

**Building Skill and Flexibility
with Acceptance and
Commitment Therapy**

Jason Luoma, Ph.D.
Jenna LeJeune, Ph.D.

PORTLAND PSYCHOTHERAPY
clinic, research & training center



<p style="text-align: center;">Day 1</p> <p>Overview of ACT</p> <p>Self as context & Present Moment</p> <ol style="list-style-type: none">1. Observe models2. Small group practice3. Discussion <p>Acceptance & Defusion</p> <ol style="list-style-type: none">1. Observe models2. Small group practice3. Discussion	<p style="text-align: center;">Day 2</p> <p>Values & Committed Action</p> <ol style="list-style-type: none">1. Observe models2. Small group practice3. Discussion <p>Flexibility training</p> <ol style="list-style-type: none">1. Group practice2. Small group practice3. Discussion <p>Closing discussion & exercise</p>
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What is ACT?

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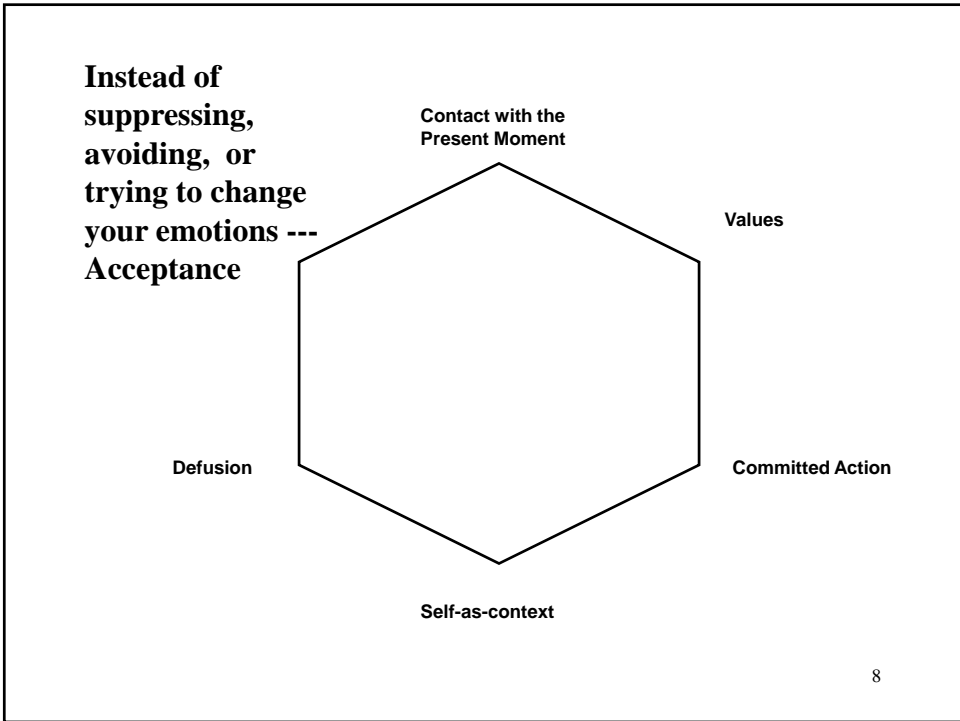
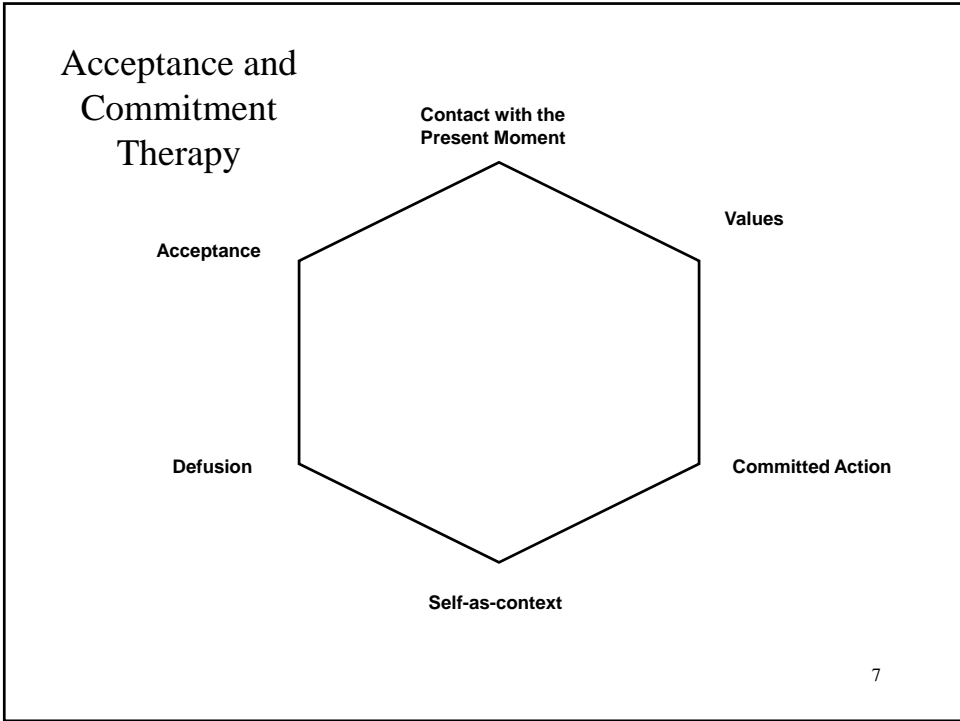
Born out of clinical behavior analysis/radical behaviorism

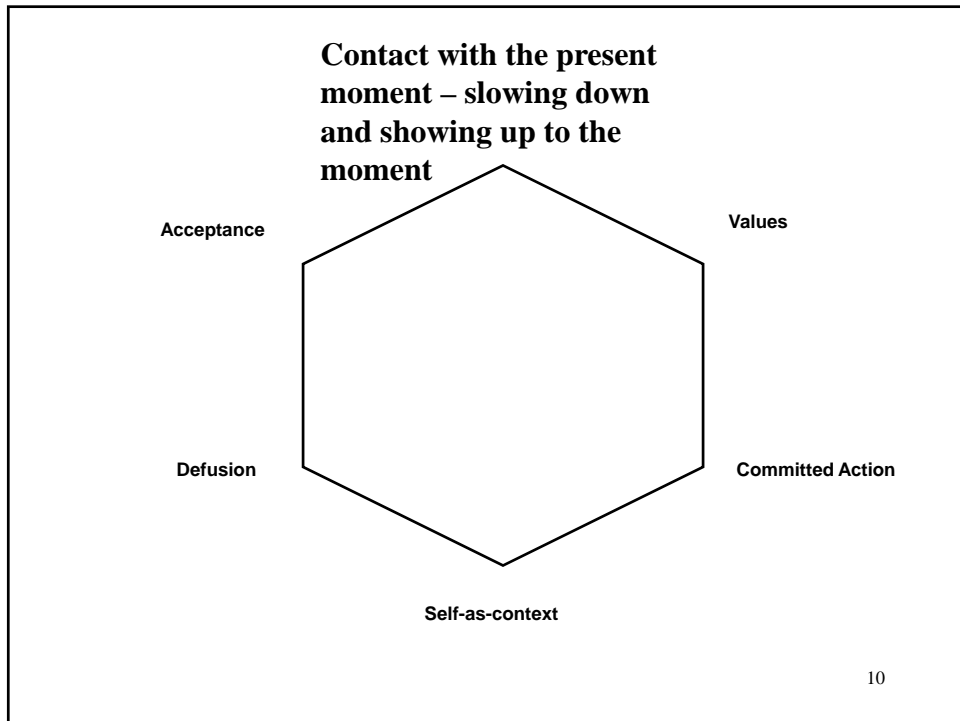
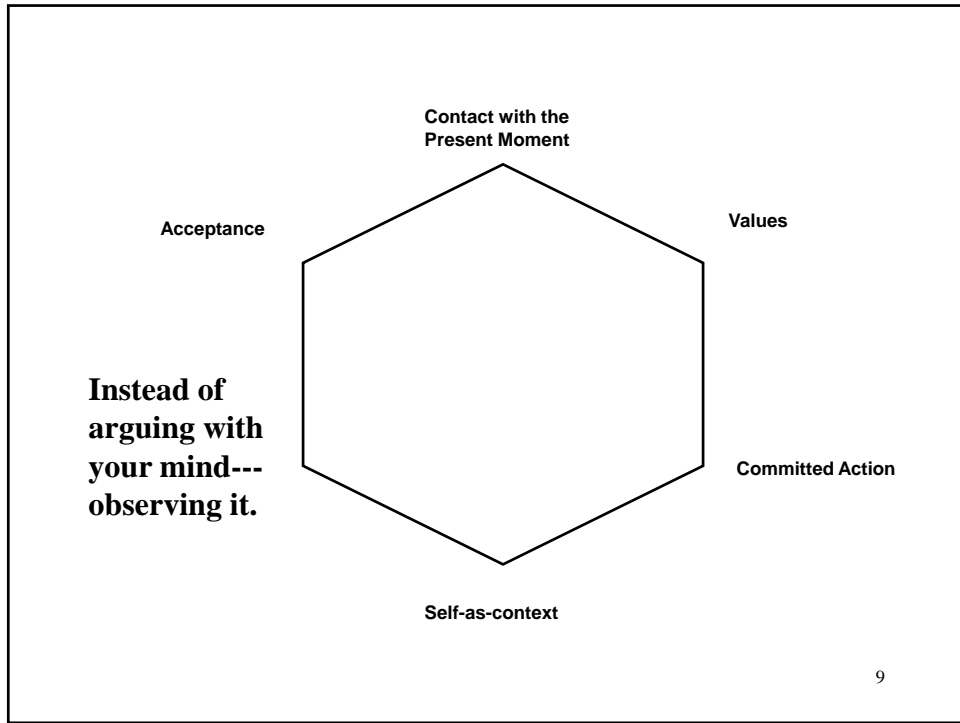
Integrates basic behavioral principles with more recent research on language and cognition (Relational Frame Theory)

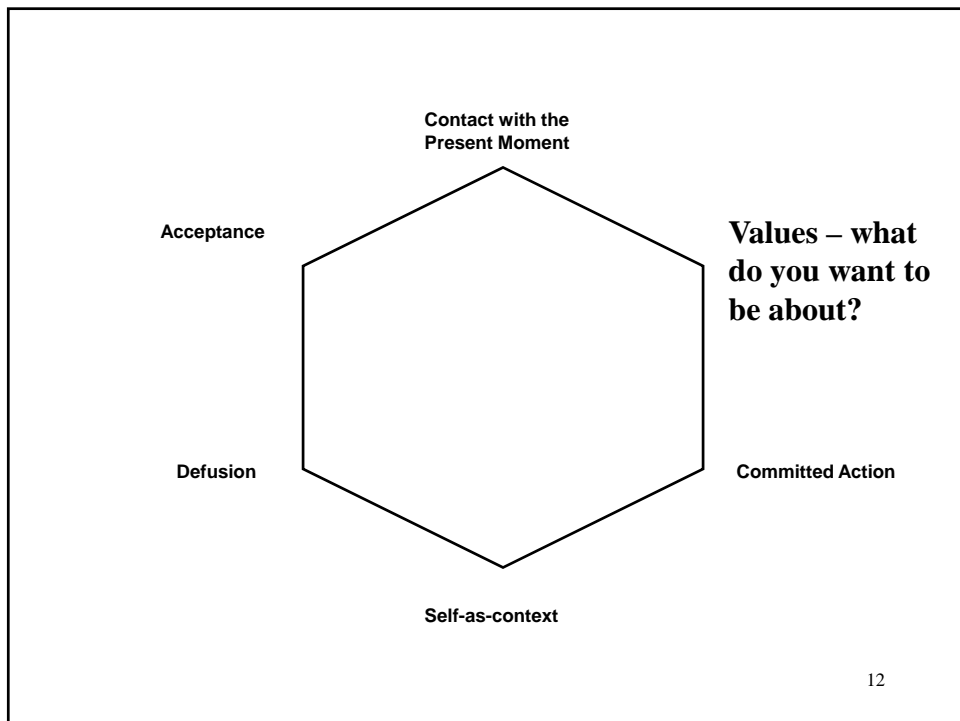
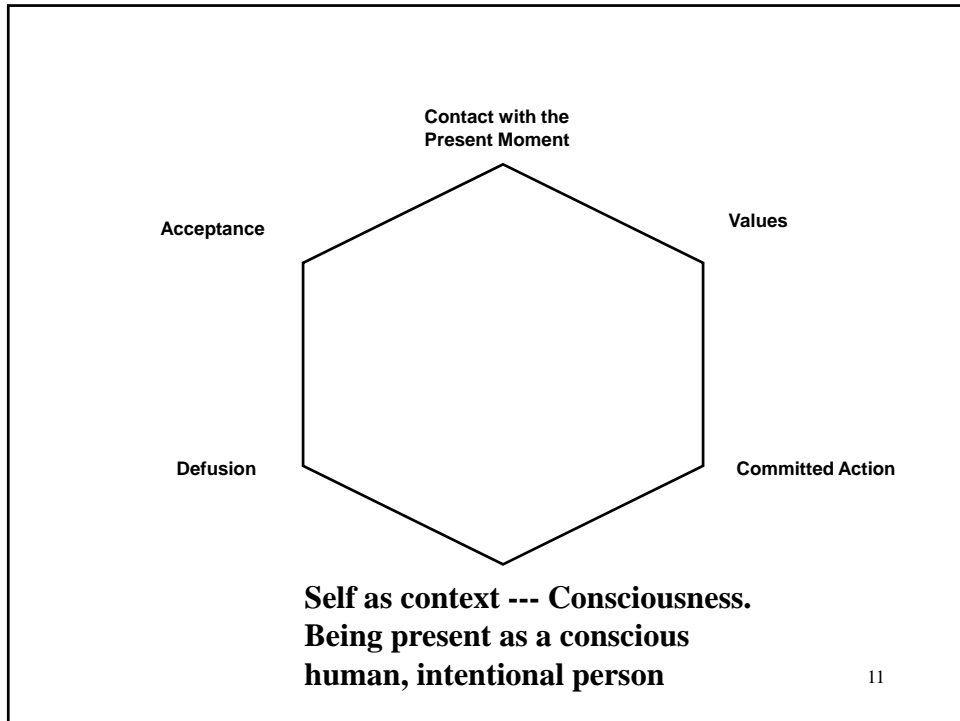
Suggests that many of our normal, human attempts at problem solving backfire

