

COMPLETE ACT MANUAL

(**Note:** This manual follows guidelines for the implementation of ACT derived from *Acceptance and Commitment Therapy: An Experiential Approach to Behavior Change* [1999] by Hayes, Strosahl, and Wilson. As such, it is meant to supplement rather than serve as a replacement for this book in the implementation of ACT. Accordingly, users of this manual should be familiar with the principles of ACT outlined in this book as well as additional techniques and procedures covered within it that are not explicitly contained in this manual.)

Session 1.

Goals: Establish rapport
Review treatment plan and rationale
Initial induction of Creative Hopelessness
Assignment of homework

1. Prior to beginning each session each subject completes a BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Establish rapport and introduce self (Allow up to 10 minutes).
 - A. If subject is unfamiliar to you, say something like, “I know you’ve already talked to several others involved with this project about your present situation and past history with depression, but we haven’t had a chance to, so I wonder if you could tell me a little bit about that.” Use prompts and active listening skills to encourage subject to talk about how they generally view their current and any previous episodes of depression. Be on the lookout for any spontaneous indications of unsuccessful attempts that subject has made to control, avoid, or escape from depression and related negative thoughts and feelings (e.g., “I’ve tried everything I know how to do to get rid of this depression,” “If I felt more self-confident, I could get my life in order,” etc.) while subject speaks. Try to summarize and at end, if necessary ask, “At this point, is there anything else that you think would be important for me to know about you and your current situation or past experiences with depression?”
 - B. If subject is familiar to you, say something like, “I know we talked before when (describe context of previous contact with subject - during screening interview, etc.) and as I recall . . . (here summarize what is already known about subject’s current and past episodes of depression).” Ask subject for any clarification: “Is that correct? Am I missing anything?” Also ask, “At this point, is there anything

else that you think would be important for me to know about you and your current or past experiences with depression?" As above, be on the lookout for any spontaneous indications of unsuccessful attempts to control private events.

3. Review treatment plan (Allow up to 10 minutes).
 - A. Initial pretreatment assessment is complete. Entire program consists of 12 weekly sessions, lasting 60 minutes each, with first phase of program consisting of 6 sessions. Mention completion of BDI and ATQ before each session and Postsession Questionnaire at end of each session and rationale for each. Answer any questions.
 - B. Discuss format of treatment sessions. Say something like, "During each session we'll be talking about some different things you can learn to do to help cope with depression. Usually, we'll spend a few minutes presenting and discussing specific things you can do and then we'll allow some time to discuss what's been presented and give you a chance to ask questions about how you might actually go about applying what we've talked about. At the end of each session, we'll talk about some homework assignments which are designed to give you some experience in applying some of the things we talk about in here that you can do to help yourself cope with depression. After today, at the beginning of each session, we'll spend a few minutes reviewing the homework for the previous week to see how it went for you and if you may have had any difficulties with it. We'll also spend a few minutes at the start of each session briefly reviewing the main points of the previous week's session." Answer any questions.
 - C. Remind subject of midprogram assessment. Say something like, "After we've completed the first 6 sessions, we'll take a break for a week to more thoroughly evaluate your progress at that point. You'll be asked to again complete some of the same questionnaires you filled out before we started our sessions and will also be interviewed again. This is so that we can collectively evaluate how you've responded to our first 6 sessions and help us decide whether it makes the best sense to continue what we have been doing at that point for another 6 sessions or to possibly consider switching to a somewhat different approach." Answer any questions.
 - D. Remind subject that second phase of the program, after the midprogram assessment, will consist of 6 more sessions to be followed by posttreatment and follow-up assessments. Answer any questions.
4. Initial induction of Creative Hopelessness (Allow up to 25 minutes).
 - A. Discuss ways in which subject feels "stuck" in their depression. Ask subject to describe things they have tried in the past to eliminate and/or cope with

depression by saying something like, “Can you tell about what you’ve already tried in the past to free yourself from depression?” Ask subject to elaborate on previous efforts - how long they tried it, with how much effort/expense, etc, and with what results. If necessary, explicitly ask subject what things they may have tried on their own in addition to sources of professional assistance (e.g., “What things have you tried on your own? What professional help have you tried? What advice did you receive or ask for from friends or family members and try out?”). Re professional help, explicitly ask about previous trials of psychotherapy, prescribed antidepressants, hospitalizations, and perhaps even ETC. Also explicitly discuss degree to which subject has viewed and/or attempted suicide as an escape strategy by saying something like, “Have you ever gotten to the point that you simply felt that you couldn’t stand to be depressed any longer and saw suicide as a possible way out? (If subject indicates they have, continue by asking) Have you ever thought about how you would end your life? Have you ever actually made an attempt? Had you been successful, what would that have been in the service of? In other words, had you been successful in taking your life, what would that have done for you?” Also ask subject to elaborate on emotional reactions (“dirty pain”) to unsuccessful attempts to control depression by saying something like, “So, it sounds like you’ve tried a number of things to rid yourself of depression and feel better over the years, but I gather none of them have been terribly successful or you wouldn’t be here talking with me now. How has that left you feeling? To what extent have you then been left feeling depressed about feeling depressed?”

Note: The goal here is to gather as much information as possible about the major strategies that subject has tried in the past (these usually resolve into *more*, *different*, and *better* ways to accomplish the same old goal - usually the control of depressed thoughts and feelings and related private events.) Say something like, “You’ve told me you’ve been bothered by depression for some time now. During this time you’ve probably tried to do everything that is logically there to be done - you’ve tried (list some of the subject’s more widely used strategies; e.g., medication, therapy, self-help books, etc.). And, again, it apparently hasn’t worked or you wouldn’t be here. Do you have any thoughts on why nothing you’ve tried has really worked all that well for you? (Pay particular attention to reason-giving that would support more deliberate control efforts; e.g., “I haven’t tried hard enough,” “If I keep trying, I’ll eventually find something that works,” etc.). Has it ever gotten to the point, where none of this just made much sense to you anymore? Could it be you haven’t been able to successfully control your depression because you’re not intelligent or competent enough? (Note subject’s response.) But you seem fairly intelligent to me, so it seems that this can’t be it. And you’re also reasonably competent in many, maybe even most, domains. And yet, isn’t it true, *in your experience*, although it doesn’t seem that it should be this way, that depression has not responded to your quite logical attempts to get rid of it. If

anything, isn't it the case that the more you've tried to rid yourself of this emotional pain of depression, that the more of it you experience - that is, you're left feeling depressed about feeling depressed- what's referred to in this approach to therapy as 'dirty pain.' So what I'd like you to consider - please don't believe me, but just consider it against your own experience - is this possibility: That what you've been seeing as possible solutions to your depression may themselves be part of the problem. That maybe it's like trying to play a rigged game that you can't win - that the more and harder you play, the more you try to win - the more you lose. So let's look at what's been happening with you from that vantage point, just to consider the possibility."

- B. Present Digging Out of A Hole Metaphor. Be on the lookout for comments that subjects might offer in defense, explanation, or elaboration of/for whatever they may have already tried to control their depression. By definition, that *is not it*. Also, do not get caught up in the content of what subjects might say. If subjects make a move that seems superficially logical (e.g., "Oh, I see that makes sense"), point out that this is exactly like what they do in other situations, and if this were the solution, then why are they here? For example, the subject might agree with you:

Subject: "Oh, I see. I understand that."

Therapist: "Yes, but isn't that just exactly like you? What you just said? That you understand. Isn't that very much a (subject's name) kind of thing to say?"

S: "I suppose it's like me."

T: "Right. So consider the possibility that even that is part of the problem. Just consider it. I'm not asking you to agree with or believe me - I'm asking you to watch what you are doing from that point of view."

Be careful not to slip into a "one-upmanship" role with subjects, nor try to logically convince or persuade them of a different point of view. At some point, after subjects are nearly exhausted with the usual moves, they may express hopelessness such as:

S: "OK. OK. So whatever I say you will say that maybe it's part of the problem."

T: "You sound frustrated or even angry, as if what I'm saying isn't fair."

S: "I do feel frustrated. It seems as though I can't do anything right to win in this situation. Everything I say or do is wrong."

