

# A FRAMEWORK FOR THE INTEGRITY OF MINDFULNESS-BASED PROGRAMS

NOVEMBER 2017

**A Living Document**

Authored by the Transitional Working Party for the International Integrity Network of Mindfulness-based Programs: Allan Goldstein (algoldstein@ucsd.edu, UCSD, CFM, USA); Günter Hudasch (guenter.hudasch@mbsr-verband.de, Germany, EAMBA); Lot Heijke (info@presentmind.nl, the Netherlands, EAMBA); Maura Kenny (maura@mtia.org.au, Asia Pacific Network); Lynn Koerbel (lynn.koerbel@umassmed.edu; CFM, UMass Medical School, USA); Patricia Lück (patricialuck@me.com, UK, South Africa Institute of Mindfulness); Catherine Phillips (drclp@shaw.ca, the Mindfulness Institute, Canada); Taravajra (referees@mindfulnesssteachersuk.org.uk; UK Network for MBP Teacher-Training Organisation)

# A Framework for the Integrity of Mindfulness-Based Programs

International Integrity Network Working Party

Version November 27, 2017

The task of an international framework for the integrity and quality of Mindfulness-based Programs (MBP) brings awareness, appreciation and respect to all the work that has already been done over the past decade to maintain the integrity of this undertaking of bringing mindfulness practice into various sectors of society. These sectors include medicine and healthcare, and specifically psychology and psychiatry, education (K-12 and beyond), business, parenting and childbirth, aging, law, and government, first responders, and more. To acknowledge the scope of the placement of MBPs in current use is to set the stage for a broad and diverse range of applications. It is critical to keep this in mind since a large part of the task in creating standards for teaching and training must determine what, if any, changes in training and teaching are necessary to meet the needs of various populations. To do this well, the working committee holds that all MBP teaching and training should be rigorous, systematic, and thorough, involving the primary requirement of the teacher's own mindfulness practice. The working committee has used, as its base, the vision and mission offered to us by seasoned MBP teachers and teacher-trainers who met in multiple global locations in 2015. These group meetings then went on to charge a small group of expert MBSR and MBCT teacher-trainers with taking the next steps for creating this beginning. The vision and mission says:

## Vision

*Our vision is to support teachers and trainers in maintaining the integrity of mindfulness-based programs that are grounded in awareness, compassion and wisdom upheld by an interconnected, diverse and global network dedicated to promoting health, well-being and ease for the benefit of all beings.*

## Mission

*An international collaborative network of mindfulness-based teacher training organisations committed to maintaining integrity and upholding training standards of mindfulness-based programs supporting transformative inner work that allows all beings to flourish in our diverse world through the practice of mindfulness.*

In addition, we've drawn upon the many standards, pathways, procedures and criteria that have been developed over many years, and put into practice in various organizations and trainings, with Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) being primary exemplars in the field. As the most researched programs in the burgeoning discipline of mindfulness, and given the

nascence of mindfulness as an intervention or educational process to promote well-being and reduce suffering, the importance of scientific evidence of program outcomes is a critical component to hold up in terms of programmatic quality, integrity, and teacher standards.

The critical work of the last year has been to compare and contrast, analyze and synthesize these standards and pathways in order to offer a comprehensive and robust set of minimal requirements for the teaching of MBPs and the training of MBP teachers. In support, Crane et al (2016) offers essential as well as flexible elements of MBPs that support clarity and congruency, including frameworks for adaptations in relation to various populations, contexts, and accessibility.

Many institutions' criteria are far greater than these listed, and this will likely continue. There is some early research (Ruijgrok-Lupton, Crane, & Dorjee, 2017) that indicates that longer trainings have an impact on participant/student outcomes, and more research will likely impact how training and teaching continue to evolve.

Some of the critical research used by the Working Party is published and listed at the end of this document. Other papers are unpublished but are also included.

We have worked to be sensitive to the range of needs, constraints, economic and cultural realities in different parts of the world, and especially wish to acknowledge the thoughtfulness and wisdom of those who are working "on the ground," in various locales, and bring salient views to the table. To give some examples: The duration of trainings has great variability if one compares, for instance, Europe, South Africa, and the US; accessibility to retreats is more difficult in the Australian outback and in Arabic countries than it is in Western and European regions; and also in Europe and America needs might differ slightly.