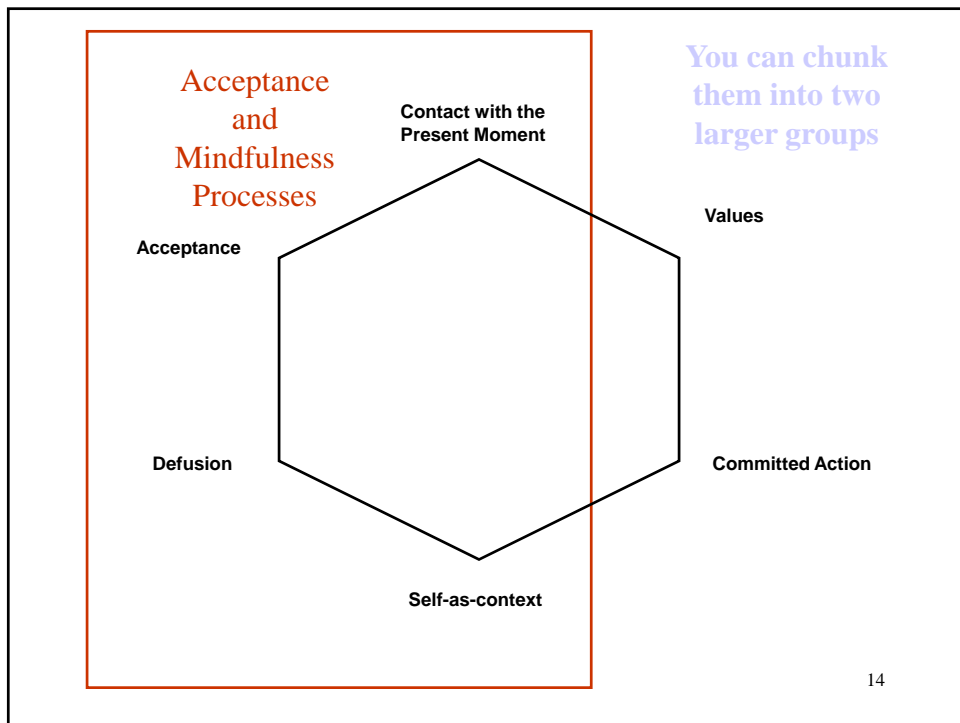
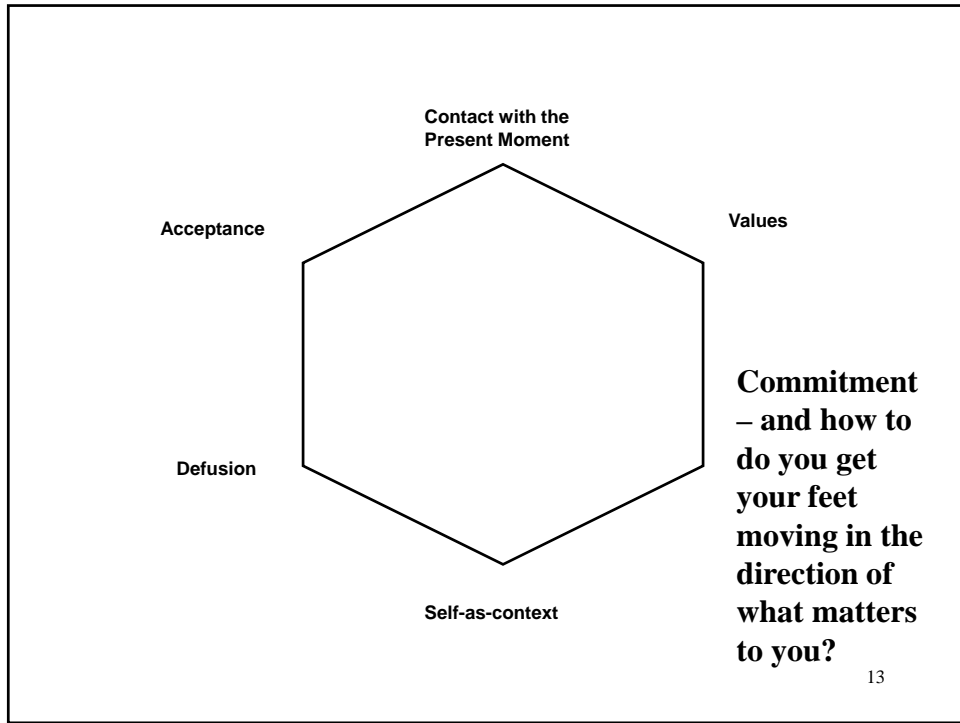
1. creating needless suffering, and
2. distracting us from our more important life paths.

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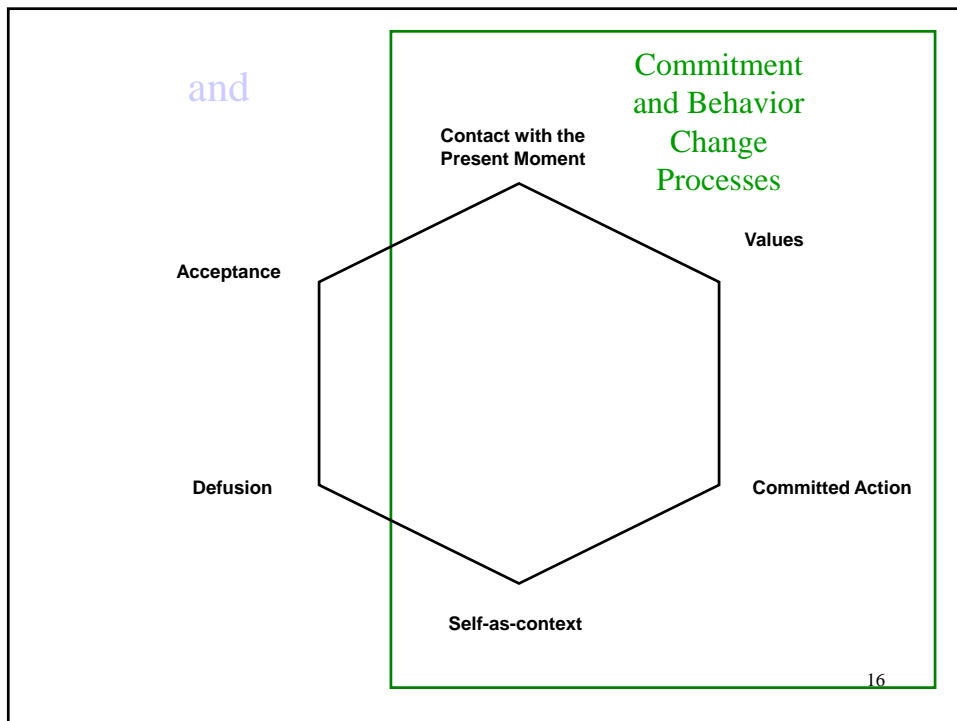
too busy to meditate?
try The Buddha Patch!

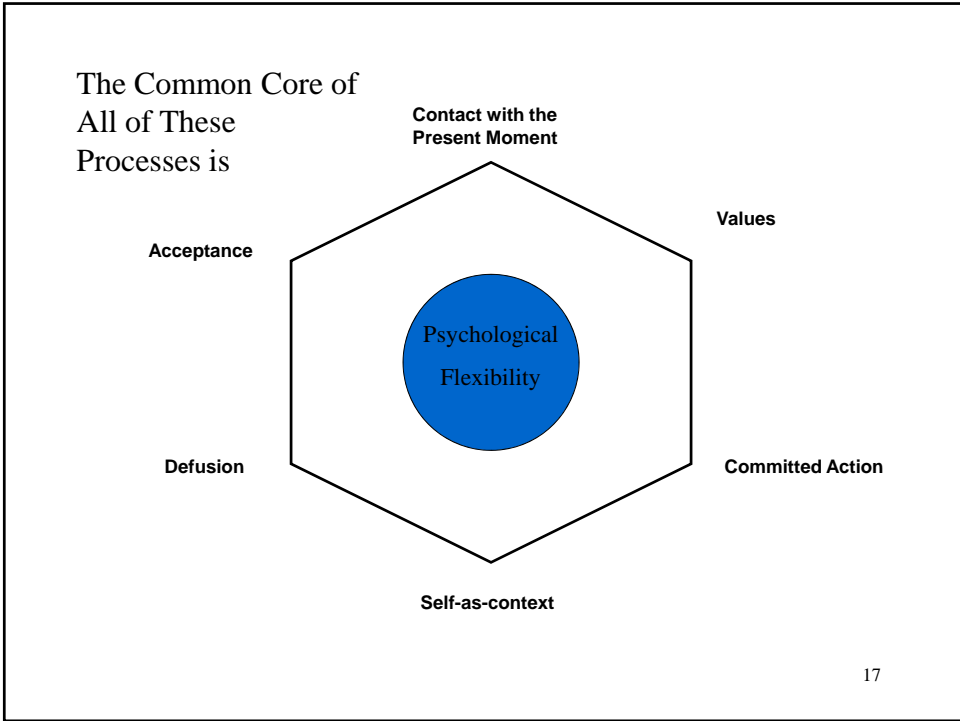
I'M ACHIEVING ENLIGHTENMENT... WHILE I CLEAN MY TOILET!

©2003 Stamps

also available in capsule, gel, and suppository

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Psychological Flexibility

Two parts:

- 1) the ability to be psychologically present
- 2) the ability to control your behavior to serve valued ends

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ACT simplified: two kinds of behavior

Behavior under aversive control

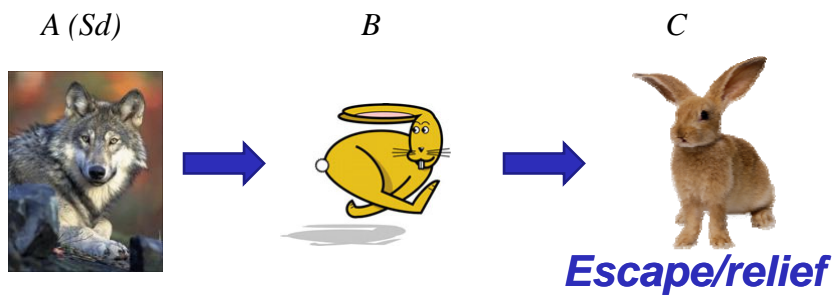
- movement away from what you don't want
- escape/avoidance

Behavior under appetitive control

- movement towards what you want
- approach

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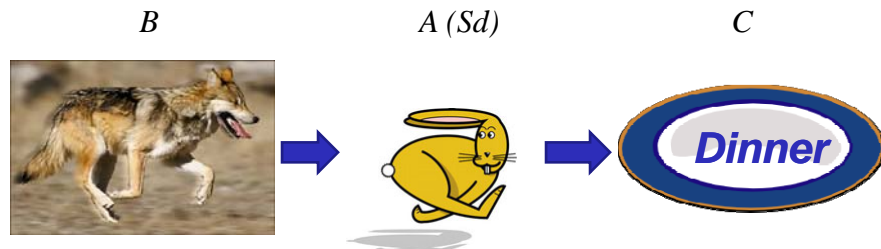
Aversive control



*All animals do it
Easy to discriminate
Narrowing of behavioral repertoire
Negatively reinforced*

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Appetitive control



All animals do it
Easy to discriminate
Broadening of behavioral repertoire
Positively reinforced

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“Freedom is coming under appetitive control”

-- B.F. Skinner, 1972

The goal of ACT

- Freedom
- Psychological flexibility - the ability to respond in line with one's values even in the context of aversive environments and experiences.