T: "I didn't say it was wrong. No, not at all. It is completely normal, reasonable, and sensible. It just might not be very useful and be part of the problem. Even that frustration you are feeling now. Isn't that a familiar feeling as you've struggled with this problem?"

S: "Oh yeah. It's very familiar."

T: “So if that were going to do it - if that were part of the solution - why are you here? Wouldn’t you have already solved the problem?”

S: “Well, then, why say anything at all?”

T (with a slight chuckle): “I don’t know. Maybe to see what won’t work. Let me offer a little metaphor that might be of use.”

Metaphor. Say something like, “Imagine that you’re blindfolded, given a little bag

of tools to carry, and placed in a field. You’re told that your job is to live your life by moving around this field while blindfolded. So you start moving around in the field and sooner or later, you fall into this big hole. Now one tendency you might have would be to look to your history to try to figure out how you got into the hole - exactly what path you followed to end up there. You might tell yourself, ‘I went to the left, and over a little hill, and then to the right, and then I fell in,’ etc. In one sense, that may be true - you are in this particular hole because you walked exactly that way. However, knowing that is not the solution of knowing how to get out of the hole. Furthermore, even if you had not done exactly that, and you’d taken another direction instead, in this metaphor, you might have fallen into another hole anyway, because unbeknownst to you, in this field there are countless widely-spaced, fairly deep holes. So if it weren’t this particular hole, it would be another one. Anyway, so now you’re in this hole, blindfolded. What you might do in such a predicament is take the bag of tools you’ve been given and use them to try to get out of the hole. Now just suppose that all of the tools you’ve been given are shovels. So you dutifully start digging with the shovel, but can you dig your way out of a hole? Shovels are very useful for creating holes, but not for getting us out of them. So maybe you try digging faster, or with bigger shovelfuls, or with a different style. More, better, and different. More, better, and different. But all of that makes no difference, because digging is not the way **out** of the hole - it only makes the hole bigger. Pretty soon this hole is huge. It has multiple rooms, halls, and caverns. It is more and more elaborate. So maybe you stop for a while and try to put up with it. But it doesn’t work - you are still in the depression hole. Isn’t this like what has happened with your depression. It’s become bigger and bigger to now where it’s a major focus of your life. You know all of this **hasn’t** worked and what I’m saying is that it can’t work. Don’t believe me; look at your own experience. You absolutely can’t dig your way out of the hole - it’s like a rigged game. It’s hopeless.”

“That’s not to say that there may not be a way out. But within the system you have been working with digging as your agenda - no matter how much motivation you have, or how hard you dig - **there is no way out**. This is not a trick. No fooling. You know that sense that you have that you are stuck? And that you came here to get help to fix it? Well, you are stuck. And in the system in which you have been working with digging as the agenda, there is no way out. The

things you've been taught to do aren't working, although they may work perfectly well somewhere else. The problem is not in the tool. It's in the situation in which you find yourself using it. So perhaps you come in here wanting a gold-plated steam shovel from me. Well, I can't give it to you, but even if I could, I wouldn't because that's not going to solve your problem. It'd only make it worse."

If subjects ask for the way out of the hole, say something like, "Your job right now is not to figure out how to get out of the hole. That is what you have been doing all along. Your job is to accept that you are in one. In the position you are in right now, even if you were given other things to do, it wouldn't be helpful. The problem is not the tool - it is the agenda of digging. If you were given a ladder right now, it wouldn't do any good. You'd only try to dig with it. And ladders make terrible shovels. You can't do anything productive until you let go of the shovel and let go of digging as the agenda. You need to make room for something else in your hands. And that is a very difficult and bold thing to do. The shovel appears to be the only tool you have and letting go of it looks as though it will doom you to stay in the hole forever. And I really can't reassure you on that. Nothing I can say right now would help ease the difficulty of what you have to do here. Your best ally is your own dirty pain and the knowledge that nothing has worked. Have you suffered enough? Are you ready to give up and do something else?"

- C. Process subject reactions to the metaphor. Note that within the metaphor, that it is not the subject's fault that they are in the hole. They are not to blame for it. Blame is what we do when we add social disapproval to the natural results of an action to ensure that it doesn't happen again. Blame is like throwing dirt down on top of the person's head. But motivation is not the problem. While blaming is not useful, subjects are responsible in the sense of being "response-able." Subjects have been able to respond all along. Subjects have done the best they could **and** it did have to work the way it did. If subjects are not responsible, then they have no ability to respond. And if subjects didn't have it then, they don't have it now. So the cost of the avoidance of "response-ability" is being doomed to failure in the present and is too great a cost to bear.

Respond to any subject evaluations/reactions to the metaphor with such remarks as, "What your mind hears me saying is not it," and "Don't believe what I'm saying." Ask subjects to open up to the metaphor and to consider the hopelessness of the old agenda. Whatever subjects repeat about what they think is being said, by definition, is not right, even if it sounds right, because it must be coming from a context that has led to the problem. In other words, turn all attempts at verbal escape, or even understanding, inside out. Say something like, "Don't believe what we are saying. At the same time, don't be alarmed if you feel confused by what we've just talked about. Confusion is to be expected and is part of what needs to happen to break down the system that's kept you stuck in your

depression. In fact, at this point, if you think you understand what we're saying, you probably don't."

5. Review homework assignment (Allow up to 10 minutes).
 - A. Pass out *A New Leash on Life*. Indicate to subject that it is theirs to keep and that for homework they should read it over, feeling free to make any marks, underlining, etc. on it and be prepared to discuss it at start of next session. Point out that handout provides a more detailed discussion and summary of acceptance and commitment therapy.
 - B. Introduce daily journal. Say something like, "Something else you can do for homework between now and next week is to try to become more aware of how you carry out this struggle - that is, trying dig your way out of the depression hole - in your daily life. See whether you can just notice all the things you normally do - all the ways you dig. Getting a clear sense of what digging is for you is important because, even if you put down the shovel, you will probably find that old habits are so strong that the shovel is back in your hands just moments later. So we will have to drop the shovel many, many times. You might even make a list that we can take a look at during our next session of all the things you have been doing to moderate, regulate, and try to solve this problem: Distraction, self-blame, talking yourself out of it, avoiding situations, being careful about how you lead your life, and so on. I'm not asking you to change these actions, just try to observe how and when they show up."
6. Session termination (Allow up to 5 minutes).
 - A. Ask subject to briefly summarize what they understand the main points of session to be. Clarify where needed and answer any questions.
 - B. Schedule Session 2.
 - C. Have subject complete Postsession Questionnaire.

Goals: Review Session 1

Review homework

Continue discussion of ACT concepts:

The problem is “control”

Use of metaphors to break down literality

Present goal of therapy: To experience the scope of the problem; not to do anything different at this time

Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 1 (Allow up to 5 minutes).
 - A. The “solution” is part of the problem.
 - B. Creation of “dirty pain” – being depressed about being depressed.
 - C. Appeal to experience, not logic.
 - D. “Response-ability” – not blame – of subjects.
3. Review homework (Allow up to 10 minutes).
 - A. Discuss *A New Leash on Life*. Ask if subject had any questions or reactions to reading it. Relate back to major points of first session, especially the Digging Out of a Hole Metaphor - that the “hole” represents primary depression that subjects have been attempting to escape from by digging. However, digging is itself part of the problem and creates the “dirty pain” of now being depressed about being depressed. Be prepared to relate questions or comments by the subject, if possible, to major points to be raised in this session, while at the same time, deflecting emphasis away from issues that are more usefully addressed in upcoming sessions. For example, if subject asks about the purpose of the “parade of thoughts” mentioned in the article and how to do it, say something like, “We will be talking about this more as we go along. Remember last week we talked about ‘response-ability’ – that it’s possible for you to respond differently to being in the hole rather than trying to dig your way out. The ‘parade of thoughts’ is another way to respond to your depression. But I’m afraid that you’re not ready for it yet and that if we moved to that now, you’d try to use it as another shovel. So before we get there, we first have to do some more work on abandoning the agenda of digging and freeing the grip of your hands on the shovel.”
 - B. Review daily journal. Ask subject if they wrote anything down in their journal, or

even if they did not, if they were able to notice any of their typical ways of digging.

Point out that “digging” can take many and varied forms, but regardless can be viewed as part of the problem, rather than part of the solution. Part of what be necessary to loosen the grip on the shovel is to become more aware of the many ways in which digging can occur.

