

Mindfulness
and
FAP

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- For me, mindfulness is a metacognitive state of nonjudgmental awareness, with a focus on moment-to-moment direct experience of ongoing thoughts, feelings, and physical sensations. Attention is focused on the breath as a touchstone of awareness, and if one becomes distracted, one returns attention to the breath as soon as one realizes that awareness has shifted to other cognitive events. (Marlatt, 05)

Two Components

- Acceptance
- Being in the present moment

psychological well-being indicators	Presence	Acceptance	Total
Scale			
NEO-PI Neuroticism^a	~.53****	~.25****	~.52****
NEO-FFI Neuroticism^b	~.46****	~.24****	~.45****
RRQ Rumination^b	~.47****	~.22****	~.45****
MSEI Self esteem^b	.38****	.21****	.37****
Emotional disturbance			
CES-D Depression^b	~.42****	~.26****	~.43****
STAI Anxiety^b	~.45****	~.29****	~.46****
Emotional-subjective well-being			
Pleasant affect^b	.32****	.19***	.32****
Unpleasant affect^b	~.38****	~.20***	~.37****
PANAS Positive affect^b	.30****	.23****	.33****
PANAS Negative affect^b	~.46****	~.25****	~.45****
TSWLS Life satisfaction^b	.30****	.14**	.29****
Eudaimonic well-being	.44****	0.09	.38****
MAP Self actualization^b	.43****	.24****	.43****

Mindful Attention Awareness Scale (MAAS)

Brown, K. W. and R. M. Ryan (2004). "Perils and Promises in Defining and measuring mindfulness: Observations from experience." *Clinical Psychology-Science and Practice* **11**(3): 242-248.

1	2	3	4	5	6
Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never

I forget a person's name almost as soon as I've been told it for the first time.

1 2 3 4 5 6

It seems I am "running on automatic," without much awareness of what I'm doing.

1 2 3 4 5 6

I rush through activities without being really attentive to them.

1 2 3 4 5 6

I do jobs or tasks automatically, without being aware of what I'm doing.

1 2 3 4 5 6

I find myself listening to someone with one ear, doing something else at the same time.

1 2 3 4 5 6

Being Present Probably Subsumes Acceptance

- Tolle (1999) asserts that in giving “fullest attention to whatever the moment presents . . . implies that you also completely accept what is, because you cannot give your full attention to something and at the same time resist it” (p. 56).

Being Present

- Being aware of the here and now (as opposed to) attention that becomes focused on streams of thoughts, worries, or ruminations.

Potential Benefits

- For a therapist- attend to the client- watch for CRB's, includes noticing therapist's own private events, helps in detection of CRB and natural reinforcers,
- For client-
 - who is troubled by streams of thoughts, worries, or ruminations
 - gives “space” to act differently

Awareness

Two Types

1) Simple Awareness

2) Direct Awareness aka

Aware That You Are Aware

(also called consciousness)