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Language results in the single biggest evolutionary advantage, the ability to solve problems

What is problem solving?

Problem = something you don't want

Solution = figure out how to get rid of it or avoid it

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Language is a double-edged sword



Unlike other animals, we cannot
avoid pain situationally

Remember a time when...
Imagine a future where...
Compare yourself to...
My life would have been so much
better if...

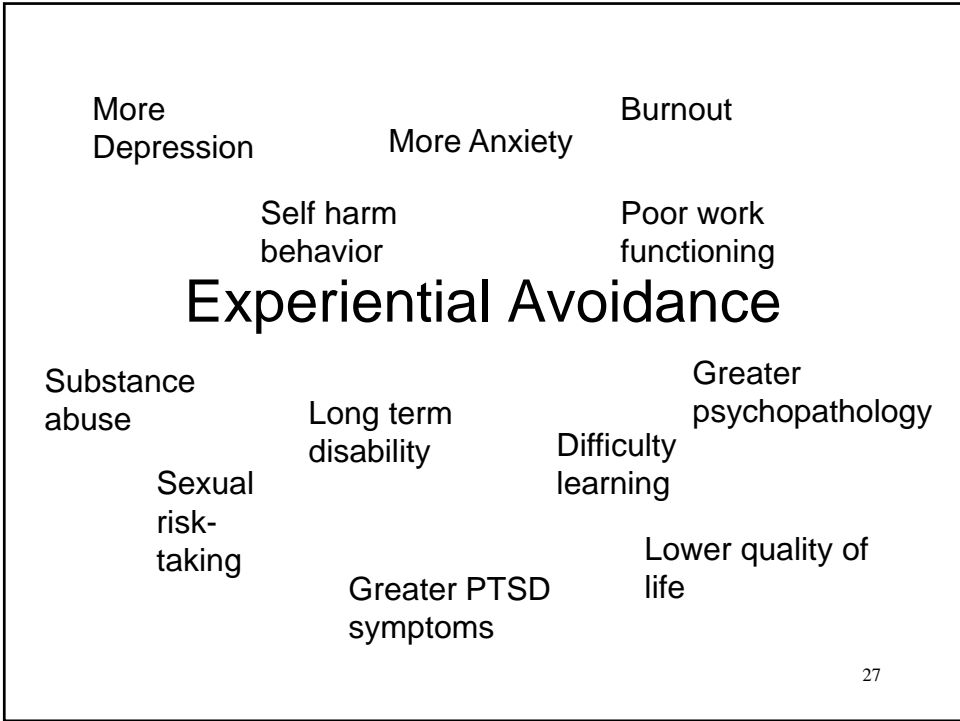
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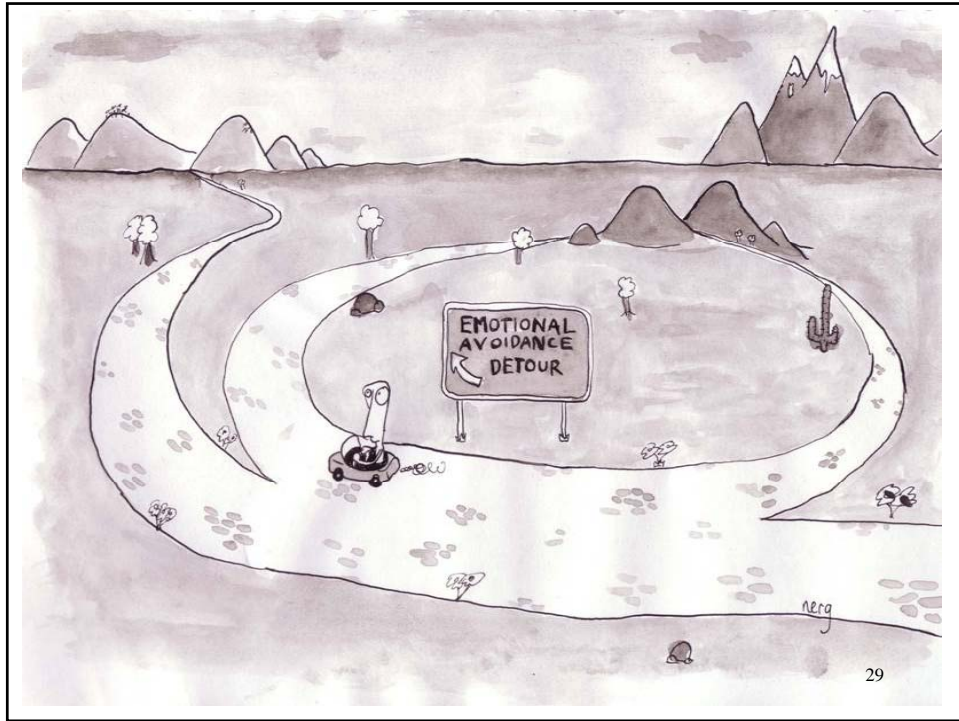
Problem solving gone wrong

We turn this cognitive problem solving
inside...this is *Experiential Avoidance*

We struggle to avoid, suppress, or get rid of difficult or
painful private experiences, even when it is costly or
ineffective to do so.

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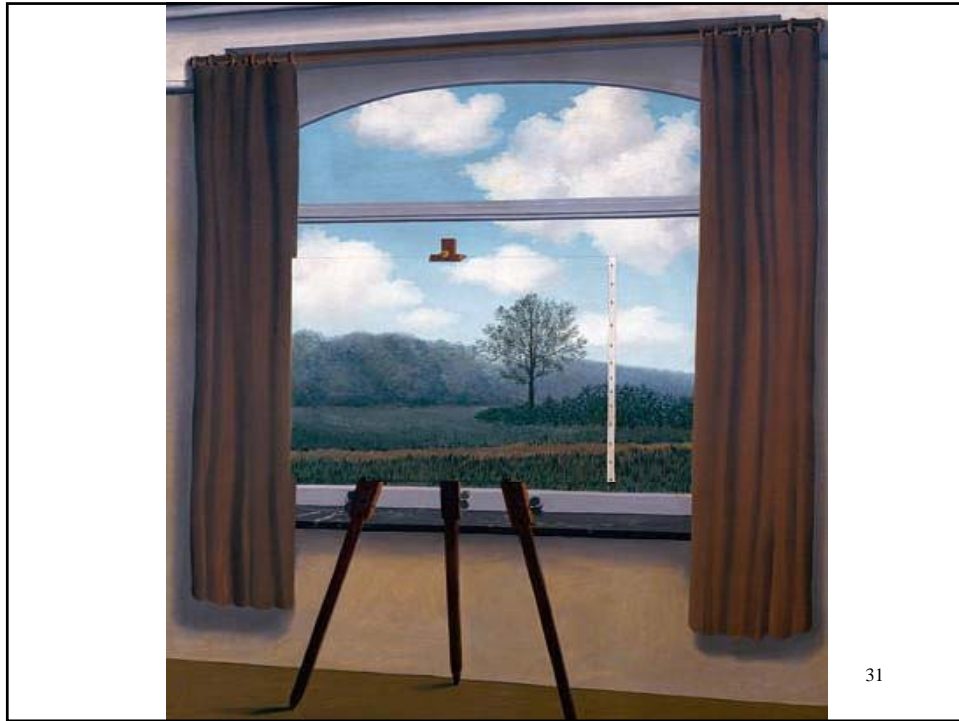




Primary clinical targets in ACT

Experiential avoidance

Cognitive Fusion



- Example: Read the following to yourself while simultaneously being aware of how your feet feel

The credit belongs to the man who is actually in the arena; whose face is marred by sweat and blood; who strives valiantly; who errs and comes short again and again because there is no effort without error and shortcoming; who knows the great enthusiasms, the great devotion, spends himself in a worthy cause; who at best knows in the end the triumph of high achievement; and who at worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who have never tasted victory or defeat.

-Theodore Roosevelt

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Cognitive Fusion

- We get caught up in language/thought
- Verbal constructions of life can even become a substitute for life itself
- People cannot distinguish a verbally-based and evaluated world from the world as directly experienced through the senses.

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Because of language, aversive control can happen anywhere, in any circumstance, to anyone, simply through language/thought



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Because of language, aversive control can happen anywhere, in any circumstance, to anyone, simply through language/thought



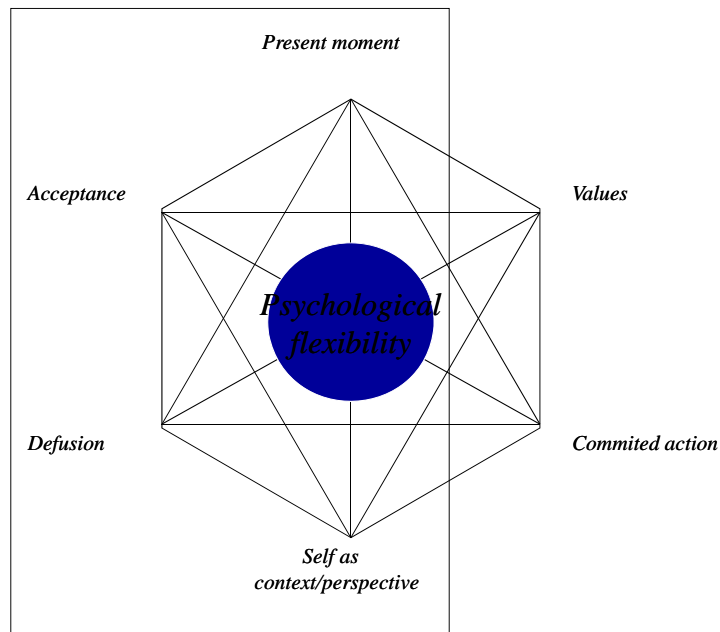
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ACT simplified

- 1) Notice what behavior is occurring in the present moment (i.e., do a functional analysis):
 - Antecedent, Behavior, Consequence
 - B - What is this person doing ?
 - A - In what circumstances is he/she doing what he/she is doing?
 - C - What are the consequences of doing what he/she is doing, short term and long term?

- 2) Work to decrease control by aversive private events
 - Left side of the hexaflex

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Processes on the left side

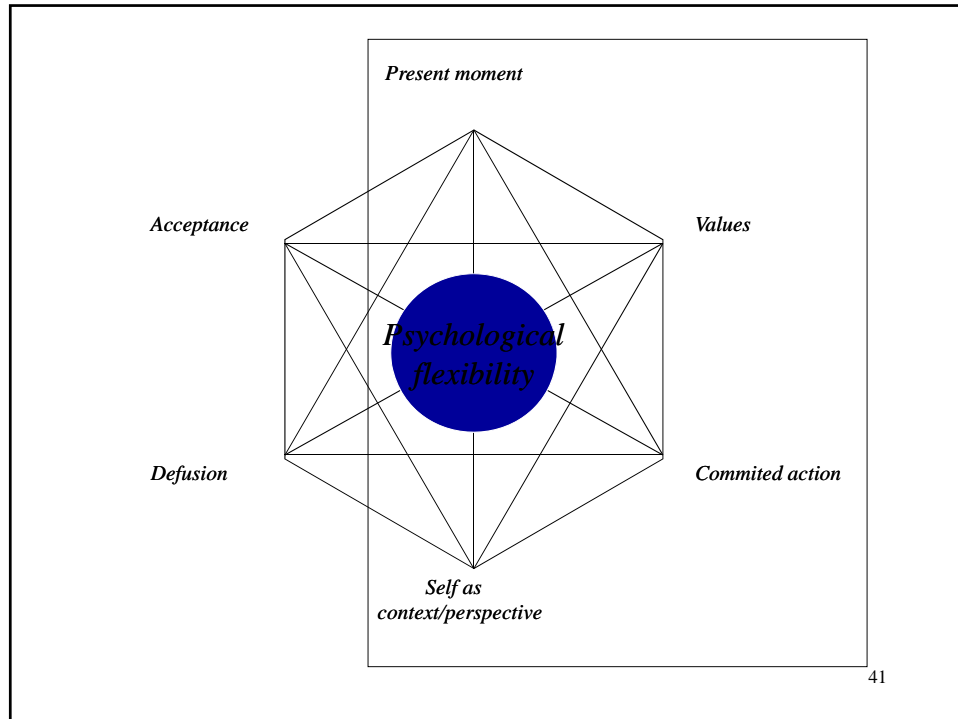
- Primarily about undermining aversive control -- inflexible and constricted patterns of behavior that are forms of experiential avoidance and fusion
- Attempts to weaken language in the areas where using language tends not to be helpful (inside the skin)