4. Continue presentation of ACT concepts (Allow up to 30 minutes).
 - A. Tell subjects that the major purpose of this session is to more closely examine “digging” to see what it is, and in doing so, to loosen the grip on the shovel.
 - B. Discuss control of private events (thoughts and feelings). Say something like, “We’ve now talked quite a bit about trying to ‘dig your way out’ of the depression hole you’ve fallen into and how that has worked for you. Another way of thinking about this agenda of digging is to see it as deliberate efforts on your part to eliminate, control, avoid, or in other ways try to get rid of depression and related unwanted thoughts and feelings. Let’s take a closer look at how conscious, deliberate, and purposeful control works. Let’s first consider how it works in the outer world - a world that doesn’t involve your thoughts, emotions, and memories. If you don’t like the way things are in the outer world, can you do anything to get rid of whatever it is you don’t like? So, for example, if you didn’t like the color that this wall is painted, could you do anything about it? (Allow subject to respond.) If the floor in this room is too dirty for you, is there anything you could do to remove it? (Allow subject to respond). So, doesn’t it seem to be the case that when it comes to the world around us - the world outside of us - that the operative rule is ‘If you don’t like something, figure out how to get rid of it, and get rid of it.’ This is what we mean by conscious, deliberate, and purposeful control.”

”This outer world is probably at least 95% of what is important. It encompasses the great majority of everything other living creatures on the planet are dealing with - hunger, shelter, warmth, stimulation. Yet most humans have these things, and yet will still aren’t happy and struggle with depression. Why is this? Here’s what I would like you to consider. That perhaps this is because there’s this last little bit - the last 5% - that is composed of the world inside the skin - that is our minds and the way it thinks, our feelings and emotions, memories, and so on. And I’d ask you to consider the possibility that within this inner world - the world inside the skin - efforts at deliberate, purposeful control are not only ineffective, but in some instances, are harmful. That when it comes to trying to control our minds and all the thoughts it spews forth as well as our feelings, perhaps the operative rule is not ‘If you don’t like something, figure out how to get rid of it, and get rid of it’, but ‘If you aren’t willing to have it, you’ve got it.’ Just consider this possibility. I’m not asking you to believe it. In your experience, not in your logical mind, check it out and see if it isn’t so.”

Provide sample metaphors: Say something like, “Suppose I had you hooked up to the world’s most sensitive polygraph and I tell you, all you have to do is stay relaxed. This is a perfect machine, the most sensitive ever made, so there’s no way that you can not be relaxed without me knowing it. But I want to give you a little motivation to underscore how important it is for you to remain relaxed. I happen to have a loaded handgun that I’ll hold to your head. So I tell you, if you stay relaxed, I won’t blow your brains out. But, if you get nervous - and I’ll know it because you’re wired up to this perfect machine - I’m going to have to kill you. So, just relax! What do you think would happen? (Allow subject to respond.) But notice this. Suppose I said change the color of that wall and clean up the dirt off this floor, or I’ll pull the trigger. What would happen then? You’d be painting and vacuuming. But if I simply demand that you become and remain relaxed, not only does it not work, but it’s the other way around. The very fact that I would ask you to do this under such circumstances would produce anxiety. But this isn’t just a funny story. You already have the perfect polygraph machine hooked up to you - your own nervous system. And you’ve got something pointed at you that is much more powerful than any gun - your own self-esteem and success in life. It’s like the gun. In your case it may not be anxiety that you’re trying to control, but depression. But doesn’t it work the same way? So here you are saying, ‘Be happy! Don’t be depressed. If I only weren’t so depressed . . . ‘ And what you’re left feeling is even more depressed - left with the ‘dirty pain’ of feeling depressed about feeling depressed.”

Extend metaphors to positive emotions by saying something like, “But it’s not just with negative emotions like anxiety and depression. Here’s a test. Suppose I say to you, I have a million dollars here that you can have and what you need to do to earn it is really quite simple. We’ll leave the room here and your task is to fall madly in love with the first stranger you encounter - regardless of their age, gender, or physical appearance. If you do, you get the million dollars. Could you do it? (Allow subject to respond.) Why not? What if I said you could have the million dollars if you changed the color of this wall or cleaned up this dirty floor? Could you do it? So what I’d like you to consider is that when it comes to deliberate efforts to control our emotions, not only does it not work when it comes to trying to get rid of feelings we don’t want to have, such as depression, but it also doesn’t work when it comes to trying to deliberately create emotions we do want, like feeling happy.”

Extend metaphors to thought control by saying something like, “What we’ve been talking about is not just with feelings and emotions either. Let’s look at thoughts. Suppose I tell you that right now you can think of anything you want except for warm jelly donuts. That whatever you do, don’t think about warm jelly donuts. Don’t think about how they smell when they first come out of the oven. Don’t think of the taste of the jelly when you bite into the donut and how gooey and sweet it is. Don’t think about any of this!”

Most subjects will get the “point” of the metaphor immediately as conveyed by laughter, a nod, or smile. If the subject appears to not grasp the point, engage the subject in a dialogue similar to the following:

Therapist: “So could you do it?”

Subject: “Sure.”

T: “And how did you do it?”

S: “I just thought about something else instead.”

T: “OK, but how did you know that you did that - that you thought of something else instead of warm jelly donuts? What did you think of instead?”

S: “A bowl of chocolate ice cream.”

T: “Great. And how did you know that thinking about a bowl of chocolate ice cream was doing what I asked? So you could report success?”

S: “Well I was thinking, ‘This is good. I’m thinking of a bowl of chocolate ice cream . . .’”

T: “Instead of? . . .”

S: “Warm jelly donuts.”

T: “Right. So even when it seems to work, it doesn’t.”

S: “It’s true. I did think of warm jelly donuts, but only for a split second. I caught myself and then thought of the ice cream instead.”

T: “To what degree is this similar to what you have done with depressing thoughts?”

S: “I’ll catch myself and then try to think of something that’s more positive.”

T: “Right. But isn’t there a problem with that? All you are doing is adding chocolate ice cream to jelly donuts. You can’t subtract jelly donuts deliberately, because to do it deliberately you have to formulate the rule, and then there you are, because the rule contains it. If you are not willing to have it . . .”

- C. Discuss subject’s “response-ability” to their current situation. Say something like, “So far today we’ve talked quite a bit about how deliberate efforts to control the world inside our skin - trying to dig your way out of the hole of depression - hasn’t worked very well and maybe has even made the problem worse rather than better. We’ll need to take up other ways you have the ability to respond to being in the hole - ways other than shoveling - when we meet next time, but for now I wonder if your situation isn’t something like this. It’s like being in a tug-of-war with a monster. Imagine that between you and the monster is a dark, bottomless pit. If you get pulled over the edge into the pit, you will be destroyed. But if you are successful, you can pull the monster into the pit and have it out of your life forever. So this is a tug-of-war that you have to win. But the monster you’re trying to destroy is strong - very strong. The fight may seem hopeless, but what else can you do after all? What other options do you have? What other ways are you able to respond? So you struggle and pull as hard as you possibly can. You fight the good fight. But no matter how hard you pull, you notice that, if

anything, you're losing ground - that you, rather than the monster, is the one that's being pulled ever so closer to the bottomless pit. The hardest thing to see that our job here is not to win the tug-of-war. Our job is to drop the rope."

5. Review homework assignment (Allow up to 10 minutes).
 - A. Pass out and go over Daily Experiences Diary. Say something like, "In order to get a better sense of the scope and content of the struggle you've been involved in with depression and how you've been engaged in that struggle, I wonder if you'd be willing for homework to take this form I have here and make note of some of your reactions to incidents that occur over the next week that you find depressing."
 - B. Pass out and go over Daily Struggles Diary. Say something like, "Also for homework, I wonder if you'd be willing to complete a related form I have here as well. This is one that I'd also like you to respond to daily, but to complete it at the end of each day."
6. Session termination (Allow up to 5 minutes).
 - A. Ask subject to briefly summarize what they understand the main points of the session to be. Clarify where needed and answer any questions.
 - B. Schedule Session 3.
 - C. Administer Postsession Questionnaire.

Session 3.

