

The Challenges of Self Forgiveness – A Workshop that Provides ACT and RFT Based Responses to Produce Compassionate and Workable Responses to Struggle

Without Self Forgiveness we can be stuck in what may be an inescapable maze. Recent study into forgiveness has found that forgiving yourself can be far harder than extending or even seeking forgiveness from others. This experiential workshop is designed to extend the work of Worthington et al (2013) to a generalizable ACT based therapy for all participants.

The workshop will identify the factors leading to being stuck in self blame and provide a flexible structured set of responses including:

- Transcendent perspective taking and present moment experience;
- Values based analysis provides the basis for compassionate response to shame guilt remorse and restoration;
- Use of Relational frames to build acceptance and willingness open up pathways to getting unstuck from self blame based anxiety (worry) and depression (rumination);
- Relapse prevention is assisted by identifying stuck thinking and its secondary benefits that may have been in “protecting” us.
- Providing opportunities for self compassion, self-respect leading to self acceptance and the conclusion - *now I can trust myself to take valued life action.*

The Workshop will focus on Seven Principles :

- **Identify our Burdens**
- **Taking Perspective**
- **Values and Pathways**
- **Getting unstuck**
- **Self Forgiveness**
- **Values for Action**
- **Take committed action based on self forgiveness**

Principle 1 Identifying our Burden

We take a compassionate stance – suspending judgement using openness interest and curiosity to:

- Clearly identify stories and scenarios that we get caught up in and which are in conflict with our values...
- What was the problem or transgression context and subsequent burdens – how did we act in a way that was not consistent with values,
- To what extent do we now experience shame, guilt, self blame, remorse.
- Identify common ways in which this scenario draws us away from present moment effective values bases action
- What responses do we have when getting in contact with this offence – avoidance, withdrawal, unworkable action.....?

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WorkSheet 1

Principle 1	Identifying our burdens
Identify a scenario that causes you to get stuck in a way that you continuously or repeatedly blame yourself, feel ashamed of, guilty about, or are remorseful of, Outline the scenario's key points:	
Identify the immediate thoughts emotions and bodily sensations and behaviours that arise when your thoughts become dominated by this scenario	
Thoughts	
Emotions	
Sensations	
Behaviours	
Identify the type of chain reaction or sequence events that follow (actions/responses) when you get caught up in this scenario – when it drags you away from effective present moment action	
Examples	
<ul style="list-style-type: none"> • Caught in remembering events that are threatening images, thoughts, emotions, sensations • Ways in which you have been distressed regarding life setbacks, decisions, losses, conflicts, shifting roles, body image, injury and altered capacity, ageing. • Loss of a sense of self, major changes to our life story or understanding of who we are • Harsh self criticism based on Shame, Guilt, Self Blame, Remorse, increased vulnerability leading to despair • loss of hope sense of being unworthy, hopelessness inability to respond • Avoidance? Withdrawal? Unworkable action? Opting out? Racing thoughts? 	
Openness Presence Acceptance Light	
Values	

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Principle 2 Taking Perspective

Meditation - Our place in the universe – expanding our awareness

Exercise – Good bad or more - 90 seconds all the good things, 60 Sec all the bad - these things or more....?

Who am I to forgive myself? Our Mind on automatic pilot - the splintered self

The remembering vs. experiencing self (Kahneman and Tversky)

- Our experience of our life is not necessarily how we remember our life (x ruined everything....) v (all's well that ends well)
- We may plan our life around anticipated good memories rather than good experiences
- These stances may be in conflict or opposition

The organising vs. the integrating/meaning making self (McGilchrist)

- We need to apprehend and quickly organise our world – we make maps and sketches dividing it into parts
- However we also need uncertainty, possibility and the whole
- these two drives and stances may conflict

Self as Story vs. Self as Context (Hayes and Others)

- We all have particular views roles or stories about ourselves which may define or limit us
- We may be more than the sum of our stories and be the context in which life occurs
- Sometimes we need a story sometimes we need context – when is which needed?

Exercise 3 Review your scenario using transcendence and perspective taking

Perspective taking allows us space to create a space for **Openness, Presence, Acceptance, Lightness**

- Openness → Expand your capacity to observe , participate, acknowledge vulnerability
- Presence → Compassionate, focussed, being with
- Acceptance → Suspend judgement, welcome experience
- Light → Illuminate the experience and lighten the burden

Cultivating your capacity for transcendent perspective taking will allow you the capacity to observe with openness, interest and curiosity and non judgement your whole life experience. You can in that place understand how our internally different frameworks of thinking lead to conflicting decisions e.g. fast and slow thinking, or organising versus meaning making thinking. Utilising the above exercises can assist you to get in touch with the here and now and take a present moment perspective. Consider the scenario for which you have not forgiven yourself using:

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Principle 3 Values and Pathways

A Values Inventory will assist us in identifying and understanding the context of the transgression and to assess what extent the event or transgression contravened Values. In coming into contact with painful experiences a values based perspective allows us to elicit and reinforce values

Exercise: Values and Values Consistency

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Values are not about what you want to get or achieve; they are about how you want to behave or act on an ongoing basis. There are literally hundreds of different values, but below you'll find a list of the most common ones. Probably, not all of them will be relevant to you. Keep in mind there are no such things as 'right values' or 'wrong values'. It's a bit like our taste in pizzas. If you prefer ham and pineapple but I prefer salami and olives, that doesn't mean that my taste in pizzas is right and yours is wrong. It just means we have different tastes. And similarly, we may have different values.