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ACT simplification:

1. Notice what behavior is occurring in the present moment (i.e., do a functional analysis):
 - What is this person doing (B)?
 - In what circumstances (A) is he doing what he is doing?
 - What are the consequences (C) of doing what he is doing, short term and long term?
2. Work to decrease control by aversive private events
Left side of the hexaflex
3. Work to encourage movement towards desired consequences
Right side of the hexaflex

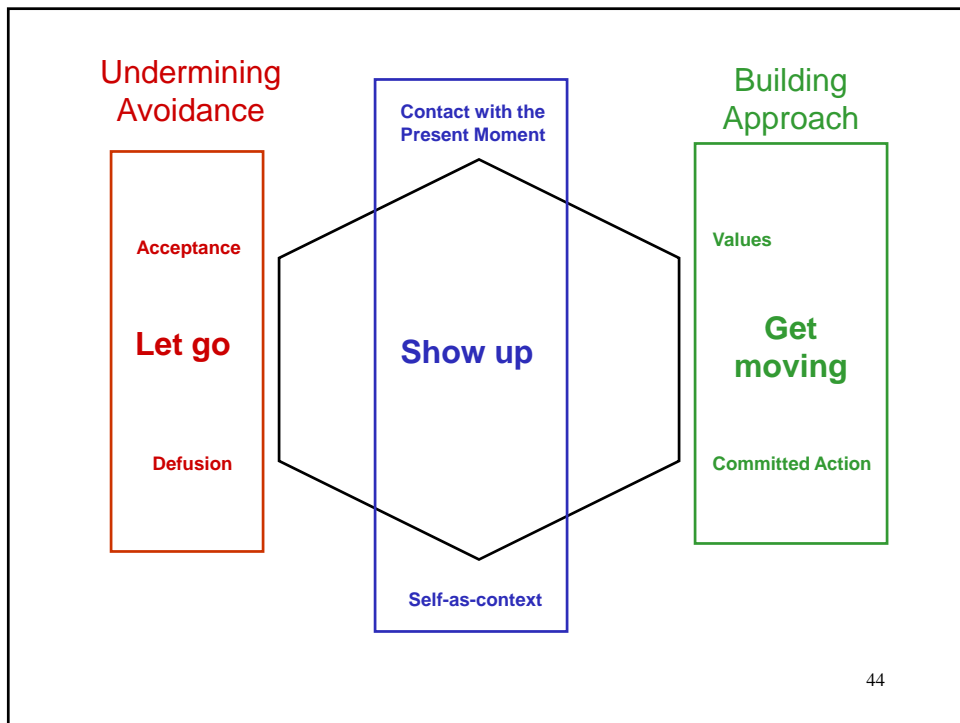
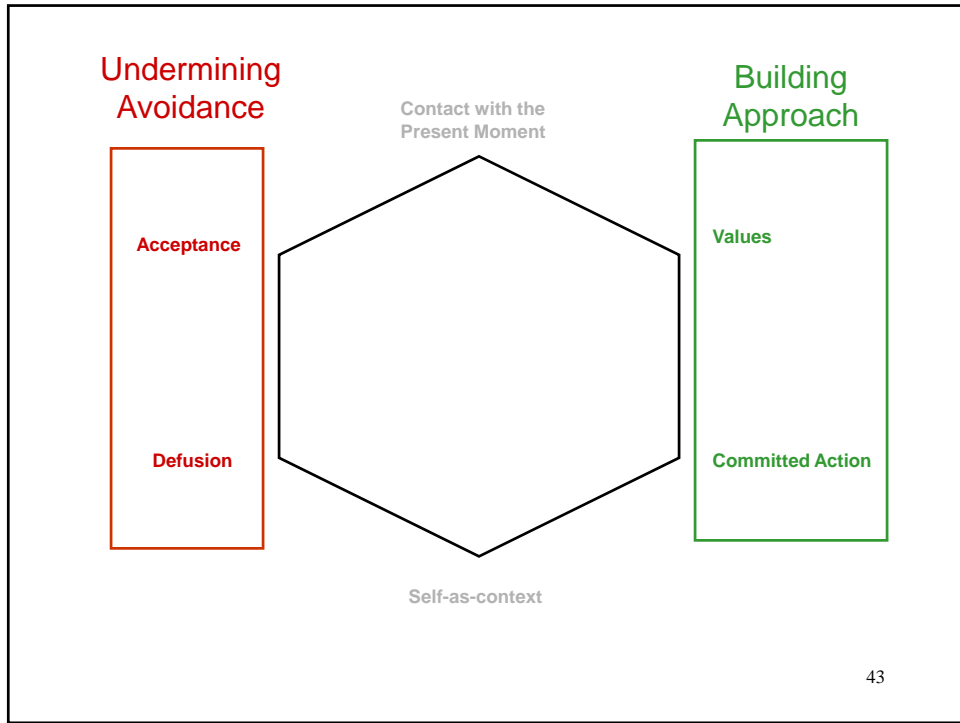
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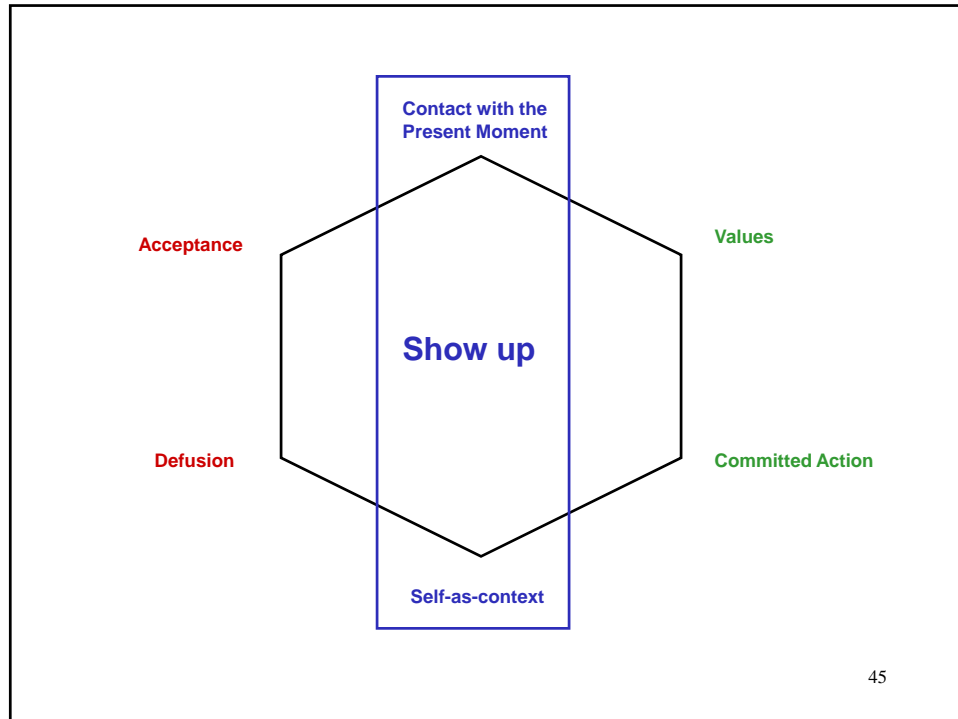


Processes on right side

- Primarily about building appetitive control - broad, flexible patterns of behavior that allow persistence or change in the service of in valued directions
- Attempts to strengthen language in the areas where using language tends to be more helpful (interacting with the physical world)

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Self is behavior

- In an important sense, there is no self, rather people are constantly selfing.
- “Self” and “I” are words that have particular functions.

The self is intrinsically social

“There is a difference between behaving and reporting that one is behaving....In arranging conditions under which a person describes the public of private world in which he lives, a community generates that very special form of behavior called knowing.” – B.F. Skinner

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How selfing is trained

- The verbal community trains children to make self-discriminations by asking questions and reinforcing certain answers

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Three senses of self in ACT

An object of verbal knowledge

- **The conceptualized self**
- **Self as content**

A process of verbal knowledge

- **The knowing self**
- **Self as process**

A locus of verbal knowledge

- **Transcendent self**
- **Observer self**
- **Self as context or perspective**

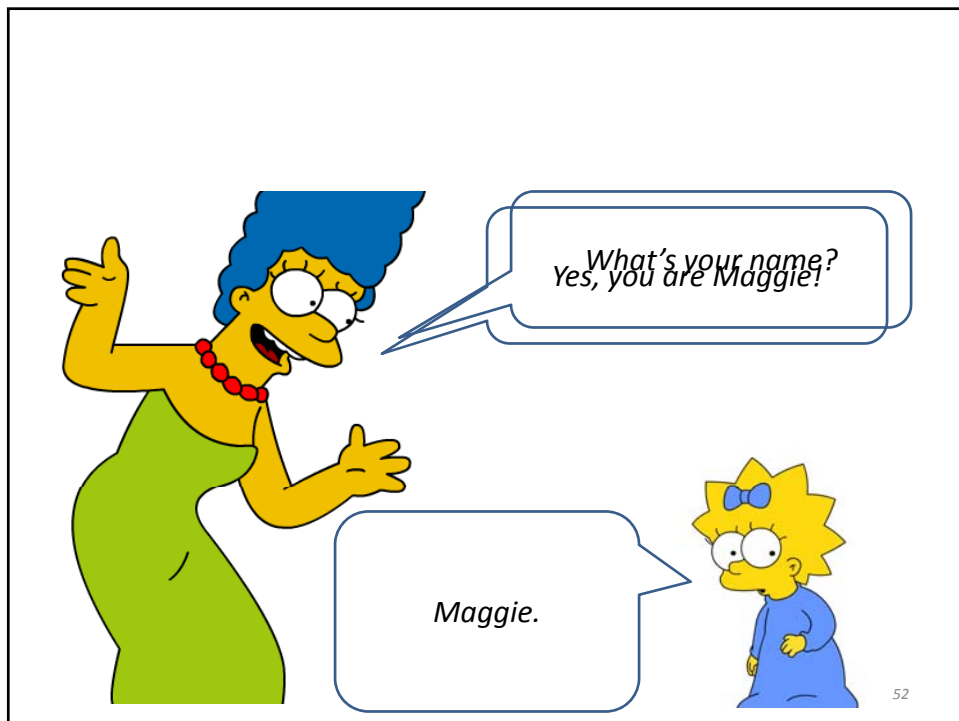
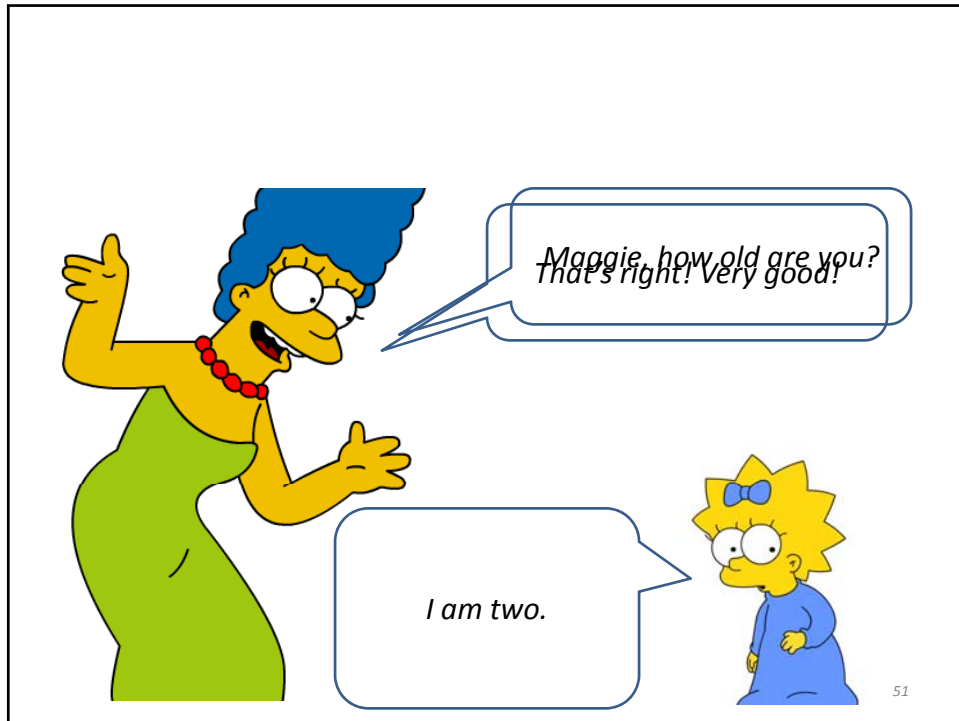
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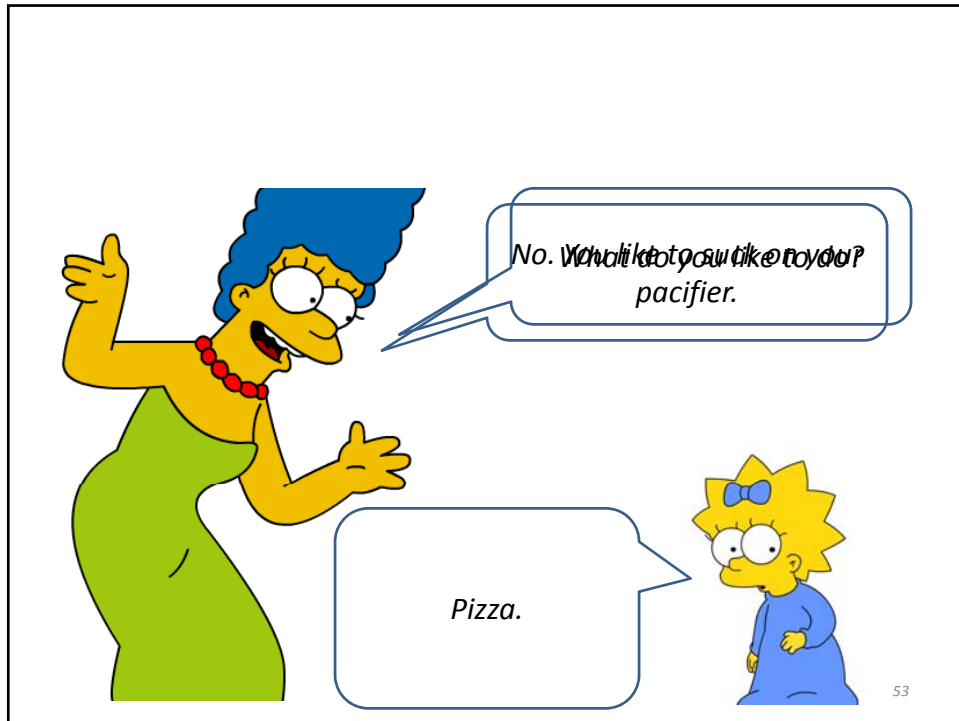
Self as content

