

MINDFULNESS AND ACCEPTANCE-BASED GROUP THERAPY FOR SOCIAL ANXIETY DISORDER: A TREATMENT MANUAL

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INTRODUCTION

Mindfulness and Acceptance-Based Group Therapy (MAGT) for Social Anxiety Disorder (SAD) is based on Acceptance and Commitment Therapy (ACT: Hayes et al 1999), with additional mindfulness components drawn from Mindfulness-Based Cognitive Therapy (MBCT: Segal et al 2002), which is based in part on Mindfulness-Based Stress Reduction (MBSR: Kabat-Zinn 1990).

This manual evolved using our experience with, and feedback from, five pilot groups carried out from September, 2005 to January, 2008 (Kocovski, Fleming & Rector, 2009). This pilot study found that MAGT is feasible and acceptable to SAD patients and provided further support for the use of mindfulness and acceptance-based interventions for the treatment of SAD.

Additionally, MAGT has been compared to cognitive behavioral group therapy (CBGT: Heimberg & Becker) and a wait list control group in a randomized controlled trial (Kocovski, Fleming & Antony, *manuscript under review*). In that study, MAGT and CBGT were both found to be significantly more effective than the control group, but not significantly different from one another.

Finally, loosely based on this manual, we are currently writing a self-help book, *The Mindfulness and Acceptance Workbook for Social Anxiety and Shyness*, and will provide further information after publication (tentatively, January 2013).

OVERVIEW OF THE TREATMENT

The group meets for 2 hours, once a week for 12 weeks, with one follow-up session three months post treatment. There are typically 8 members per group. Each session is roughly divided into four parts:

I. Mindfulness exercise: 15 minutes followed by 5 to 10 minutes of discussion (see Appendix A for details)

II. Review of homework: 15 to 30 minutes

III. ACT Theme: Introduction of ACT concepts using metaphors and experiential exercises (sessions 1-6) and ACT-consistent exposure, called Willingness Exercises (sessions 6-12) (55-85 minutes)

IV. Homework assignment: for the upcoming week (5 –10 minutes)

Summary of ACT Themes

Session One: Mindfulness and Acceptance Model of Social Anxiety

Session Two: The Cost of Controlling Anxiety

Session Three: Values and Goals

Session Four: Developing a Different Relationship to Thoughts

Session Five: The Problem of Control vs Willingness/Acceptance as an Alternative

Session Six: More on Willingness & Introduction to Willingness Exercises

Session Seven: Willingness Exercises- Non-Conversational

Sessions Eight & Nine: Willingness Exercises- Conversations

Sessions Ten & Eleven: Willingness Exercises- Other

Session Twelve: Review and Planning
Three-Month Follow-Up: Review

Description of Sessions

Each session is now described in more detail. First, there is a summary of the four main parts of the session. The summary is followed by further elaboration of the ACT theme addressed in Part III. Details of the mindfulness exercises are included in Appendix A. Most of the participant handouts are included. Sample Homework Record Forms are in Appendix B.

Note: The following materials are meant to be used as guidelines. Sample transcripts of mindfulness and ACT exercises should **not** be read verbatim and are meant to be tailored for individual groups.

SESSION ONE

Summary

This is the only session that does not begin with a mindfulness exercise. It begins with brief welcoming remarks & discussion of confidentiality, followed by introductions. Group members are instructed to pair up and take 5 minutes to introduce themselves to each other (*Say something about what brings you here and what you hope to get out of the group*). Each group member then introduces his/her partner to the rest of the group (Segal et al, 2002, p. 100). Introductions are followed by the mindfulness exercise.

I. Mindfulness Exercise:

- Read definition of mindfulness:
Mindfulness is paying attention in a particular way- on purpose, in the present moment, and non judgmentally (Kabat-Zinn, 1994, p.4)
- Raisin Exercise (Appendix Aii)
- Discussion of the exercise

II. Review of Homework: not applicable

III. ACT Theme: Mindfulness and Acceptance Model of Social Anxiety (see below)

IV. Homework Assignment:

- Complete blank models for 5 different social situations that occur over the coming week.
- Mindfully eat one meal, part of a meal or snack daily.

Finish session with 2-minute breath focus.

Handouts:

Handout 1.1: Definition of Mindfulness

Handout 1.2: Model of Social Anxiety

Handout 1.3: Mindfulness and Acceptance Approach to Social Anxiety Disorder

Mindfulness and Acceptance Model of Social Anxiety

In this session an overview of the mindfulness and acceptance model (including some core ACT processes) is provided using a specific social situation. As well, the strategies that will be taught in the group are briefly introduced. The following is a sample transcript of the overview. A blank model (Handout 1.2) is distributed to group members to fill in during the exercise. A summary of the mindfulness and acceptance approach is handed out at the end of the session (Handout 1.3).

Sample transcript:

This handout (handout 1.2) has the outline of a model that we will use to describe what typically happens for you and for others with social anxiety when you go into a feared social situation.

Social Situation:

We're going to work through the model using a specific example. So everyone imagine now that you are at a party where there is someone you would really like to meet. It could be a coworker, a neighbour, someone you're attracted to or someone you really respect. Does everyone have someone in mind? Now imagine that you notice that person standing alone by the food table, looking lost, and you decide to go over and make small talk with them. So this is our situation so everyone now write "going to a party" under Social Situation at the top of the model. Is there anyone here who wouldn't have any anxiety in this particular situation? *If someone says yes,*

ask them to think of a recent situation where they felt anxious and use that as we elaborate the model.

Physical Sensations

Everyone here probably experiences some physical sensations when anxious and these may even be the first things that come to mind when you think of anxiety. Let's go over them more thoroughly now. What physical sensations would you likely experience at this party? Which physical sensations bother you the most? You can record the ones that apply to you in the Physical Sensations box on the bottom right hand corner of the handout.

These physical sensations interact with the other components of the model. For example, blushing may lead to having the thoughts "They will notice I'm blushing," "they will think I'm incompetent." These thoughts may then lead to more blushing.

As we proceed through the model we will give you a brief taste of how we will tackle each part of this model in upcoming sessions. With physical sensations, we will practice paying mindful attention to them and being willing to experience them, exactly as they are. The mindfulness exercise we do next week will be our first attempt to do that.

Focus of Attention

Now let's move to the section of the model called "focus of attention". In a social situation you may notice that at times you shift your attention inwards to monitor how you are doing, how you are coming across to others. And you will tend to pay attention to the things you are most concerned about. For some people those are the more visible physical symptoms of anxiety, some of which we just talked about, such as blushing, sweating or trembling. For other people it's their behaviour or what they're saying. It can be any aspect of yourself that you think will influence how you are coming across to others. This is referred to as "self focus". What are some aspects of yourselves that you might focus on when you are at this party? (*record personal examples on blank model*).

Now there is also focus outwards to other aspects of the situation but much of that attention tends to be paid to detecting any possible signs of disapproval from others such as a frown or someone turning away or appearing to be disinterested. So when focused outwards you look for signs of danger or threat. What are some aspects of the external environment that people here would focus on at this party? (*record personal examples on blank model*).

It's important to say here that wanting to be accepted and approved of by others is part of the human condition. It really has evolved over the centuries as a way of keeping our species alive. You are more likely to survive predators, starvation, injury and illness if you are accepted by other members of the group. So we developed this ability to monitor in an ongoing way if we are being accepted and valued by others. That is normal. It only becomes a problem when it is ramped up to such a degree that monitoring the situation consumes all of our attention and we miss out on experiencing the situation as it really is.

Can people think of some other pitfalls of this intense self focus and external focus on danger? *Listen to comments from group members and discuss them being sure to cover the following points: intense focus on physical symptoms tends to make them worse; may be less likely to notice positive things like smiles or nods of approval; may not really hear what others are saying and lose track of conversations.*

Focus of attention is one of the areas where mindfulness practice will be very important. Remember the definition: paying attention in a particular way- on purpose, in the present moment, & non judgmentally. The goal will be to cultivate the ability to pay attention in a way that allows you to experience the entirety of the situation in an open and accepting way.

Self image:

Next we'll look at "self image". This refers to a visual picture of how you imagine you might look to others in the situation. The image might be based on memories of how you think you looked in the past in similar situations, or it might be based on how you are worried that you will look. It can also include a verbal image of how you might sound, what your voice might be like. So

if it helps to close your eyes to conjure up an image you can do that, and just see what image or images appear of how you will look or sound at this party. It might be an image of how you appear when you first arrive, or when you're approaching the person you want to talk to, or when you're actually talking to them. Who would like to share their image with us? (*typical comments are that they will appear tense, stiff, shaky, & sound monotonous*). (*record personal examples on the blank model*).

In this group we will work on cultivating an accepting attitude to how we appear, on opening up to and making room for your experience exactly as it is, without needing it to be different in any way. Not replacing a negative image with a positive one- just cultivating acceptance of whatever self image you have.

Thoughts:

Now we're going to move to the "thoughts" section of the model and look at thoughts that occur before, during and after the social situation. When they happen before we call them anticipatory thoughts. These are usually concerned with predicting what might go wrong in the situation and how bad it will be if something does go wrong. For example, you might predict "I'll look really nervous and weird and he/she won't like me as a result". Let's look at some of the anticipatory thoughts that people here would have about our party situation (*elicit examples of thoughts and instruct people to record own thoughts on blank model*). Thoughts that occur during the situation often take the form of something we call "mindreading" where you imagine that you know what someone else is thinking and it's something negative about you. For example, "they think I'm weird because I'm not saying anything" (*elicit examples of thoughts and instruct people to record own thoughts on blank model*). Thoughts that happen after the situation we often refer to that as the "Postmortem". Those thoughts are usually about what we thought went wrong (*elicit examples of thoughts and instruct people to record own thoughts on blank model*).

To address all of the types of thoughts we've been talking about, we'll spend time helping you to develop a different relationship to your thoughts. Right now, you may relate to your thoughts as if they are true. We call this being "fused with" your thoughts. So we will show you what we call defusion or distancing exercises and we will also practice bringing mindful awareness to thoughts.

Control Strategies:

Next, we will take a look at control strategies, the box in the bottom left corner on your handout. Control strategies are any behaviours that you do during a social interaction to help you get through it. Examples include: preparing what to say, rehearsing, again and again, what to say beforehand, avoiding eye contact, and saying very little.

Control strategies may also be done in an attempt to prevent other people from noticing your physical symptoms of anxiety. If the concern is about others noticing shaky hands, then examples of control strategies may include holding a glass tightly to prevent shaking or not drinking anything in front of others. If you are concerned about sweating, examples of control strategies may include wearing a dark sweater or leaving a coat on despite feeling warm.

What are some of the control strategies that people here would use in our party situation? You can record these on your handout. Are there others that come to mind?

People use control strategies as a way of helping themselves get through social situations. However, they can backfire and make you more anxious. Rehearsing what you are going to say can make it harder to have a conversation and follow what the other person is saying. Control strategies make you more aware of yourself and your anxious symptoms. They can actually make the anxiety more visible to other people. The example of holding a glass tightly so that others won't notice shaking can actually make shaking worse. Of course, leaving a coat on or wearing a heavy sweater when you are warm will make you sweat more. The main point is that these lead to more, not less, anxiety.

Additionally, if the situation does go well, you tend to say to yourself that you got through it because you were using your control strategies, not because you are capable. Overall, control strategies tend to make people more anxious and less confident in social situations.

In this group we will practice “willingness” to accept anxiety in the moment, i.e. experience anxious thoughts, feelings, and sensations as they are, not judging them or needing to change or control them.

Avoidance:

Avoidance is sometimes thought of as the ultimate control strategy. A way to prevent the anxiety altogether is to completely stay away from the anxiety provoking situation. A related behaviour is escape, leaving a situation once the anxiety starts. Everyone here has probably avoided social situations. It’s great that you all came today and did not avoid attending this first group session. Can you share any examples of social situations that you are avoiding?

Avoidance is often a first reaction or thought that people have in response to anxious situations. If someone invites you to a party, your thoughts may immediately focus on how to avoid the party. However, it is not the best way to deal with anxiety. In fact, it’s the worst. What is wrong with avoidance? *Make sure that the group members’ responses to this question include the following points: Avoiding a situation can make it even harder to enter into that situation in the future and avoidance keeps you from pursuing your values and goals.*

In this group, instead of avoiding anxious situations, we will help you to identify and pursue your values and goals, and take your anxiety along for the ride!

Handout 1.1

A Definition of Mindfulness

Mindfulness means paying attention in a particular way:

on purpose,

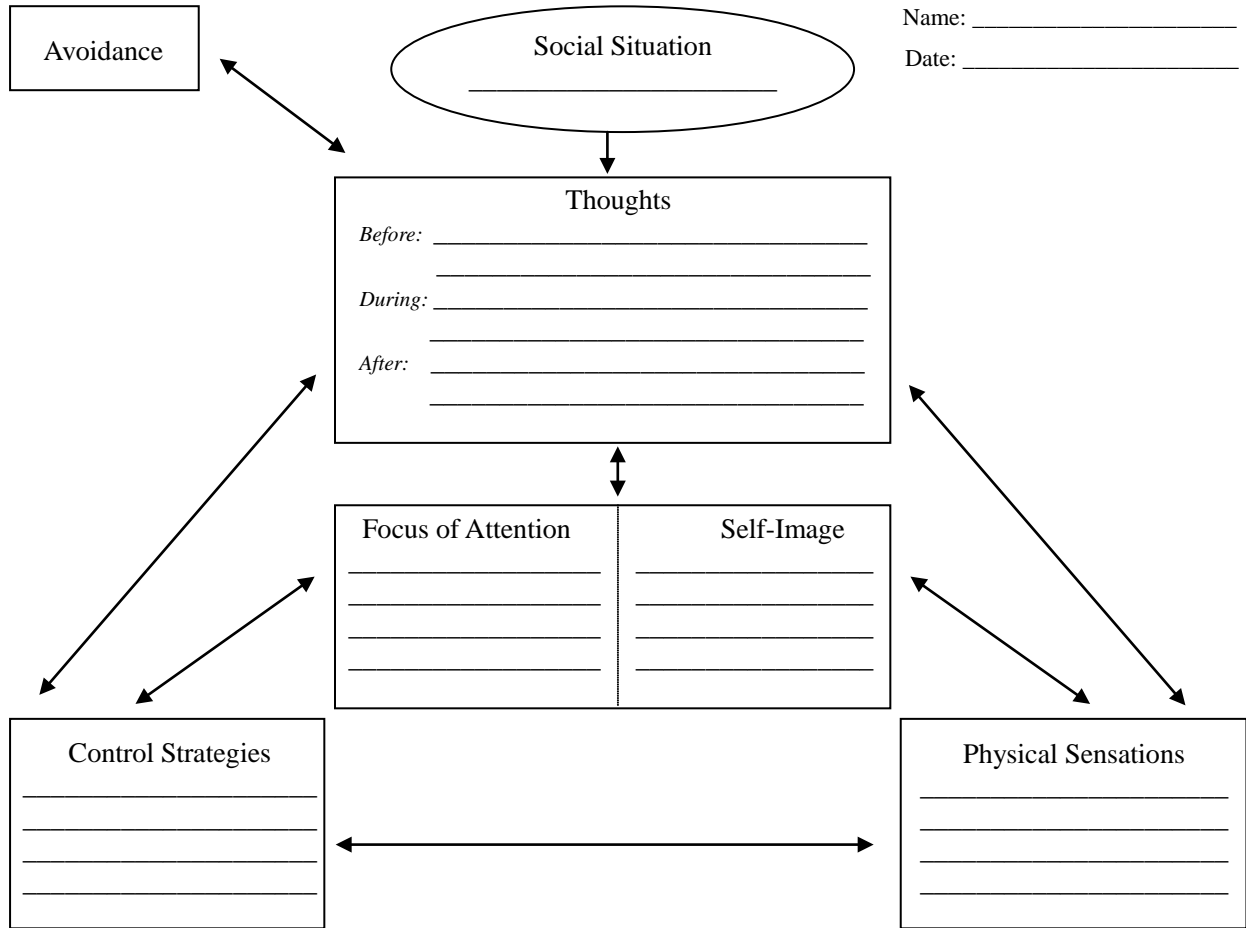
in the present moment,

and nonjudgmentally.