So read through the list below and write a letter next to each value:

V = Very important, Q = Quite important, and N = Not so important; and make sure to score at least ten of them as Very important.

	Value	V	Q	N	Do my Actions Accord?
1.	Acceptance: to be open to and accepting of myself, others, life etc	V	Q	N	1 2 3 4 5 6 7 8 9 10
2.	Adventure: to be adventurous; to actively seek, create, or explore novel or stimulating experiences	V	Q	N	1 2 3 4 5 6 7 8 9 10
3.	Assertiveness: to respectfully stand up for my rights and request what I want	V	Q	N	1 2 3 4 5 6 7 8 9 10
4.	Authenticity: to be authentic, genuine, real; to be true to myself	V	Q	N	1 2 3 4 5 6 7 8 9 10
5.	Beauty: to appreciate, create, nurture or cultivate beauty in myself, others, the environment etc	V	Q	N	1 2 3 4 5 6 7 8 9 10
6.	Caring: to be caring towards myself, others, the environment etc	V	Q	N	1 2 3 4 5 6 7 8 9 10
7.	Challenge: to keep challenging myself to grow, learn, improve	V	Q	N	1 2 3 4 5 6 7 8 9 10
8.	Compassion: to act with kindness towards those who are suffering	V	Q	N	1 2 3 4 5 6 7 8 9 10
9.	Connection: to engage fully in whatever I am doing, and be fully present with others	V	Q	N	1 2 3 4 5 6 7 8 9 10
10.	Contribution: to contribute, help, assist, or make a positive difference to myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
11.	Conformity: to be respectful and obedient of rules and obligations	V	Q	N	1 2 3 4 5 6 7 8 9 10
12.	Cooperation: to be cooperative and collaborative with others	V	Q	N	1 2 3 4 5 6 7 8 9 10
13.	Courage: to be courageous or brave; to persist in the face of fear, threat, or difficulty	V	Q	N	1 2 3 4 5 6 7 8 9 10
14.	Creativity: to be creative or innovative	V	Q	N	1 2 3 4 5 6 7 8 9 10
15.	Curiosity: to be curious, open-minded and interested; to explore and discover	V	Q	N	1 2 3 4 5 6 7 8 9 10
16.	Encouragement: to encourage and reward behaviour that I value in myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
17.	Equality: to treat others as equal to myself, and vice-versa	V	Q	N	1 2 3 4 5 6 7 8 9 10
18.	Excitement: to seek, create and engage in activities that are exciting, stimulating or thrilling	V	Q	N	1 2 3 4 5 6 7 8 9 10
19.	Fairness: to be fair to myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
20.	Fitness: to maintain or improve my fitness; to look after my physical and mental health and wellbeing	V	Q	N	1 2 3 4 5 6 7 8 9 10
21.	Flexibility: to adjust and adapt readily to changing circumstances	V	Q	N	1 2 3 4 5 6 7 8 9 10
22.	Freedom: to live freely; to choose how I live and behave, or help others do likewise	V	Q	N	1 2 3 4 5 6 7 8 9 10
23.	Friendliness: to be friendly, companionable, or agreeable towards others	V	Q	N	1 2 3 4 5 6 7 8 9 10
24.	Forgiveness: to be forgiving towards myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
25.	Fun: to be fun-loving; to seek, create, and engage in fun-filled activities	V	Q	N	1 2 3 4 5 6 7 8 9 10
26.	Generosity: to be generous, sharing and giving, to myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
27.	Gratitude: to be grateful for and appreciative of the positive aspects of myself, others and life	V	Q	N	1 2 3 4 5 6 7 8 9 10
28.	Honesty: to be honest, truthful, and sincere with myself and others	V	Q	N	1 2 3 4 5 6 7 8 9 10
29.	Humour: to see and appreciate the humorous side of life	V	Q	N	1 2 3 4 5 6 7 8 9 10
30.	Humility: to be humble or modest; to let my achievements speak for themselves	V	Q	N	1 2 3 4 5 6 7 8 9 10
31.	Industry: to be industrious, hard-working, dedicated	V	Q	N	1 2 3 4 5 6 7 8 9 10
32.	Independence: to be self-supportive, and choose my own way of doing	V	Q	N	1 2 3 4 5 6 7 8 9 10