Questions are asked about the person as an object of verbal knowledge

- *These ways of speaking seem to be about the qualities of the self, like an object has qualities*

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A Conceptualized Self Emerges

- As we grow, we are taught to provide acceptable and coherent stories about ourselves that justify and explain what we do
- We are taught to detect and maintain consistency between what we say and do

Self as Content is...

- Well-elaborated
 - Touches on every verbally known aspect of life (e.g. history, situation, preferences, abilities, private events)
- Multi-layered
 - Different selves occur in different contexts
- Rigid
 - Historical, and thus, seemingly unchangeable
 - Basis for reason-giving

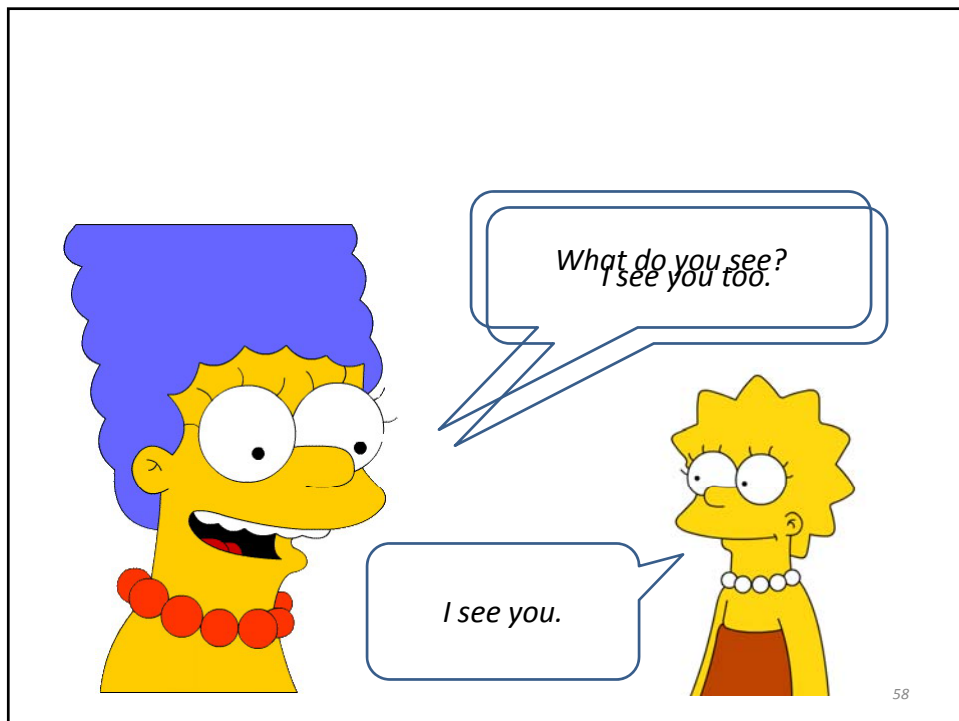
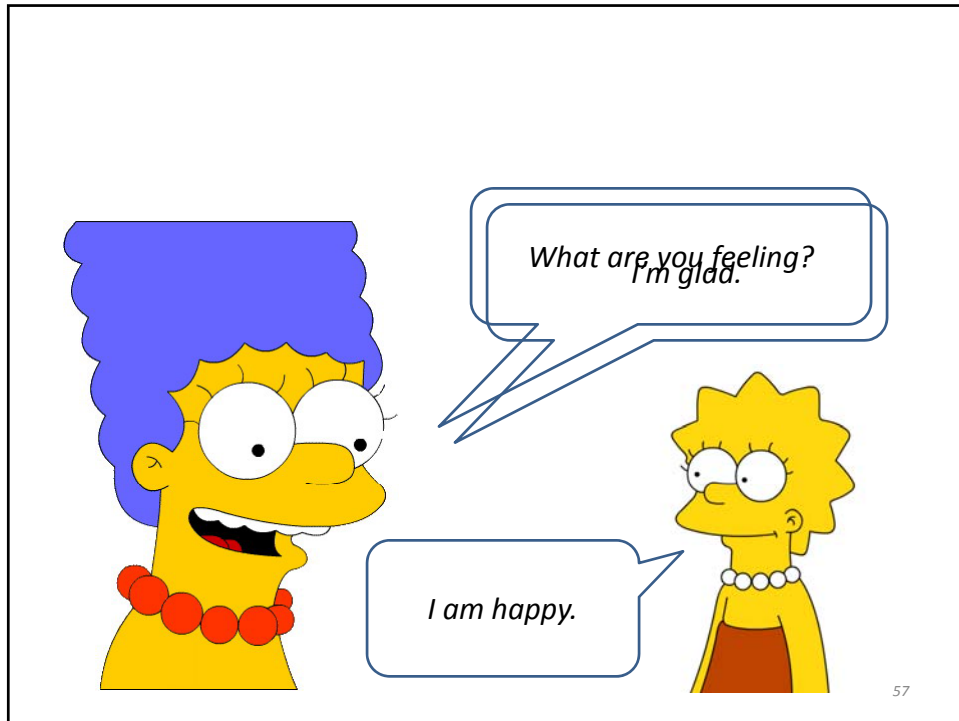
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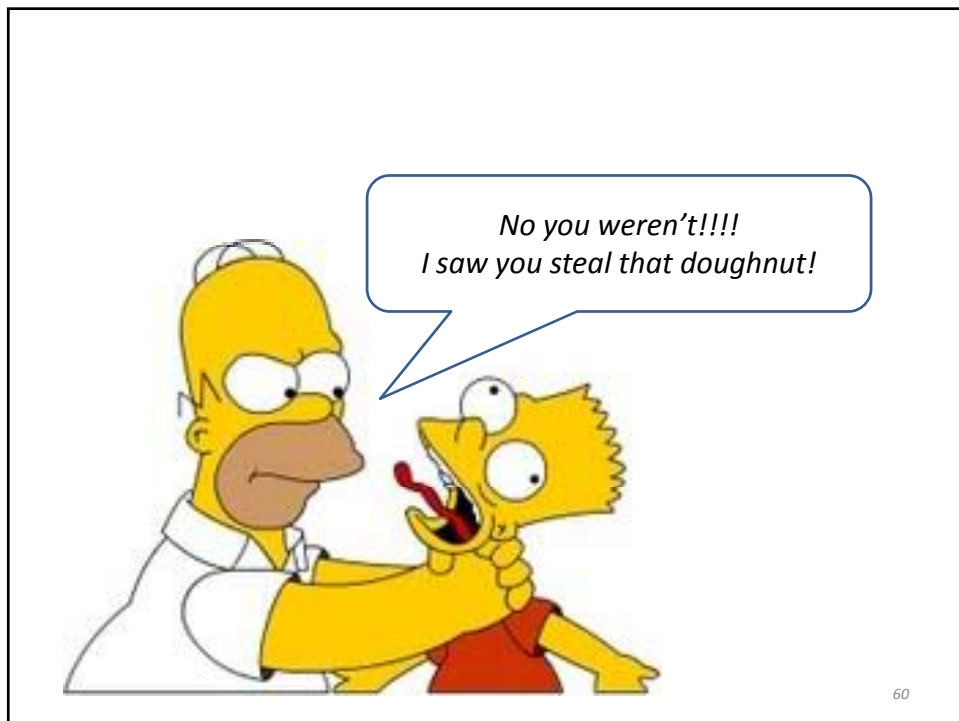
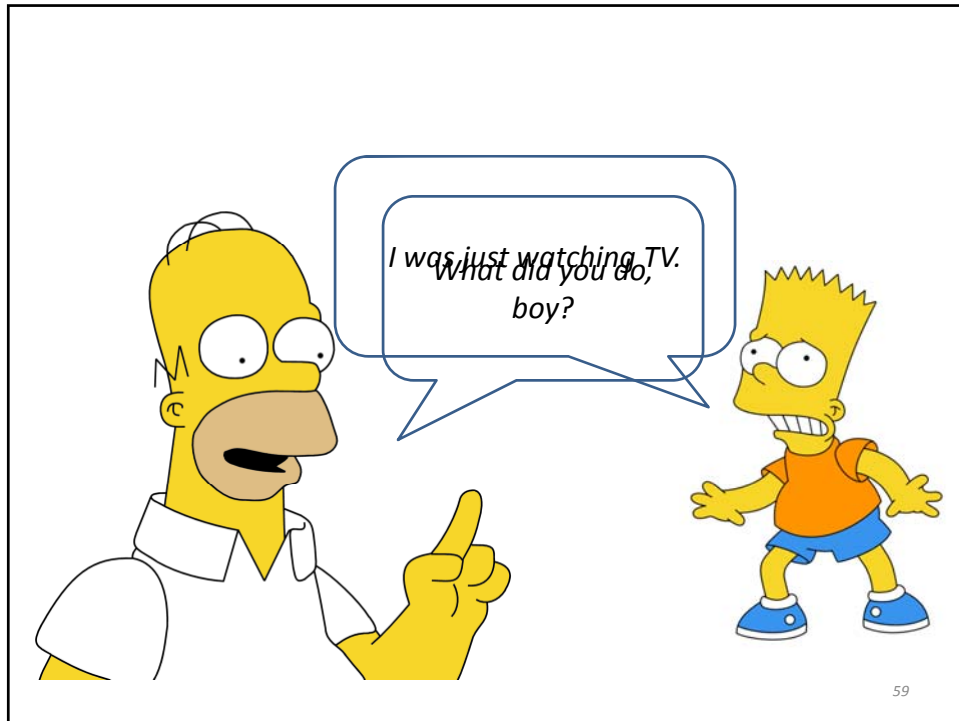
Self as process

The verbal community also asks questions about a person's ongoing behavior

- *People learn to describe what they did, what they want to do, what they are feeling and thinking*

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The Knowing Self (self as process)

- Ongoing, fluid description of present moment experience
 - I feel, I think, I wonder, I like, I hear, I remember...
- Extremely useful in behavioral regulation
 - Allows others to predict behavior without knowledge of individual history
 - Self knowledge of ongoing experiences is useful

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The Knowing Self (self as process)

The knowing self feeds the conceptualized self

- In order to know that “I am a depressed person”, I must first know that I frequently feel sad and have low energy across many contexts

- “I am not me, me is what I create”

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Three senses of self in ACT

An object of verbal knowledge

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- **Self as content**

A process of verbal knowledge

- **The knowing self**
- **Self as process**

A locus of verbal knowledge

- **Transcendent self**
- **Observer self**
- **Self as context or perspective**

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Self as context emerges with the training on
perspective taking

Relation Frame Theory explains how this occurs

Basic deictic/perspective-taking frames

- **I-YOU (we-they, etc.)**
- **HERE-THERE (this-that, etc.)**
- **NOW-THEN (today-yesterday, etc.)**

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You can't escape it

- Once deictic frames are established, they occur everywhere, almost all the time
- Even right now, you are constantly using deictic frames.