From *Wherever You Go There You Are* by Jon Kabat-Zinn, 1994, Hyperion, New York, page 4.

Handout 1.2

Model of Social Anxiety



Handout 1.3

MINDFULNESS AND ACCEPTANCE APPROACH TO SOCIAL ANXIETY

FACTORS THAT MAINTAIN ANXIETY	DESCRIPTION	INTERVENTION
I. FOCUS OF ATTENTION	<p>(a) Self focus: pay close attention to own physical symptoms and behaviour, especially to things most concerned about (eg. blushing, sweating, social performance)</p> <p>(b) External focus: selective attention to what other people say or do that could be interpreted as disapproval</p>	<p>-pay mindful attention to all aspects of self and the situation in order to experience the situation <i>as it really is</i></p> <p>- mindful attention is: on purpose, in the moment and non judgmental</p>
II. SELF IMAGE	<p>-negative picture in mind of how one appears/will appear in the situation</p> <p>-image created using past memories and fearful thoughts</p> <p>-updated during the situation using information from intense self focus</p> <p>- physical symptoms assumed to be very visible</p>	<p>- cultivate acceptance of how one appears and/or sounds</p> <p>- see “focus of attention” above</p> <p>- body scan practice of mindful attention to physical sensations</p>
III. THOUGHTS	<p>Before entering situation: predict things will go badly with serious consequences</p> <p>During the situation: mind reading and negative interpretation of other people’s behaviour (especially ambiguous behaviour)</p> <p>After leaving the situation: conduct a “post mortem” by reviewing the situation in detail, interpreting ambiguous events as negative and ruminating about them, and dwelling on negative self image</p>	<p>(a) using defusion/distancing exercises such as:</p> <ol style="list-style-type: none"> i. imagining thoughts projected on a movie screen or written on leaves moving down a stream ii. “I am having the thought that…” iii. Thank your mind for the thought. iv. replacing “but” with “and” v. other defusion exercises <p>(b) bringing mindful awareness to thoughts</p>
IV.CONTROL STRATEGIES	<p>-attempts to hide/decrease anxiety and minimize negative evaluation</p> <p>- emphasis on controlling anxiety</p>	<p>- choose willingness to accept anxiety in the moment, i.e. experience anxious thoughts, feelings, and sensations as they are, not judging them or needing to change them</p>
V. AVOIDANCE	<p>- avoidance of feared social situations interferes with pursuit of values & goals</p> <p>- the ultimate price is not living a valued, engaged and vital life</p>	<p>- identify values and goals</p> <p>- keep them at the forefront when engaging in valued, anxiety-provoking activities</p> <p>- make a commitment to engage in specific, valued activities</p>

SESSION TWO

Summary

I. Mindfulness Exercise:

- Body Scan (Appendix Aiii)

II. Homework Review:

- Homework was to complete 5 blank models and mindfully eat meal or snack daily

III. ACT Theme: The Cost of Controlling Anxiety (see below)

IV. Homework:

- Body Scan (CD, track1), daily
- What have I given up for anxiety this week?, daily

Handouts:

Handout 2.1: Fear poem

Handout 2.2: What have I given up for anxiety this week?

The Cost of Controlling Anxiety

- **The Pain is gone now what?** (Hayes & Smith, 2005, p. 14-15)

Imagine that you woke up one morning and suddenly, for no reason, the social anxiety you've suffered all these years is gone. What would you do? And not just what you would do on that particular day but more broadly how your life course would change if your constant struggle with social anxiety was no longer an issue. Just go with your gut instinct. We'll be doing a lot more work on this area in later sessions. You don't have to hand this in or share your answers unless you want to.

Group members are given 5 minutes to write down their responses and are then asked to share them with the rest of the group if they are willing. Typically, it is clear from the responses that for most people social anxiety has gotten in the way of living a full and vital life.

- Therapist reads aloud **FEAR** poem (Silverstein, 1981).

Handout 2.1

Fear

Barnabus Browning
Was scared of drowning
So he never would swim
Or get into a boat
Or take a bath
Or cross a moat.
He just sat day and night
With his door locked tight
And the windows nailed down,
Shaking with fear
That a wave might appear,
And cried so many tears
That they filled up the room
And he drowned.

- Coping Strategies exercise (Hayes and Smith, 2005, p. 27-28)

Group members are instructed to write down any control strategies they have used over the years to manage their anxiety and to rate each strategy on its short-term and long-term effectiveness. Typically, short-term effectiveness is rated much higher than long-term effectiveness.

- Feed the anxiety tiger metaphor (Hayes and Smith, 2005, p.36-37)

- Finger traps exercise (Hayes et al, 1999, p.105; Hayes and Smith, 2005, p. 37)

This exercise is introduced here as a “sneak peek” at session 5 which deals entirely with willingness to experience anxiety as an alternative to controlling it. In our pilot work we found that the concept of willingness/acceptance was less “scary” to group members who had already been introduced to values, goals, and defusion (sessions 3 & 4).

Actual finger traps are distributed and are said to represent social anxiety. Pulling out of the traps represents struggling with anxiety and trying to get out of it (rid of it). Leaning into the traps represents allowing the anxiety to be present as it is.

Handout 2.2

What Have I Given Up for Anxiety This Week?

The purpose of completing this exercise is to let you examine on a daily basis how costly your social anxiety is for you. What are you giving up in order to manage, reduce, and avoid social anxiety? What opportunities to do things that you like or that matter to you are you trading in to try to control and manage your social anxiety?

Situation/Event <i>Example: was invited to go out with some friends</i>	Anxiety Control Behaviour <i>Example: stayed at home and watched TV</i>	Costs <i>Example: felt lonely, sad; lost out on time with friends</i>

SESSION THREE

Summary

I. Mindfulness Exercise:

- Mindful seeing (5min)(Appendix Aiv) followed by mindful stretching (Appendix Av)

II. Homework Review:

- Homework was CD, track 1, daily & What have I given up for anxiety this week?, daily

III. ACT Theme: Values and Goals (see below)

IV. Homework:

- Mindful stretching (CD, track 2), daily
- Continue to work on Values and Goals Worksheet
- Complete Activity List

Handouts:

Handout 3.1: What do I want my life to stand for?

Handout 3.2: Values, Goals and Life Areas

Handout 3.3: Values and Goals Worksheet

Handout 3.4: Sample Activity List

Handout 3.5: Activity List

Values and Goals

- Epitaph exercise (Hayes & Smith, 2005, p. 170)

The exercise is described, Handout 3.1 is distributed, group members complete it on their own and are invited to share afterwards.

- **Values and Goals**

Values and goals are defined. Handout 3.2 (Values, Goals and Life Areas) is distributed and reviewed. The therapist then asks for a volunteer to choose one life area from the list where social anxiety has been a barrier to achieving their goals. Using the whiteboard the therapist works with the group member to identify values, short-term and long-term goals relevant to the life area. Group members then work on their own on one life area (using Handout 3.3) and therapists circulate and assist as they are doing this.

- **Activity List**

Hand out the Sample Activity List (Handout 3.4). Show that Lists can vary from choosing 10 separate activities related to 10 separate goals, *to* one goal broken into 10 different activities *or* anything in between.

Go through creating an Activity List with a group member, using the whiteboard.

Group members start working on their lists (using Handout 3.5) and therapists circulate and assist. Emphasize that Activity Lists will be used to plan in-session and homework exercises for weeks 7 to 12.

Handout 3.1

What do I want my life to stand for?

Here Lies

Handout 3.2

VALUES, GOALS and LIFE AREAS

Deep down inside, what is important to you? What do you want your life to stand for? What sort of qualities do you want to cultivate as a person? How do you want to be in your relationships with others? Values are our heart's deepest desires for the way we want to interact with and relate to the world, other people, and ourselves. They are leading principles that can guide us and motivate us as we move through life.

Values are not the same as goals. Values are directions we keep moving in, whereas goals are what we want to achieve along the way. A value is like heading North; a goal is like the river or mountain or valley we aim to cross whilst traveling in that direction. Goals can be achieved or crossed off, whereas values are an ongoing process. For example, if you want to be a loving, caring, supportive partner, that is a value - an ongoing process. If you stop being loving, caring and supportive, then you are no longer a loving, caring, supportive partner; you are no longer living by that value. In contrast, if you want to get married, that's a goal - it can be crossed off or achieved. Once you're married, you're married - even if you start treating your partner very badly. If you want a better job, that's a goal. Once you've got it - goal achieved. But if you want to fully apply yourself at work, that's a value - an ongoing process.

The following are areas of life that are valued by some people. Not everyone has the same values, and this is not a test to see whether you have the "correct" values. Think about each area in terms of general life directions, rather than in terms of specific goals. There may be certain areas that you don't value much; you may skip them if you wish. There may be areas that overlap - e.g. if you value hiking in the mountains, that may come under both physical health and recreation. It is also important that you write down what you would value if there were nothing in your way. What's important? What do you care about? And what you would like to work towards?

LIFE AREAS:

1. Friendships/social life. What sort of qualities would you like to bring to your friendships? If you could be the best friend possible, how would you behave towards your friends? What sort of friendships would you like to build?

2. Career/employment. What do you value in your work? What would make it more meaningful? What kind of worker would you like to be? If you were living up to your own ideal standards, what personal qualities would you like to bring to your work? What sort of work relations would you like to build?

3. Marriage/couples/intimate relations. What sort of partner would you like to be in an intimate relationship whether or not you are in a relationship now? What personal qualities would you like to develop? What sort of relationship would you like to build? How would you interact with your partner if you were the "ideal you" in this relationship?

4. Education/personal growth and development. What do you value about learning, education, training, or personal growth? What new skills would you like to learn? What knowledge would you like to gain? What further education appeals to you? What sort of student would you like to be? What personal qualities would you like to apply?

5. Recreation/fun/leisure. What sorts of hobbies, sports, or leisure activities do you enjoy? How do you relax and unwind? How do you have fun? What sorts of activities would you like to do?

6. Family relations. What sort of brother/sister, son/daughter, uncle/aunt do you want to be? What personal qualities would you like to bring to those relationships? What sort of relationships would you like to build? How would you interact with others if you were the ideal you in these relationships?

7. Citizenship/environment/ community life. What type of neighbour would you like to be? How would you like to contribute to your community or environment, e.g. through volunteering, or recycling, or supporting a group/ charity/ political party?

8. Spirituality. Whatever spirituality means to you is fine. It may be as simple as communing with nature, or as formal as participation in an organized religious group. What is important to you in this area of life?

9. Parenting. What sort of parent would you like to be? What sort of qualities would you like to have? What sort of relationships would you like to build with your children? How would you behave if you were the “ideal you”?

10. Health/physical well-being. What are your values related to maintaining your physical well-being? How do you want to look after your health, with regard to sleep, diet, exercise, smoking, alcohol, etc? Why is this important?

Proceed now to the Values and Goals Worksheet and refer back to this handout to choose life areas to work on. Remember-

Values are directions.....Goals are destinations....

Handout 3.3
VALUES AND GOALS WORKSHEET

Choose one or more Life Areas from the “Values, Goals and Life Areas” handout to work on below. Only choose Life Areas where social anxiety has held you back from achieving your goals. For each Life Area identify Values, Long-term goals and Short-term goals using the example below. Be sure to write about what *you* value, not what you think your friends’, family’s, or society’s expectations are.

Example:

Life Area- Friendships/Social life *and* Family Relations

Values: be a supportive and reliable friend and sister; be a good listener and share about myself

Long-term goals (i.e. a year from now): spend more time with my friends and with my sister & brother

Short-term goals (i.e. in the next 12 weeks): talk to or see at least one friend or sibling every day

1. Life Area-

Values:

Long-term goals:

Short-term goals:

2. Life Area-

Values:

Long-term goals:

Short-term goals:

3. Life Area-

Values:

Long-term goals:

Short-term goals:

4. Life Area-

Values:

Long-term goals:

Short-term goals:

5. Life Area-

Values:

Long-term goals:

Short-term goals:

Handout 3.4
SAMPLE ACTIVITY LIST (A)

List 10 specific activities that are: **1. relevant to your short-term goals and 2. involve a social situation in which you would definitely experience anxiety. Put them in order of how difficult they are for you to attempt (1=least difficult, 10= most difficult)**

On this sample list each activity is about the *same* short-term goal- “talk to or see at least one friend or sibling every day”

ACTIVITY	RANK
- phone my sister and chat for 5 minutes	1
- phone friend Mary and chat for 15 minutes	2
- visit brother and his wife for 15 minutes on my way home from the gym on Saturday	3
- go on a coffee break at work with George	4
- ask Sue and Jeff to go for drinks after our night class	5
- invite brother and his wife for Sunday brunch at my place	6
- ask Jane to go for a long walk on Saturday	7
- invite sister for dinner at my place	8
- call 3 friends and organize a movie outing on a weekend	9
- invite 4 friends for dinner at my place	10

Turn page over

SAMPLE ACTIVITY LIST (B)

List 10 specific activities that are: 1. relevant to your short-term goals *and* 2. involve a social situation in which you would definitely experience anxiety. Put them in order of how difficult they are for you to attempt (1=least difficult, 10= most difficult)

This sample list involves a number of *different* short-term goals.