For these reasons the standards and criteria provided here are offered as a *framework* of criteria that may be subject to adaptations agreed upon in regional or national networks of training institutes or teacher associations (see Crane et al, 2016). In some cases, existing criteria may be deemed appropriate, but evolving, especially where economic or other resource realities simply have not allowed a more defined and detailed training program to take root. Placing ethics first in this document points towards the *ethos* of mindfulness, the very *spirit* of this work, which holds compassion, inclusion and ethical behavior as the primary impulse for our mindfulness practice, and from that, our teaching.

Holding to the primary ethos of MBPs was central to our task and both guided our discussions and meetings, and is named deliberately in the following Ethics area. We anticipate more and ongoing dialogue in all these areas and look forward to the kind of healthy dialogue that arises in a growing discipline, especially in an "industry" where the primary motivating factor is inclusion, well-being and the flourishing of an awake and compassionate human society.

## A Key to Reading the Document

All criteria are described in three columns: the Domain, the topics addressed in that Domain and the more detailed description of the criteria in that particular area.

## Content

Ethics for Teachers and Teacher Trainers.....	5
Standards and Criteria for MBP Teacher Training and Certification Programs.....	11
Standards for Teacher Trainers.....	18
Resources.....	22

Living document

## Ethics for Teachers and Teacher Trainers

These criteria have been carefully selected to cover all the aspects of a secular mindfulness-based program (MBP) or MBP teacher training. They represent international best practice standards so any local adaptations that may dilute these guidelines need to be carefully considered, and not done solely for competitive reasons. It is recommended that local or regional organizations involved in reviewing the quality of local training organizations and teachers adopt these ethical standards, and set up processes to ensure consistency in practice.

In this section, “participant” refers to BOTH participants in an MBP class as well as those who are participating in a teacher training. It is the responsibility of the MBP teacher and the teacher trainer to convey and uphold the ethical standards listed here, which comes from inside one’s own mindfulness practice.

Domains of Ethics	Areas in each Domain	Description of the areas
<b>Transparency and openness</b>	Participants (in both MBP classes and teacher training programs) will be informed of all responsibilities and guidelines	Information includes content (learning objectives and other educational requirements), form, practice commitment, responsibilities (of both teacher or trainer and participant), duration and costs of the course. Participants in trainings are also informed about assignment commitment (including readings, presentations, teach backs, etc.)  When there is difference of opinions, aiming to stay in connection and keep an open dialogue. Involvement in activities that are conflicting with law or propriety are to be avoided.
	Participant needs and expectations	Strong effort is made to clarify and acknowledge participants’ needs and expectations, allowing participant to make a well-informed choice. Courses are rigorous and demanding, requiring a high level of discipline, commitment, and maturity.
	Wellbeing of participant is more important than economic interests	Teachers are committed to delivering programs that are in line with economic realities in the geographic region they work in, and are encouraged to collaborate with other teachers in the area to develop networks that support trainee health and well-being over pure economic interest
<b>Integrity</b>	Personal integrity of	The teacher/trainer demonstrates integrity in their profession, ensuring safety, to the best of one’s ability, and offering reliability, honesty, equality, inclusion, and openness

	teacher	in their actions, and acting with confidence, but with a modest attitude as appropriate to the culture in which they are teaching. This includes honesty regarding one's level of training and transparency in stating one's experience within these guidelines.
	Confidentiality	Handling personal information from or about participants with confidentiality and doing all one can to prevent any abuse or disclosure of participants' information or data, except when the participant is at risk of hurting self or others. Use of supervision as well as working within the boundaries of ethical codes from medicine, psychology or other relevant professional context are strongly advised for support.
	Attitudinal Foundations	Applying the attitudinal foundations of non-judging, patience, beginner's mind, trust, non-striving, acceptance/acknowledgement, letting go/letting be, along with the two recently added attitudes of gratitude and generosity--in relationship to one's work and life. (Kabat-Zinn, J. (2013). <i>Full Catastrophe Living</i> .)
	Respecting ownership	Respecting copyright and ownership of ideas and products. Representing one's own work honestly, and not appropriating others' work as one's own or without permission. This applies to websites, recordings, logos, quotes and any written material.
	Integrity of the programs taught	Strong effort is expected to align and respect the integrity of the curricula of MBSR, MBCT or whatever particular course or program is offered (as published by the founders or institutions involved in curriculum development). While using those program names teachers will adhere to the published curricula without adding elements from other programs or subtracting elements to suit other objectives (See Crane et al, 2010)
<b>Ongoing learning</b>	Ongoing professional learning	In order to maintain teaching qualification and status, teachers and trainers are committed to ongoing training, supervision, and collaborative networks for reflection,