Goals: Review Session 2

Review homework

Continue discussion of ACT concepts:

Apparent success of emotional control

Programming of private events

Willingness as an alternative to control

Costs of unwillingness
Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI, dealing with suicidality and hopelessness.
2. Review Session 2 (Allow up to 5 minutes).
 - A. “Deliberate control” as another name for the struggle of digging.
 - B. Negative consequences of deliberate efforts to control private events.
 - C. “If you’re not willing to have it, you’ve got it.”
3. Review homework (Allow up to 10 minutes).
 - A. Review and discuss Daily Experiences Diary. Pay particular attention to the last column dealing with how the subject handled any depressive experiences. Determine whether a primary coping strategy of deliberate control or one of acceptance was used, being sure to commend the subject for any instances of the latter. Discuss with the subject how their experiences may have varied as a function of the primary coping strategy used.
 - B. Review and discuss Daily Struggles Diary. Relate information back to the Daily Experiences Diary, particularly instances in which deliberate efforts to control unwanted private events were related to high self-rated levels of depression and struggling and low rated levels of workability. Say something like, “It looks like the days in which you got caught up in trying to get rid of depressive thoughts and feelings are the same days in which you say you were most depressed and struggled the most to make the depression go away. And these were the same days that you rated as the least workable. By contrast, on the days in which you responded to your depressive thoughts and feelings by becoming aware of them but not getting caught up in trying to get rid of them, you indicate you felt less depressed at the end of the day, less entangled in a struggle, and that you had found a workable way of living.”
4. Continue presentation of ACT concepts (Allow up to 30 minutes).
 - A. Examine apparent success of deliberate control. Say something like, “Last week we talked quite a bit about conscious, deliberate, and purposeful attempts we all make to control our thoughts and feelings. But if it doesn’t work very well like we also talked about last time, you have to wonder why we all still use it so much. I can think of at least four reasons I’d like for us to consider. One we already talked about last week - that is, in the world outside our skin, deliberate control seems to

work pretty well and so it doesn't seem unreasonable to think that it would work the same way in the world within our skin. But there's more to it than that. For one thing, try to recall how many times other people - friends, family members, for instance - who may have noticed that you seemed down or depressed would say things like, 'Why don't you just snap out of it,' or 'If you weren't so negative about everything, you'd feel better,' or 'Look on the bright side', or 'How can you be depressed when you have so much going for you?' Maybe you've even said some of those things to yourself. (Allow subject to respond.) How useful is any of that talk? (Allow subject to respond.) But what do you see as being the message behind it? (Allow subject to respond. If subject doesn't indicate so, point out that such suggestions imply that subject should be able to control their emotional state.) So, maybe another reason why we continue to try to control our unwanted thoughts and feelings is because other people seem to be telling us that this is something we should be able to do."

"Also, have you ever had others saying something like the following to you - 'I used to be depressed myself until I just made up my mind that I was going to be happy'? (Allow subject to respond.) So, maybe a third reason why we try to control unpleasant thoughts and feelings is because other people seem to be telling us that they've been able to, I suppose with the implication that there must be something wrong with us if we can't do the same thing. But it seems unlikely that the three reasons we've talked about so far would keep us hooked were it not for one more - and that is that it even seems to work for us. For example, when you have a depressing thought or memory you can't get rid of, what do you usually do? (Allow subject to respond.) And for at least a little while, I would guess that it works. Correct? And so you become seduced by it. But how about in the long run? Or if the depressing thought, feeling, or memory is about something really important? Something that's important for you not to think or feel that way about it? So in the short run, your mind says, 'Hey this is working', but in the longer term it doesn't work - and, in fact, might even make things worse."

- B. Discuss programming of private events. Say something like, "Deliberate attempts to control unwanted thoughts, feelings, and emotions might even work in the long run if we'd just stop having even more of them. That is, if somehow we could just stop accumulating new depressing thoughts and feelings or memories of something that may have happened yesterday, our efforts at control might be much more successful. But is that the way it works? Suppose I said to you, 'I'm going to give you three numbers to remember. It's very important that you remember them, because several years from now I'm going to tap you on the shoulder and ask, 'What are the numbers?' If you can answer, I'll give you a million dollars. So remember, this is important. You can't forget the numbers. They're worth a million bucks. OK - here they are: one . . . , two . . . , three. Now what are the numbers? (Allow subject to respond.) Good. Now don't forget them because if you do, it'll cost you a lot. What are the numbers? (Allow subject to respond.)"

Do you think you'll be able to remember them? What if I came up to you 20 years from now and asked you for the numbers? What are the numbers? (Allow subject to respond.) Good. But now suppose I tell you that I lied - that there is no million dollars. Would you still remember the numbers? What are the numbers? (Allow subject to respond.) Doesn't that seem rather ridiculous? That you now can't get out of your head three numbers that are no longer worth anything for you to remember."

"This is the way our nervous system works - by addition and not by subtraction. It's like a computer - once the programming goes in, it's in. You can't take it out. The best you can do is to add even more programming that may modify what's already in there. Check this out. What if I say to you that it's very important that you have the experience that the numbers are not one, two, three. OK? So, I'm going to ask you about the numbers, and I want you to answer in a way that has absolutely nothing to do with one, two, three. OK? Now what are the numbers? (Allow subject to respond.) And did you do what I asked you? How do you know that (repeat subject's answer) is a good answer? (Allow subject to respond.) Exactly - isn't it because (repeat subject's answer) still has to do with one, two, three, and I asked you not to do that. So let's try it again. Think of anything except one, two, three - make sure your answer is not related to one, two, three in any way whatsoever. Can you do it? Neither can I - neither can anyone. As we said earlier, the nervous system is like a computer and it only works by addition, unless you get a lobotomy or something. And you've had all kinds of people over the course of your lifetime telling you all kinds of things. Your mind has been programmed by all kinds of experiences. (Cite some specific experiences and related depressing thoughts of personal relevance to subject - e.g., feeling and thinking 'I'm a failure' when you lost your job.) But how do you know that this isn't just another example of one, two, three? Don't you sometimes even notice that self-critical thoughts are in your parents' voice or are connected to things people told you? If you are nothing more than your programming and reactions, you are in trouble. Because you didn't choose what they would be, you can't control what shows up, and you have all kinds of reactions that are mean, deflating, depressing, self-loathsome, and so on. You'll never be able to win at this game."

- C. Begin discussion of willingness as an alternative to control. Suggest willingness (rather than acceptance at least at this point in therapy) as an alternative way for subjects to respond to unwanted private events. Present the Two Scales Metaphor by saying something like, "Imagine there are two scales, like the volume and balance knobs on a stereo. One is right here in front of us and is called 'Depression.' It can go from 0 to 10. In the posture you're in, what brought you in here was this: 'This depression is too high. It's way up here, and I want down here, and I want you to help me do that.' In other words, you have been trying to pull the pointer downward on the Depression scale (emphasize by holding one

hand higher than the other with the lower hand pulling downward on the upper). But it's perhaps time to also consider another scale. It's been hidden and is hard to see. This other scale can also go from 0 to 10. What we've been doing up until now is gradually preparing the way so that we can see this other scale. We've been bringing it around to look at. It's really the more important of the two, because it's the one that makes the difference and it is the only one that you can control."

"This second scale is called 'Willingness.' It refers to how open you are to experiencing your own experience when you experience it – without trying to manipulate it, avoid it, escape from it, change it, and so on. When Depression is up here at 10 (raise hand to reflect this), and you're trying hard to control it - to make it go down, to make it go away - then you're not willing to feel it. In other words, the Willingness scale is down at 0. But that is a terrible combination. It's like a ratchet or something. Do you know how a ratchet wrench works? When you have a ratchet set one way, no matter how you turn the handle on the wrench, it can only tighten the bolt. It's like that. When Depression is high and Willingness is low, the ratchet is set and Depression can't go down. That's because if you are really, really unwilling to have Depression, then depression is itself something to be depressed about. It's as if when Depression is high and Willingness drops down, the depression kind of locks into place. You turn the ratchet and no matter what you do with that tool, it drives it in tighter. So what we need to do in this therapy is to shift our focus from the Depression scale to the Willingness scale."