ACTIVITY	RANK
- say hello to a stranger on the elevator	1
- maintain eye contact when chatting to my neighbour	2
- tell my sister I'm too busy to help her make Halloween costumes for her children	3
- initiate a conversation with coworker in the lunchroom/ classmate before class starts/ neighbour/ stranger	4
- answer the phone at home every time it rings	5
- ask my friend to change his/her behaviour of calling me late at night when I'm just about to go to bed	6
- speak up and express my opinion in a work meeting or in class	7
- join a hockey or other recreational team sport league	8
- call person I'm attracted to and ask her/him to go out on a date	9
- give a 5-minute toast at my best friend's wedding in front of 75 people	10

Handout 3.5
ACTIVITY LIST

List 10 specific activities that are: 1. relevant to your short-term goals *and* 2. involve a social situation in which you would definitely experience anxiety. Put them in order of how difficult they are for you to attempt (1=least difficult, 10= most difficult).

ACTIVITY	RANK
	1
	2
	3
	4
	5
	6
	7
	8
	9
	10

SESSION FOUR

I. Mindfulness Exercise:

- Mindfulness of the breath, sound, and thoughts (Appendix Avi)

II. Homework Review:

- Homework was CD, track 2, daily and complete Activity List (AL)

III. ACT Theme: Developing a Different Relationship to Thoughts (see below)

IV. Homework:

- Mindfulness of the breath, sound and thoughts (CD, track 3), daily
- Do one or more defusion exercises, daily and record on Handout 4.3 (Distancing from Thoughts)

Handouts:

Handout 4.1: Mindfulness of the Breath (Segal et al, 2002, p.150-151)

Handout 4.2: Cognitive Defusion/Distancing Techniques

Handout 4.3: Distancing From Thoughts

Handout 4.4: Illustrations from Ciarrochi & Mercer (2005)

Developing a Different Relationship to Thoughts

- **Fusion vs Defusion:** Distribute Handout 4.4. There are 6 illustrations in this handout.

Sample transcript:

The topic today is about developing a different relationship to thoughts, or to thinking. The mind is always generating thoughts, that is its job, and most of the time we're not even aware of it. Sometimes we can get "lost in thought" and you've probably all had the experience of suddenly realizing that you've been immersed in thought and not really aware of anything else around you.

This first illustration is a metaphorical way to look at this. So you can imagine what happened here. These two fish were swimming in the water, as they always do, day in and day out, and one fish said to the other "Hey did you know that we're actually surrounded by some stuff called water?" And the other fish said "What are you talking about. What's water?" And so his buddy gets him to leap out of the water to actually see it, to gain an awareness of water as something separate from being a fish. And today we're going to take you through some strategies that will, in a sense, help you to "leap out of" the river of your thoughts and see them as separate from yourself, as automatic products of your mind.

The second illustration shows another way to look at it. Swimming in your thoughts can also be likened to seeing the world through "anxiety-coloured" or "anxious thoughts-coloured" glasses. If you are looking out *through* your anxious thoughts the world is coloured by your thoughts and can appear dangerous. The term we use for this is "being fused with your thoughts", as if there is no distinction between you and your thoughts. It's the tendency to take one's thoughts literally and behave as if they are true. So I'm looking through my anxious thoughts glasses (therapist puts on sunglasses) and I see danger in this room. "I'm going to say something really stupid and you're all going to think I'm an idiot. Maybe I should just shut up". So I might have the thought "I can't stand this anxiety a moment longer". If I'm fused with that thought I'll probably do something to control the anxiety, perhaps escape. The alternative would be to just notice it as a thought, a mental event.

The third illustration shows an alternative to buying in to what my thoughts are telling me. Taking off the glasses (therapist takes off glasses and looks at them) is like jumping out of the stream of thoughts and seeing them for what they are- events of the mind. So I can say to myself, "I'm having the thought that I'm going to say something stupid *and* I'm going to allow that thought to be here, not push it away, and I'm going to follow my valued goal, to teach you how to relate differently to your thoughts". So the problem is not that we have the wrong thoughts but that we relate to our thoughts in a fused way, looking out from them rather than just observing them.

In this fourth illustration of a guy looking at computer screens, the guy on the left is fused with his thoughts "There's something wrong with you" and he looks pretty distressed as a result. The alternative is not to change the thoughts to something positive, like "you're great" but to observe them for what they are, like the guy on the right who is sitting back, just observing his thoughts and not getting all caught up in them.

On the fifth illustration it says "It seems as if your negative thoughts stand in the way, stopping you from going in your valued direction"- (perhaps they're saying, you'll make a fool of yourself, don't do it). And on the next page "But really, those negative thoughts are just along for the ride. They show up. They say turn right, turn right. (Don't move towards your goals). But you can still choose to turn left", move towards your goals and take your thoughts along for the ride.

So that's an introduction to this new approach of being defused from our thoughts, getting some distance from them, observing them in a mindful way. Now let's do an exercise that should allow you to actually experience this. It's called "Anxiety mind volleyball".

- **Anxiety Mind Volleyball exercise:**

Three group members stand in the middle of the room. Two of them face each other, one playing the role of "Anxiety Thoughts"(AT) and the other playing the role of "Control Thoughts"(CT). The third person sits between them on a chair and plays the role of the "Fused Mind" (FM). Remaining group members (typically 1-5) stand to the side and each plays the role of the "Defused Mind"(DM).

Anxiety and control thoughts representative of social anxiety are printed on 8 pairs of colour-coordinated cards (8 cards with anxiety thoughts are given to AT and 8 cards with corresponding control thoughts are given to CT (see below)). AT is given the ball to hold. AT begins by throwing the ball to CT while reading the thought on the first card ("I don't have anything to say"). CT responds by throwing the ball back to AT while reading the corresponding control thought ("Don't say anything"). The same sequence is repeated with the next 7 sets of cards.

During the exercise FM is instructed to "be completely fused" with the thoughts swirling above, to really buy into their thoughts. Members of the DM group are instructed to mindfully observe the thoughts, and not buy into them. They are allowed to talk or walk about to demonstrate that looking *at* their thoughts (instead of *from* them) frees them up to pursue valued goals.

At the end of each round (of 8 thought pairs) group members rotate positions as follows: AT moves to the FM position, FM moves to CT position, CT joins the DM group and one member of the DM group moves to the AT position. Rounds continue to be played until each group member has played each of the 4 roles (AT, CT, FM, DM) at least once, preferably 2 or 3 times.

The following pairs of thoughts are examples and can be tailored to be relevant for individual group members.

ANXIETY THOUGHTS	CONTROL THOUGHTS
I don't have anything to say	Don't say anything
I'm blushing	Hide your face
My opinion is stupid	Keep it to yourself
I'm not good at small talk	Stay in the kitchen
My voice sounds shaky	Don't say anything
How can I get off the phone?	Make up an excuse
Silences are so awkward	Don't pause, keep talking
Everyone's looking at me	Get out of there!

- **Defusion/Distancing strategies**

Distribute Handout 4.2, Cognitive Defusion/Distancing Techniques

Do several defusion strategies with the group (eg. Repetition of word exercise (Milk, milk, milk..., Repetition of "I'm boring", saying a phrase slowly, singing a phrase), using "thoughts" volunteered by group members whenever possible.

Time permitting, have group members come up with their own defusion exercises.

Handout 4.2
COGNITIVE DEFUSION/DISTANCING TECHNIQUES

1. The Mind

Treat “the mind” as an external event, almost as a separate person (e.g., “Well, there goes my mind again” or “My mind is worrying again”).

2. Thought Labeling

Label your thoughts as thoughts (e.g., “I am having the thought that I’ll be too nervous to speak”) or label the type of thought (e.g., “I am having the judgment that my voice sounds weird” or “I am having the prediction that the salesperson will be annoyed if I return it”, etc.).

3. Get off your but!

Replace “but” with “and” (e.g., “I would like to go to the party *but* I am afraid I will be anxious” becomes “I would like to go to the party *and* I am afraid I will be anxious”).

4. Use a variety of vocalizations

Say the thought very slowly, say it in a different voice, sing it, etc.

5. Thank your mind

Thank your mind when you notice it butting in with worries and judgments (e.g., “Thank you mind. You’re doing a great job of mind reading today”). This is *not sarcasm*... after all, the mind is doing exactly what it was designed to do all of those thousands of years ago- “problem solve” and avoid danger.

6. Say the thought out loud quickly and repeat it until it loses its meaning (e.g., I’m boring, I’m boring, I’m boring, I’m boring, I’m boring, I’m boring, I’m boring, I’m boring, I’m boring, I’m boring, I’m boring,.....).

7. Imagine that thoughts are like:

- Internet pop-up ads.
- a cell phone you can’t turn off (e.g., “Hello. This is your mind speaking. You’d better rehearse what you’re going to say. Don’t make a fool of yourself”, etc.).
- clouds floating across the sky.
- leaves floating down a stream. You don’t have to dive in. You can watch from a bridge.
- a waterfall. You’re standing behind it, not under it.
- guests entering a hotel. You can be like the doorman: you greet the guests but you don’t follow them to their rooms.
- actors on a stage. You can watch the play; you don’t need to get on stage and perform.
- a passing parade. You can watch the floats pass by. You don’t have to climb on board.
- suitcases dropping onto a conveyor belt at the airport. You can watch them pass by, without having to pick them up.

Turn over page

8. Buying thoughts

Distinguish between thoughts that just occur and the thoughts that are believed (e.g., “I guess I’m buying the thought that I’m boring”).

9. And how has that worked for me?

When you are buying a thought, back up for a moment and ask yourself, “How has that worked for me?” and if it hasn’t worked ask, “Which should I be guided by, my mind or my experience?”

10. Create your own defusion strategy

WHEN TO USE DEFUSION

- Before, during or after a challenging social situation
- When your thoughts aren’t helpful
- You are mentally somewhere else or in some other time
- Your mind feels judgmental
- Your thoughts feel old and familiar

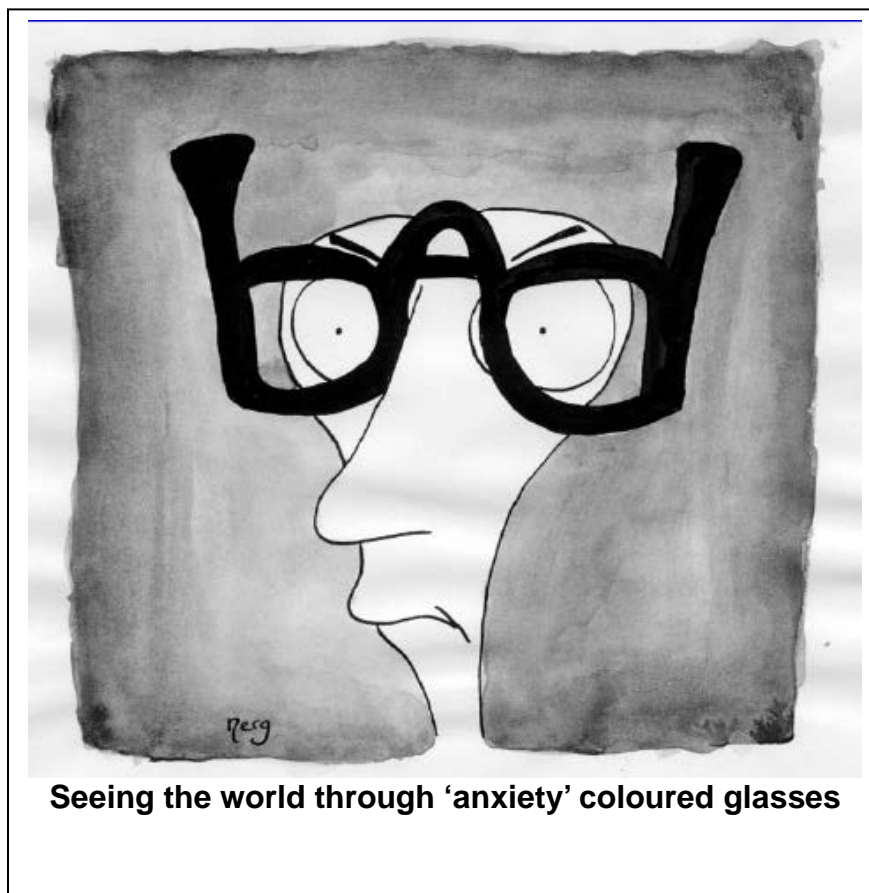
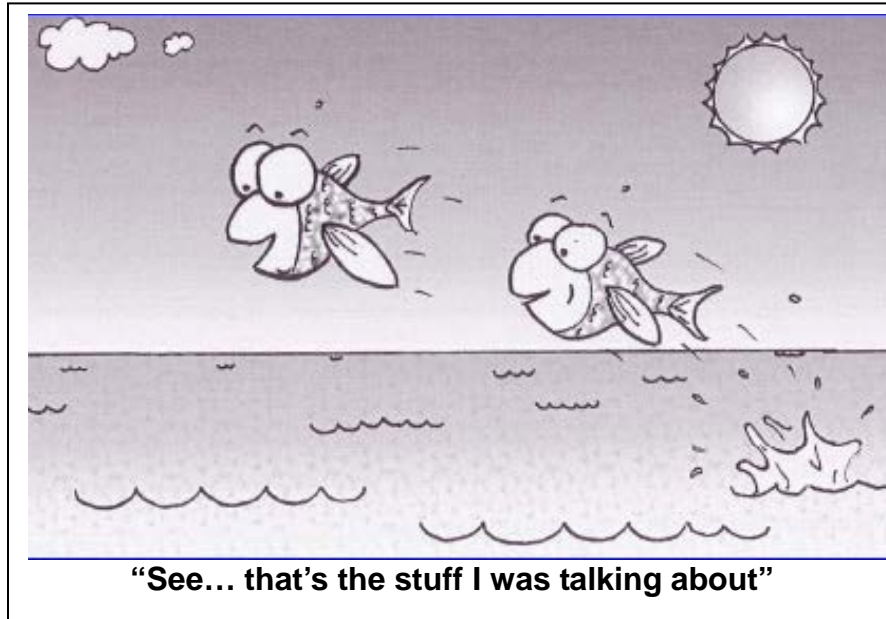
Adapted from Hayes and Smith (2005), *Get Out of Your Mind and Into Your Life*, New Harbinger Publications.