		dialogue and community. For trainers this includes continuing to teach MBPs to participants as well as training teachers, and engaging in ongoing learning and supervision through whatever mechanisms the particular MBP course or program authorizes.
	Open discussion of competence	As a minimum standard, teachers and trainers should engage in an open discussion about all aspects of their work with their mindfulness supervisor and professional co-trainers and colleagues to ensure they are teaching within their level of competence.
	Developments in field of MBP teaching/training	Commitment to staying current with developments in the science of mindfulness, the particular program or training one trains in, current methods of mindfulness-based teaching assessment and competency, and other areas deemed appropriate by certifying bodies or national and international standards committees (as they develop).
	Developments in field of research	Continued engagement with newly released research and developing evidence base for MBPs, with a particular emphasis on the training organization's area of expertise.
<b>Primacy of the teacher/trainer's own mindfulness practice</b>	Personal mindfulness practice	Ongoing personal formal and informal mindfulness practice is essential for teachers and trainers. Deepening practice with both formal and informal practices as they are unfolded in the particular program one offers teaching or training in is expected. Trainers are expected to do no less than what is asked of participants or trainees in relation to informal and formal mindfulness practice.
	Ongoing <b>Residential Meditation Practice Intensives</b> = RMPI engagement (retreats)	Regular (and if possible, annual) attendance at silent, teacher-led Residential Meditation Practice Intensives is strongly recommended to support ongoing practice. RMPI support the deepening of a teacher's capacity to embody mindfulness within the classroom. This is an essential underpinning to competent teaching. Only in meeting ourselves consistently in the unique environment on a multi-day, silent retreat are teachers and trainers best prepared to meet participants and trainees in meeting the  As the field develops, the parameters of what constitutes a Residential Meditation Practice Intensive (RMPI) will need to become more culturally specific and sensitive.

		<p>This is an ongoing aspect of collective investigation for regional and international standards groups, including developing clarity regarding frequency, duration, teacher and content requirements, etc.</p> <p>It has to be acknowledged that bringing mindfulness into mainstream society also means that new ways of deepening practice, increasing insight and cultivating embodiment need to be investigated to keep expectations realistic. For example, frequency and duration of RMPI's should expand to take into account personal situation (family, money and time) as well as the opportunities available. For example, while the typical expectation (after having passed the training) is 5-7 days of RMPI's per year, family commitments may require a more realistic schedule of two weekend retreats be accepted. Some parameters, however, would need to be included. For instance, at least once every three years a 5-day RMPI is necessary</p>
	<p>Contemplative Traditions</p>	<p>It is recognized that wisdom is expressed and reflected in a range of meditation traditions and consciousness disciplines, and that retreats in any tradition may serve in profound and important ways to expand, enrich, supplement, and strengthen this basic foundation, and MBP teachers are encouraged to train regularly in their own meditation tradition.</p> <p>At the same time, it is beneficial to attend RMPI's in the Western Insight or in the Mindfulness tradition, since these traditions closely reflects and serve as a foundation for the spirit, practice and attitudes of MBSR, MBCT and other MBPs.</p> <p>Teachers practicing outside the Western Vipassana tradition should seek meditation guidance when unsure or conflict appears between their own tradition and mindfulness practice as it is taught in MBPs.</p> <p>Teachers commit to some kind of dialogue, "supervision," or dharma "exchange" around personal meditation practice on a regular basis in the same way as they commit to supervision of their teaching of MBIs. This may be with a teacher or in an ongoing sangha discussion or with one's MBSR, MBCT or MBP supervisor.</p>