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	things				
33.	Intimacy: to open up, reveal, and share myself -- emotionally or physically – in my close personal relationships	V	Q	N	1 2 3 4 5 6 7 8 9 10
34.	Justice: to uphold justice and fairness	V	Q	N	1 2 3 4 5 6 7 8 9 10
35.	Kindness: to be kind, compassionate, considerate, nurturing or caring towards myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
36.	Love: to act lovingly or affectionately towards myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
37.	Mindfulness: to be conscious of, open to, and curious about my here-and-now experience	V	Q	N	1 2 3 4 5 6 7 8 9 10
38.	Order: to be orderly and organized	V	Q	N	1 2 3 4 5 6 7 8 9 10
39.	Open-mindedness: to think things through, see things from other's points of view, and weigh evidence fairly.	V	Q	N	1 2 3 4 5 6 7 8 9 10
40.	Patience: to wait calmly for what I want	V	Q	N	1 2 3 4 5 6 7 8 9 10
41.	Persistence: to continue resolutely, despite problems or difficulties.	V		N	1 2 3 4 5 6 7 8 9 10
42.	Pleasure: to create and give pleasure to myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
43.	Power: to strongly influence or wield authority over others, e.	V	Q	N	1 2 3 4 5 6 7 8 9 10
44.	Reciprocity: to build relationships in which there is a fair balance of giving and taking	V	Q	N	1 2 3 4 5 6 7 8 9 10
45.	Respect: to be respectful towards myself or others; to be polite, considerate and show positive regard	V	Q	N	1 2 3 4 5 6 7 8 9 10
46.	Responsibility: to be responsible and accountable for my actions	V	Q	N	1 2 3 4 5 6 7 8 9 10
47.	Romance: to be romantic; to display and express love or strong affection	V	Q	N	1 2 3 4 5 6 7 8 9 10
48.	Safety: to secure, protect, or ensure safety of myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
49.	Self-awareness: to be aware of my own thoughts, feelings and actions	V	Q	N	1 2 3 4 5 6 7 8 9 10
50.	Self-care: to look after my health and wellbeing, and get my needs met	V	Q	N	1 2 3 4 5 6 7 8 9 10
51.	Self-development: to keep growing, advancing or improving in knowledge, skills, character, or life experience.	V	Q	N	1 2 3 4 5 6 7 8 9 10
52.	Self-control: to act in accordance with my own ideals	V	Q	N	1 2 3 4 5 6 7 8 9 10
53.	Sensuality: to create, explore and enjoy experiences that stimulate the five senses	V	Q	N	1 2 3 4 5 6 7 8 9 10
54.	Sexuality: to explore or express my sexuality	V	Q	N	1 2 3 4 5 6 7 8 9 10
55.	Spirituality: to connect with things bigger than myself	V	Q	N	1 2 3 4 5 6 7 8 9 10
56.	Skilfulness: to continually practice and improve my skills, and apply myself fully when using them	V	Q	N	1 2 3 4 5 6 7 8 9 10
57.	Supportiveness: to be supportive, helpful, encouraging, and available to myself or others	V	Q	N	1 2 3 4 5 6 7 8 9 10
58.	Trust: to be trustworthy; to be loyal, faithful, sincere, and reliable	V	Q	N	1 2 3 4 5 6 7 8 9 10
59.	Insert your own unlisted value here:	V	Q	N	1 2 3 4 5 6 7 8 9 10
60.	Insert your own unlisted value here:	V	Q	N	1 2 3 4 5 6 7 8 9 10

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Revisit your scenario and identify areas of action which are inconsistent with your values

Pseudo Self forgiveness

Remember the Cat --- Letting yourself off the hook (avoidance) versus genuine self forgiveness (willingness)

We differentiate between pseudo self forgiveness – or letting yourself off the hook – and genuine self forgiveness. Letting yourself off the hook with your scenario might be something like this – who cares about what I do – it's my life. This sort of explanation may be based on the dismissal of responsibility for the problematic outcomes of the event and may be based primarily on defending our self esteem and avoidance of taking committed action. This may serve a short term purpose of making us feel better about the activities we did engage in – but does not address the concerns about the important deadlines and obligations you may have. This explanation may help us with a temporary fix to our stuck cognitions but it does not allow us to genuinely move past the issue. Eventually when the deadline draws nearer or goes past we may be drawn back into ruminative thought or anxious worry. Such explanation allow us to forego genuine engagement in solutions and by providing a temporary fix or if the fix fails what may perhaps be creating a worse problem.

Revisit your scenario: Identify how pseudo self forgiveness – letting us off the hook - may be moving away from values..... away from what you may want to be.

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Key Features underpinning lack of self forgiveness

When we act in way that is contrary to our values this may lead to self blame and a lack of genuine self forgiveness . This can cause us to get stuck in our thinking – and three keys to getting unstuck may be dealing effectively with:

Shame	Self oriented - I Am Broken
Guilt	Action oriented - What have I Broken?
Remorse	Contrite regret – wanting to put wrongs right

SHAME:

Shame is the sense that something about us – our self - is fundamentally wrong or damaged.

This often leads to a global or all round condemnation of self; underpinned by feelings of unworthiness or having no fundamental self worth and fear of blame, focus on rumination or constant thought churning on a sense of shame. Associated with a an event or life circumstance and may translate into a fundamental rejection of self and of others which will assist in the avoidance of reminders or confrontation of shame.

GUILT

Guilt rather than being focussed on the person is focussed on the act or context for wrongdoing

That is the act of wrongdoing is unworkable rather than the person. Individual responses usually include negative thoughts about the context of wrongdoing, aspects of specific blame and self judgement for the transgression. This may lead to fear and embarrassment associated with context/reason for guilt. Often there will be avoidant behaviour of matters associated with guilt. Importantly guilt can assist the person to identify who, what or how they have transgressed against a specific value or valued situation.