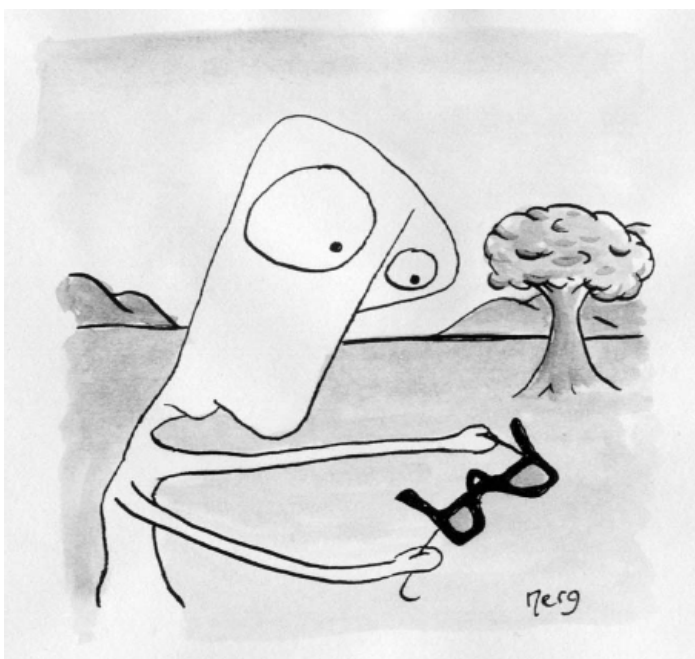
REMEMBER

- The aim of defusion is not to get rid of a thought or decrease anxiety. The aim is simply to see the thought for what it is — a string of words — and to let it be there without buying into it.
- Defusion is like any other skill — the more you practice, the better you get at it — so practice, practice, practice!!

Handout 4.4

Adapted from Ciarrochi & Mercer (2005)





When we are mindful of 'anxiety' what else can we see?



<http://blakinc.tripod.com>



It seems like your negative thoughts stand in the way, stopping you from going in your valued direction.



But really, those negative thoughts are just along for the ride. They show up. They say turn right, turn right. But you can still choose to turn left.

SESSION FIVE

Summary

I. Mindfulness Exercise:

- Acceptance of thoughts and feelings exercise (Appendix Avii)

II. Homework Review:

- Homework was CD, track 3, daily & Defusion strategies, daily

III. ACT Theme: The problem of control vs Willingness/Acceptance as an Alternative (see below)

IV. Homework:

- Acceptance of thoughts and feelings (CD, track 4), daily
- Willingness Diary, daily

Handouts:

Handout 5.1: Tug of war illustrations

Handout 5.2: Suffering and Willingness definitions

Handout 5.3: Willingness Diary

Handout 5.4: Allowing/Letting be handout (Segal et al, 2002, p. 240)

The Problem of Control vs Willingness/Acceptance as an Alternative

- Breath holding- Part 1, (Hayes & Smith, 2005, p.43)

Group members are instructed to hold their breath for as long as they can and record the time.

- Controlling thoughts: chocolate cake exercise (adapted from Hayes et al, 1999, p.124)

I don't want you to think about something. I'm going to tell you about it very soon. And when I do, don't think it even for a second. Here it comes. Remember, don't think of it. Don't think of....warm chocolate cake! You know how it smells when it first comes out of the oven...Don't think of it! The taste of the chocolate icing when you bite into the first warm piece...Don't think of it! As the warm, moist piece crumbles and the crumbs fall to the plate...Don't think of it! It's very important; don't think about any of this!

- Controlling feelings: polygraph metaphor (from Hayes et al, 1999, p.123)

- Controlling behaviour- example of golfing (missing the put when you most want to sink it)

Each exercise/metaphor is followed by discussion of the difficulty of controlling internal events. Group members are asked for examples from their own lives.

- Tug of War with Anxiety Monster exercise (from Eifert and Forsyth, 2005, p.149- 151)

Pair up group members and do the exercise (Yoga mats, towels and belts all work well as substitutes for "ropes"). One member of the pair plays the anxiety monster and the other person plays someone struggling with anxiety. The exercise demonstrates that willingness to experience anxiety can be like "dropping the rope" in the struggle with anxiety.

- Definitions of Suffering and Willingness:

Suffering= anxiety + non-acceptance

Willingness = opening to experience your own experience as it is, directly, without trying to manipulate it, avoid it, escape it or change it

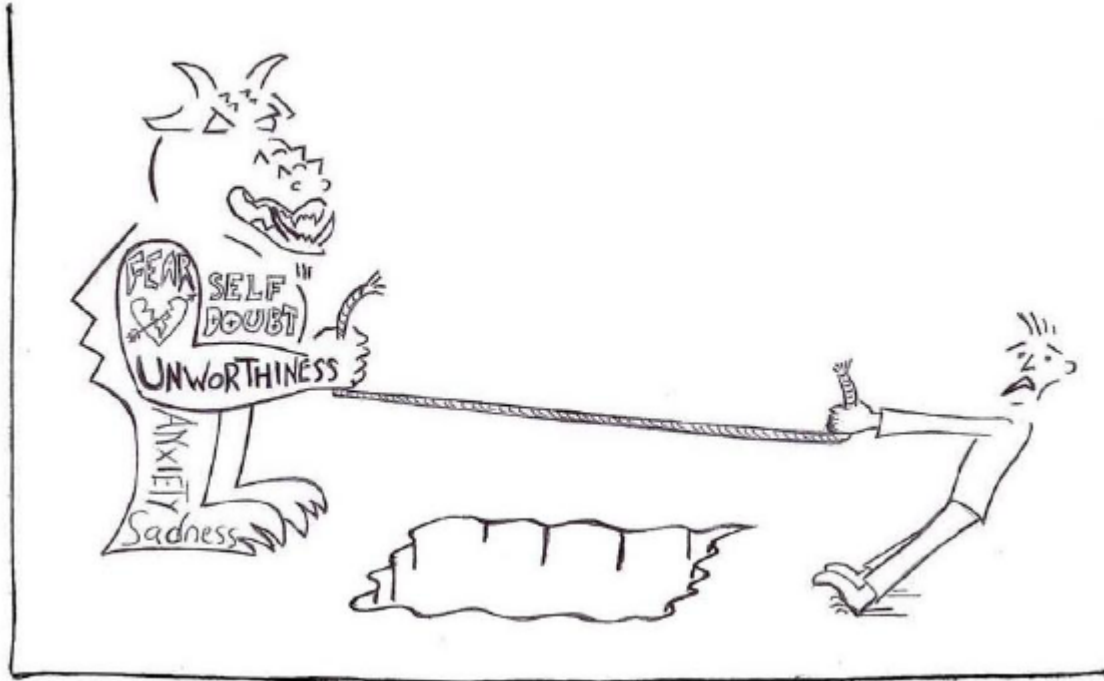
- Breath holding (part 2), (Hayes & Smith, 2005, p. 49-51)

Group members are asked to hold their breath again after instructions on “being willingly out of breath”. Experiences with this exercise vary but typically 2 to 3 group members report holding their breath longer after the willingness instructions. Those who don’t usually report they were too self-conscious about the exercise to really hear the instructions (good example of self focus).

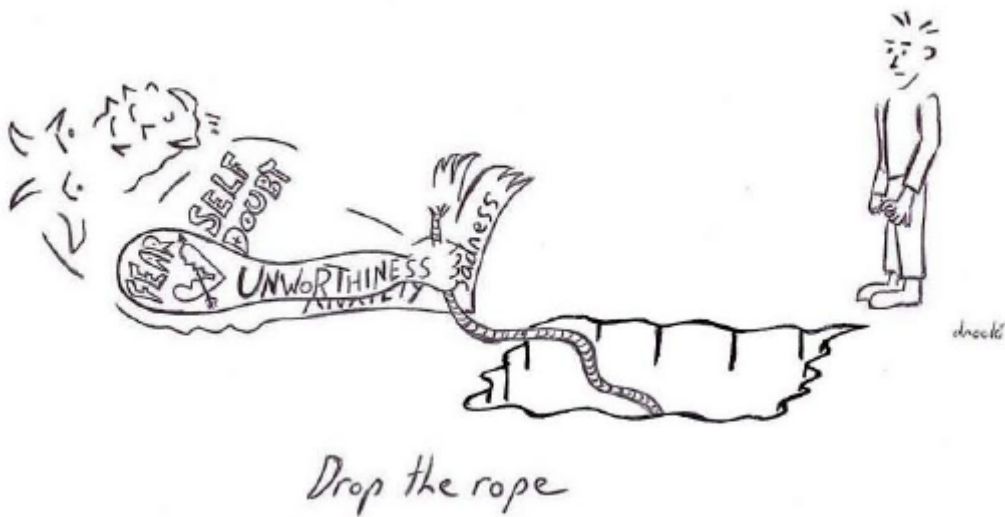
Handout 5.1

From Ciarrochi et al.

Struggling to get rid of anxiety and other emotions can be like playing tug of war with a monster.



Sometimes the best thing to do is let go of the rope.



Suffering = Anxiety + Non-Acceptance

Willingness = Opening to experience your own experience as it is, directly, without trying to manipulate it, avoid it, escape it or change it.

(Willingness doesn't mean you like, want, or approve of something. It means you'll make room for it, or let it be, *in order to do something that you value*. Willingness means we make room for unpleasant thoughts and feelings, in order to create a meaningful life.)

Handout 5.3
Willingness Diary

The purpose of completing this exercise is to let you examine on a daily basis your **willingness to experience the thoughts, self image, and physical sensations associated with social anxiety**. Choose one situation per day this week where you experienced social anxiety and complete the following table, using the example as a guide.

<p style="text-align: center;">Situation/Event</p> <p><i>Example: spilled food on myself while eating lunch with co-workers</i></p>	<p style="text-align: center;">Thoughts · Self-image · Physical Sensations</p> <p><i>Example: “I made a fool of myself”; image= messy, immature child; physical sensations- blushing, shaking, sweating</i></p>	<p style="text-align: center;">Willingness Rating (0-10)</p> <p>0 1 2 3 4 5 6 7 8 9 10 Low Medium High</p> <p><i>Example: Willingness Rating = 3 (i.e., medium-low willingness to experience anxiety)</i></p>

SESSION SIX

Summary

I. Mindfulness Exercise:

- Acceptance of Social Anxiety (Appendix Aviii), finishing with “The Guest House” poem (from Segal et al, 2002, p. 222)

II. Homework Review:

- Homework was CD, track 4, daily & Willingness Diary, daily

III. ACT Theme: More on Willingness & Introduction to Willingness Exercises (see below)

IV. Homework:

- Acceptance of social anxiety exercise (CD, track 5), daily
- Interoceptive exercises, daily

Handouts:

Handout 6.1: The Guest House

Handout 6.2: Why Willingness?(adapted from Hayes and Smith, 2005, p. 47-48)

Handout 6.3: Interoceptive Exercises

More on Willingness & Introduction to Willingness Exercises

- Willingness is not wanting: Cranky old Aunt Ida metaphor (Hayes & Smith, 2005, p.125-126). After presenting the metaphor the therapist asks group members what their own experiences are with being willing to do something without wanting to do it.
- Willingness is all or nothing (not conditional) (Hayes & Smith, 2005, p.126-127)
Therapist enacts the jumping metaphor and then asks group members about times in their lives when half-measures wouldn't work.
- Light switch analogy is given: Willingness is like a light switch that has only “Off” and “On” settings. It can't be part on or part off (i.e. it's not a dimmer switch). This analogy is referred to frequently during willingness exercises when group members are asked to flip their willingness switches to “On”.
- Distribute Handout 6.2 Why Willingness? Read and ask group members to come up with their own reasons to be willing to experience anxiety.
- Introduction to Willingness Exercises: Interoceptive Exposure
Therapist leads the group through a number of interoceptive exercises with a willingness rationale (see below). The most common exercises conducted in class are breathing through a straw, running on the spot, head lifting, and hyperventilating. Exercises can also be chosen based on physical symptoms that were identified as problematic by group members in session one or subsequent sessions. Each exercise is followed by discussion of group members' experiences.

Willingness rationale:

We are going to practice letting go of the struggle to control anxiety. We have discussed how running away from anxiety, avoiding anxious situations, and using control strategies while in anxious situations have served to maintain anxiety over time. Now we are going to practice running into, rather than away from, anxiety. We are going to practice making space for all of these unwanted experiences. Dropping the rope, leaning into the anxiety. These exercises can be difficult at first, but they do get easier with time. We are going to be doing a series of exercises in session tonight that bring on anxious symptoms and we are going to practice approaching the anxious symptoms in a nonjudgmental and compassionate way.

We are going to do an exercise for a short period of time. The instructions will be to focus on the experience without trying to change the experience. Paying mindful attention. Noticing the bodily sensations, thoughts, and images. Perhaps using the defusion/distancing strategies (e.g., "I'm having the thought that..."). Acknowledging the bodily sensations, thoughts and images, making room for them, not trying to change them, not trying to make them go away. Bringing a kindness and compassion to the experience. If you are willing.... Approach these exercises as you have approached the mindfulness exercises we have done at the start of the group and at home. We are going to practice mindful observation in the presence of feared bodily sensations, thoughts and/or images.

Additional Instructions: Where does the sensation start? Where does it end? What does it really feel like? Does it have to end? Even if your mind tells you that you can't have, can you make room for it? Can you not like it and be willing to have it?