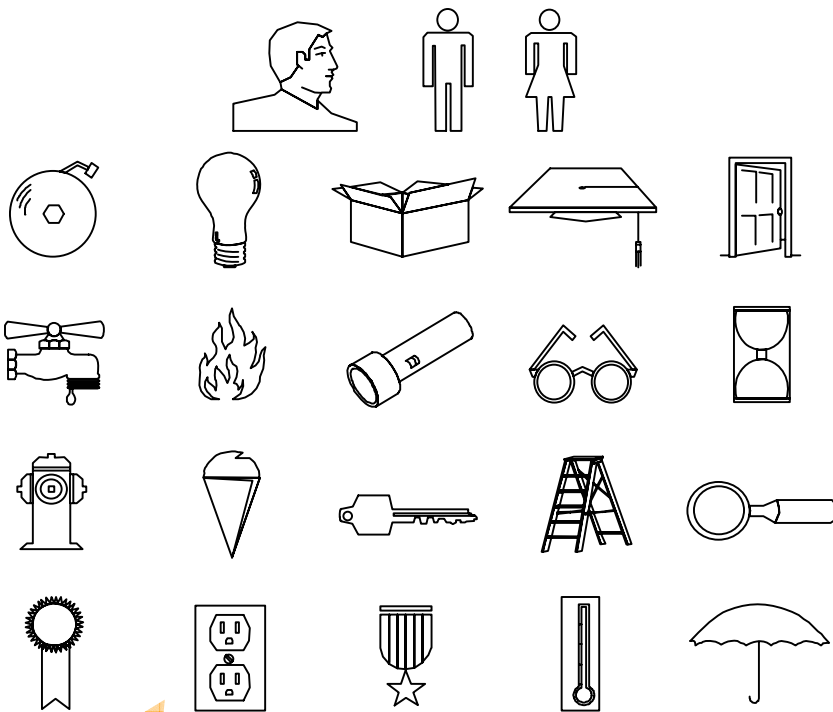
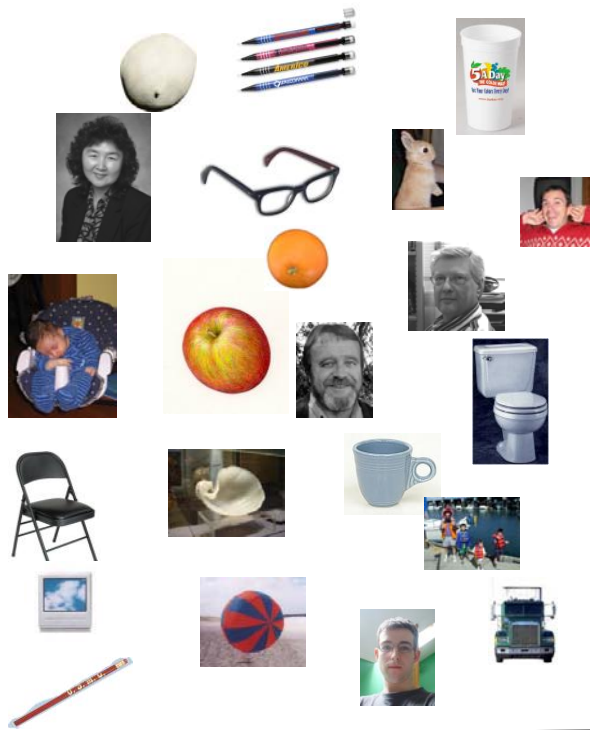
The Fundamental Hypothesis

- The ability to be aware of your seeing, thinking, feeling, remembering, etc. is a central skill that underlies therapeutic mindfulness.
- Where does this ability come from?
- Why are some people better at this than others?