Revisit your Scenario and identify Shame or Guilt based responses

REMORSE

A values based response to Shame and Guilt - Remorse is characterised as a stance which includes regret sorrow and contrition but further extends to the process of taking reparative action for an identified transgression

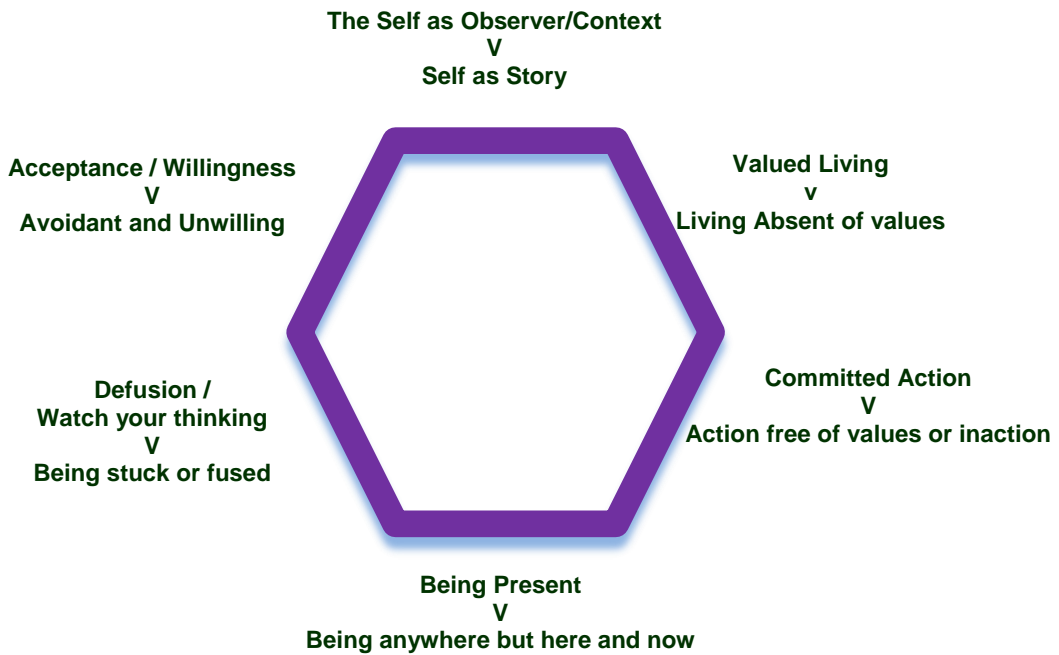
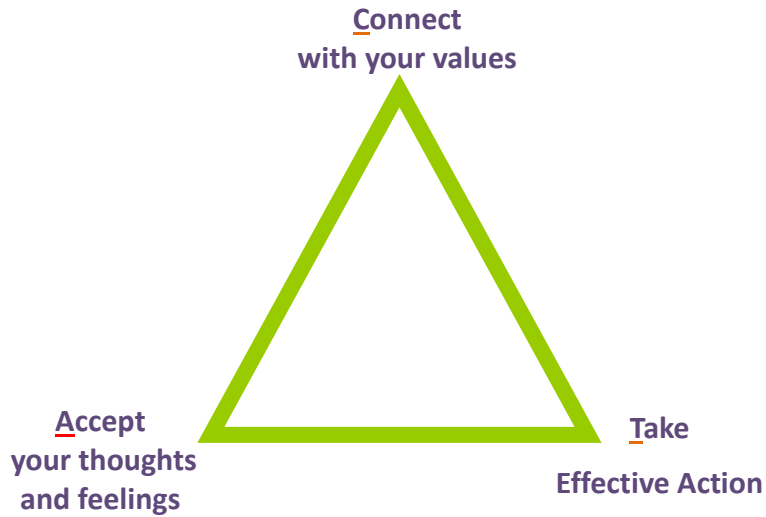
Shame and guilt have both cognitive and affective components. The extent to which shame and guilt dominate and become a focus of fusion or avoidance , they may be debilitating and associated with disordered depression, anxiety , anger and so on.

If we can take a values based response to shame and guilt then taking some sort of beneficial action may indicate the extent to which remorse becomes a workable response to Guilt and Shame.. To be genuinely remorseful contains the element of willingness to take meaningful action to repair a wrong associated with a transgression or act of wrongdoing.

Revisit your scenario to Identify a possible focus of remorse – we will come back to this later.....

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PRINCIPLE 4 Getting unstuck



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In our lack of self forgiveness: identify how this stance has kept us stuck and what its secondary benefits may have been in “protecting” us, Identify opportunities for self compassion and self-respect leading to self acceptance.

Exercise

In whatever way we acted in our scenario – let us bring compassionate presence to our observation, Sit with, embrace, bear light / illuminate, bring openness interest curiosity and non judgement. Breathing into and creating space for compassionate presence

Struggle and Suffering?

ACT postulates that most if not all psychological suffering is due to unworkable: **cognitive fusion** getting caught up and entangled in your thoughts..... and **experiential avoidance** trying to avoid or get rid of unwanted private experiences, such as thoughts, feelings, memories etc.