Head Lift

- Place your head to your knees and back up again repeatedly for 30 seconds
- lightheadedness, warmth in face

Straw Breathing

- Breathe through a straw or coffee stir stick with nose plugged for 1 or 2 minutes
- breathlessness, sensations of smothering

Running on the Spot

- Run on the spot for 1 minute
- increased heart rate, warmth

Hyperventilation

- Overbreathing – breathe through mouth – full inhalations and exhalations, one breath every two seconds, do this for 1 minute or longer
- a lot of sensations

Handout 6.1

The Guest House

This being human is a guest house.
Every morning a new arrival.

A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.

Welcome and entertain them all!!
Even if they're a crowd of sorrows,
who violently sweep your house
empty of its furniture,

still, treat each guest honorably.
He may be clearing you out
for some new delight.

The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.

Be grateful for whoever comes,
because each has been sent
as a guide from beyond.

Quoted in Segal et al, 2002, p.222.

Handout 6.2

WHY WILLINGNESS?

First person accounts of the importance of willingness:

- Why willingness? Because when I am struggling against my painful experiences, the struggle seems to make them all the more painful.
 - Why willingness? Because when I move away from the pain that I meet when I'm pursuing what I value most, I also move away from the richness of life that those valued actions bring to me.
 - Why willingness? Because my experience tells me that being unwilling just doesn't work.
 - Why willingness? Because I experience a loss of vitality when I am not willing.
 - Why willingness? Because "living in my experience," that is, living in the moment, seems potentially more rewarding than "living in my mind."
 - Why willingness? Because I have suffered enough.
 - Why willingness? _____
-

From **Get Out of Your Mind and Into Your Life: The New Acceptance and Commitment Therapy**, by Hayes & Smith, New Harbinger Publications, Inc., Oakland, CA., 2005, pp 47-48.

Handout 6.3

Interoceptive Exercises

Instructions: Each day choose one or more of the exercises we completed in group or another from the list below. First, set your willingness switch to “ON”. Then do each exercise for the period of time specified, focusing on the experience without trying to change the experience. Paying mindful attention. Noticing the bodily sensations, thoughts, and images. Perhaps using the defusion/distancing strategies (e.g., “I’m having the thought that...”). Acknowledging the bodily sensations, thoughts and images, making room for them, not trying to change them, not trying to make them go away. Bringing a kindness and compassion to the experience.

Record each exercise on the table on the back of this form, and record any comments you have about the experience.

Head Shaking – Shake your head back and forth for 30 seconds

Head Lift – Place your head to your knees and back up again repeatedly for 30 seconds

Running – Run on the spot for 1 minute

Breath Holding – Hold your breath for 30 seconds

Tension – Tense all of the muscles in your body for 1 minute

Push-up – Hold a push-up position for 1 minute or for as long as you can

Spinning – Spin in a chair for 1 minute

Straw Breathing – Breathe through a straw or coffee stir stick with nose plugged for 1 or 2 minutes

Stare – Stare at a spot for 2 minutes or stare at your hand for 3 minutes or stare at yourself in the mirror for 2 minutes

Stare/Read – Stare at a light for 1 minute and then read a paragraph

Hyperventilation – Hyperventilate for 1 minute

Step-Ups – Step up and down for 1 minute

Quick Swallowing – Swallow quickly 4 times

Throat Pressure – Apply pressure to your throat for 1 minute

SESSION SEVEN

Summary

I. Mindfulness Exercise:

- Mountain meditation (Appendix Aix) This particular meditation is relevant to developing a transcendent sense of self (Roemer & Orsillo, 2005, p. 226).

II. Homework Review:

- Homework was CD, track 5, daily & Interoceptive exercises, daily

III. ACT Theme: Willingness Exercises- Non Conversational (see below)

IV. Homework:

- Mountain meditation (CD, track 6), daily
- Willingness exercises with non-conversational activities, daily

Handouts:

Handout 7.1: Guidelines for Between Session Willingness Exercises & Taking the Willingness Stance

Handout 7.2: Daily Willingness Exercises- Sample Record Form

Handout 7.3: Daily Willingness Exercises- Record Form

Willingness Exercises- Non Conversational

- For the first non-conversational Willingness Exercise in this session each group member takes a turn leaving the room and re-entering with everyone else seated. This exercise only is done in two different ways: first, all group members do the exercise with their willingness switches Off and then a second time with their willingness switches On.

Switch Off: Group members are first asked to identify the control strategies they would typically use for the activity. They are encouraged to use control strategies during the exercise and struggle with their thoughts and feelings.

Switch On: This time the exercise is preceded by instructions on “Taking the Willingness Stance” (see below). All in-session Willingness Exercises in this and subsequent sessions are preceded by instructions on “taking the willingness stance” that are tailored to the particular exercise.

TAKING THE WILLINGNESS STANCE

Use the acronym **VINA** to remind you of the following four steps:

Step 1: Values and Goals

- Get in touch with why you are doing this activity. What valued goal are you working towards?

Step 2: Into the Present Moment

- Come into the present moment by paying attention to your breathing. Follow each inbreath and each outbreath several times.
- Bring to mind and embody your mountain from the mountain meditation.

Step 3: Notice

- Notice and label any physical sensations (eg., there's sweating, there's blushing, there's rapid heart beat).
- Notice and label any thoughts (eg., there's worry about making a bad impression).
- Notice and label any feelings (eg., there's fear, anger, sadness).
- Notice and label any urges to control your internal experiences (e.g., there's the urge to be inconspicuous, to plan what to say).

Step 4: Acceptance/allowing

- Allow yourself to have all of your physical sensations, thoughts, feelings, and urges, exactly as they are without needing to change them or act on them.
- Bring a gentle curiosity, openness, and compassion to your internal experiences, welcoming each visitor to your guest house.
- Lean into the anxiety, as you leaned into the finger trap.
- Drop the rope in your struggle with anxiety.
- Use a defusion strategy.
- Put your willingness switch to "On".

The exercise is followed by discussion of group members' experiences in doing the exercise both ways. This is followed by other non-conversational Willingness Exercises, all done with the willingness switch On.

Other Non Conversational Activities:

- making eye contact
- walking past another person, making eye contact and smiling
- being observed doing a number of different activities (e.g., throwing a ball, exercising, doing sports, pouring drinks, drinking, eating, writing, working, playing a musical instrument, singing, acting, dancing, etc.)

- Finish by setting homework and reviewing Handout 7.1: Guidelines for Between Session Willingness Exercises & Taking the Willingness Stance, Handout 7.2: Daily Willingness Exercises- Sample Record Form, and Handout 7.3: Daily Willingness Exercises- Record Form.

Handout 7.1
GUIDELINES FOR BETWEEN-SESSION WILLINGNESS EXERCISES

The aim of these exercises is to practice “being with”, and not “acting upon”, the urge to avoid and escape anxiety, while doing what is important to you. The basic idea is to observe, accept, and make space for anxiety-related experiences rather than suppress or struggle with them.

STEPS TO FOLLOW:

1. Choose an activity:

Session # 7: Willingness exercises assigned for between-session practice will involve **non-conversational** activities. (Do this even if you have not included non-conversational activities on your activity list.)

Session # 8: Willingness exercises assigned for between-session practice will involve **conversations**. You can choose activities from your activity list that involve conversations or choose activities that are not on your list.

Sessions 9 – 12: Activities should be chosen from your activity list. The general rule is to start with an activity on your list with a low rating, as long as it will generate some anxiety. Then, gradually move up the list in the following days and weeks.

2. Specify the details of the activity. If relevant, you can limit the amount of time you do the activity (eg. 10 minutes), and the details of the activity (eg. ask Mary to go out for coffee, but not to a movie).

3. Make a commitment to do the activity. Write it down on the Daily Willingness Exercises-record form.

4. When you do the activity use your skills. Start off by “Taking the Willingness Stance” (see opposite side of page). You might want to carry a copy of the Willingness Stance with you to remind you of actions you can take in the situation.

The strategies listed are **not** about **controlling** your anxiety. They are about helping you to be present, defused from your thoughts, and willing to stay in contact with what has been difficult or that you have avoided. They are about helping you make more room for the thoughts, feelings, urges, physical sensations, and memories you have.

- List other things you might do here.

TAKING THE WILLINGNESS STANCE

Use the acronym **VINA*** to remind you of the following four steps:

Step 1: Values and Goals

- Get in touch with why you are doing this activity. What valued goal are you working towards?

Step 2: Into the Present Moment

- Come into the present moment by paying attention to your breathing. Follow each inbreath and each outbreath several times.
- Bring to mind and embody your mountain from the mountain meditation.

Step 3: Notice

- Notice and label any physical sensations (eg., there's sweating, there's blushing, there's rapid heart beat).
- Notice and label any thoughts (eg., there's worry about making a bad impression).
- Notice and label any feelings (eg., there's fear, anger, sadness).
- Notice and label any urges to control your internal experiences (e.g., there's the urge to be inconspicuous, to plan what to say).

Step 4: Acceptance/allowing

- Allow yourself to have all of your physical sensations, thoughts, feelings, and urges, exactly as they are without needing to change them or act on them.
- Bring a gentle curiosity, openness, and compassion to your internal experiences, welcoming each visitor to your guest house.
- Lean into the anxiety, as you leaned into the finger trap.
- Drop the rope in your struggle with anxiety.
- Use a defusion strategy.
- Put your willingness switch to "On".

Note: "Taking the Willingness Stance" is designed to be a mini-meditation to assist you in shifting from a stance of struggling against your internal experiences (Experiential Avoidance) to a stance of accepting your internal experiences (Willingness). Willingness is always in the present moment, whereas struggling usually invokes the future and the past. Start by using all four steps before and/or during each Willingness Exercise. Eventually you may find that you need to use only one or two of the steps to assist you in flipping your willingness switch to "On".

***Note:** In our self-help book (mentioned in the introduction), VINA has been replaced by **VITAL: Values and goals; come Into the Present Moment; Take stock of your bodily sensations, thoughts, emotions and urges; Allow them to be exactly as they are**

Handout 7.2
DAILY WILLINGNESS EXERCISES - SAMPLE RECORD FORM

Day of Week/Date	Willingness Exercise: What will you do? & What did you do?
Tuesday	<p>Non- Conversational:</p> <p>I will do the following activity for ____ 5 ____ <u>minutes</u>/times. Activity: <i>- sit in the food court at the Eaton Centre and eat a bowl of soup</i></p> <p>I completed the activity, <u>Yes</u>/No, for ____ 3 ____ <u>minutes</u>/times. Comments: <i>- found myself eating very quickly and I was pleased that I was willing to do this</i></p>
Wednesday	<p>Non- Conversational:</p> <p>I will do the following activity for ____ 10 ____ <u>minutes</u><u>(times)</u>. Activity: <i>- throw a ball with my son in the playground with other parents present/watching</i></p> <p>I completed the activity, <u>Yes</u>/No, for ____ 20 ____ <u>minutes</u><u>(times)</u>. Comments: <i>- enjoyed myself and was so involved in the activity I didn't notice anyone watching</i></p>
Thursday	<p>Conversation:</p> <p>I will do the following activity for ____ 2 ____ <u>minutes</u>/times. Activity: <i>- say hello to the receptionist when I arrive to work and ask him about his weekend</i></p> <p>I completed the activity, Yes, <u>No</u>, for _____ minutes/times. Comments: <i>- willingness switch flipped off when I walked through the door so just walked past him with my head down</i></p> <p style="text-align: right;">Please turn over</p>

Friday	<p>I will do the following activity for ___1___ minutes/times. Activity: - <i>when I check out at the grocery store, ask the cashier how her day is going</i></p> <p>I completed the activity, Yes/No, for ___2___ minutes/times. Comments: - <i>she was very friendly and seemed pleased to talk to me</i></p>
Saturday	<p>I will do the following activity for ___5___ minutes/times. Activity - <i>respond to 5 “help wanted” ads with telephone calls</i></p> <p>I completed the activity, Yes/No, for _____ minutes/times. Comments: - <i>all of the businesses were closed for Saturday so I’ll try again on Monday</i></p>
Sunday	<p>I will do the following activity for ___1___ minutes/times. Activity: - <i>call Mary and invite her for brunch</i></p> <p>I completed the activity, Yes/No, for ___1___ minutes/times. Comments: - <i>she accepted and we had a really nice time and agreed to see a movie together on Tuesday</i></p>
Monday	<p>I will do the following activity for _____ minutes/times. Activity: - <i>see for Saturday above</i></p> <p>I completed the activity, Yes/No, for ___3___ minutes/times. Comments: <i>I couldn’t get through to 2 places; From the 3 calls I made I got 2 job interviews!!</i></p>

SESSION EIGHT

Summary

I. Mindfulness Exercise:

- Acceptance of social anxiety exercise (Appendix Aviii)

II. Homework Review:

- Homework was: CD, track 6, daily & Willingness Exercises with non-conversational activities, daily

III. ACT Theme: Willingness exercises- Conversations (see below)

IV. Homework:

- Listen to a different CD track each day for 6 days (CD, tracks 1-6), and own choice on day 7
- Willingness exercises with activities involving conversations, daily

Handout:

Handout 7.3: Daily Willingness Exercises- Record Form

Willingness exercises- Conversations

Willingness exercises for this session are “get to know you” conversations done in pairs. A duration of 5 minutes is suggested for each conversation but is negotiable depending on the willingness of individual group members.

Before starting the exercise, ask group members to identify the control strategies they would typically use, and to identify their values and goals related to conversations.

Each conversation is preceded by instructions on taking the willingness stance (see session Seven).

Each conversation is followed by discussion of group members’ experiences.

Partners are switched after each conversation for the remaining time, giving each group member the opportunity to speak to as many other group members as possible.

SESSION NINE

Summary

I. Mindfulness Exercise:

- Breath focus without guidance

II. Homework Review:

- Homework was: listen to a different CD track each day for 6 days (own choice on day 7) & Willingness Exercises with conversations, daily

III. ACT Theme: Willingness Exercises- Conversations continued (see below)

IV. Homework:

- Own choice of mindfulness exercise, with or without CD, daily, at least 15 minutes
- Daily mindfulness of an activity (Handout 9.1)
- Willingness Exercises, daily- based on Activity List (see Session Three)

Handouts

Handout 9.1: Daily Mindfulness (Segal et al, 2002, p.307)

Handout 7.3: Daily Willingness Exercises- Record Form

Willingness Exercises- Conversations

Willingness Exercises for this session continue the work on conversations started in session eight. Group members' Activity Lists (see session three) are used in choosing relevant exercises which typically include one or more of the following activities:

- initiate and/or end conversations
- discuss or debate a topic (e.g., Toronto's ban of pit bulls)
- express conflicting opinions
- share personal information
- use the telephone
- speak with or meet strangers
- cocktail party

Exercises are conducted in the usual manner: control strategies and values are identified, eyes-closed instructions on taking the willingness stance are given, and there is discussion following the exercise.