	Relation to Dharma	MBSR, MBCT or other MBP teachers agree to refrain from political, ideological or religious indoctrination. Every effort should be made to be honest, truthful when representing MBSR, MBCT or other MBPs. Teachers' personal experience with other paths may be shared outside the formal training program. In addition, it behooves all MBP teachers to maintain non-Buddhist language within their teaching. Teachers speak to the universal dharma using ordinary, non-specialized, accessible language.
<b>Limitations</b>	Limitations of the programs offered or of personal competency	<p>Participation in MBSR, MBCT or other MBPs is not a substitute for any necessary medical treatment or psychotherapy.</p> <p>The teacher is aware of the limits of his or her qualifications and experience, and only offers services that they are competent and experienced enough as well as qualified to deliver.</p> <p>If the teacher feels they are not competent for a certain situation, they will inform the participant and refer them to a colleague.</p> <p>When in doubt, a teacher commits to consulting a medical or mental health professional to discuss the situation. Teachers who are not professionally trained in medical or mental health are particularly attentive to this and commit to erring on the side of caution.</p>
	Ethical framework of other health professions	The teacher will work within the ethical framework of their profession or training and will seek guidance from a supervisor or outside organizational board (as such entities develop) if ethical questions arise.
<b>Responsibility for Relationships</b>	Relation to participants / trainees	The relationship between teacher/trainer and participant is asymmetrical. A teacher /trainer has more competence and experience in mindfulness and class facilitation and makes use of this competence and experience in order to facilitate the development of the participants' own mindfulness practice and self-efficacy. Thus, the teacher/trainer has ultimate responsibility in upholding the ethics and intentions involved in teaching/training, and recognizes the imbalanced nature of the teacher-student

		<p>relationship in terms of power, mutuality, and trust.</p> <p>Differential power dynamics operate strongly in educational and therapeutic situations and encounters, and it is solely the teacher/trainers's responsibility to provide participants with clarity and professional boundaries. Thus, it is the teacher/trainer's responsibility to recognize and refrain from improper boundary crossing. Should any such boundary crossing or violation of a participant or trainee occur, a formal grievance process should be in place to enable due process to be appropriately followed to address the issue.</p>
	Relation to competitors in the field	<p>Teachers and trainers should bring their mindfulness practice and the accompanying ethos to bear on their behavior towards other MBSR, MBCT, and other MBP teachers and trainers. This includes an appreciative attitude as well as addressing existing or potential conflicts directly in a constructive manner. Holding the ethical guidelines of wise speech, wise livelihood and other principles of conduct as foundational to one's life and work will support honesty, collaboration, and wisdom. This includes the intention to address and (help) solve any conflicts in the field, and to abstain from competitive strategies that might harm other people's interests.</p>
<b>Grievance process</b>	Intention of formation of ethical committees and commitment to grievance process and code	<p>Trust in mindfulness based programs, trainers and teachers will grow when these ethical standards build the basis of organizations of trainers or teachers and are not used for discrimination of competitors but for the benefit of everyone involved.</p> <p>Teacher/trainers commit to a grievance process and code, and will collaborate if there is a complaint against them.</p>
	Disciplinary process	<p>Teacher/trainers violating ethical code can be excluded from professional organizations, lose certification or be subject to other regulatory demands or censures, as they develop.</p>

## Standards and Criteria for MBP Teacher Training and Certification Programs

It is recognized that slightly differing training pathways may still produce competent teachers of MBPs (mindfulness-based programs). These guidelines reflect field consensus on the minimum recommended requirements for training teachers to teach mindfulness-based programs.

These standards follow the definition of mindfulness based programs as defined by founders and developers of MBSR and MBCT in 2016:

“The MBP is: 1) informed by theories and practices that draw from a confluence of contemplative traditions, science, and the major disciplines of medicine, psychology and education; 2) underpinned by a model of human experience which addresses the causes of human distress and the pathways to relieving it; 3) develops a new relationship with experience characterized by present moment focus, decentering and an approach orientation; 4) supports the development of qualities such as joy, compassion, wisdom, equanimity and greater attentional, emotional and behavioral self-regulation; and 5) engages participants in a sustained intensive training in mindfulness meditation practice, in an experiential, inquiry-based learning process and in exercises to understanding.” (R. S. Crane<sup>1</sup>, J. Brewer, C. Feldman, J. Kabat-Zinn, S. Santorelli, J. M. G. Williams and W. Kuyken, 5, *Psychological Medicine*. © Cambridge University Press, 2016. Doi:10.1017/S0033291716003317)

Since MBP teachers have been trained in many regions and in different ways these criteria are not seen as a replacement of applied pathways but as an internationally agreed framework that regional descriptions can refer to.