- Cognitive Fusion and Experiential Avoidance are neither ‘good’ nor ‘bad’ in and of themselves
- Struggle occurs when experiential avoidance and cognitive fusion have ‘become unworkable or ‘problematic’ that is when they pull us into a self-defeating struggle with aspects of our life.
- Our greatest challenge is sorting out what is useful and what is not useful in what our mind is saying
- Experiential avoidance and Cognitive fusion are intimately connected – you won’t get one without the other.
- Basically, your mind says something is bad or wrong, and tells you that you need to do something about it.
- If we treat all that our mind says as fact and “the truth” we can end up in all sorts of trouble think about some of your wildest thoughts.....
- Being fused with the judgment that:.... What I did is unforgiveable.... I must carry the burden, If anyone knew I could not..... I am unworthy.....

If our mind treats (thoughts, feelings, memories, sensations etc) as ‘bad’ or ‘wrong’, and then tells you that you have to get rid of or avoid them, If you ‘fuse’ with those cognitions then you are set up for unworkable ‘experiential avoidance’.

You can fuse with all sorts of other cognitions, that will set you up for a struggle with other aspects of your life (apart from your private experiences).

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Useful Techniques

<p style="text-align: center;">The basis of suffering</p> <p>Cognitive fusion</p> <ul style="list-style-type: none"> • thoughts stuck at a point of time or point of view • being caught by psychical sensation or emotional struggle <p>Experiential avoidance</p> <ul style="list-style-type: none"> • The avoidance of inner and outer experience • Unhealthy distraction, prevarication, procrastination • Avoidance of acknowledging facts, artefacts and situation <p>The self as a story</p> <ul style="list-style-type: none"> • an idealised self • The stories we tell ourselves and others tell of us • Defined by externalities, expectations, possessions, circumstances <p>Living elsewhere than here and now</p> <ul style="list-style-type: none"> • Living in the past , future or an alternate space to where we are • Living in fantasy or a dreamworld • Living without awareness or conscious presence Running on automatic <p>Living absent of values</p> <ul style="list-style-type: none"> • An unguided un examined life • Life based on the dictates of fashion and external ity <p>Taking consistently unworkable action</p> <ul style="list-style-type: none"> • Action not in service of core life principles • Impulsive action to avoid needed life responses 	<p style="text-align: center;">The basis of psychological flexibility – dropping the struggle</p> <p>Defusion</p> <ul style="list-style-type: none"> • Watch your thinking, getting disentangled, freeing up thinking and emotions • Emotional separation, distancing, creation of perspective and objectivity about thoughts. Emotions physical sensations <p>Acceptance / Willingness</p> <ul style="list-style-type: none"> • Willingness to experience uncomfortable thoughts, feelings, or physical sensations In the service of response flexibility • Acknowledging that which is: that which cannot be changed and therefore freeing resources to make required response • Opening up and making room for painful feelings and sensations being able to observe rather than being caught up. <p>The Self as Observer</p> <ul style="list-style-type: none"> • Becoming aware of the self that observes all experience both internal and external • The self that provides objective wisdom • Transcendent of circumstance • The place from which we respond <p>Being Present</p> <ul style="list-style-type: none"> • Living in the here and now connecting fully with the present moment • Being able to direct attention flexibly and voluntarily to present external and internal events ,rather than automatically focusing on the past or future or elsewhere • Being fully present in your experience whether or not it is pleasant or painful <p>Valued Living</p> <ul style="list-style-type: none"> • The principles that provide long term guidance or a life compass - that are personally important • Key areas Include: relationships, work, education, personal growth, health , family, community. spirituality ethics • Life giving , energising bring vitality <p>Committed Action</p> <ul style="list-style-type: none"> • Commitment to taking consistent goal oriented action • Living consistently with identified personal values <p style="text-align: center;">Ref: Dr Matt Smout CTAD University of Adelaide 2008</p>
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ACT Principles	ACT Quick Strategies
Defusion	<p>As you go about your day be mindful of those thoughts which are unworkable and distracting and practice defusion in the moment, Defusion meditation – name the story, images on a movie screen, leaves on a stream, milk milk milk.</p> <p>Fully attend to thoughts both comfortable and uncomfortable without automatically taking them literally or attaching any particular value to them – now drop the struggle.</p>
Acceptance / Willingness	<p>Make room for uncomfortable thoughts feelings sensations and observe them without judgement</p> <p>Identify a manageably uncomfortable memory thought/situation/circumstance, Breath into it let it be do not judge it</p> <p>Undertake a task which is uncomfortable while being fully present giving full attention.</p> <p>What can I accept (spontaneous thoughts emotions sensations memories and fears) so that I can respond with what is needed here and now</p> <p>Stop unworkable response .e.g. Resignation, Failure , Toleration, Putting things aside, Getting on top of things, unreasonable control</p>
The Self as Observer	<p>Meditate on observing your thoughts without getting bound up in them</p> <p>Notice that you are having a thought , Notice you are noticing</p> <p>What is the real you – consider holiday photos, family photos, speed camera photos versus your lived experiences</p> <p>Take 60 seconds to dot point as much as possible about who you are as a human being – just positive stuff</p> <p>Take 30 seconds to dot point as much as possible about who you are as a human being – just negative stuff</p> <p>Which is the real you?</p>
Being Present	<p>Contacting the Present Moment Connecting fully with the here-and-now</p> <p>Being able to direct attention flexibly and voluntarily to present external and internal events rather than automatically focusing on the past or future or elsewhere</p> <p>The centre of any and all mindfulness exercises: Connecting fully with the here-and-now : Notice 'X'.</p> <p>Take time to breath with depth and purpose breath into you r diaphragm</p> <p>Notice your breath and its passage, Notice what happens in you body, Remain fully present</p> <p>Take time to enjoy 5 small things each day</p> <p>Be fully present as you do x eat, walk, work, wash up, garden , study, breathe, drink.....</p>
Valued Living	<p>Values are how you want to be not goals, objects or possessions,</p> <p>Values provide long term guidance or a life compass,</p> <p>Identify values that are personally important,</p> <p>What are your key values? Have you identified them for your areas of life interest? Are you living within them?</p>
Committed Action	<p>Commitment to taking consistent goal oriented action</p> <p>Living consistently with the personal values identified</p> <p>Take action to live within an area you value but have been neglecting</p> <p>Take action in those areas that matter</p>