Finish this session by asking group members to think about willingness exercises they would like to do in the next 2 sessions. This might involve coming prepared to give a speech, or participate in various role plays such as running a meeting, going on a date, etc

SESSIONS TEN & ELEVEN

Summary

I. Mindfulness Exercise:

- Session 10- Lake Meditation (Appendix Ax) (this exercise is not on the CD)
- Session 11- non-guided breath focus

II. Homework Review:

- Homework was: mindfulness practice of their choice daily for at least 15 minutes plus mindfulness of a daily activity & Willingness Exercises using Activity List, daily

III. Willingness exercises- Other (see below)

IV. Homework:

- Mindfulness practice of their choice daily for at least 15 minutes plus mindfulness of a daily activity
- Willingness Exercises, daily- using Activity List

Handouts

Handout 7.3: Daily Willingness exercises- Record Form

Willingness exercises- Other

These are the final two sessions for conducting willingness exercises. Ideally, group members will come prepared with exercises they want to do. Typical exercises include the following:

Job related:

- job interview
- speak up at a meeting
- talk to boss: conversation, ask for raise, address a problem, express opinion
- talk to coworkers: coffee break, lunch, greetings, etc.
- give feedback to employee, subordinate

School:

- speak up in class
- ask professor a question
- talk with classmates

Miscellaneous:

- ask someone for a date, be on a date, decline a date
- make a toast, give a eulogy
- give a presentation or other public speaking
- return item to a store
- send food back at a restaurant
- ask someone to change their behaviour
- speak to someone in authority
- decline a request

Exercises are conducted in the usual manner: control strategies and values are identified, eyes-closed guidance on taking the willingness stance is given by the therapists in session 10 and the willingness stance is taken without therapist guidance in session 11 (i.e. silently, on own), and there is discussion following the exercise.

SESSION TWELVE

Summary

I. Mindfulness Exercise:

- therapist's choice (eg., loving kindness meditation)

II. Homework Review:

- **Homework was:** mindfulness practice of their choice for 15 minutes daily, with or without CD, daily mindfulness of an activity & daily willingness practice using activities from Activity List

III. ACT Theme: Review and Planning (see below)

IV. Homework:

- Mindfulness practice of their choice, daily
- Willingness Exercises (revising Activity List as needed), daily

Handouts:

Handout 1.2: Model of Social Anxiety

Handout 12.1: Mindfulness and Acceptance Approach to Social Anxiety- completed model

Handout 12.2: Detours and barriers diagram (Ciarrochi et al)

Handout 12.3: Moving towards valued goals diagram (Ciarrochi et al)

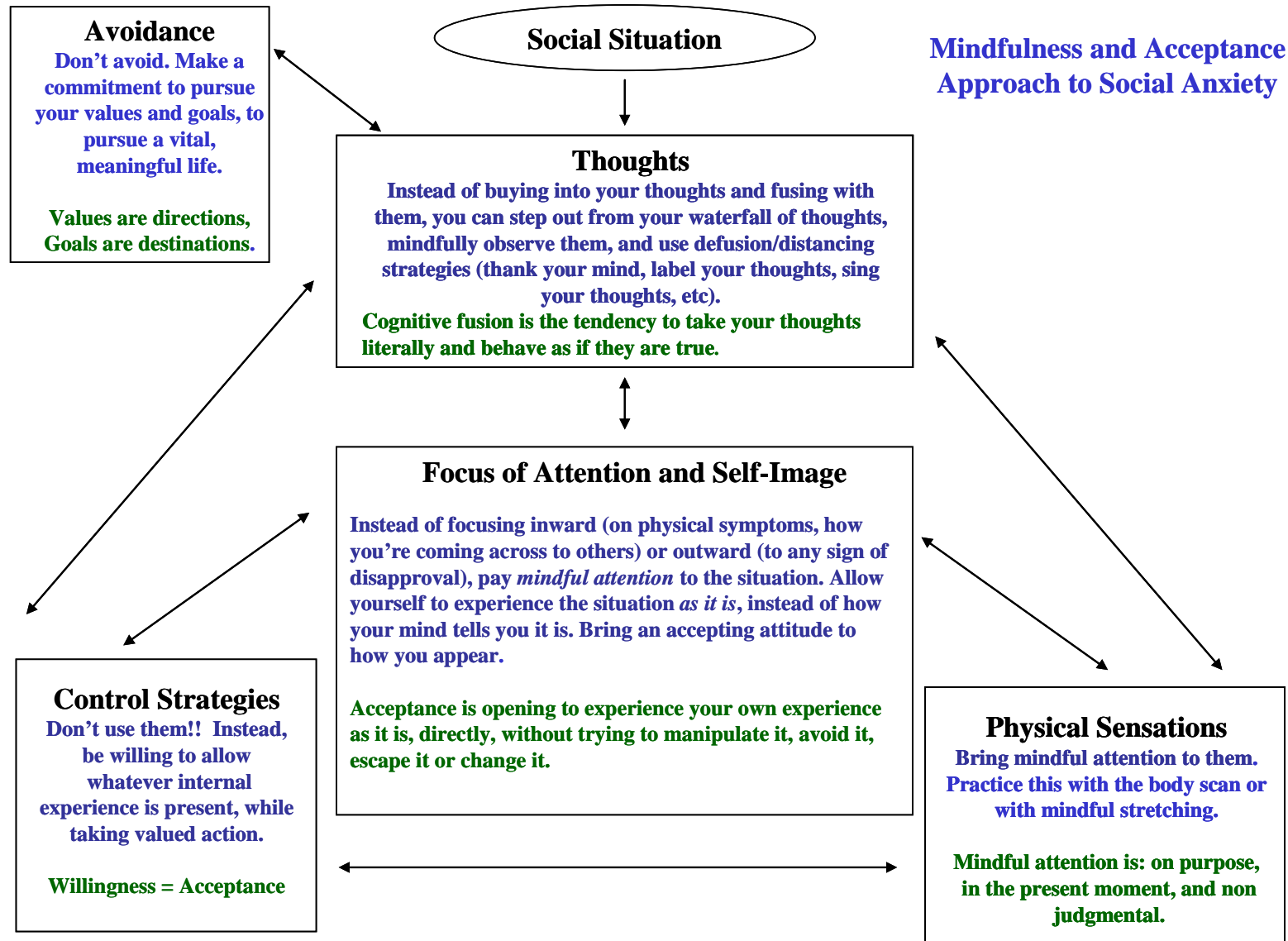
Review and Planning

- Revisiting the model from session one:

Distribute handout 1.2 (from session one) for group members to complete individually based on a recent social situation. In addition to identifying thoughts, physical sensations, focus of attention, self image and control strategies, ask them to list any mindfulness or ACT strategies they used. Review their responses and then distribute handout 12.1 for additional discussion.

- Distribute and review handouts 12.2 & 12.3 (detours and barriers diagram & moving towards valued goals diagram).
- Get feedback about the group

Handout 12.4



FOLLOW UP- 3 MONTHS

Summary

I. Mindfulness Exercise:

- Acceptance of social anxiety exercise (Appendix Aviii)

II. Homework Review:

- Homework was: Daily mindfulness practice & Willingness exercises

III. ACT Theme: Review (see below)

IV. Homework:

- Encourage daily mindfulness practice
- Continue to work towards valued goals

Handouts: none

Review

Group members pair up and each pair is given one of the following topics written on a slip of paper. Topics are discussed in pairs and then shared with the group for general discussion.

Topics:

What are some definitions of willingness & acceptance? What are the benefits of being willing to experience anxiety?

What are some definitions of values and goals? What is the difference between them? What are the benefits of pursuing your values?

What does it mean to “distance” or “defuse” from your thoughts? What are some distancing strategies? What are the benefits of defusing from your thoughts?

What is a definition of mindfulness? How can mindfulness be helpful for social anxiety?

Finish the group with Path up the mountain metaphor (Hayes et al 1999, p. 222).

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Appendix Ai

Summary of Mindfulness Exercises

*Sample transcripts follow for these exercises.

Session	Mindfulness- In session	Between-session practice (CD provided with 6 tracks)
1	Raisin exercise*	Mindful eating, daily
2	Body scan*	Body scan, daily (CD, tr#1)
3	Mindful seeing* (5min) & Mindful stretching*	Mindful stretching, daily (CD, tr#2)
4	Mindfulness of breath, sound, and thoughts*	Mindfulness of breath, sound, and thoughts (CD, tr#3)
5	Acceptance of Thoughts and Feelings*	Acceptance of Thoughts and Feelings (CD, tr#4)
6	Acceptance of Social Anxiety*, followed by “The Guest House” poem (handout 6.1)	Acceptance of social anxiety exercise, daily (CD, tr#5)
7	Mountain Meditation*	Mountain meditation daily (CD, tr#6)
8	Acceptance of Social Anxiety*	Listen to a different CD track each day for 6 days (CD, tr#1-6), and own choice on day 7
9	Non-guided breath focus	Own choice, with or <i>without</i> CDs, daily, at least 15 minutes Daily mindfulness of an activity
10	Lake Meditation*	same as above
11	Non-guided breath focus	same as above
12	Therapist choice (eg., Loving kindness meditation)	same as above
3 month follow up	Acceptance of Social Anxiety*	same as above

Appendix Aii
The Raisin Exercise

Adapted from Segal et al, 2002, p.103-4.

I'm going to go around the class and give you each a few objects.

Now, what I would like you to do is focus on one of the objects and just imagine that you have never seen anything like it before. Imagine you have just dropped in from Mars this moment and you have never seen anything like it before in your life.

Now taking one of these objects and holding it in the palm of your hand or between your finger and thumb.

Paying attention to seeing it.

Looking at it carefully, as if you had never seen such a thing before.

Turning it over between your fingers.

Exploring its texture between your fingers.

Examining the highlights where the light shines....the darker hollows and folds.

Letting your eyes explore every part of it, as if you had never seen such a thing before.

And if, while you are doing this, any thoughts come to mind about “what a strange thing we are doing” or “what is the point of this” or “I don’t like these”, then just noting them as thoughts and bringing your awareness back to the object.

And now smelling the object, taking it and holding it beneath your nose, and with each inbreath, carefully noticing the smell of it.

And now taking another look at it.

And now bringing the object to one of your ears, rolling it between your fingers, noticing any sound that this object makes. And doing the same thing with the other ear, noticing any difference between the ears in how this object sounds.

And now slowly taking the object to your mouth, maybe noticing how your hand and arm know exactly where to put it, perhaps noticing your mouth watering as it comes up.

And then gently placing the object in the mouth, noticing how it is “received”, without biting it, just exploring the sensations of having it in your mouth.

And when you are ready, very consciously taking a bite into it and noticing the taste that it releases.

Slowly chewing it.... Noticing the saliva in the mouth.... the change in consistency of the object.

Then, when you feel ready to swallow, seeing if you can first detect the intention to swallow as it comes up, so that even this is experienced consciously before you actually swallow it.

Finally, seeing if you can follow the sensations of swallowing it, sensing it moving down to your stomach, and also realizing that your body is now exactly one object heavier.

Now eat the remaining objects as you normally would.

Appendix Aiii Body Scan

Adapted from Jon Kabat-Zinn, Guided Mindfulness Meditation, Series 1, Stress Reduction CDs and Tapes, Lexington, MA.

This exercise is about awareness of the body. It's called the body scan. Now it's traditionally done **lying down** with the **eyes closed** and that's the way we're going to do it tonight using these Yoga mats to lie on.

However, it is preferable to "fall awake" rather than asleep, so, for those of you who know from experience that you fall asleep as soon as you lie down, you may want to stay seated in your chair. In the same vein, for those who know from experience that you fall asleep as soon as you close your eyes, the recommendation is to keep your eyes open.

Having said that, if you do fall asleep or snore, as people sometimes do, that's OK, that's **your** experience.

And one last thing before we move into position. Although some of you may find this relaxing, relaxation isn't the purpose of the exercise and trying hard to relax can actually cause more tension. So keeping in mind that cultivating mindful awareness is our aim here- and mindfulness is: paying attention, on purpose, in the present moment, non-judgmentally.

Preliminary Instructions

- palms open to ceiling, feet falling apart from each other, eyes gently closed
- as best you can keeping still during the exercise, but if you need to move or adjust your position, doing so mindfully with complete awareness
- so just becoming aware of breathing, taking the attention to the abdomen, noticing it rise with the inbreath and fall with the outbreath, not trying to manipulate the breath in any way, just experiencing it as it is, as it moves in and out of the body, full attention in each moment to breathing
- and now moving your awareness down your body to the toes of both the left and the right feet- and noticing whatever sensations are present in the toes
- perhaps noticing warmth, coolness, tingling, moisture, itching, whatever is arising from the toes whether there are sensations or no sensations
- being aware of the big toes and the little toes and the toes in between
- and on the next outbreath letting go of your toes in your mind's eye and moving your attention to the rest of your feet

Additional Instructions that can be used through the rest of the body scan

- noticing whatever sensations arise in this part of your body
- not trying to make it be any different, just accepting the sensations that are there
- perhaps including (or you may want to include) the breath into this region
- if your mind is registering a blank when you tune into this region, then just experiencing not having any sensations
- bringing a gentle curiosity and openness to whatever you find in this moment
- Pay attention to that part of the body as if you are a friendly scientist encountering a new phenomenon, just observing it with curiosity; trying to find out as much about it as you can.

- as thoughts arise, we can be present for thoughts and then return to paying attention to the part of the body we are holding in awareness
- if your mind has wandered, gently and kindly bringing your attention back
- seeing it as it is, because it's already here, its part of your experience in the moment, for better or for worse
- letting go of the tendency we all have to want things to be different
- just being here, not going anywhere or doing anything but developing an openness to all that is arising from this part of the body
- compassionate awareness to whatever arises in the body, without judgment
- letting go of judgmental and critical thoughts in particular
- there is no right way to feel when you are doing this, the way you feel is the way you feel

Parts of Body to Include:

1. toes of both feet
2. rest of feet (top, bottom, ankle)
3. lower legs
4. knees
5. thighs
6. pelvic region- buttocks, tail bone, pelvic bone, genitals
7. abdomen
8. chest
9. lower back
10. upper back- back ribs & shoulder blades
11. hands (fingers, palms, backs, wrists)
12. arms (lower, elbows, upper)
13. neck
14. face and rest of head (jaw, mouth, nose, cheeks, ears, eyes, forehead, scalp, back & top of head)
15. blow hole

To Finish

-and when you are ready, allowing the eyes to open, if they have been closed, taking in the surroundings of the room, and allowing the body to move in whatever way seems comfortable, as you move back to a sitting position

INQUIRY- Why practice the body scan?