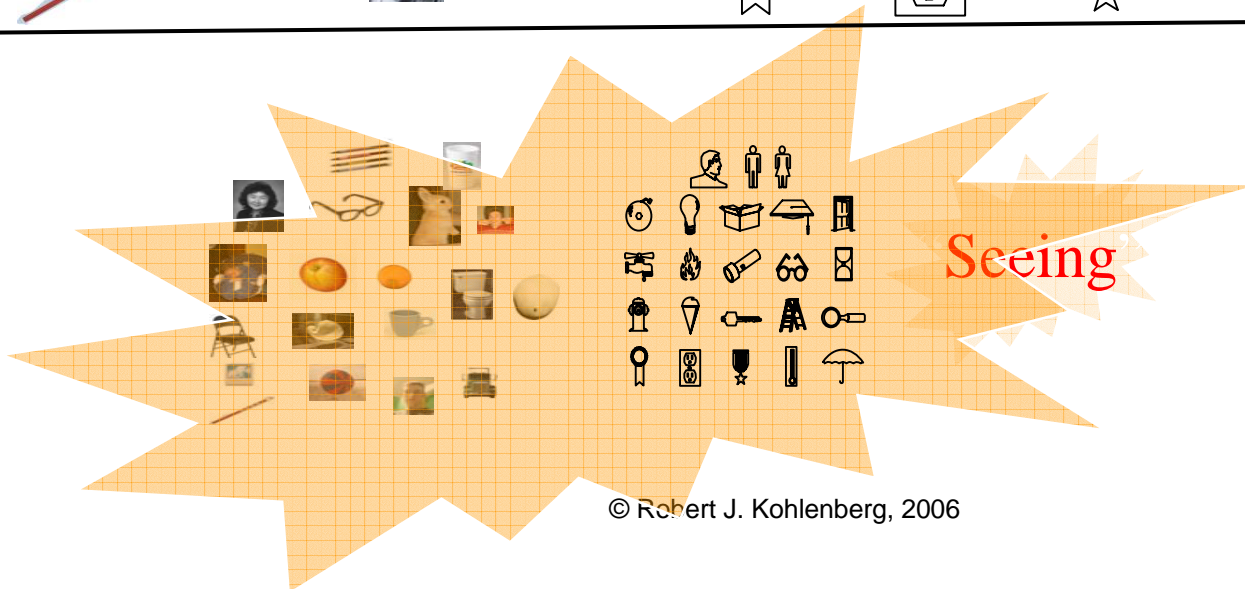




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PUBLIC

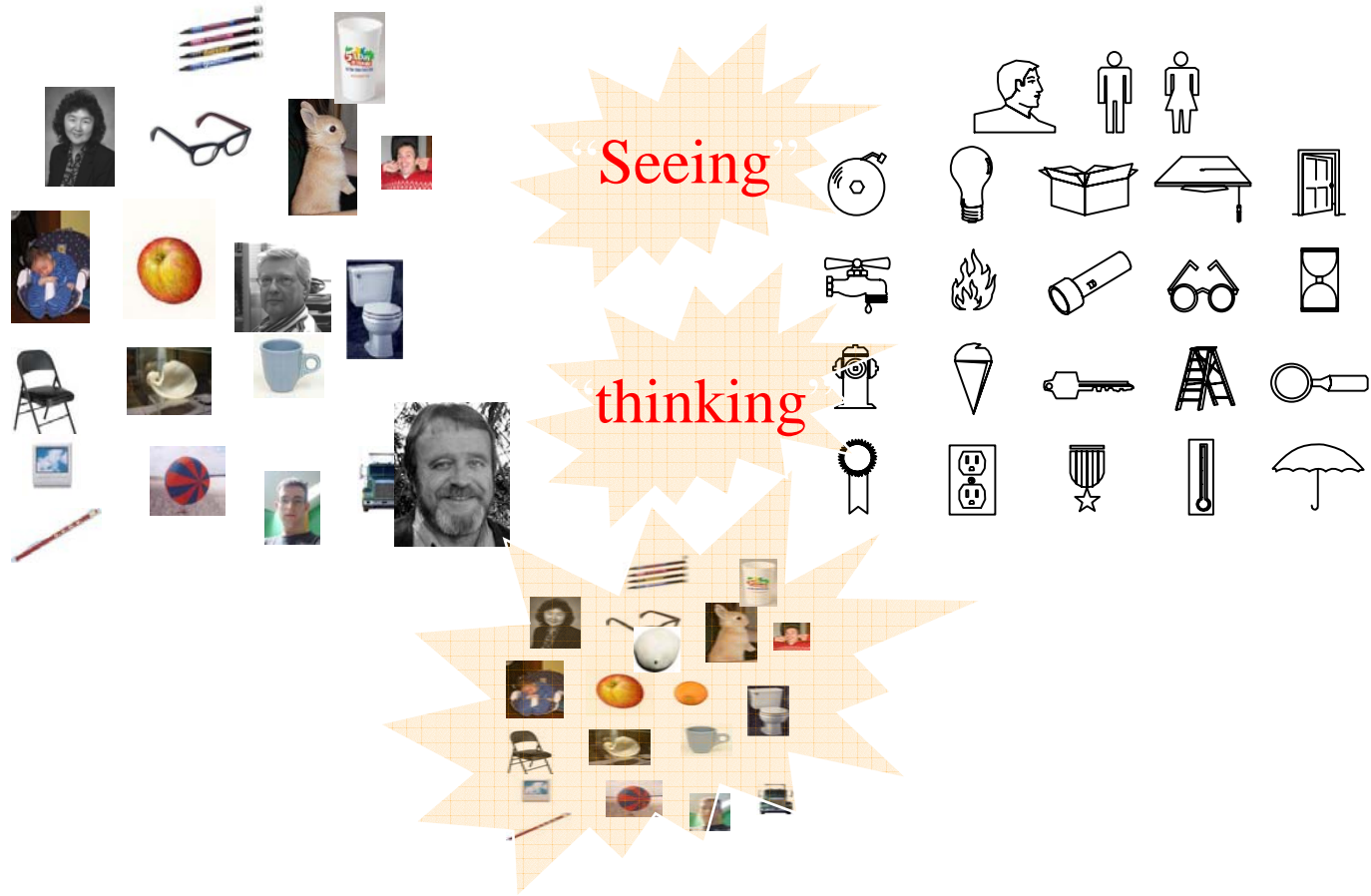


PRIVATE



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Unaware

Aware



Awareness Type 1

Simple Discrimination

S^d

What do you see?