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Relational Frame Theory (<http://relationalframetheory.wikispaces.com/Relational+Frame>)(Hayes, Barnes-Holmes, & Roche, 2001)

A specific type of arbitrarily applicable relational responding that has the defining features in some contexts of **mutual entailment**, **combinatorial entailment**, and the **transformation of stimulus functions**. Families of relational frames the way in which events which provide stimulus can be related to each other include frames of :

Coordination:	This is like that
Opposition:	This is the opposite of that
Distinction :	This is different to that
Comparison:	This compares to this
Hierarchical relations:	This belongs or contributes to that
Temporal relations:	This time relates to that time
Spatial relations:	This space relates to that space
Conditionality and causality:	This happens or does not happen because of that
Deictic relations:	This relates to the other

Clinical RFT for Self Forgiveness

Anchoring present moment perspective	
Focus on (I-HERE-NOW) experiences in the present What is the experience you are having right now...? What is it that you did, that you find distressing? When you have that thought, emotion, sensation what changes what are you noticing ?	
Changing perspective	
What is your experience if you stand out side of yourself If viewed from the future, from the past, by your friend In a different place/environment? What changes in each of these stories, processes, contexts?	
Changing the observer's perspective	
How would the person you were 10 years ago view this? How would the person you will be in five years view this? How would a helper/carer/friend view this? If your friend was having this experience how would you view this?	
Relational frames that establish a shared and consistent perspective	
When shifting perspective - what changes? what remains the same? What values are evoked in perspective taking that are the same/different?	
Practicing Self-as-Context	
Hierarchical fames can be evoked with metaphor: Sky/weather, ocean/ waves, Container/content Frames of Distinction : This is that vs this has that I am this vs I have this Description of experience vs Self/Other Judgement/evaluation I am/you are terrible, vs I found that terrible I am devastated vs that was a devastating experience (Villatte,M and Villatte, J 2013)	

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Skill for the interacting Self Impact of context on behavioural sequences

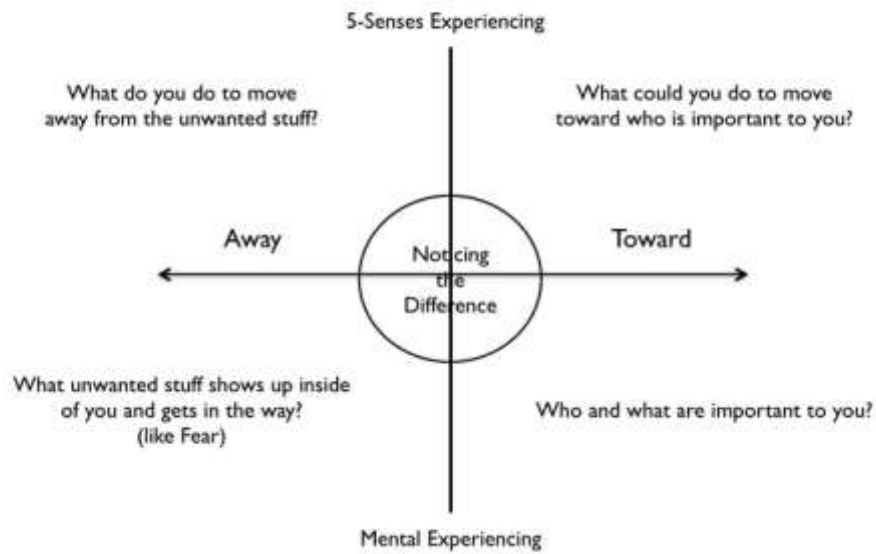
Describe chains of events and interactions of the self with the context of behavioural sequences