"You've been trying to control depression for a long time, and it just doesn't work. It's not that you weren't clever enough or haven't worked hard enough at it – it simply doesn't work. Instead of doing that, we will turn our focus to the Willingness scale. Unlike the Depression scale, which you can't move at all, the Willingness scale is something you can set anywhere. It is not a reaction – not a feeling or a thought – it is a choice. You've had it set low. You came here with it set low. In fact, your coming here at all may initially have been a reflection of its low setting. What we need to do is get it set high. If you do this – if you set Willingness high – I can guarantee you what will happen to depression. I'll tell you exactly what will happen, and you can hold me to this as a solemn promise. If you stop trying to control depression, your depression will be low – or it will be high. I promise you and you can hold me to it. And when it is low, it will be low until it's not low, and then it will be high. And when it's high, it will be high, until it isn't high anymore. Then it will be low again. I'm not teasing you. There just aren't any good words for what it is like to have the Willingness scale set high – these strange words are as close as I can get. I can say one thing for sure, though, and your experience says the same thing – if you want to know for certain where the Depression scale will be, then there is something you can do. Just set Willingness very, very low and sooner or later when Depression starts up, the ratchet will lock in and you will have plenty of depression. It will be very

predictable. All in the name of getting it low. If you move the Willingness scale up, then depression is free to move. Sometimes it will be low, and sometimes it will be high, and in both cases you will keep out of a useless and frustrating struggle that can only lead in one direction.”

Discuss and process any subject comments or reactions, paying particular attention to indications that subject has co-opted willingness into the control agenda (e.g., willingness is another way to “dig”). Point out that willingness is opposite of the control agenda and cannot be used in its service - “You can’t trick yourself. Remember if you’re not willing to have it, you’ve got it. If you’re only willing to have it in order to get rid of it, then you’re not willing to have it, and you’ve got it. If you’re willing to experience depression while at the same time not trying to run away from it or get rid of it, then what happens to it - if it goes up or down - really becomes irrelevant.” Also be vigilant for any subject reactions by the subject that indicates they don’t know how to do it. Remind subject that willingness is not a thought or feeling but a way of responding to depression that cannot be instructed through verbal means - “Remember willingness is not a thought or feeling so if you’re looking for it there, you won’t find it. You also won’t find it by trying to follow some rule. You find it by actually doing it - by making an active choice. Life is giving you a choice. You can either choose to try to control what you feel and lose control over your life, or let go over control over discomfort and get control over your life. Which do you choose?”

- D. Discuss costs of unwillingness by distinguishing between “clean” and “dirty” discomfort. Say something like, “In framing the choice you’re faced with about willingness, it may be helpful to talk a bit more about something we’ve touched upon a little bit already – that is, the difference between ‘clean’ pain and discomfort and ‘dirty’ pain and discomfort. The discomfort that life just dishes up for all of us – that comes and goes as a result of just living your life – is clean discomfort. Sometimes it will be high, or it will be low, because of your history, the particular circumstances in which you find yourself, and so on. The clean discomfort is what you can’t get rid of by trying to control it.”
- “Dirty discomfort, on the other hand, is emotional discomfort and depressing thoughts actually created by your effort to control your feelings. As a result of running away from depression, whole new sets of bad feelings have shown up. That may be a big part of why you are here. That extra pain and discomfort - discomfort over discomfort - we can call ‘dirty discomfort’ and once willingness is high and control is low, it kind of falls out of the picture and you’re only left with the clean kind. You don’t know how much discomfort you’ll have left in any given situation once only clean discomfort is there. But be very clear, I’m not saying that clean discomfort will go down. What I am saying is that if you give up on the effort to manipulate your discomfort, then over time, it will assume the level that is dictated by your actual history. No more. No less.”

Continue by presenting the Box Full of Stuff Metaphor by saying something like, “Suppose we had this (box or trash can, depending upon which is available to be used) here. This (put various small items in the container, some nice and others repulsive) is the content of your life – all your programming. There’s some useful stuff in here. But there are also some old cigarette butts and trash. Now let’s say there are some things in here that are really yucky. Like your (mention some past negative event of personal relevance - a divorce, failed business, etc.). That would be like this (blow your nose into a tissue and put it in the container). What would come up for you? (Allow subject to respond, probing if necessary for related thoughts and feelings. For each identified, add another item to the container.) Do you see what’s happening? The box is getting pretty full, and notice that a lot of these things have to do with that first yucky one. Notice that the first piece isn’t becoming less important – it’s becoming more and more important. Because your programming doesn’t work by subtraction, the more you try to subtract an item, the more you add new items about the old. Now it’s true that some of this stuff you can shove back in the corners and you can hardly see it anymore, but it’s all still in there. Stuffing things back in the corners is seemingly a logical thing to do. We all do it. Problem is though, because the box is you, at some level the box knows, is in contact with, literally up next to, all the bad stuff you’ve stuffed in the corners. Now, if the stuff that’s in the corners is really bad, it’s really important that it not be seen. But that means that anything that is related to it can’t be seen either, so it too has to go into the corner. So you end up having to avoid the situations that will cause light to be cast into the corners. Gradually your life is getting more and more squeezed. And note that this doesn’t really change your programming – it just adds to it. You’re just stuffing another thing back into the corner. There are more and more things that you can’t do. Can you see the cost? It must distort your life. Now the point is not that you need to deliberately pull all the stuff out of the corner – the point is that healthy living will naturally pull some things out of the corner, and you have the choice either to pullback to avoid it or to let going forward with life open it up.”

5. Review homework assignment (Allow up to 10 minutes).
 - A. Present and go over Identifying Programming Exercise. Encourage subject to select childhood events that have not already been discussed.
 - B. Present and go over Clean Versus Dirty Discomfort Diary. Say something like, “One thing we talked about today is the difference between clean pain and discomfort and dirty pain and discomfort. To further highlight the difference, for homework I’d ask that you take this form and jot down both your clean and dirty reactions to either something that might happen during the week that you find depressing or upsetting or it could be in reaction to something that’s happened in the past that we’ve not yet talked about.”

6. Session termination (Allow up to 5 minutes).
 - A. Ask subject to briefly summarize what they understand the main points of session to be. Clarify where needed and answer any questions.
 - B. Schedule Session 4.
 - C. Have subject complete Postsession Questionnaire.

Session 4.

Goals: Review Session 3
Review homework
Continue discussion of ACT concepts:
 Deliteralization of thoughts
 Detrimental effects of verbal control
 Defusion of self and language
Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular

attention to items on BDI dealing with suicidality and hopelessness.

2. Review Session 3 (Allow up to 5 minutes).
 - A. Reasons why efforts at deliberate control (“digging”) continue.
 - B. Additive nature involved in programming of private events.
 - C. Willingness as an alternative to control.
 - D. Costs of unwillingness – distinction between “clean” vs. “dirty” pain/discomfort.
3. Review homework (Allow up to 10 minutes).
 - A. Review and discuss Identifying Programming Exercise. Pay particular attention to rules about the world subject may have derived from two childhood events addressed by exercise. If necessary, ask subject to elaborate on how they have reacted to such rules – both in terms of attempting to control private events specified by the rules (e.g., “having thoughts about doing bad things is just as bad as doing those things”) or in having such rules control overt behavior (e.g., “if you can’t do a job right, it’s not worth doing in the first place”). Make note of any rules identified for possible inclusion in upcoming exercises (e.g., Soldiers in the Parade Exercise).
 - B. Review and discuss Clean Versus Dirty Discomfort Diary. Pay particular attention to use of control strategies by subject that may have contributed to dirty discomfort vs. responding to clean discomfort with willingness to experience it.
4. Continue presentation of ACT concepts (Allow up to 30 minutes).
 - A. Begin process of deliteralization of thoughts by discussing limits of language. Present Your Mind Is Not Your Friend Intervention by saying something like, “By now you’ve probably guessed that I’m not a big fan of minds – that incessant self-talk and chatter that goes on between our ears. It’s not that I think minds are of no use – it’s just that you can’t live your life very effectively when you’re all caught up in the chatter. After all, minds probably evolved to give us an effective way to detect and remove threats to our physical survival – ‘if you don’t like something, figure out how to get rid of it, and get rid of it.’ One thing minds did not evolve for though was to help our human ancestors feel good about themselves. It’s kind of hard to imagine them huddled around a fire, contemplating their navels, hugging, and bonding. And if you look at recent studies of natural thought processes, what you consistently see is that a large percentage of all mental content is negative in some way. We have minds that are built to produce negative content in the service of warning us and ensuring our very physical survival – our minds

aren't built so we will naturally feel good about ourselves and be free of self-doubt, self-criticism, and depression. At some point here, we will have to address this paradox further: Your mind is not your friend *and* you can't do without it."