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Who are you?

I am ~~an anthropologist~~ a biologist

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What do you want?

I am ~~happy~~ ~~to~~ ~~be~~ ~~here~~.

I feel ~~good~~ ~~about~~ ~~it~~.

I think ~~it's~~ ~~great~~ ~~to~~ ~~be~~ ~~here~~.

I want ~~to~~ ~~be~~ ~~here~~ ~~more~~.

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What do you see?

I am ~~happy~~ ~~to~~ ~~be~~ ~~here~~.

I feel ~~good~~ ~~about~~ ~~it~~.

I think ~~it's~~ ~~great~~ ~~to~~ ~~be~~ ~~here~~.

I want ~~to~~ ~~be~~ ~~here~~ ~~more~~.

I see ~~the~~ ~~sign~~ ~~in~~ ~~front~~ ~~of~~ ~~me~~.

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What did you do?

I am ~~before/after~~ise.

I feel ~~and/for~~ed.

I think ~~if/like~~ored.

I want ~~to/with~~erney.

I see ~~him/you~~unt.

I did ~~that/this~~(obvs).

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Only one thing is consistent.

I am ~~before/after~~ise.

I feel ~~and/for~~ed.

I think ~~if/like~~ored.

I want ~~to/with~~erney.

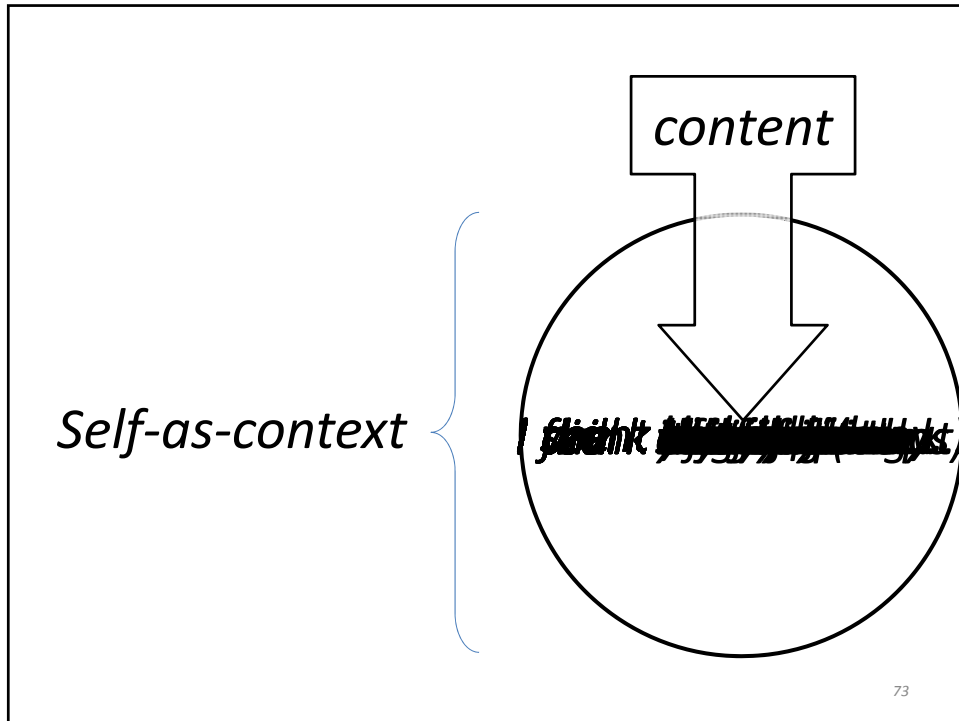
I see ~~him/you~~unt.

I did ~~that/this~~(obvs).

The context where the answer occurs



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Self-as-process/present moment ***Clinical Issues***

Threats to development of self as process

- Inadequate training by verbal community
- Experiential avoidance

Examples of Weak Self as process/present moment

Poor self knowledge

- Difficulty observing and describing current thoughts, emotions, sensations

Dominance of conceptualized past and future

- Present moment is lost to worry or rumination

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Self-as-process/present moment Clinical Issues

Techniques to develop a sense of self as process/present moment awareness

- Accurate empathy
- Observing sensations, body scan
- Any, all mindfulness exercises
- Any practice of noticing the present moment
- Validation
- Many gestalt exercises

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Self as Context ***Clinical Issues***

Threats to development of fluid perspective taking

- Inadequate training by verbal community
- Trauma leading to dissociation

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Examples of poor perspective taking ***Clinical Issues***

- No/unstable sense of self
- Stigma, objectification of others
- Low empathy and self-compassion
- Difficulties with intimacy, connecting with others
- Dissociation

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Self as Context

Clinical Issues

Contacting self as context allows:

- Loosening of attachment to conceptualized selves that create rigidity
- Contact with a place (you) that transcends experience and is thus a safe and consistent place from which to experience scary experiences

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Self as Context Techniques

- Observer exercise
- Chessboard metaphor
- Box full of stuff
- You as child, you as older adult
- Taking different perspectives

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Brief Observing Self Exercise 1

- Close your eyes. Notice: where are your thoughts? Above you, behind you, in front of you, to one side? Inside your head or body?
- Are they pictures, words or sounds? Moving or still? What speed & what direction?
- There are your thoughts – and there ‘you’ are, observing your thoughts.
- Your thoughts keep changing. The ‘you’ that observes them does not change.
- This gets your mind whirring/ debating/ analyzing – so let’s do that again. Notice: where are your thoughts? (*Repeat as needs*)

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Brief Observing Self Exercise 2

- Notice how you’re sitting (5 secs)
- Notice what you can see (5 secs)
- Notice what you can smell and taste (5 secs)
- Notice what you can hear (5 secs)
- Notice what you’re thinking (5 secs)
- Notice what you’re feeling (5 secs)
- Notice what you’re doing (5 secs)
- *There’s a part of you in there notices everything you see, hear, touch, taste, smell, think, feel, or do ... is it good, bad, or ‘just there’?*

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Brief Observing Self Exercise 3

- Notice how you're sitting (5 secs) *And as you do, be aware that you're noticing (10 secs)*
- Notice what you can see ... *And as you do etc.*
- Notice what your mind is saying .. *And as etc.*
- Notice what you can smell and taste ...*And etc.*
- Notice what you can hear *And as etc.*
- Notice what you're thinking *And as etc.*
- Notice what you're feeling *And as etc.*
- Notice what you're doing *And as etc.*
- Notice what thoughts you're having ...*And etc.*

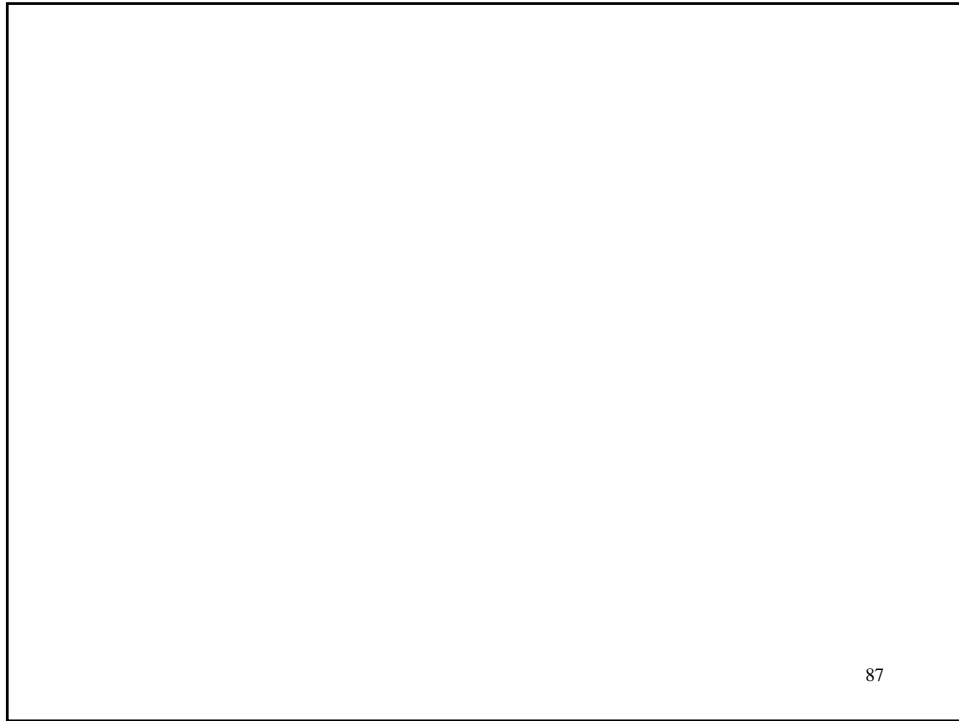
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Let's practice

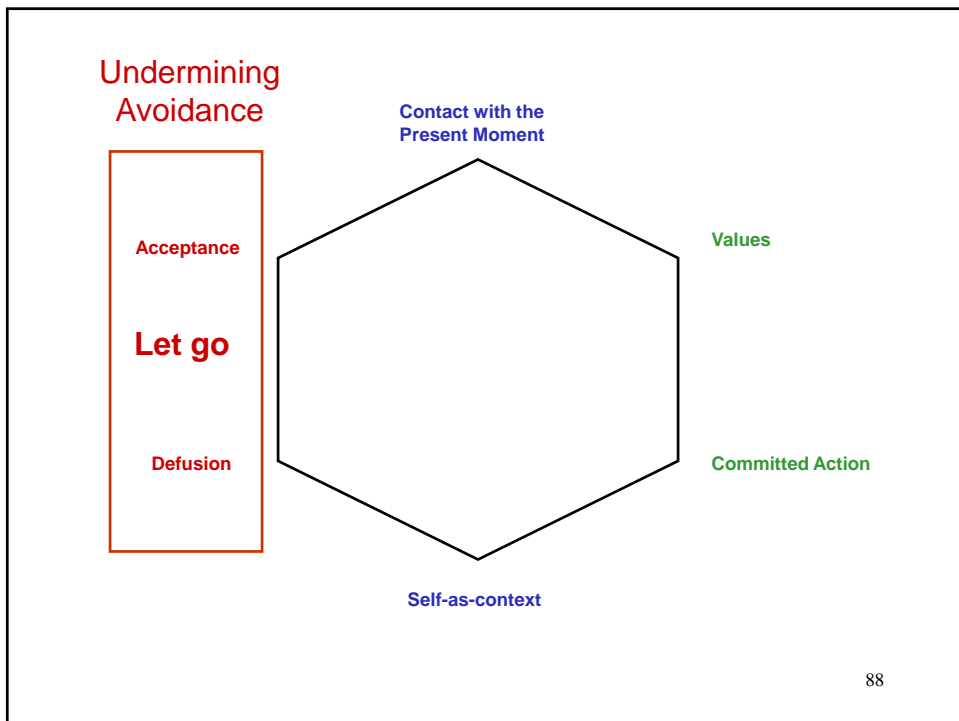
Basic outline for contacting observer self
has two parts

1. *Help client to contact the present moment*
2. *Give cues to help client notice they are noticing*