- As we practice the body scan, we develop the capacity to just observe our sensations and work at letting them be as they are without reacting.
- This capacity can be carried over to other areas of our lives such as responding to anxiety.
- We come to see from our own experience that we don't have to struggle with our physical sensations, thoughts and feelings, or force them to be different.
- The body scan provides a wonderful arena to cultivate a new, experiential way of knowing.
- It offers us the opportunity to reconnect with our bodies, which play a key role in the experience and expression of emotion.

- Mindful awareness of sensations in our bodies can uncouple the links between body sensations and thinking that keep the cycle of anxiety going.
- It teaches us to bring wise and openhearted attention to parts of the body even when they are the site of intensely unpleasant sensations- a skill that can then be generalized to other aspects of our lives.

Appendix Aiv
Mindful Seeing

Adapted from Segal et al., 2002, p. 160

So, everyone moving to a spot at a window and looking outside.
We are going to pay attention to sights as best we can,
Letting go of categories that we normally use to make sense of what we are looking at,
Instead of labelling what we see as a car or a tree or a building,
Just seeing patterns of colours and shapes and movements.
When you notice thinking *about* what is being seen, gently bringing the attention back to pure seeing.
And when you notice that your mind has wandered away from seeing, again gently bringing your
attention back to seeing, without giving yourself a hard time,
And doing this for a few minutes.

Appendix Av **Mindful Stretching**

Adapted from Jon Kabat-Zinn, Guided Mindfulness Meditation, Series 1, Stress Reduction CDs and Tapes, Lexington, MA.

The exercise that follows builds on the practice of body awareness that we started with the body scan. The intention of this exercise is to bring mindful awareness, as best you can, of physical sensations throughout the body as we proceed through a series of gentle stretches.

With each stretch it is important to notice the limits of your body, and, as best you can letting go of any tendency to push beyond your limits, or to compete with yourself (or others). If a particular stretch is too challenging for your body at any time, simply maintaining the standing position or repeating an earlier stretch.

So to begin, standing in bare feet or socks on the floor, a mat or a rug, with the feet about hips-width apart, knees unlocked and feet parallel to each other.

And becoming aware of the flow of the breath, paying complete attention to each full inbreath and each full outbreath, not controlling the breath in any way.

And then taking a few moments to feel the body as a whole, from head to toe, the “envelope” of the skin, and the sensations in the feet as they make contact with the floor or mat, or rug.

Now, on an inbreath, slowly and mindfully raising the arms out to the sides, parallel to the floor, now breathing out, and on the next inbreath, continuing to raise the arms until they meet above the head, feeling any tension in the muscles as they work to lift the arms and maintain them in the stretch.

And as you hold the stretch, noticing any sensations, perhaps warmth or tingling, bringing a gentle curiosity to whatever you find.

And when the mind wanders, as it surely will, just noting that, and redirecting your attention to the body stretching in this position.

And then on an outbreath, very slowly bringing the arms down and letting them hang at the sides of the body.

Then repeating that stretch, raising the arms out to the side, then meeting above the head, holding, then returning very slowly to the sides.

And allowing the eyes to close gently and noticing how it feels to have just done that stretch.

And after a few breaths, opening the eyes again.

Now stretching just the right arm above the head, and letting the heel of the left foot lift off the floor, and stretching the arm up as if picking an apple from a tree. With full awareness of any sensations in the body.

And then letting the right arm drop back to the side and the left heel touch the ground, and raising the left arm above the head, reaching up and stretching as if to pick an apple, and with the right heel raised off the floor, noticing whatever sensations arise with this stretch, perhaps becoming aware of any difference in sensations from when you did it with the right arm. Then letting the left arm drop back to the side and the right heel touch the ground returning to standing with both feet flat on the ground, arms resting at the sides.

And then repeating the stretch, first the right arm lifting and stretching, picking an apple, left foot raised, holding, then lowering the right arm and left heel, then left arm raised and reaching up, right heel lifted, holding, then returning to standing with both feet flat on the ground, arms resting at the sides.

Now raising both arms above the head, knees slightly bent, and bending at the waist, all the way over until the head hangs down, fingers pointing towards the floor, allowing them to rest wherever it's comfortable, not pushing the body in any way. And just noticing what sensations arise when the body is bending in this way. Then slowly uncurling the body, one vertebra at a time, with the head coming up last to a standing position.

And now repeating that, arms above the head, knees slightly bent, bending at the waist, head hanging down, fingers pointing towards the floor, then slowly uncurling to a standing position.

Now moving the right ear toward the right shoulder as far as it will comfortably go, then taking it back up, and moving the left ear towards the left shoulder and then up. And repeating that.

Then bending the head forward, chin towards the chest and rolling the head to the left, to the back, to the right and back to the front again. Then rolling it in the other direction, first towards the chest then to the right, to the back, left, back to the front, and up again. Then rolling the head in both directions again.

Now raising the arms to the side, parallel to the floor, and lifting the right leg out to the side, and holding it wherever it feels comfortable, just standing, perhaps noticing the focus required to stay balanced. And also noticing any thoughts, particularly about not doing this right (or not as well as others), and letting go of thoughts as you keep the attention on this position. Now lowering the right leg and allowing the arms to fall to the side and standing for a moment with eyes closed.

Now raising the arms to the side again, parallel to the floor, and lifting the left leg out to the side, and holding it wherever it feels comfortable, not pushing your limits. Perhaps noticing any wobbling or shaking, which are normal when balancing on one leg. And then lowering the left leg and allowing the arms to fall to the side and standing for a moment with eyes closed.

And now repeating that stretch, first with the right leg and then the left.

Now, with the left foot turned out at a 45 degree angle, moving the right leg forward, and bending the right knee into a lunge, left leg stretched out straight behind, and reaching the arms above the head, holding this stretch, paying mindful attention to any sensations in the body, not needing them to be any different than they are, in this moment.

Then pushing back up with the right foot and leg to a standing position.

Then, with the right foot turned out at a 45 degree angle, stepping forward with the left leg into a lunge, bending the left knee, right leg stretched out straight behind, and raising the arms above the head, and holding in this position. Then pushing back up with the left foot and leg to a standing position.

Now repeating this "lunge" on both sides.

And then resting in a standing pose, eyes gently closed, taking the attention to the breath, each full inbreath and each full outbreath. Full awareness of breathing. And perhaps noticing any differences in how the body feels now compared to the start of the exercise. Remembering that there is no right way or wrong way to feel. Just bringing a curiosity and compassion to whatever you find in this moment.

Appendix A*vi*
Mindfulness of Breath, Body, Sound and Thought
(adapted from Segal et al.,2002, p.196-7)

Settling into a comfortable sitting position....

Bringing your awareness to the level of physical sensation by focusing your attention on the sensations of touch and pressure where your body makes contact with the chair. Spending a minute or two focusing on these sensations.

Now bringing awareness to the changing pattern of physical sensations in the lower abdomen as the breath moves in and out of your body.

Noticing the sensations of slight stretching as the abdominal wall rises with each inbreath, and of gentle deflation as it falls with each outbreath. As best you can, following with your awareness the changing physical sensations in the lower abdomen all the way through as the breath enters your body on the inbreath and all the way through as the breath leaves your body on the outbreath. Perhaps noticing the slight pauses between one inbreath and the following outbreath, and between one outbreath and the next inbreath.

There is no need to control breathing in any way – simply let the breath breathe itself. As best you can simply allowing your experience to be your experience without trying to change it.

Sooner or later, your mind will wander away from the focus on the breath in the lower abdomen to thoughts, planning, daydreaming, whatever. This is ok. It is simply what minds do. It is not a mistake or failure. When you notice your awareness is no longer on the breath, gently acknowledge where it has gone, and gently escort your awareness back to the changing pattern of physical sensations in the lower abdomen.

Now shifting your awareness to the sensations of the breath coming in and out of the body at the back of the throat. Bringing your awareness to the back of the throat and as best you can paying attention to the changing physical sensations when the breath enters the body on the inbreath and leaves the body on the outbreath.

Now shifting your awareness to the nostrils. Paying attention to the breath as it comes in through the nostrils and as it leaves the nostrils.

However often you notice your mind has wandered, as best you can, gently acknowledge where the mind has gone, and bring your attention back to the breath.

Now allowing your awareness to expand around the breath to include, as well, as sense of physical sensations throughout the whole body. While still aware of the movements of the breath, changing your primary focus so that you become aware of a sense of the body as a whole and of the changing pattern of sensations throughout the body. You may get a sense as though the whole body were breathing.

Along with the breath and the sense of the body as a whole, include awareness of the physical sensations in the parts of the body that are making contact with the chair, feet with the floor. As best you can, hold all of these sensations together with the sense of the breath and with the sense of the body as a whole.

The mind will wander repeatedly, this is expected, natural. Whenever you notice this, congratulate yourself for noticing, gently note where the mind has gone and refocus your attention to your breathing and the sense of the body as a whole.

As you sit, some sensations may be particularly intense, such as pain in the back or knees or shoulders and you may find that awareness is repeatedly drawn to these sensations, and away from the breath and body as a whole. You may want to use these times to experiment with intentionally bringing the focus of awareness into the region of intensity, and as best you can, explore with gentle and wise

attention the detailed pattern of sensations there. What do the sensations feel like? Where exactly are they? Do they vary over time? Not so much thinking about it, but feeling it. You may want to breathe into these regions of intensity.

Now leaving behind the sensations in the body, and bringing your awareness to hearing. Bringing your attention to the ears and then allowing the awareness to open and expand, so that there is a receptiveness to sounds as they arise, wherever they arise.

There is no need to go searching for sounds or listening for particular sounds. Instead, as best you can, simply open your mind so that it is receptive to awareness of sounds from all directions as they arise – sounds that are close, sounds that are far away, inside the room, outside the room, outside the building, behind, to the side, in front.

As best you can, be aware of sounds as simply sensations. When you find that you are thinking about sounds, reconnect, as best you can, with direct awareness of their sensory qualities, patterns of pitch, loudness, the duration, rather than meaning.

Whenever you notice you are no longer paying attention to sound, gently acknowledge where the mind has gone and as best you can, bringing your awareness back to the sensations of sound.

Whenever you are ready, letting go of awareness of sound and paying attention to thoughts as events in the mind. Just as with sound, you focused your awareness on whatever sounds arose, noticing them arise, develop and pass away, now, as best you can, bringing awareness to thoughts that arise in the mind in the same way – noticing when thoughts arise, focusing awareness on them as they pass through the space of the mind and eventually disappear. There is no need to make thoughts come or go. Just let them arise naturally, in the same way you related to sounds arising and passing away.

It may be helpful to picture your thoughts as written on leaves that are passing down a stream. Imagine you are sitting next to a slow-moving stream where water flows over rocks and leaves that have fallen from trees float down the stream. As a thought comes to mind, imagine the thought written on a leaf. Don't try to make the stream go faster or slower, and don't try to change what shows up on the leaves. Just let the thought appear on the leaf and naturally float down the stream. And, as you are doing this, if your mind wanders or if the stream stops flowing, notice this happened and return to the stream, watch a thought come to mind, appear on a leaf, and float down the stream.

Appendix Avii

Acceptance Of Thoughts And Feelings Exercise

Adapted from Eifert and Forsyth, 2005, p.140-143

So getting in a comfortable position in your chair. Sit upright with your feet flat on the floor, your arms and legs uncrossed, and your hands resting in your lap (palms up or down, whichever is more comfortable). Allow your eyes to close gently [pause 10 seconds].

Take a few moments to get in touch with the movement of your breath and the sensations in the body [pause 10 seconds]. Bring your awareness to the physical sensations in your body, especially to the sensations of touch or pressure, where your body makes contact with the chair or floor [pause 10 seconds].

Now, slowly bring your attention to the gentle rising and falling of your breath in your chest and belly. Like ocean waves coming in and out, your breath is always there. Notice its rhythm in your body [pause 10 seconds]. Notice each breath. Focus on each inhale ... and exhale [pause 10 seconds]. Notice the changing patterns of sensations in your belly as you breathe in, and as you breathe out [pause 10 seconds]. Take a few moments to feel the physical sensations as you breathe in and as you breathe out [pause 10 seconds].

There is no need to try to control your breathing in any way—simply let the breath breathe itself [pause 10 seconds]. As best you can, also bring this attitude of generous allowing and gentle acceptance to the rest of your experience. There is nothing to be fixed, no particular state to be achieved. As best as you can, simply allow your experience to be your experience, without needing it to be other than what it is [pause 15 seconds].

Sooner or later, your mind will wander away from the breath to other concerns, thoughts, worries, images, bodily sensations, planning, or daydreams, or it may just drift along. This is what minds do much of the time. When you notice that your mind has wandered, gently congratulate yourself—you have come back and are once more aware of your experience! You may want to acknowledge briefly where your mind has been (*Ah, there's thinking or there's feeling*). Then, gently escort your attention back to the sensation of the breath coming in and going out [pause 10 seconds]. As best you can, bring a quality of kindness and compassion to your awareness, perhaps seeing the repeated wanderings of your mind as opportunities to bring patience and gentle curiosity to your experience [pause 15 seconds].

When you become aware of bodily sensations and feelings, tension, or other intense sensations in a particular part of your body, just notice them, acknowledge their presence, and see if you can make space for them [pause 10 seconds]. Do not try to hold on to them or make them go away [pause 10 seconds]. See if you can open your heart and make some room for the discomfort, for the tension, for the anxiety, just allowing them be there [pause 10 seconds]. Is there enough space in you to welcome in all of your experience? [pause 15 seconds]

Watch the sensations change from moment to moment. Sometimes they grow stronger [pause 10 seconds], sometimes they stay the same [pause 10 seconds], and sometimes they grow weaker—it does not matter [pause 10 seconds]. Breathe calmly in *to* and out *from* the sensations of discomfort, imagining the breath moving in *to* and out *from* that region of the body [pause 10 seconds]. Remember, your intention is not to make you feel *better* but to get better at *feeling* [pause 15 seconds].