ABC	Events Context, external and internal (private) events (Including: Thoughts, Emotions Physical Sensations Behaviours)
<p>Antecedents</p> <p>What was it that started this behavioral process?</p> <p>Would others see it that way?</p> <p>How would you have describe it as it happened then then?</p> <p>How would you describe it now?</p>	
<p>Behavioural Responses</p> <p>Describe your response</p> <p>What were you intending to do then?</p> <p>What was the function of that behaviour?</p> <p>Would you do it that way now?</p> <p>Would you expect others to do it that way?</p>	
<p>Consequence</p> <p>Describe the consequences(suspending judgement)</p> <p>How would you have described it then</p> <p>How would you describe it now</p> <p>How would you describe it if it were someone else?</p> <p>How would some else describe it?</p>	
<p>The experience of observing your ABC sequence</p> <p>Describe the process of observing these behavioral sequences?</p> <p>What does this bring up?</p> <p>What does this evoke</p> <p>What values does this elicit?</p>	
<p>Torneke and Romanero (2008) (Villatte,M and Villatte, J 2013)</p>	

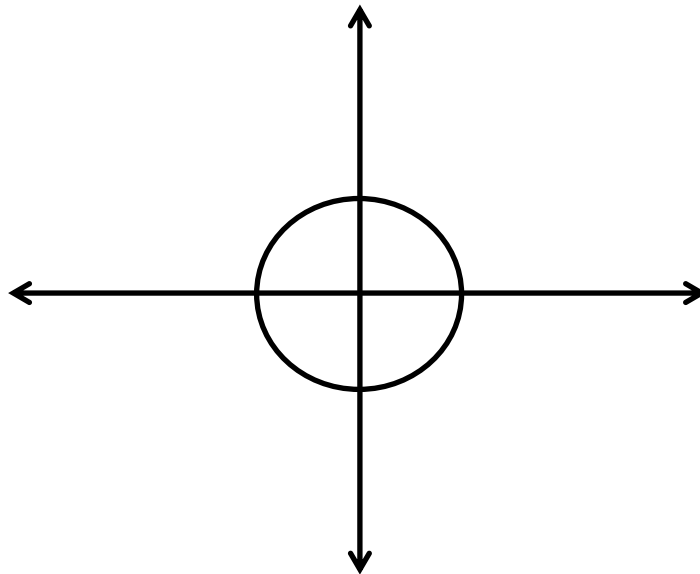
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Useful Techniques

The Psychological Flexibility Model Matrix
Kevin L. Polk, Ph.D.



Your Moves.....



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PRINCIPLE 5 Self Forgiveness

Meditation

In every offence great or small there is an unmet need (based on values) which may go unrecognised,

Stuck Thought	Inherent value
I failed my client	I wanted to support my client
I acted stupidly	I wanted to act wisely ,
I was disrespectful of my own boundaries	I needed to protect myself
I let my friend down	I wanted to support my friend

Recognise these offences/transgression and their relationship to their inherent values

Let us hold these hurts, wisely and compassionately and skilfully – let us see how they may speak to us

Revisit your scenario and identify inherent values that may be contained within its context

Mindful/ACT/RFT approaches to acceptance of self forgiveness

Radical Acceptance – the heart of self forgiveness

Acceptance brings openness and willingness to experience uncomfortable thoughts, feelings, or physical sensations:

- In the service of response flexibility ;
- Bring openness curiosity and non judgment to your observation of private experience;
- Making room for private experience – dropping unnecessary struggle

Acceptance is not:

- Resignation, Failure , Toleration, Putting things aside, Getting on top of things, Taking control

Painful feelings and sensations may arise from a variety of triggers:

- Spontaneous feelings/thoughts; spontaneous memories; physical sensations

Acceptance is a posture:

- Being willing to go through/sit with,
- Accepting physical reactions might not be pleasant but are natural
- Making room for these sensations
- Observe these events and not be caught up in them

SELF FORGIVENESS

Genuine Self Forgiveness acknowledge values based conflicts which have occurred and makes room (OPAL - Openness, Presence, Acceptance, Light) for values based workable responses

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Revisit your scenario to Identify how values may inform restoration of relationship with your self and others - people family community some possible responses.....

<p>How would you take a perspective that helps normalize the transgression and its effects</p>	
<p>How would you lighten the burden, develop compassionate presence, self acceptance and self respect</p>	
<p>How would you treat your best friend or a wounded stranger.... ?</p>	
<p>How would you respond to the child how would the child respond to you?</p>	
<p>Identify how you would coach yourself to respond differently if the situation reoccurred</p>	
<p>Identify alternate pathways/ targets for restoration, repair and renewal</p>	
<p>Your Own.....</p>	
<p>Your Own.....</p>	

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Principles in remorseful action - restoration, repair and renewal

Principles in remorseful action	Workable Responses toward restoration, repair and renewal
<p>Identification of transgression</p> <p>What was transgressed?</p>	
<p>Underpinning values</p> <p>You</p> <p>Other (Person/Community)</p>	
<p>Point of change</p> <p>What changes are needed?</p>	
<p>Acknowledgement</p> <p>How can this wrong doing be best acknowledged?</p>	
<p>Acceptance of responsibility</p> <p>How can you respond effectively from a values perspective</p>	
<p>Requirement for action</p> <p>What action is required?</p>	

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Principle 6

Values for Action

Revisit values above with a framework for action – chose an area of choice and response that relates to your scenario

