over – the accident seems to have ended one chapter in his life and he is struggling to begin a new one – since his accident things have been falling apart to an extent – lots of quite disjointed, short sentences, like he is trying to put things together in a meaningful way and not attribute blame, but he is struggling. E.g. 'It's no one's fault. When he talks about how things are now, he pauses to think lots, and uses language to buffer what he is saying e.g. 'Like quite rarely, but', and doesn't finish off what he's saying, e.g. quite rarely but, I *thought* I was really *good* at everything and – (never says but what, or and what – he changes tack) like he's trying to explain how it is but struggling, and isn't sure himself.

Context: Critical Narrative Analysis (Emerson and Frosh, 2009)

(Considerations of the influence of power, social and cultural narratives)

What assumptions are being made? What is being taken for granted by the narrator/listener? Including assumptions by the narrator about what the listener wanted to hear

Assumptions: He seems to assume that I am a good person to talk to about how he has been feeling and that the interview is a space where he can process unresolved

thoughts and feelings – this might be because he knows we are doing a therapeutic intervention, or because he knows I'm a trainee psychologist. Does he assume that I want to hear about his thoughts and feelings, and so focus on those more than he normally would? Or is he generally this reflective?

How have my questions and other discourse in the interview/Mindfulness intervention influenced meaning making? Have I created a context in which personal narratives can be heard? (Booth, 2010), 'always maintaining a stance of curiosity and always asking questions to which you genuinely do not know the answers' (Morgan, 2000, p1)

- I make assumptions/judgements about whether I think he wants to continue a story – by asking questions or not
- I assume that he needs questions to prompt for further info, he might have continued on a different path if I hadn't
- I asked questions throughout that I didn't know the answer to. At this stage I did not know much about the participant which helped me not to make assumptions.
- However, I think I did assume that things in his friendships could potentially be quite difficult because of his identification of having 'behavioural difficulties', and that these relationships could be a factor in him showing behaviour at times.
- Most of my questions ask for further orientation, which may be due to him focusing lots on resolution. I am looking for information that helps me to understand how he got to that point of resolution. I.e. there is a conflict between us – he wants to focus on resolution whereas I want to focus on orientation

What is the nature of the narrative we have created together? -> Look for alternative interpretations

I have assumed that this narrative was told as much for himself as for me, to validate his view that things are better now (and possibly that that is how they will stay). That might not be the case – he might just be trying to give me some information about his life.

I have judged this narrative as fully formed because it contains all elements of Labov's model, but some may judge this as more disjointed because he keeps going back to resolutions.

I have assumed that Archie goes back to resolutions to convince me and himself, actually he might just like hearing that things are better.

Appendix XIX: Actual Timeline for Research Activities

Meeting with Participants to Discuss Research: 22nd & 24th May 2013

Pre-Intervention Interviews: 22nd & 24th May 2013

Intervention: 3rd June – 11th July 2013

Post-Intervention Interviews: 12th July 2013

Taking 'Presentation and Interpretation of Findings' Back to Participants: 4th February 2014