If you ever notice that you are unable to focus on your breathing because of intense physical sensations of discomfort in your body, let go of your focus on the breath and shift your focus to the place of discomfort. Gently direct your attention *on* and *into* the discomfort and stay with it, no matter how bad it seems [pause 10 seconds]. Take a look at it. What does it *really* feel like? [pause 10 seconds]

Again, see if you can make room for the discomfort and allow it to be there [pause 10 seconds]. Are you willing to be with whatever you have? [pause 15 seconds]

Along with physical sensations in your body, you may also notice thoughts about the sensations and thoughts about the thoughts [pause 10 seconds]. You may notice your mind coming up with evaluative labels such as “dangerous” or “getting worse.” If that happens, you can thank your mind for the label [pause] and return to the present experience as it is, not as your mind says it is, noticing thoughts as thoughts, physical sensations as physical sensations, feelings as feelings—nothing more, nothing less [pause 15 seconds].

To help you experience the difference between yourself and your thoughts and feelings, you can name thoughts and feelings as you notice them. For instance, if you notice you are worrying, silently say to yourself, “Worry ... there is worry” just observing worry and not judging yourself for having these thoughts and feelings [pause 10 seconds]. If you find yourself judging, just notice that and call it “Judging ... there is judging” and observe that with a quality of kindness and compassion [pause 10 seconds]. You can do the same with other thoughts and feelings and just name them as *planning*, *reminiscing*, *longing*, or whatever you experience. Label the thought or emotion and move on [pause 10 seconds]. Thoughts and feelings come and go in your mind and body. You are not what those thoughts and feelings say, no matter how persistent or intense they may be [pause 15 seconds].

As this time for formal practice comes to an end, gradually widen your attention to take in the sounds around you ... notice your surroundings [pause] and slowly open your eyes with the intention to bring this awareness to the present moment and into the upcoming moments of the day.

Appendix Aviii
Acceptance of Social Anxiety Exercise
Adapted from Eifert and Forsyth, 2005, p.163-166

In this exercise, we will actively and openly invite anxiety into our awareness so that we can practice approaching it in an accepting way. Just as we *pushed into* the finger traps and *dropped the rope* in the tug-of-war with the anxiety monster, this exercise encourages us to *lean into* anxiety rather than fight it.

So getting into a comfortable position in your chair. Sitting upright with feet flat on the floor, arms and legs uncrossed, and hands resting in the lap (palms up or down, whichever is more comfortable). Allowing the eyes to close gently [pause 10 seconds].

Now taking a few moments to get in touch with the physical sensations in the body, especially the sensations of touch or pressure where the body makes contact with the chair or floor. Noticing the gentle rising and falling of the breath in the chest and belly. No need to control the breathing in any way—simply letting the breath breathe itself [pause 10 seconds]. As best you can, also bringing this attitude of allowing and gentle acceptance to the rest of your experience. There is nothing to be fixed. Simply allowing your experience to be your experience, without needing it to be other than what it is [pause 10 seconds].

Noticing thoughts and feelings, acknowledging their presence, and staying with them [pause 10 seconds]. No need to think of something else, make them go away, or resolve anything. As best you can, allowing them to be ... giving yourself space to have whatever you have ... bringing a quality of kindness and compassion to your experience [pause 10 seconds].

Now allowing yourself to be present to what you are afraid of. Noticing any fears and worries. Perhaps fear of being judged negatively, worry about making a bad impression. Whatever the fear is, just acknowledging its presence, not working on it [pause 10 seconds]. Now see if for just a moment you can be present with your values and goals. Asking yourself, Why am I here? Where do I want to go? What do I want to do? [pause 15 seconds]

Now bringing to mind a social situation that has been difficult for you. It could be a situation in the past, the present, or the future [pause 10 seconds]. Now, with this situation in mind, noticing any strong feelings or sensations that may arise in your body, allowing them to be as they are rather than what you think they are, simply holding them in awareness [pause 10 seconds]. Staying with the discomfort and breathing with it [pause 10 seconds]. Gently opening up to it and making space for it, accepting and allowing it to be [pause], bringing compassionate and focused attention to the sensations of discomfort [pause 15 seconds].

If you notice yourself tensing up and resisting what you have, pushing away from the experience, acknowledging that and see if you can make some space for whatever you're experiencing [pause 10 seconds]. Must these feelings be your enemy? [pause 10 seconds] Or can you have them, notice them, own them, and let them be? [pause 10 seconds] Can you make room for the discomfort, the tension, the anxiety? [pause 10 seconds] What does it really feel like—moment to moment? [pause 10 seconds] Is this something you *must* struggle with or can you invite the discomfort in, saying to yourself with willingness, "Let me have it; let me feel what there is to be felt because it is my experience right now"? [pause 15 seconds]

Along with feelings and physical sensations in the body, you may also notice thoughts coming along, and thoughts about thoughts. Can you invite them in . . . softening and opening to them as you become aware of them [pause 10 seconds]. The mind may also come up with evaluative labels such as "dangerous" or "getting worse." If that happens, you can simply thank your mind for the label [pause 10

seconds] and return to the present experience as it is, not as your mind says it is, noticing thoughts as thoughts, physical sensations as physical sensations, feelings as feelings—nothing more, nothing less [pause 15 seconds].

Now letting go of thoughts, feelings and sensations and directing your focus back to the breath. [pause 15 seconds].

Then, when you are ready, gradually widening your attention to take in the sounds in this room [pause 10 seconds]. Taking a moment to make the intention to bring this sense of gentle allowing and self-acceptance into the present moment [pause 5 seconds], and when you are ready, slowly opening your eyes.

Appendix Aix

Mountain Meditation

Adapted from Jon Kabat-Zinn, Guided Mindfulness Meditation, Series 2, Stress Reduction CDs and Tapes, Lexington, MA., and Kabat-Zinn, 1994, p.135-140.

So getting into a comfortable position in your chair. Sitting upright with feet flat on the floor, arms and legs uncrossed, and hands resting in the lap (palms up or down, whichever is more comfortable). Allowing the eyes to close gently [pause 10 seconds].

Now taking a few moments to get in touch with the physical sensations in the body, especially the sensations of touch or pressure where the body makes contact with the chair or floor. Noticing the gentle rising and falling of the breath in the chest and belly. No need to control the breathing in any way— simply letting the breath breathe itself [pause 10 seconds]. As best you can, also bringing this attitude of allowing and gentle acceptance to the rest of your experience.

Now, picturing in your mind's eye, as best you can, the most beautiful mountain that you know, or have seen, or can imagine, just holding the image and the feeling of this mountain in your mind's eye, letting it gradually come into greater focus, observing its overall shape, its lofty peak, the large base, rooted in the rock of the earth's crust, its steep or gently sloping sides. Noticing how massive it is, how solid, how unmoving.

Perhaps your mountain has snow at the top and trees on the lower slopes. However it appears, just sitting and breathing with the image of this mountain, observing it, noting its qualities. And when you feel ready, seeing if you can bring the mountain into your own body, so that your body sitting here, and the mountain of the mind's eye become one. Sitting here you share in the massiveness, and the stillness of the mountain, you become the mountain, rooted in the sitting posture.

Your head becomes the lofty peak, supported by the rest of the body, your shoulders and arms become the sides of the mountain. Your buttocks and legs become the solid base rooted to your chair. And with each breath as you continue sitting, becoming a little more a breathing mountain, unwavering in your stillness, completely what you are- beyond words and thought, a centered, rooted, unmoving presence.

Now as you sit here, becoming aware of the fact that as the sun travels across the sky, and day becomes night, and night is followed again by day, the mountain just sits, experiencing the changing of light in each moment, constantly changing, yet always just being itself. And it remains still as the seasons flow into one another, as the leaves turn colour in the fall, and snow and ice blanket the mountain in the winter. Spring comes, the birds sing in the trees once again and the streams overflow with the waters of melting snow. Through it all, the mountain continues to sit, unmoved by the weather, by what happens on the surface, by the world of appearances.

People may come to see the mountain and comment on how beautiful it is, or how its not a good day to see the mountain, that its too cloudy, or rainy, or foggy, or dark. None of this matters to the mountain which remains at all times its essential self. Clouds may come and clouds may go. Tourists may like it or not, but the mountain's magnificence and beauty are not changed one bit by whether people see it or not, or by the weather.

Perhaps in the face of everything that changes in our own lives over seconds, over hours, over years, we can become the mountain, embodying the same unwavering stillness and rootedness. We all experience our own periods of light and darkness, storms of varying intensity in the outer world and in our own minds and bodies. We endure periods of darkness and pain and savour moments of joy and uplift. Even our appearance changes constantly, experiencing a weather of its own.

By becoming the mountain, we can link up with its strength and stability, and adopt them for our own. We can use its energies to support our willingness to encounter each moment with mindfulness, and equanimity, and clarity. It may help us to see that our thoughts and feelings and sensations are very much like the weather on the mountain. The weather of our own lives is not to be ignored or denied. It is to be encountered, felt, known for what it is, and held in awareness. And in holding it in this way, we come to know a deeper silence and stillness and wisdom. Mountains have this to teach us, and much more, if we can come to listen.

And so, in the time that remains, continuing to sustain the mountain meditation on your own, in silence, moment by moment, until you hear the sound of the bell.

Appendix Ax LAKE MEDITATION

(adapted from Jon Kabat-Zinn, Guided Mindfulness Meditation, Series 2, Stress Reduction CDs and Tapes, Lexington, MA.)

So getting comfortable in your chair, feet flat on the floor, hands resting in the lap, and allowing the eyes to close gently if you wish.

And just getting in touch with the flow of the breath, the inbreath and the outbreath, and getting a sense of the body as a whole.

Now, picturing in your mind's eye, as best you can, a lake, a body of water, large or small, held in a receptive basin by the earth itself. And noting that water likes to pool in low places. It seeks its own level, asks to be held, contained.

The lake you are invoking may be deep or shallow, blue or green, muddy or clear. And as you establish this image of a lake in your mind's eye, allowing yourself to bring it inside yourself completely, becoming one with the lake as you sit here, your energies held by your awareness and your openness and compassion for yourself, in the same way as the lake's waters are held by the receptive and accepting basin of the earth itself. Breathing with the lake image, feeling its body as your body, allowing your mind and your heart to be open and receptive, moment by moment.

With no wind, the surface of the lake is flat. Like a mirror, it reflects trees, rocks, sky, and clouds, holds everything in itself momentarily. Wind stirs up ripples and waves on the lake. Clear reflections disappear. But sunlight may sparkle in the ripples and dance on the waves in a play of shimmering diamonds.

And when night comes, it's the moon's turn to dance on the lake, or when the surface is still, to be reflected in it along with the outline of trees and shadows. In winter, the lake may freeze over, yet be teeming with movement and life below.

So, experiencing moments of complete stillness when both reflection and water are completely clear, and other moments perhaps, when the surface is disturbed, choppy, stirred up, reflections and depth lost for a time.

And through it all, as you sit here, simply observing the play of the various energies of your own mind and heart, the fleeting thoughts and feelings, impulses and reactions which come and go as ripples and waves, noting their effects, in contact with them, just as you are in contact with, and feel, the various changing energies at play on the lake: wind, waves, light, shadows, reflections, colours, smells.

Noticing the effects of your thoughts and feelings. Do they disturb the surface and clarity of the mind's lake? Do they muddy the waters? Is that OK with you? Isn't having a rippled or wavy surface part of being a lake? Might it be possible to identify not only with the surface of your lake, but with the entire *body* of the water, so that you become the stillness below the surface as well, at most experiencing gentle undulations, even when the surface is whipped to frothing?

In the same way, in your mindfulness practice, and in your daily life, can you be in touch, not only with the changing content and intensity of your thoughts and feelings, but also with the vast unwavering reservoir of awareness itself residing below the surface of the mind?

The lake meditation can teach us this, remind us of the lake within ourselves. And if you find this image to be of value, you might want to use it from time to time, to deepen and enrich your mindfulness practice. You might also invite this lake image to empower you and guide you and your actions as you move through the unfolding of each day, carrying a vast reservoir of mindfulness within your heart.

And so, in the time that remains, continuing to sustain the lake meditation on your own, in silence, moment by moment, until the sound of the bell.

APPENDIX B- Sample Homework Record Forms

Appendix Bi Homework Record Form- Session Three

Homework Items:

1. Mindfulness Exercise: Mindful stretching daily (CD Track # 2)

<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>	<i>Sunday</i>
<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No

Please write how many minutes you spent on this exercise.

<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>	<i>Sunday</i>
<div style="border: 1px solid black; width: 60px; height: 40px; margin: 0 auto;"></div> Minutes	<div style="border: 1px solid black; width: 60px; height: 40px; margin: 0 auto;"></div> Minutes	<div style="border: 1px solid black; width: 60px; height: 40px; margin: 0 auto;"></div> Minutes	<div style="border: 1px solid black; width: 60px; height: 40px; margin: 0 auto;"></div> Minutes	<div style="border: 1px solid black; width: 60px; height: 40px; margin: 0 auto;"></div> Minutes	<div style="border: 1px solid black; width: 60px; height: 40px; margin: 0 auto;"></div> Minutes	<div style="border: 1px solid black; width: 60px; height: 40px; margin: 0 auto;"></div> Minutes

Comments/Barriers to completing this homework item:

2. Complete the Activity List to hand in next week. You can also continue to work on the Life Areas relevant to your social anxiety, using the Values and Goals Worksheet.

<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>	<i>Saturday</i>	<i>Sunday</i>
<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No

Comments/Barriers to completing this homework item:

Have you made any changes to your medication or started any new therapy? Yes No

If yes, please specify: _____

Appendix Bii

Homework Record Form: Follow-up Period

Homework Items:

1. Mindfulness Practice (daily)

Week	Dates	Minutes (total for week)	Comments (e.g., What did you do? Any barriers?)
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			

2. Willingness Exercises (daily) based on your activity list.

Week	Dates	# of WEs (total for week)	Minutes (total for week)	Comments (e.g., What did you do? Any barriers?)
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				
11.				
12.				

Have you made any changes to your medication or started any new therapy? Yes No

If yes, please specify: _____

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