Continue discussion by extending it to detrimental effects of bringing various types

of skills and motor behaviors under verbal control. Say something like, "Not only are minds not our friends because they tend to create a lot of negative chatter we become absorbed in, but also because at times they get in the way by telling us how to do things that we can perform quite well without their involvement. (Select some motor behavior to use as an experiential exercise, such as sitting down in a chair, walking across the room, walking up stairs, etc. If necessary leave room in order for subject to engage in the selected behavior. Once a behavior has been selected and a site presented, if necessary, for its execution, ask the subject to engage in the selected behavior by saying something like the following.) If you're willing to do so, let's just try something out here to demonstrate what we're talking about. Please (stand up, sit down in the chair, walk across the room, etc.). How well did you think you did? (Allow subject to respond.) OK, now let's have you do it again, but this time I want you to do it perfectly by talking your way through it. So if you want to (stand up, sit down, walk up the stairs, etc) perfectly what would your mind be telling you. Say aloud what it's telling you to do while you're doing it. (Allow subject to complete the exercise.) Did you do it perfectly? (Allow subject to respond.) Some tasks are very well regulated by rules, such as finding your way around in an unfamiliar part of town - go to the first stoplight, turn left, go three blocks and then make a right, etc. But for others following the kind of rules or instructions that our minds offer is of no help at all. Suppose we had a perfect description of swimming. We could describe its mechanics, even the feel of the water flowing over the skin, but would that tell us how to swim. Or is getting in the water the only way to learn how to swim?"

- B. Present deliteralization (Milk, Milk, Milk) exercise. Say something like, "Let's do a little exercise if you don't mind. I'm going to ask you to say a word and then I'd like for you to tell me what comes to mind. I want you to say the word 'milk.' Say it once. (Allow subject to respond.) Good. Now what comes to mind when you said that? (Allow subject to respond. If necessary probe for and/or suggest sensory/perceptual characteristics of milk – e.g., Does what milk looks like come to mind? What it tastes like as you drink it - cold, creamy, etc?) OK, so let's see if this fits. What shot through your mind when you said the word 'milk' were things about actual milk and your experience with it. All that really happened is that we made a strange sound - 'milk' - and lots of these things showed up. But notice that there's not any milk in this room. But it was here psychologically. You and I were seeing it, tasting it, feeling it – yet the only thing that was here was the word 'milk.' Now here is the exercise, if you're willing to try it. It's a little silly and you might feel embarrassed about doing it, but I'll do it with you so we

can both be silly. What I'm going to ask you to do is to say the word 'milk' out loud, rapidly, over and over again, and just notice what happens. Are you willing to give it a try? (With the subject, say 'milk' aloud and rapidly as possible for about 1 minute.) OK. Now stop. Where is the milk? (Allow subject to respond.) Did you notice what happened to the psychological aspects of milk that were just here a few minutes ago? (Allow subject to respond.) No more white, cold, creamy tasting stuff. The first time you said it, it was as if milk was actually here in the room. But all that really happened was that you said a word. The first time you said it, it was really meaningful, it was almost solid. But when you said it again and again, you began to lose that meaning and the words began to be just a sound. Let's look at what happens when you say things to yourself like (pick out some specific negative self-thought ["I'm stupid, incompetent, no good," etc.] relevant to the subject), isn't it also true that these words, are just words? The words are just smoke. There isn't anything solid in them." (Next repeat along with subject key word or phrase – e.g., 'stupid' – aloud and rapidly over and over again as was done with 'milk').

- C. Discuss objectifying language by presenting the Passengers on the Bus Metaphor. Say something like, "What we've just been talking about in some sense is finding a place from which you can respond to your own thoughts, feelings, memories, and other unwanted psychological experiences as what they literally are rather than as what they appear to be. It's like the following. Suppose you're driving a bus loaded with passengers. But the passengers are your own thoughts, feelings, bodily states, memories, and other aspects of experience. And some of the passengers are very scary – they're all dressed up in black leather jackets with switchblades – and unwanted. What happens is that as the driver you've chosen where you're going and what route you're going to take to get there when the passengers start threatening, harassing, and heckling you – telling you that they want to go somewhere else instead or how to get to where you're going ('You're going the wrong way! You should have turned left back there! You're going to get us all lost!'). The threat that they have over you is that if you don't do as they say, they will come up front from the back of the bus and get even more in your face."

"It's as if you've made a deal with these unruly passengers and the deal is this – 'If you just stay put in the back of the bus and scrunch down real low so I don't have to look at you, I'll pretty much do what you want.' Now, suppose you get tired of that and you decide to throw the passengers off the bus. So you stop the bus, pull over to the side of the road, and go to the back to deal with the mean-looking passengers. But noticed what happened when you make that move – the first thing you had to do was to stop. Notice that you're no longer driving but are caught up in dealing with the passengers. And they're very strong and they don't intend on leaving. Because there are more of them than you, no matter how hard you push and pull on them, you're not able to physically remove them."

“So eventually you go back to placating the passengers, trying to get them to sit way in the back again where you can’t see them. The problem with this arrangement is that you do what they ask in exchange for them getting out of your life. Pretty soon they don’t even have to tell you to turn left – you know as soon as you get near a left turn that the passengers are going to be all over you if you don’t turn left. In time you may get good enough that you can almost pretend that they’re not on the bus at all and have no influence on your behavior. You just tell yourself that left is the only direction you wanted to turn anyway. However, when the passengers do show up, it’s with the added power of the deals that you’ve made with them in the past.”

“Now the trick about the whole thing is that the power the passengers have over you is 100% based on this: ‘If you don’t do what we say, we’re coming up and we’re making you have to come face-to-face with us.’ That’s it. It’s true when they come up front they look as if they could do a whole lot more. They have knives, chains, and so forth. It looks as though you could be destroyed by them. The deal you make with them is to do what they say so they won’t come up and stand next to you and make you look at them. You as the driver have control of the bus, but you trade off control in these secret deals with the passengers. In other words, by trying to get control, you’ve actually given up control! When you stop the bus, pull over to the side of the road, and go to the back of the bus to try to physically remove the passengers, who is now in control of whether you continue on your journey? Suppose you say to the passengers that all of you aren’t going any further until they either get off the bus or hide. Now notice that even though your passengers claim they can destroy you if you don’t turn left, it has never actually happened. These passengers can’t make you do something against your will.”

- D. Introduce mindfulness as a way of having thoughts without, at the same time, buying into them. Present the Soldiers in the Parade Exercise by saying something like, “You may recall in the handout I had you read after our first session something about visualizing your thoughts as written down on placards being carried by a parade of tiny figures. What was being talked about in that part of the handout is a way of responding to your thoughts as thoughts without at the same time buying into what they’re saying – being willing to have the thoughts as thoughts without trying to control them. It’s like being willing to have the scary passengers ride along with you on the bus without turning control over to them. If you’re willing to do so, there’s an exercise we can participate in that shows how quickly our thoughts pull us away from experience when we buy into them. All I’m going to ask you to do is to think whatever thoughts you think and to allow them to flow freely – one thought after another. The purpose of the exercise is to notice when there’s a shift from looking *at* your thoughts, to looking *from* your thoughts. You’ll know when that has happened when the parade stops, or you are down in the parade, or the exercise has disappeared.”