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Seeing



K

apple



Yeah, you see an apple

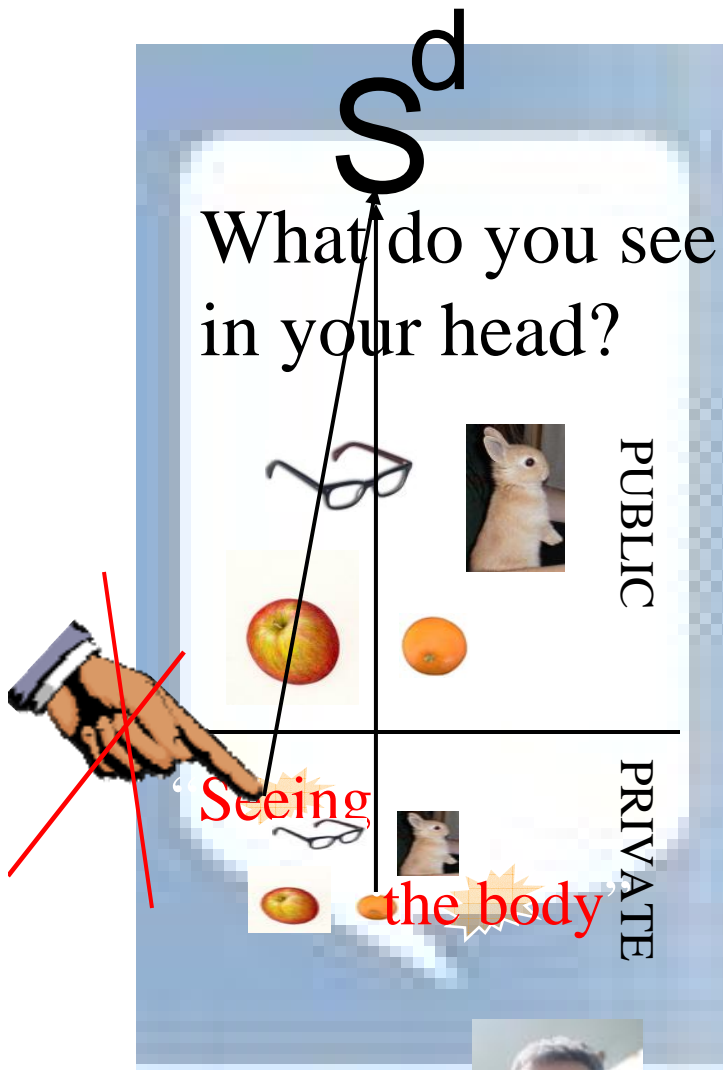


Awareness Type 2

Direct Awareness
Aware That You Are Aware
(also called consciousness)

Direct Awareness (metacognition)

- A person becomes conscious in a different sense when a verbal community arranges contingencies under which he not only sees an object but “sees” that he is seeing it. In this special sense, consciousness is a social product (Skinner, 1974, p. 220)



Kohlenberg, R. J. & Tsai, M. (1995). I speak, therefore I am: A behavioral approach to understanding the self. *The Behavior Therapist*, 18, 113-116., Kanter, J., Parker, C., & Kohlenberg, R. J. (2001) Finding the self: A behavioral measure and its clinical implications. *Psychotherapy: Theory, Research and Practice*, 38, 198-211.

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Using Therapy to Improve Awareness

Do FAP

- Be present with the client, attending to what is happening at the moment. (For example, be aware of CRB.)
- Be aware of how “in the moment” events might be evoking CRB. Ask the client to be aware of the event and attend to their own private behavior.
- Present evocative opportunities- be aware of when these occur.
- Ask clients about what they are thinking, feeling, experiencing and give them appropriate feedback.