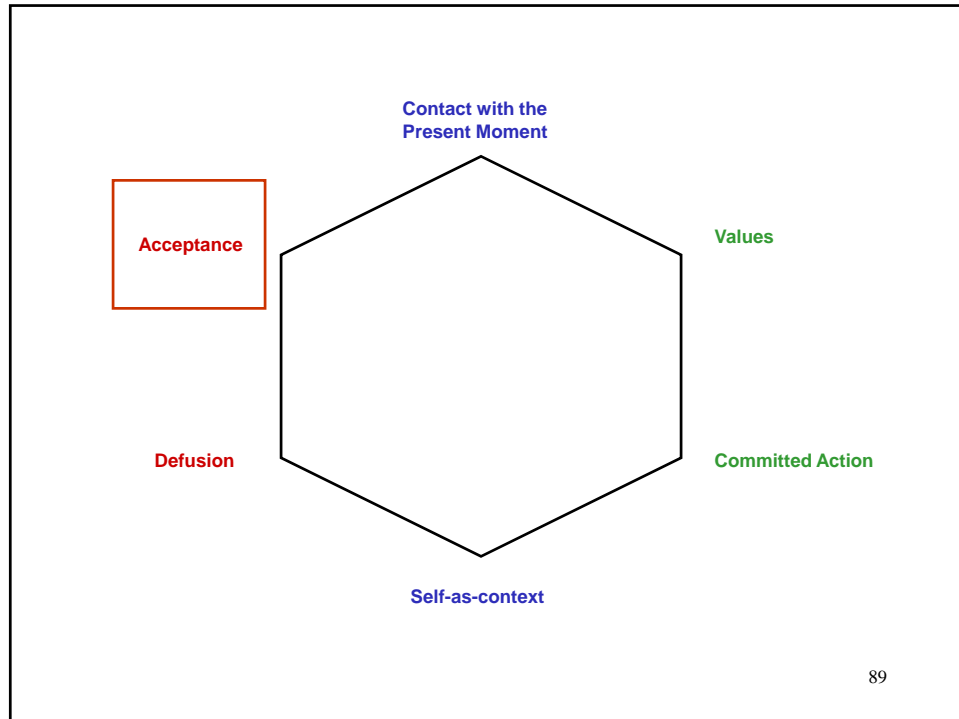
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Acceptance

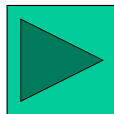
- 1) Help clients notice experiential avoidance and its workability
- 2) Develop acceptance/willingness
 - Creative hopelessness
 - Control as the problem
 - Mindfulness/willingness exercises

1) Build awareness of experiential avoidance

- Clients often are not aware of the extent of nor the purpose of their own avoidance behavior.
- We help them identify and track experiential avoidance behaviors and their function.

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Video



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1B) Examine workability

Payoff in terms of long-term decreases in suffering.

- Example: Has what the client has done to reduce or eliminate anxiety really reduced or eliminated anxiety in the long run?

Workability in terms of life constriction resulting from the effort to deal with/control whatever problems they have identified.

- “What has happened to your life over time? Have you done more or less with your life?”
- “What have you given up in an attempt to deal with this problem?” (Eifert & Forsyth, 2005, p. 135)

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Developing acceptance: Creative hopelessness

Metaphors and stories used here usually focus on times when a great deal of effort is put forward with little pay off.

The situation the client is in might be compared to:

- a hamster on an exercise wheel that goes nowhere,
- a person struggling to get out of quicksand,
- a gambler playing a rigged game,
- investing with a bad investment adviser,
- a person who gives meat to a tiger to make it go away, only to find the tiger returning bigger and stronger and hungrier,
- or a person who has fallen into a hole with only a shovel to “dig” herself out.

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Developing acceptance: Control as the problem

Additional flexibility can be fostered through other metaphors/exercises that model the problem of control.

- the Chinese handcuffs metaphor
- the feedback screech metaphor
- box full of stuff
- the tug of war with a monster
- jelly doughnut metaphor
- the falling in love exercise
- polygraph metaphor
- “If you aren’t willing to have it, you’ve got it”

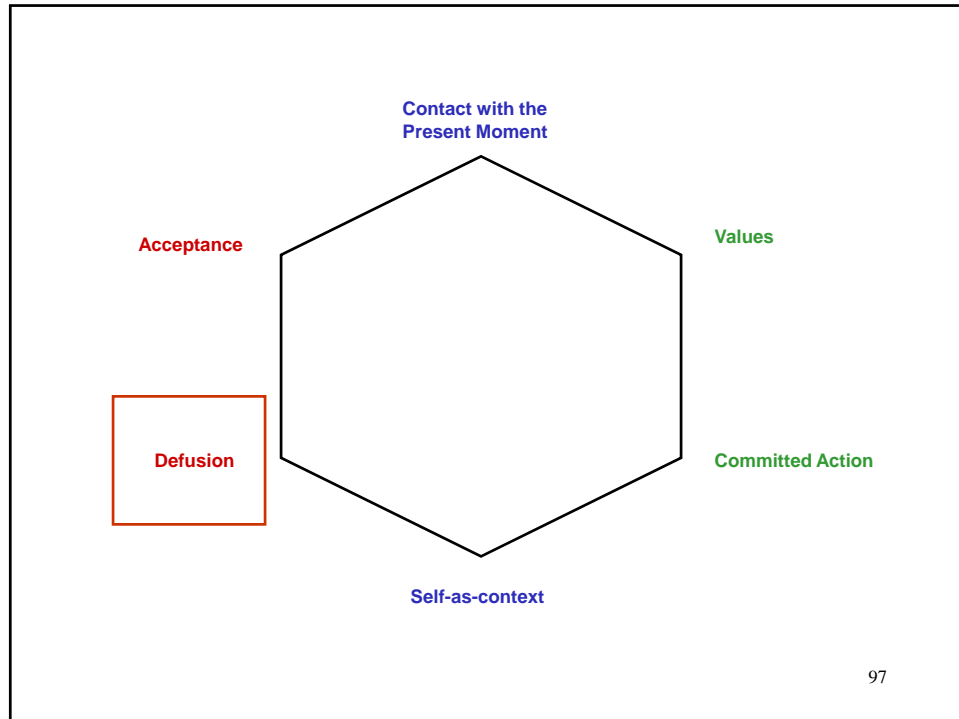
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Developing acceptance: Mindfulness/willingness exercises

With an initial openness to willingness/acceptance the focus turns to actively *practicing and intentionally developing willingness* in the presence of previously avoided internal experience. Examples:

- Mindfulness meditation
- In vivo exposure
- Imaginal exposure
- “Looking for Mr. Discomfort” exercise
- Tin can Monster exercise
- Leaning downhill in daily life
- Eyes-on

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In defusion, language can be observed in the moment as language – one can watch what the mind says rather than be a slave to it. A word is viewed as a word, not as what it seems to mean.

Defusion is...

- Looking *at* thoughts, rather than *from* thoughts
- Noticing thoughts, rather than being caught up in thoughts

- The aim of defusion is **NOT** to feel better, nor to get rid of unwanted thoughts
- An aim of defusion **IS** to reduce influence of unhelpful cognitive processes upon behavior
- An aim of defusion **IS** to facilitate being psychologically present & engaged in experience

Teach the limits
of language

Defusion
Technique

Reveal the “hidden” properties of
language

Saliva

What are the numbers (we work by addition)

Milk, milk, milk

Singing, silly voices, etc.

Use strategies to increase the distance between thought and thinker, feeling and feeler.

Leaves on the stream – looking at thoughts, rather than from thoughts

Soldiers on parade

Thoughts on a computer screen

Bus metaphor – thoughts as passengers

Physicalizing

Mind as an external entity

Thoughts on cards

Lifeline metaphor

Other ideas?

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Use verbal conventions

Taking inventory:

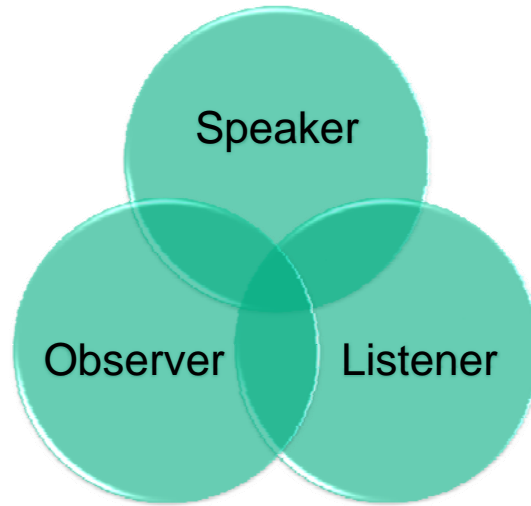
- “I’m having the thought that...”

Naming the story

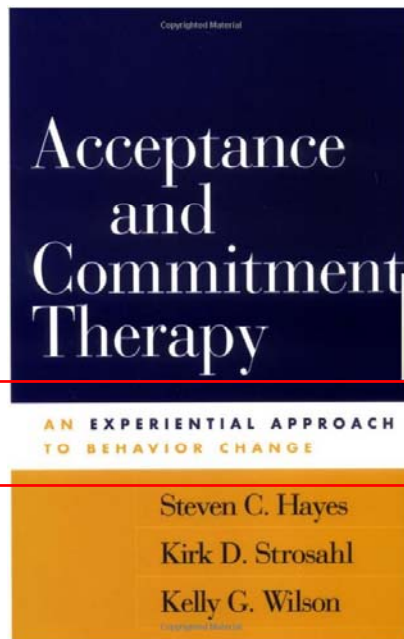
Referring to the mind as an external entity

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Three learning roles



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Observing a model

While you watch the video, your job is to notice two things:

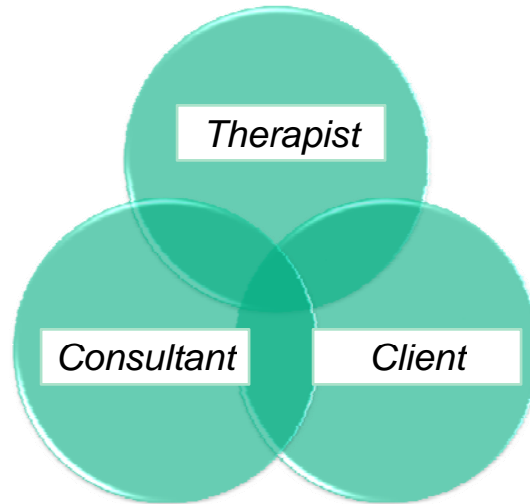
- 1) Instances of behavior promoting psychological flexibility in the behavior of the therapist
- 2) Instances of psychological inflexibility in the behavior of the client

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- Physicalizing

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Small group practice



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ACT simplification:

1. Notice what behavior is occurring in the present moment (i.e., do a functional analysis):
 - What is this person doing (B)?
 - In what circumstances (A) is he doing what he is doing?
 - What are the consequences (C) of doing what he is doing, short term and long term?
2. Work to decrease control by aversive private events
Left side of the hexaflex
3. Work to encourage movement towards desired consequences
Right side of the hexaflex

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ACT therapists

Are primarily doing one of two things:

1. Developing psychological flexibility in the moment with the client

or

2. Working on getting there - either developing an alliance where this can occur or supporting practice outside the room.

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To work with barriers in the present moment,
you generally need:

1. Have the aversive stimulus (i.e., thoughts, feelings, images, sensations, memories) present in the room
2. Have the person engaging actively in the process of fusion or experiential avoidance in the room

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As the speaker

- If the listener/client demonstrates EA and fusion, do acceptance and defusion to attempt to loosen up constriction
- If no barriers are present, do something to evoke them

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Ideas for evoking barriers

1. Move to the right half of the hexagon and values or committed action.
2. Have the person imagine themselves in a specific example of the difficult situation
3. Empathically help the person to recontact the experience that is difficult, perhaps through recounting the situation that evoked the barrier and having them focus on poignant aspects of their experience.