“I’m going to ask you to imagine that there are little people, soldiers, marching out of your left ear down in front of you in a parade. You are on the reviewing stand, watching the parade go by. Each soldier is carrying a sign or placard and each thought you have is a sentence written on one of these signs. Some people have a hard time putting thoughts into words, and they see thoughts as images. If that applies to you, put each image on a sign or placard being carried by a soldier. Some people also don’t like the image of soldiers. Instead you could imagine sitting by a stream and watching leaves in the water floating on by. (Determine which subject prefers.) In a minute I’m going to ask you to get centered and begin to let your thoughts go by (written on placards carried by the soldiers or on the floating leaves, depending on subject’s preference) Now here is the task. The task is to simply watch the parade go by without having it stop and without you jumping down into the parade. Your task, in other words, is to just let it flow. It’s very unlikely though that you’ll be able to do this for very long without interruption. And this is the key part of this exercise. At some point, you will have the sense that the parade has stopped, or that you have lost the point of the exercise, or that you are down in the parade instead of being on the reviewing stand. When that happens, I would like you to back up a few seconds and see whether you can catch what you were doing before the parade stopped. Then go ahead and put your thoughts on the placards again, until the parade stops a second time, and so on. The main thing is to notice when it stops for any reason and see if you can catch what happened right before it stopped. OK?”

“One more thing. If the parade never gets going at all and you start thinking ‘This is stupid,’ ‘It’s not working,’ or ‘I must not be doing it right’ – just let that thought be written on one of the signs and send it down into the parade. OK. Now let’s get comfortable. Close your eyes and get centered. (Help subject relax for 1-2 minutes.) Now allow the parade to begin. Stay up on the reviewing stand and let the parade flow. If it stops or you find yourself in it, make note of that. See whether you can just notice what you were doing right before that happened, get back up on the reviewing stand, and let the parade begin to flow again. OK, let’s begin . . . Whatever you think, just put it on the cards. (Allow process to continue for at least 2-3 minutes. Try to read the subject’s reaction. Use very few words – ‘Just let it flow and notice when it stops’ may be used if necessary – and don’t engage in conversation with the subject. If the subject opens their eyes, calmly ask the subject to close them until the exercise has been completed. Similarly, if the subject starts to talk, suggest that even that thought be put on placard as part of the parade – ‘We will talk more about this when the exercise is finished, but for now there is no need to talk with me. Whatever you think you want to say, let that thought be written down and let it march by too.’) OK, now we will let the last few soldiers go by, and we will begin coming back to this room. (Help subject become reoriented for 1-2 minutes.) Welcome back.”

Ask subject what they observed/experienced while being on the lookout for instances in which subject was no longer responding to the thoughts as thoughts – being off the reviewing stand – and what may have preceded such instances. Respond to thoughts that subject noticed that they were unable to keep on the placards. Say something like, “If the thought wasn’t on one of the cards in the parade, where was it? (Allow subject to respond. Subjects will usually report merely thinking the thought in question.) So, you were just thinking the thought. But I wonder if it’s not more on the mark to say that it was thinking you. Can we say it that way? By that I mean at some point you had a thought that hooked you. That is, you bought it and started looking *at* the world from *that* thought. (If thought in question was self-referential – e.g., ‘I’m stupid.’ – point out that subject was looking at themselves from that thought.) You let it structure the world. So you started getting all caught up in what to do about it, what it all means, and so on, and at that point, the parade has stopped. There is no longer any perspective on the thought – you can’t even see the thought clearly for what it is. Are there other times when the parade stopped? (Discuss other instances similarly.) So the parade stopped and started back up several times. Check and see whether this isn’t so – every time the parade stopped, it was because you bought a thought. But notice this also. I haven’t met anyone – including myself – who can let the parade go by 100% of the time. That is not realistic. The point is just to get a feel for what it is like to be hooked by your thoughts and what it’s like to step back from them once you’re hooked.”

5. Review homework assignment (Allow up to 10 minutes).

Introduce Contents on Cards Exercise by saying something like, “Today we’ve talked about how we have to take our unwanted thoughts and feelings with us wherever we go – like the scary passengers on the bus – and what happens when we make deals with them and buy into them. (Have stack of index cards on which are already written, or can be written, salient depressive automatic thoughts/beliefs of subject.) Now what I’d like you to do is be sure that none of these cards touch your lap. (One by one, flip cards towards subject’s lap, announcing each thought before doing so – ‘here comes I can’t do anything right.’) Now I want you to just let the cards land wherever they land. (Flip remaining cards onto the subject’s lap, again announcing each before doing so.) Which required more effort – defending yourself against the cards by batting them away or just noticing them and allowing them to land wherever? (Allow subject to respond.) For homework, would you be willing to take these thoughts with you that are written on the cards and carry them with you during the next week (in your pocket, wallet, purse, etc.)? Would you be further willing to not only take them with you, but from time to time throughout your next week, take them out and read through them?”

6. Session termination (Allow up to 5 minutes).

A. Ask subject to briefly summarize what they understand the main points of session

to be. Clarify where needed and answer any questions..

- B. Schedule Session 5.
- C. Have subject complete Postsession Questionnaire.

Session 5.

Goals: Review Session 4
Review homework
Continue discussion of ACT concepts:
Undermining reasons as causes
“And” versus “but”
Evaluation versus description
Objectifying/physicalizing unwanted private events
Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 4 (Allow up to 5 minutes).
 - A. “Your mind is not your friend.”

- B. Deliteralization of thoughts
 - C. Difference between just having and noticing thoughts vs. buying into them.
3. Review homework (Allow up to 10 minutes).

Review and discuss Contents on Cards Exercise. Determine if subject carried thoughts on index cards with them throughout the week and periodically also looked at them.

4. Continue presentation of ACT concepts (Allow up to 30 minutes).
- A. Undermine dysfunctional control of reason-giving by distinguishing reasons from causes. Identify for discussion reasons that subject has offered to explain their depression. Such reasons may have been detected in earlier sessions based upon various statements by subject. Pay particular attention to reason-giving that supports subject playing a martyr role – e.g., “Anyone who had to undergo what I did/was mistreated as badly as I was, etc. would be depressed.”, “I have every reason to be depressed.” If necessary say something like, “Could you talk a little bit about what you think may have caused your most recent depression?” Allow subject to respond. Try to generate as many reasons as possible by, if necessary, probing for additional ones – e.g., “What’s another reason why you may have become depressed?” At some point, ask for additional plausible but manufactured reasons – e.g., “What would be some other good reasons for becoming depressed? If I asked you to come up with some other reasons, even though you think they don’t apply in your case, could you? What would some of these other reasons be? What would be some other reasons why you might become depressed?” (Allow subject to respond.) “How good are these reasons? So now, we have a list of good reasons for becoming depressed. Are there bad reasons for becoming depressed? What would be some bad – or at least wouldn’t be good -- reasons for becoming depressed?”

“Now suppose we had two people that were equally depressed, but one was depressed for ‘good reasons’ and the other was depressed for ‘bad reasons.’ Does it make any difference? How? (Allow subject to respond, paying particular attention to any suggestion by the subject that one of the depressives is more right, justified, or to be pitied than the other. Respond to such comments by saying something like the following.) “But aren’t the two people just as depressed. If I shoot and kill someone in self-defense and someone else just because I feel like, aren’t they both just as dead. Is the person who is depressed for the wrong reasons not entitled to be depressed? Is depression something that you are entitled to experience only if you are justified in doing so because you are depressed for all the right reasons? Is it possible for someone to have very good reasons for becoming depressed *and* not become depressed? Is it possible for someone to become depressed for no darn good reason?”

“So what does all of this suggest? Doesn’t all this reason-giving sound a little suspicious? That perhaps it’s just more mind chatter that on the surface looks like it has everything to do with why you’re depressed, but may have very little to do with it. If so, perhaps the most critical question is this – Are the reasons you offer for why you’re depressed helpful – are they in the service of a solution – or is this again just more mind chatter that’s in the service of digging? When it comes down to it, how useful and necessary is it to know what the reasons are as to why you became depressed? Isn’t it like trying to figure out how you fell into the hole – retracing the steps you took that ended up with you being in the hole is not in the service of helping you get out of it? In fact, from a scientific standpoint we really don’t know why, when it really comes down to it, you or anyone else for that matter becomes depressed. The tricky part is that the reasons we come up with then tend to be seen as causes and it seems that in order to become less depressed we have to change those causes.”

“But what if they can’t be changed? We don’t have a time machine whereby we can go back and change your history.” (Be on the lookout for indications by the subject that they are still justified in their reasons for being depressed. If necessary, ask the following.) “So it sounds like your mind is telling you that you have every reason to be depressed – that your reasons are good ones and they have caused you to be depressed. Maybe even your mind is telling you that you *should* be depressed – that there, in fact, would be something wrong with you given all the reasons you have for being depressed, if you were not depressed. But this isn’t a matter of it being a logical argument and is it possible that you could not be depressed and still have those reasons occur? Which would you rather have – be correct about why you are or should be depressed or have your life work for you? Which is more important– being right or doing what works?”