Mindfulness & Meditation

Not Just From Meditation

“individuals in the general population, most of whom have had no formal meditation experience, reliably differ in the propensity to be mindful, research has shown that these natural individual differences have significant self-regulatory and psychological well-being consequences”.

The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology*, 84, 822–848.

Modified Benson Meditation

Benson, H. (1975) The relaxation response. Morrow:New York

Potential Therapeutic Benefits

- Relaxation
- Exposure
- Coping response
- Providing an environment in which weak stimuli (private & public) are more salient and promotes awareness by asking client to attend to and notice these private events (thoughts, feelings, bodily states)
- Requires an examination of missions (values) and commitment
- Acceptance
- Evokes CRB (compliance/non-compliance, trust)

Does this help clients and therapist become “present?”

- Experienced Zen Mediators score higher on the MAAS.
- MBCT depressed clients who are more “aware of their thoughts” relapse less
- Meditation training appears to help with a wide ranges of psychological and health problems. Baer, R. A. (2003). Mindfulness training as a clinical intervention: A conceptual and empirical review. *Clinical Psychology-Science and Practice*, 10(2), 125-143.

Meditation Precautions

Epstein, M. (1990). Psychodynamics of meditation: Pitfalls on the spiritual path. *Journal of Transpersonal Psychology*, 22, 17–34.

Epstein, M. (1995). *Thoughts without a thinker*. Basic Books: New York.

- Possible psychosis
- Loss in “oceanic states” and not attending the difficult problems of life

I think that I am interested in mindfulness simply because it is somehow becoming so important to so many people that I respect. But sometimes I wonder if it is just another word for "paying attention." And then the question is, "paying attention to what?" And, what are the stimulus conditions and the consequences for where we direct our attention? A good FAP therapist, (and any good therapist), successfully discriminates those aspects of the therapy interaction to focus on, and to consequence. Does specific mindfulness training help with that? If so, let's do it. I think I am a pretty good therapist, and I don't have a systematic mindfulness/meditation practice. Would I be better if I did? Perhaps I would be. Maybe I behave mindfully without having a mindfulness practice. Maybe I don't. But I don't know. How does "sensitivity" to the nuances of human interaction emerge? Certainly there are many keenly sensitive people who have never heard of mindfulness.

My Job
as a FAP therapist
(World Rounds, AABT 2004)

Remain present in the moment so I can
be sensitive to needs of the client and be
aware of my own reactions that might
help identify CRB such I can nurture
CBR2's and not strengthen 1's

Is this mindfulness?

The FAP pre-session greeting meditation

Your client is in the waiting room waiting for you, you are in your office.

1. Sit in a comfortable position, take a moment and notice your breath.
2. Now imagine yourself at the front of the stream that is your history that has shaped who you are. These historical experiences include not only what just happened a few minutes ago but also the events of yesterday, your therapist training, and your childhood. Now become aware of your client on the other side of the door who also is at the front of her stream of experience that has shaped who she is and what she will do and feel today. Remind yourself that your client is suffering, has hopes and dreams, has come to you believing you can help. Remind yourself of how powerful and healing your awareness of CRB can be. Be aware of the FAP case conceptualization. Try to construct a therapeutic environment that increases your awareness of, and evokes and nurtures CRB2. Now, both of you at this moment, are about to have an encounter.
- 3) Get up, open up the door, and greet your client.

Make your own pre-session greeting meditation, modify it frequently (Langer)

Langer, E. J. (1989). *Mindfulness*. Cambridge: Perseus Publishing.

A Person (as a speaker)

MacCorquodale, K. (1969). B. F. Skinner's Verbal Behavior: A retrospective appreciation. *Journal of the Experimental Analysis of Behavior* 12(5) 1969, 831-841

The morale of even the most devoted functional analyst may need some bolstering as the analysis relentlessly proceeds to encompass speech. He may wince at hearing himself called a mere "locus—a place in which a number of variables come together in a unique confluence to yield an equally unique achievement" (Skinner, 1957, p. 313), and something to be "got rid of" (Skinner, 1957, p. 312), so far as his autonomous control over his own speech is concerned