Domain of standards	Description of Domain	Range of Domain
<b>Pre-requisites or foundational requirements to enter a training program</b>	Meditation and mindful movement practice	Minimum of 1 year of personal mindfulness meditation practice and study in mindfulness (wisdom traditions, Buddhism, and universal dharma, and a minimum of 1 year of mindful movement practice (e.g. Mindful Hatha Yoga, Chi Gong, Tai Chi)  Geographical and cultural implications may require adaptations to these requirements.
	Commitment	A commitment to ongoing personal practice and study
	Professional background	Professional graduate degree or equivalent completion of professional training program or working experience in the field (typically health sciences, psychology, medicine, nursing or education, but other fields may also be accepted). Experience of

		<p>group work is recommended.</p> <p>A minimum of three years' work experience in the field of one's profession is recommended.</p>
	MBSR or MBCT 8-week course as a participant	Completion of one 8-week MBSR/MBCT course (or equivalent in the particular MBP one is training in, eg MBRP, MBCP, etc.)
	Retreat Experience	Minimum of 1 silent teacher-led retreat (Residential Meditation Practice Intensives) of 5 - 7 days is strongly recommended and will be mandatory in the ongoing development of teachers. For exceptions, a retreat may be comprised of 2 x 2 ½ day retreats if family situation, availability or culture make longer retreats inaccessible).
<b>Teaching pathways</b>	The different parts of a training pathway fit together and form a comprehensive program. Training can be followed through one pathway, modular, and/or in different institutes.	<p>Any training program should offer the theory, rationale and intentions underpinning the MBP being taught with significant amounts of experiential learning, along with ample time to reflect, give and receive feedback from self, peers and instructors.</p> <p>A training program includes supervision either through the trainers themselves or through external qualified supervisors. Co-teaching may be part of the pathway, though never replacing supervision or a full training program.</p> <p>The completion or certification of an MBP teacher training pathway indicates readiness to teach this particular MBP but does not indicate permission to train other teachers.</p>
<b>Teacher Qualification</b>	Qualification of teacher is ongoing, subject to assessments & transparent, live contact hours to attain basic	<p>Teacher competencies are subject to constant professional development, and below are included a draft of designations:</p> <p>Trained teacher: Trainee has completed basic foundational training and can begin to teach introductory programs; some MBP's will allow and encourage teacher to begin to teach complete MBP</p>

	qualification	<p>Advanced (certified) teacher: More experienced; may be certified if the particular MBP includes certification; note that ongoing training and development is assumed and understood</p> <p>Senior Teacher: Very experienced; certified if MBP includes certification element; may also have competency in some training components such as supervision or mentoring</p> <p>Competencies are assessed in processes outlined below.</p> <p>These levels are offered as outlined which can be adapted to national / regional contexts.</p>
<p><b>Level 1</b></p> <p><b>Trained teacher (Beginning MBP teacher after foundational training)</b></p>	Live Contact hours to attain basic qualification	<p>A basic qualification for a teacher before starting teaching can be low under certain circumstances ( e.g. 120-200 hours Live group training-online training is not considered sufficient for this level of competence) but this is only a starting point for professional development.</p> <p>For example: Training consisting of participation in an 8-week course (16 hours), teacher training intensive (100 hours), reading and preparation (6 hours), etc. This precise breakdown will vary from pathway to pathway but a minimum of 120 hours is required.</p>
	Residential Meditation Practice Intensive	A Residential Meditation Practice Intensive (RMPI) of 5-7 days is strongly recommended to be part of one's training trajectory and mandatory for the further development of teachers
	How to deal with completely different scales	In many European countries trainings and certification are equivalent to level 2 but the teaching experience is not aligned. So teachers begin in Level one until requirements of Level 2 are met.

