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
<table>
<thead>
<tr>
<th>Psychological Well-Being Indicators</th>
<th>Presence</th>
<th>Acceptance</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEO-PI Neuroticism</td>
<td>~.53****</td>
<td>~.25****</td>
<td>~.52****</td>
</tr>
<tr>
<td>NEO-FFI Neuroticism</td>
<td>~.46****</td>
<td>~.24****</td>
<td>~.45****</td>
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<tr>
<td>RROQ Rumination</td>
<td>~.47****</td>
<td>~.22****</td>
<td>~.45****</td>
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<tr>
<td>MSEI Self-esteem</td>
<td>~.38****</td>
<td>~.21****</td>
<td>~.37****</td>
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<tr>
<td>Emotional disturbance</td>
<td>~.42****</td>
<td>~.26****</td>
<td>~.43****</td>
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<tr>
<td>CES-D Depression</td>
<td>~.45****</td>
<td>~.20****</td>
<td>~.46****</td>
</tr>
<tr>
<td>STAI Anxiety</td>
<td>~.45****</td>
<td>~.20****</td>
<td>~.46****</td>
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<tr>
<td>Emotional-Subjective Well-Being</td>
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<tr>
<td>Pleasant affect</td>
<td>~.32****</td>
<td>~.19****</td>
<td>~.32****</td>
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<tr>
<td>Unpleasant affect</td>
<td>~.38****</td>
<td>~.20****</td>
<td>~.37****</td>
</tr>
<tr>
<td>PANAS Positive affect</td>
<td>~.30****</td>
<td>~.23****</td>
<td>~.33****</td>
</tr>
<tr>
<td>PANAS Negative affect</td>
<td>~.46****</td>
<td>~.25****</td>
<td>~.45****</td>
</tr>
<tr>
<td>TSWLS Life satisfaction</td>
<td>~.30****</td>
<td>~.14****</td>
<td>~.29****</td>
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<tr>
<td>Eudaimonic well-being</td>
<td>.44****</td>
<td>.09****</td>
<td>.38****</td>
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<tr>
<td>MAP Self actualization</td>
<td>.43****</td>
<td>.24****</td>
<td>.43****</td>
</tr>
</tbody>
</table>

Mindful Attention Awareness Scale (MAAS)


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

1. Always
2. Very often
3. Somewhat often
4. Infrequently
5. Very infrequently
6. Never

It seems I am “running on automatic,” without much awareness of what I’m doing.

1. Always
2. Very often
3. Somewhat often
4. Infrequently
5. Very infrequently
6. Never

I rush through activities without being really attentive to them.

1. Always
2. Very often
3. Somewhat often
4. Infrequently
5. Very infrequently
6. Never

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

1. Always
2. Very often
3. Somewhat often
4. Infrequently
5. Very infrequently
6. Never

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

1. Always
2. Very often
3. Somewhat often
4. Infrequently
5. Very infrequently
6. Never

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?
Awareness Type 1
Simple Discrimination

What do you see?
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)

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”.


Modified Benson Meditation

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 range of psychological and health problems.

Meditation Precautions

-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 consequate. 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 of experience 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 CRB. 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)


A Person (as a speaker)


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 autonomy control over his own speech is concerned.

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