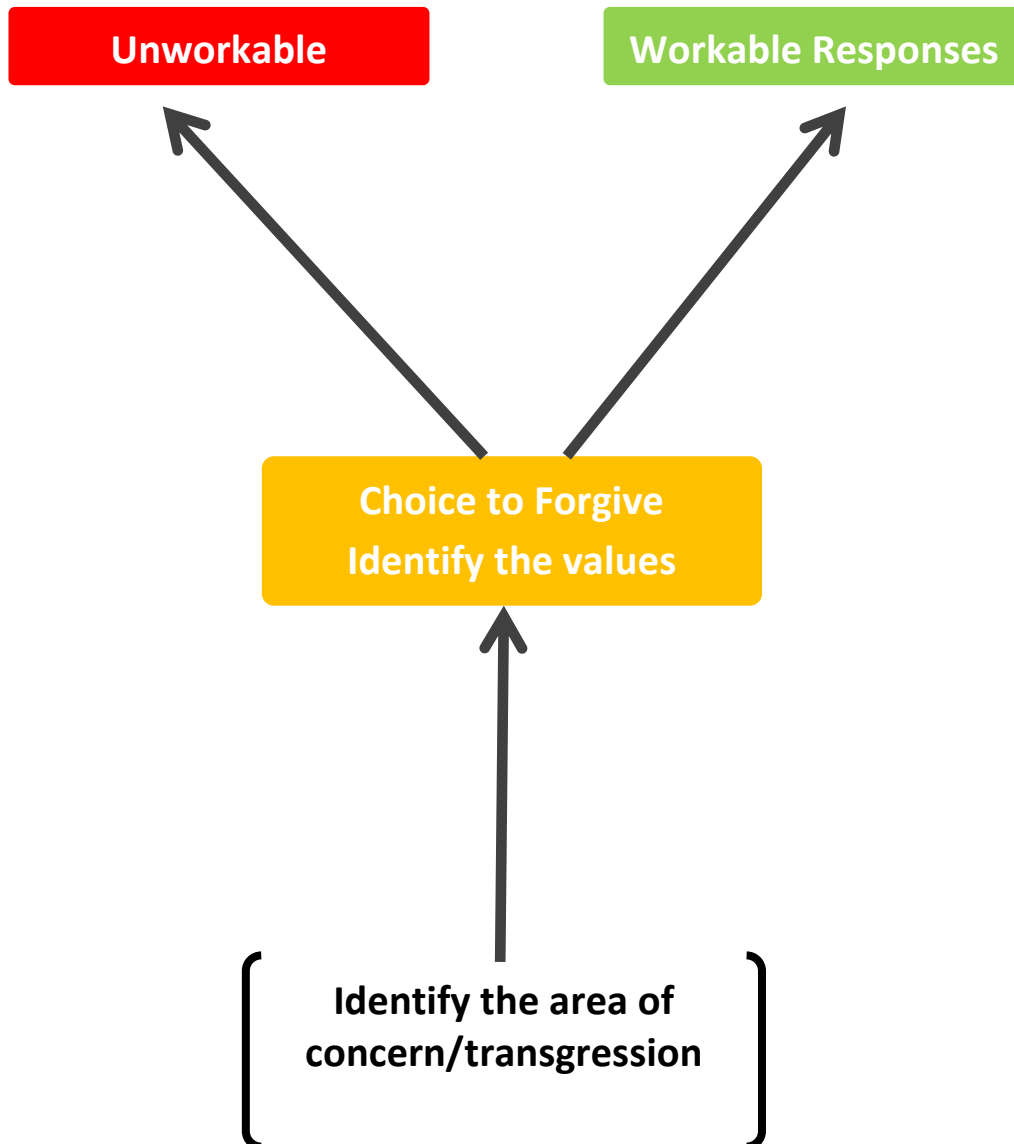
Exercise

identify particular circumstances that involve hurt in relation to your scenario:

Revisit your values inventory Identify to what extent are values informing self forgiveness and to what extent self forgiveness allows us to move toward valued living

Utilise ACT/RFT techniques to revisit revue and reframe context of transgression and self forgiveness

identify means by which to drop burdens and to choose alternate workable responses (OPAL)



The 'Choice Point' worksheet – from *The Weight Escape*, © Ciarrochi, Bailey, and Harris, 2014
Association for Contextual Behavioural Science World Conference 13 – Berlin 2015
Grant Dewar - University of Adelaide - Australia – grant.dewar@adelaide.edu.au

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Turning valued choices into action

Revitalising Action - Restoration, Repair Renewal

Action	Description
Specific	
Measurable	
Agreed Upon/ Acceptable	
Realistic	
Time-Based	

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Principle 7 Commitment to Self Forgiveness

Your Own Work

Bring it all together for continued process of renewal.

Can you answer this question?

Do I trust myself to now act in a values consistent way in the context of the scenario I outlined?

Commitment to

- Take Action daily
- OPAL
- Include a breathing exercise
- Transform your relationship with your experience of yourself –
you are a 1 in 1,000,000,000^{1,000,000,000.....} creation.....

When where how do I practice a particular skill?	
Context? Frequency?	
What and how will I track measure my skill?	
Objective measures, Observations, Feedback?	
Continuing development – Sources?	
Practice and application	
(Villatte & Villatte 2013)	

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