<p><b>Level 2</b></p> <p><b>Advanced MBP teacher</b></p>	<p>The following criteria should be met while it is open to every training organization how Level 1 and Level 2 are provided</p>	<p>The Advanced teacher requires substantial training and a longer period of maturing teaching expertise.</p>
	<p>Criteria for certification <b>for Level 2</b></p>	<p>Having taught 8 full MBP courses</p> <p>Having undertaken further training of at least an additional 120 hours including supervision</p>
	<p>Training Content</p>	<p><b>Crucial components of the program:</b></p> <ul style="list-style-type: none"> <li>• Familiarization with and analysis of curriculum elements (themes, practices, presentational elements, learning activities and group process) both in individual classes and in the program as a whole</li> <li>• Embodiment of mindfulness</li> <li>• The skill and art of guiding formal and informal practice</li> <li>• The theory and practice (skill development) of delivering psycho-educational elements of MBPs</li> <li>• The theory and practice of facilitating inquiry</li> <li>• Theoretical underpinnings of the program</li> <li>• Theory and practice of holding a safe group learning environment</li> <li>• Self-reflection (which may include writing, video, audio, and other media or means</li> </ul>

		<p>of expression)</p> <ul style="list-style-type: none"><li>• Giving and receiving feedback with self, peers, and instructors</li><li>• Supervision (may be outsourced if not provided by the Training Organisation)</li></ul>
--	--	--

Living document

	Requirements for Completion of Step 2 training program	<p><b>Teaching:</b> Having taught 8 of the MBP's in which one is training (see supervision)</p> <p><b>Personal self-reflection</b> on the teaching process and skills</p> <p><b>Supervision:</b> having completed at least 8-10 hours with a qualified supervisor covering at least 1 more course.</p> <p><b>Residential Meditation Practice Intensives:</b> at least 2 RMPI s of 5 -7 days each or (the minimum length of 5 days, can be comprised of 2 x 2 ½ day retreats/year if have teacher has young children or if no longer retreats locally available). These retreats should be silent, teacher-led and in mindfulness or Buddhist tradition.</p>
	Ongoing: Continuing Personal and Professional Development (CPPD)	<p>2-3 days of professional training per year (16-24 contact hours), including supervision, workshops, personal study, webinars or professional conferences on Mindfulness</p> <p>Regular silent teacher-led Residential Meditation Practice Intensives as described in the Ethics for trainers and teachers (at least 5 days every 2 years)</p>
	Criteria for certification	<p>Post-Supervision reflection: Reflection and assessment of self from experience of supervision. Includes assessment from supervisor</p> <p>Personal statement/reflection on teaching: written reflection on personal journey of mindfulness and mindful movement practice, and on teaching one's courses</p> <p>Preparation of all teaching materials (Handbook and/or home practice assignments, class plans, audiofiles etc.)</p> <p>Recommendations: From students, colleagues, supervisor, and/or (co-)teachers</p> <p>Audio recordings of all guided formal practices as they are produced for program participants</p> <p>Video recordings of class teaching (as required by individual MBP) or observed directly by senior/training teacher</p> <p>All materials are reviewed and certified by teacher training organization. This may be</p>



		outsourced to another MTTO if certification is not possible within the providing MTTO
	Possible forms of assessment	Ongoing assessment during all phases of training Formative feedback on teaching practice and development from more experienced teachers. Assessment based on MBI-TAC or equivalent criteria, and other criteria as developed by individual MBPs.
<b>Level 3: Senior teacher</b>	Development process toward senior teacher	Minimum 5 years of teaching, certified by CFM or other institute/institution with adequate qualification to enable rigorous assessment of teaching competence Regular teaching experience Minimum 7 years of personal mindfulness and mindful movement practice Minimum 5 years of CPPD - including awareness of research and practice developments in the field nationally and internationally Having taught a minimum 15 courses 5 or more silent retreats of at least 5 days each Ongoing personal guidance / mentorship on personal meditation practice by a teacher/trainer Ongoing individual mindfulness supervision - ideally monthly but a minimum of 3-4 sessions per year; and/or ongoing group supervision with peers : 4 sessions per year
	Supervisor Training	To be defined For the MBP where trained in

## Standards for Teacher Trainers

Preamble: These Standards for MBP TEACHER TRAINERS detail the *minimum* criteria and qualities that are deemed relevant to the development of a Teacher Trainer with the understanding that specific Teacher Training MB Programs will have unique Teacher Trainer requirements as to standards, qualities of teacher trainer, including further training requirements and professional stipulations that are specific to the profession of a particular MBP that are not covered adequately by these general Teacher Trainer criteria.