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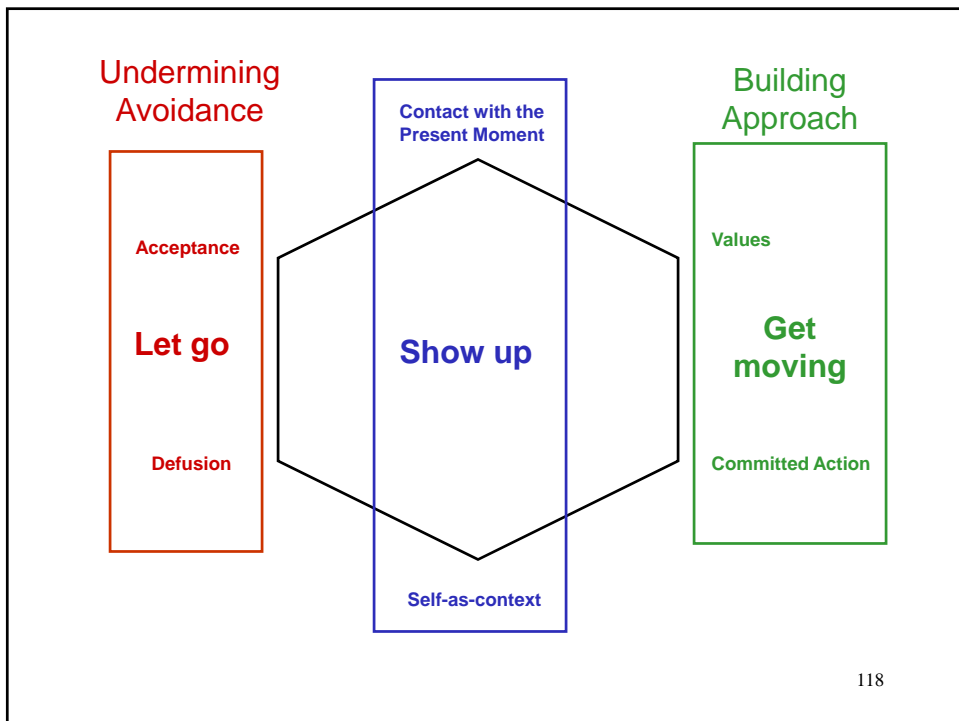
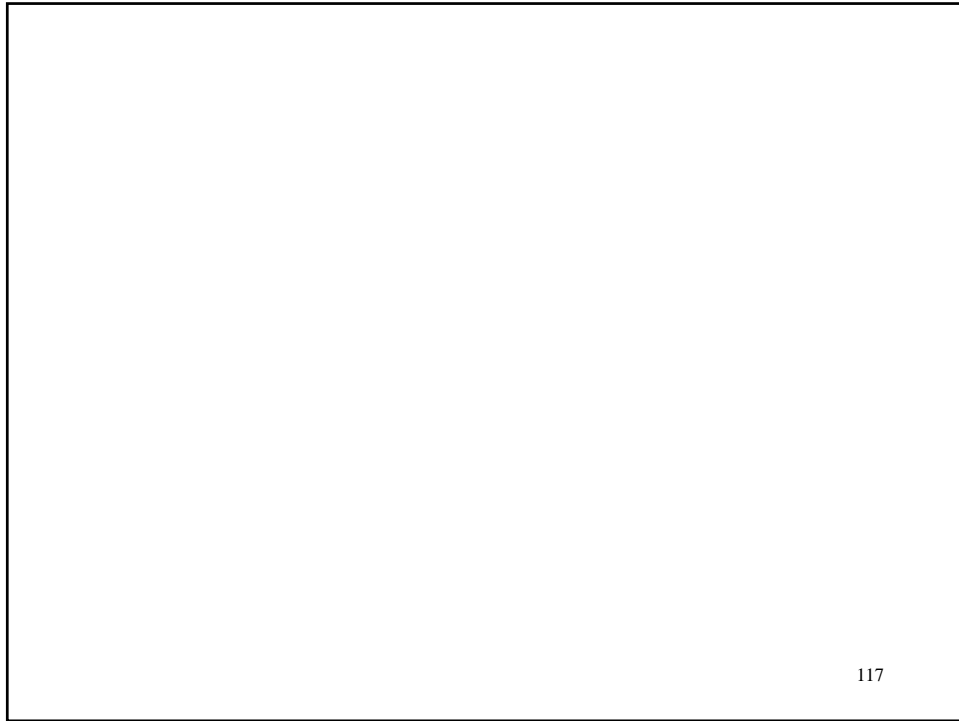
- Sometimes neither of you can discriminate what is being avoided.
- Here you have at least a few choices.
 - Continue to attempt to evoke the avoided experience.
 - Help the client slow down and show up to the present moment (help them notice thoughts, feelings, physical sensations, bring their attention to what is happening in the room)
 - Help the person to notice the experience of avoidance and/or fusion.

115

Outline of practice period

1. Choose your roles: consultant, observer, therapist, and client.
2. Conduct the exercise for the time allotted
3. Discuss the exercise in two steps, starting with the consultant:
 - a. Report personal reactions to the client and perhaps the therapist.
 - b. Discuss the technical aspects. For example, what the observer noted on his/her worksheet.
4. Repeat with different roles

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ACT simplification:

1. Notice what behavior is occurring (i.e., do a functional analysis).
2. Work to decrease control by aversive private events
 - Left side of the hexaflex
3. Work to encourage movement towards desired consequences
 - Right side of the hexaflex

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Processes on right side

- Aimed primarily at building broad, flexible patterns of behavior that allow persistence or change in the service of in valued directions
- Constructive (appetitive behavior).

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Values

- *In ACT, values are freely chosen, verbally constructed consequences of ongoing, dynamic, evolving patterns of activity, which establish predominant reinforcers for that activity that are intrinsic in engagement in the valued behavioral pattern itself.*

121

Values

- *In ACT, values are freely chosen, verbally constructed consequences of ongoing, dynamic, evolving **patterns of activity**, which establish predominant reinforcers for that activity that are intrinsic in engagement in the valued behavioral pattern itself.*

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Values are Behavior

- Not standards out in the world
- Not ideas or traits inside of us
- Things people do

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Values

- *In ACT, values are **freely chosen**, verbally constructed consequences of ongoing, dynamic, evolving patterns of activity, which establish predominant reinforcers for that activity that are intrinsic in engagement in the valued behavioral pattern itself.*

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Values are Freely Chosen

- Experienced as a free choice
- No “have-to”
- Free from aversive control

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Values

- *In ACT, values are freely chosen, verbally constructed consequences of ongoing, dynamic, evolving patterns of activity, which **establish predominant reinforcers** for that activity that are intrinsic in engagement in the valued behavioral pattern itself.*

126

Values Establish what is Reinforcing

- Not objects
- As we articulate our values, we establish/change what patterns of activity are reinforcing

127

Values

- *In ACT, values are freely chosen, verbally constructed consequences of ongoing, dynamic, evolving patterns of activity, which establish predominant reinforcers for that activity that are **intrinsic** in engagement in the valued behavioral pattern itself.*

128

Values are Intrinsic

- Independent of results or outcome

129

Values

- *In ACT, values are freely chosen, verbally constructed consequences of **ongoing, dynamic, evolving** patterns of activity, which establish predominant reinforcers for that activity that are intrinsic in engagement in the valued behavioral pattern itself.*

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Values take Different Forms

- Functionally defined
 - Forms change over time
 - Context-specific

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Values

- *In ACT, values are freely chosen, verbally constructed consequences of ongoing, dynamic, evolving patterns of activity, which establish predominant reinforcers for that activity that are intrinsic in engagement in the valued behavioral pattern itself.*

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Deficits in Valued Living

Repertoire dominated by behaviors that:

- Lack freedom
- Narrow, rigid, insensitive
- Escape and/or avoidance
- Reinforced by outcome

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In Valued Living

Repertoires are:

- Experienced as chosen
- Broad, flexible, sensitive to context
- Appetitive: moving toward something
- Reinforced by the intrinsic qualities of the pattern of behavior (process, not outcome)

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To summarize in one question:

- “In a world where you could choose to have your life be about something, what would you choose?” (p. 135, Wilson & Murrell, 2004)

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Qualities of effective values conversations

- Vitality
- Choice
- Present Oriented
- Willing Vulnerability

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Values exercises/metaphors

- Epitaph
- Eulogy
- Values/pain like two sides of a coin
- Mind reading machine
- Magic wand
- Sweet spot
- Write the character of you

137

Committed action: Quality not quantity

Focus is on the quality of the client's pursuit of the goals—are they:

- In the present
- Defused
- Willing
- Paying attention to workability
- Noticing the link to values

Goals are signposts to enable a journey, not the point of the journey

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Committed action

- Trying vs doing
- Moving your hands and your feet
- Swamp metaphor
- Developing concrete goals and actions
- Identifying barriers to committed action
- Being on the court vs watching the game
- Valued activity scheduling

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Observing a model

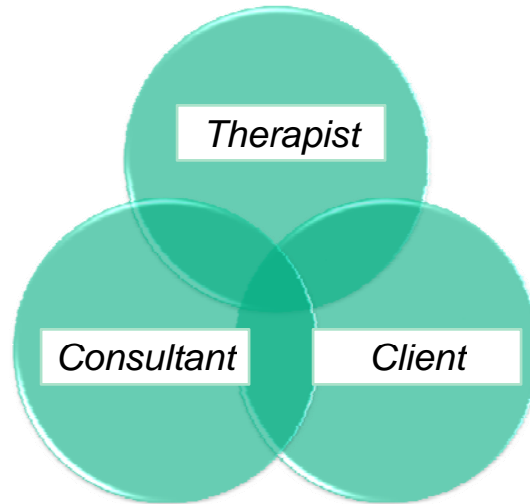
While you watch the video, look for the four qualities of effective values conversations.

Notice:

- 1) What client behavior indicated it
- 2) What the therapist did to elicit it

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Small group practice



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Outline of practice period

1. Choose your roles: consultant, therapist, and client.
2. Conduct the exercise for the time allotted
3. Discuss the exercise in two steps, starting with the consultant:
 - a. Report personal reactions to the client and perhaps the therapist.
 - b. Discuss the technical aspects. For example, what the observer noted on his/her worksheet.
4. Repeat with different roles

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Flexibility Training

Vignette 1

The client is a 56 year old woman who finds herself spending a great deal of time considering and worrying before she makes decisions. Last session she committed to telling her daughter, with whom she has a somewhat strained relationship, that she cares about her and wants to be there for her. The following transcript occurs at the start of the tenth session:

Therapist: So what happened when you went to do what you committed to last week?

Client: Hmmmm. I'm not sure I understood what I was supposed to do. I thought about doing it, but then realized I didn't know what I was doing.

Therapist: Let's break this down. What came up when you thought about talking to your daughter and telling her that you would be there for her?

Client: I was thinking about telling her, but then I realized that I don't know that I can make that commitment. It's been so hard with her. She might just brush it off again. So I thought I'd hold off on that until I came to see you again.

What could you say here?

Vignette 2

The client is a 32 year old male struggling with mixed anxiety and depression. This transcript takes place in the sixth session.

Client: At work, I'm behind on several deadlines. I just can't get my work done. Then I get home and there's nothing to eat, so my wife and I end up going out for dinner again—on our credit card. And she gets onto me about finishing some of the projects I'm supposed to be doing on the house. I know I need to finish them. It's just like what happens at work. I'm just so lazy these days, it's pathetic.

Therapist: Is that an old thought: that you're lazy, pathetic?

Client: Yeah. I remember my dad called me lazy a few times when I was a kid. I guess it really stuck with me.

What could you say here?

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Vignette 3

The client is a 24 year old woman who presented for therapy after being sexually assaulted six months ago by a stranger. You are in the sixth session.

Client: I've been thinking about the rape a lot this week. There's this guy, Brad, at my work who reminds me of...he really looks like, you know, the attacker. It's awful when Brad comes around and tries to be friendly. I start to feel panicky and like I'm going to be sick, it's really hard to hide it. So I just give him the cold shoulder—I *have* to so he'll go away.

Therapist: Yeah, I can certainly understand why that would affect you so strongly. Tell me, how does that feel, when you have to give Brad the cold shoulder?

Client: Well, I hate it. It makes me feel guilty, like I'm a mean person. He seems like a nice guy. But whenever I see him, I just feel this intense urge to get away from him. Usually I leave the building to go outside and have a smoke.

What could you say here?

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Association for Contextual Behavioral Science (ACBS)

When you join ACBS, you will receive:

- 1) A comprehensive set of handouts to use with your clients
- 2) Promotional materials to build your practice
- 3) A range of tools for taking a history and case conceptualization
- 4) Scripts for a wide range of mindfulness and values exercises
- 5) Access to a vast archive of ACT papers and research articles
- 6) Free treatment protocols and manuals for a large range of client problems
- 7) Access to the ACT listserv, an active listserv where you can learn about the new developments in ACT and interact with people from all over the world.

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Learning ACT

Training opportunities

- Come to the ACT/RFT World Conference in Reno in seven weeks , June 21-24, 2010
- Create/find a peer consultation group
- Watch DVDs, do online training or phone consultation

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Taking Your Mind for a Walk

- Groups of two: One is a person, one is a mind.
- Person goes where he/she chooses; Minds must follow.
- Persons: this is your job
 - Feel your feet, leg, torso, hands as you walk – go wherever you choose to go
 - See, hear, smell, feel –note what is happening around you and in you
 - Notice things you normally would not
 - And gently, compassionately listen to your mind ...

Minds: this is your job ...

- Get close to your person and communicate nearly constantly: describe, analyze, encourage, evaluate, compare, predict, summarize, warn, cajole, evaluate, and so on.
- Persons cannot communicate with his or her mind. The mind must monitor this, and stop the person ("Never mind your mind") if the rule is violated.
- Persons should listen to their minds without minding back and go where you choose to go.
- After five minutes, persons become minds and minds become persons (minds watch the time).
- When each has had a turn, split up and walk quietly by yourself for five minutes.
- While you are walking, walk mindfully ... and notice that you are still taking your mind for a walk. Persons should follow the same as before rules during this time.

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