Domains of Standards	Description / Areas of Domain	Range of Criteria
<b>Trainer Readiness</b>	Readiness to train	<ul style="list-style-type: none"> <li>• Readiness to train mindfulness-based teachers should be assessed individually for each teacher trainer</li> <li>• Trainers should be certified Level 3/ Senior teachers or equivalent as described in the Teacher Training criteria section of this document</li> </ul>
<b>Trainer prerequisites</b>	Meditation experience	<ul style="list-style-type: none"> <li>• Minimum of 7 years' experience in meditation <u>and</u> mindful movement</li> <li>• Minimum of 5 Residential Mindfulness Practice Intensives (RMPI s) of at least five days in length, of which at least two are in Western Insight or Vipassana tradition or in secular mindfulness meditation RMPIs.</li> </ul>
	Teaching experience	<ul style="list-style-type: none"> <li>• Teaching responsibility for at least fifteen mindfulness-based courses over a minimum of 5 years. (Specific programs may require more—this range indicates the minimum standard)</li> <li>• Keeps up with CPPD post -certification</li> </ul>
	Training to be a trainer	<ul style="list-style-type: none"> <li>• Trained to be a trainer via apprenticeship, through mentoring or supervision, or by</li> </ul>

		<p>demonstrating competency in training others as assessed by experienced trainer.</p> <ul style="list-style-type: none"><li>• Continue to teach core MBPs as a teacher, as well as training teachers</li></ul>
--	--	---

Living document

	Directing a training program	<ul style="list-style-type: none"> <li>When responsible for a training program, a trainer should have awareness of the responsibility of training others and have sufficient experience in education and training of teachers, curriculum development, supervision etc. to lead and inspire a team of teachers, which necessitates more experience and more qualifications.</li> </ul>
<b>Teaching Proficiency Criteria</b>	Leading groups	<ul style="list-style-type: none"> <li>Skill in creating and maintaining a safe container for those training to teach MBP's in learning and exploration in the face of stress, pain, illness, and suffering</li> <li>Skill in large and small group dialogue and process of inquiring together, as group process</li> </ul>
<b>Well-developed skills in specific domains</b>	Supervision / Mentoring	<ul style="list-style-type: none"> <li>Qualified and experienced in providing mentoring to mindfulness teachers (mentoring is meant to be a non-clinical supervision for the special purpose and with the means of mindfulness teaching)</li> <li>Ability and skill in providing feedback to support trainees in identifying strengths and learning needs and in supporting new teachers</li> </ul>
<b>Understanding Mindfulness</b>	Understands complexity, potential, aims and intentions	<ul style="list-style-type: none"> <li>Exhibits experiential understanding of complexity of mindfulness as an approach and its transformative potential</li> <li>Thorough comprehension of aims and intentions of all curriculum components within particular MBP</li> </ul>
	Theoretical principles	<ul style="list-style-type: none"> <li>Thorough comprehension of underlying theoretical principles of particular MBP training</li> <li>Steeped in the practice and understanding of mindfulness that is informed by both</li> </ul>

		relevant current scientific and/or clinical understanding as well as from relevant spiritual, philosophical and wisdom traditions, including the basic Buddhist underpinnings to mindfulness practice and teaching.
<b>MBP in different contexts</b>	Differences between MBPs, different settings, cultural contexts and fields of application	<ul style="list-style-type: none"> <li>• Equipped with understanding and capacity to train others in principles underpinning adaptations of MBPs to different contexts and populations</li> <li>• Working experience in the field of application</li> </ul>
<b>Embodiment</b>	Committed to continuous work to embody mindfulness	<ul style="list-style-type: none"> <li>• Capacity for deep listening, regard, and compassion for all participants/trainees</li> <li>• Sensitivity to the use of language in relation to guiding meditation practices and navigating class dynamics</li> <li>• Sensitivity to language, culture, behavior and other domains as they relates to issues of diversity, equity and inclusion</li> <li>• A compassionate and strong team player in the context of a training team and in connection with others who are training teachers</li> </ul>
<b>Ethics</b>	Trainers' commitment to ethical standards	<ul style="list-style-type: none"> <li>• Willing to directly address any grievances raised within the organization according to its bylaws</li> <li>• Training organization has its own ethics statement or clearly states in its bylaws under what ethics policy it operates</li> <li>• Committed to seeking advice/external supervision/mentoring if necessary, especially in the case of unresolvable violations or grievance procedures</li> <li>• Director of Training programs and Teachers especially commit to respecting other</li> </ul>

		training organizations and the rules of conduct as defined in the ethics statement to which they adhere
<b>Ongoing Learning</b>	Personal mindfulness practice	<ul style="list-style-type: none"> <li>• Ongoing participation in silent, teacher-led, RMPI's</li> <li>• Sustained and ongoing personal mindfulness practice, including sitting practice, inquiry and mindful movement, reinforced by ongoing study with teachers</li> </ul>
	Professional training	<ul style="list-style-type: none"> <li>• Tracks current and developing evidence base for mindfulness-based interventions, with a particular emphasis on the training organization's area of expertise</li> </ul>
	Self awareness / personal process	<ul style="list-style-type: none"> <li>• Continued exploration and examination of one's own personal patterns through supervision, coaching, counseling, psychotherapy, or other path of self-development</li> </ul>

## Resources

**The process of creating these standards** for Mindfulness teachers and trainers began in 2015 with 5 international conferences in the US and Europe also involving the Asia Pacific and South African networks. These conferences resulted in a steering group (the Midwives) including Rebecca Crane, Linda Lehrhaupt, Dawn MacDonald, Florence Meleo-Mayer, Camilla Skjöld and a transitional working party with Allan Goldstein (US West Coast), Lot Heijke (Holland), Günter Hudasch (Germany), Lynn Koerbel (US East Coast and CFM), Patricia Lück (South Africa), Maura Kenny (Australia), Catherine Phillips (Canada), and Taravajra (UK).

**The knowledge, experience and wisdom expressed in the following documents was also supportive in the creation of this draft** (in order of publication):

**Rebecca S. Crane et al**, Training teachers to deliver mindfulness-based interventions: Learning from the UK Experience, (2010),  
<https://www.bangor.ac.uk/mindfulness/documents/2010trainingarticle.pdf>

**Rebecca S. Crane, Judith Soulsby, Willem Kuyken, J. Mark G. Williams, Catrin Eames**  
Mindfulness –Based Interventions Teaching Assessment Criteria (MBI:TAC) May 2012 & 2016  
<https://www.bangor.ac.uk/mindfulness/documents/MBI-TACmanualsummaryaddendums05-16.pdf>

**Christoph Egger–Büssing et al.** European Associations for mindfulness based Approaches (EAMBA) -  
Ethical guidelines for MBSR and MBCT teachers - Nov 2013 <http://eamba.apps-1and1.net/about>

**Alison Evans, Rebecca Crane, Lucinda Cooper, Jody Mardula, Jenny Wilks, Christina Surawy, Maura Kenny, Willem Kuyken**  
A Framework for Supervision for Mindfulness-Based Teachers: A Space for Embodied Mutual Inquiry  
Mindfulness (2015) 6:572–581 DOI 10.1007/s12671-014-0292-4 <https://link.springer.com/article/10.1007/s12671-014-0292-4>

**R. S. Crane, J. Brewer, C. Feldman, J. Kabat-Zinn, S. Santorelli, J. M. G. Williams and W. Kuyken**  
What defines mindfulness –based programs? The warp and the weft  
Psychological Medicine, doi:10.1017/S0033291716003317 Page 1 of 10. © Cambridge University Press 2016  
<http://mbct.com/wp-content/uploads/What-defines-mindfulness-based-programs.pdf>

**Jon Kabat-Zinn, Saki Santorelli, Melissa Blacker, Jeffrey Batley, Florence Meleo-Meyer, Paul Grossman, Ulrike Kesper-Grossman, Diane Reibel, Bob Stahl** - Training Teachers to Deliver Mindfulness Based Stress Reduction - Principles and Standards  
Center for Mindfulness in Medicine, Healthcare, and Society – University of Massachusetts Medical School 2012  
<http://www.umassmed.edu/cfm/training/principles--standards/>

**Pauline Eva Puijgrok-Lupton, Rebecca S. Crane, Dusana Dorjee**  
Impact of Mindfulness-Based Teacher Training on MBSR Participant Well-Being Outcomes and Course Satisfaction  
Mindfulness (2017). <https://doi.org/10.1007/s12671-01700750-x>

**UK Network for Mindfulness-Based Teachers** - Good practice guidelines for teaching mindfulness-based courses, Nov 2011  
<http://mindfulnesssteachersuk.org.uk/pdf/UK%20MB%20teacher%20GPG%202015%20final%202.pdf>