Further underscore distinction between reasons, especially ones involving private events, and causes by presenting Dishes of Ice Cream Exercise. Say something like, “Suppose I had in front of you two dishes of ice cream – one of vanilla, and the other of chocolate. Which one do you choose? (Allow subject to respond.) Why? (Allow subject to respond.) Why?” Keep repeating the question why until subject becomes exhausted and/or indicates something like, “I don’t know why I choose chocolate (vanilla) – I just do.” At that point, say something like, “Precisely! You don’t know why you choose chocolate over vanilla – neither do I or anyone else for that matter. So if that’s the case, what does it suggest about all the reasons you first gave when I asked you why you chose chocolate? Those reasons can’t really be causes, can they?”

- B. Present verbal convention re “and” versus “but.” In doing so, pay particular attention to current or past statements by subject that function as excuses for not engaging in a particular course of action; e.g., “I should go look for another job, but I don’t have enough confidence in myself.” Say something like, “So far we’ve

mostly been talking about whether or not reasons we offer for why we might do certain things or feel depressed are that useful or whether they often merely help keep us stuck. Reason-giving also applies to explanations we might offer for why we don't engage in particular courses of action that might be in our best interests and might help us get unstuck. How many times have you found yourself buying into reasons like, "I'd like to/really should do _____, but I don't feel like it/am too depressed/ don't have enough self-confidence, etc."

"I'd like to suggest a little verbal convention for us to adopt here about this type of reason-giving. It has to do with the use of the word *but*. This is a word that pulls us into the struggle of trying to control our own thoughts and feelings, because it pits one set of thought and feelings against another – I want to do, think, or feel one thing, but I also have these other thoughts and/or feelings that are standing in the way of it. *But* literally means that what follows the word contradicts what went before the word. It originally came from the words 'be out.' It's literally a call to fight so it's no wonder it sucks us into the control battle."

"Let's consider some examples. (If possible, use previous reason-giving or other personally relevant statements by subject). Here's one: 'I'd like to get on with my life, but I first have to become more self-confident.' Here's another: 'I wish the way my husband treated me no longer bothered me, but I can't forget about it.' Notice that although both say 'This *be out* that,' what the person actually experiences in both cases is two things – this and that. The 'be out' part isn't a description of what happened – it is a proscription about how certain thoughts and feelings should go together. This proscription, however, is exactly what we are trying to back out of. No one experienced that two thoughts or feelings that seem to be in conflict with each other have to be resolved. Instead two private events were experienced."

"If the word *but* is replaced with the word *and*, it is almost always much more honest. So in our examples, it is much more honest to say, 'I wish the way my husband treated me no longer bothered me, *and* I can't forget about it.' or 'I want to get on with my life *and* I'm depressed.' So a little convention I'd like us to adopt from here on out is to say 'and' instead of 'but' when we talk. If you try it, I think you'll see that almost always 'and' is more true to your experience. And don't take my word for it – try it and see how it relates to your own experience. 'I want to get on with my life and I'm depressed.' Both things are true – the wanting to get on with your life and the feeling of depression. Calling attention to what we're saying with the use of this convention will help make you more sensitive to one of the ways we all get pulled into the struggle with our own thoughts and feelings. To use the example that we've been talking about, we either have to give up or wanting to get on with our life or get rid of feeling depressed – that both can't coexist or be present at the same time." (During rest of this session and subsequent sessions, be alert to statements by subject using "but." When they

occur, gently remind subject to restate what was said using “and” instead.)

- C. Discuss the distinction between evaluations and descriptions by saying something like, “We’ve just talked about how the use of ‘but’ rather than ‘and’ is part of our language that pulls us into needless psychological battles. One of the worst tricks our minds and language plays on us is in the area of evaluations. For language to work at all, things have to be what we say they are when we’re engaging in the kind of talk that is naming and describing. Otherwise, we couldn’t talk to each other. If we describe something accurately, the labels can’t change until the form of the thing we’re describing has changed. If I say, ‘There’s a chair’ (point towards chair in the room), I can’t then turn around and claim it isn’t a chair anymore, but is now a lamp, unless I somehow transform it from one thing (a chair) to something else (a lamp). For example, I could take the chair apart, melt down some of the parts, and use it as part of a lamp I’m building. But without a change in form, that’s a chair and the label shouldn’t change willy-nilly.”

“Now consider what happens with evaluative talk as opposed to descriptive talk. Suppose I say, ‘That chair (point) is a good chair.’ Is that statement an evaluation of the chair or a description of it? (Allow subject to respond.) Suppose you look at the chair and say, ‘That chair is a bad chair.’ If it’s a description of the chair, can it be both? (Allow subject to respond.) How about if it’s an evaluation of the chair – can the chair be evaluated as both good and bad? But is the chair *as* the chair either? Where is the goodness or badness of the chair to be found? Is it to be found in the chair itself or in our evaluations of it? Doesn’t evaluating the chair as a ‘good chair’ or a ‘bad chair’ seem very much like a description – for example, as if we’re saying something like ‘That chair is a (specify color of chair or material chair is made of) chair.’ Suppose you and I and all other living things on this planet died tomorrow. The chair still sits here in this room. If it was a gray chair before everyone died, is it still a gray chair? But is it still a good or a bad chair? Without anyone to evaluate the chair, the evaluations no longer exist, because good or bad was never in the chair itself, but instead was in the interaction between persons and the chair.”

“But notice how the structure of language hides this difference. It looks the same – as if ‘good’ is the same kind of description as ‘gray’ or ‘metal.’ Both seem to be descriptions that add information about the chair.. But there’s a problem here – if you let *good* be that kind of descriptor, it means that good has to be part of the chair in the same way that gray and metal is. If I say it’s a ‘good chair’ and you say it’s a ‘bad chair,’ there’s a disagreement that has to be resolved. One side has to lose and one side has to win – both can’t be right. It seems like it’s the same situation that would occur if I said the chair was gray and you said it was red. On the other hand, if ‘good’ is just an evaluation or a judgment, something that you’re doing with the chair rather than something that is in the chair, it makes a big difference. Two opposing evaluations can easily coexist. They don’t reflect some

impossible state of affairs in the world, such as the chair being both all wooden or all metal. Rather they reflect the simple fact that events can be evaluated as both good and bad, good or bad, depending on the perspective taken.”

Extend discussion to self-evaluative versus self-descriptive statements by saying something like, “Failing to lose sight of the distinction between evaluations and descriptions and responding to the former as if they are the latter has even greater implications when it applies to our own self-talk. (Try to use as examples negative self-statements subject has made in the current or previous sessions.) For example, I’ve now heard you say several times about yourself, ‘I’m (stupid, incompetent, no good, worthless, hopeless, etc.’ Is that statement a description or an evaluation? (Allow subject to respond.) If it’s an evaluation – like saying the chair is a ‘good chair’ – is it saying anything inherently about you? What if it’s a description? Doesn’t it almost compel you to have to change something of a very fundamental, inherent nature about yourself?”

“Let me suggest another little verbal convention here to help keep straight this distinction between evaluations and descriptions especially when it comes to your own self-talk. The convention is simply this – to explicitly recognize talk you have about yourself as evaluations. For example, when you say or think to yourself ‘I’m incompetent’ aren’t you really experiencing yourself as a human being who at that point in time has the evaluation that you’re incompetent? Let me have you try this on for size instead – instead of saying ‘I’m incompetent’ say ‘I’m evaluating myself as incompetent’ or ‘I’m having the evaluation that I’m incompetent.’ (Have subject repeat several negative self-statements within this format.) Does having the evaluation of yourself as incompetent describe your level of competency? Is it possible for you to be quite competent *and* evaluate yourself as incompetent? Does saying the chair is a ‘bad chair’ make it a ‘bad chair?’ And perhaps most importantly, is your evaluation of yourself as incompetent something that you need to change or control in order to get on with your life?”

(If subject does not indicate a strong ‘no’ refer back to willingness and digging metaphor by saying something like the following.) “What you’re really saying is that you’re not willing to have the evaluation of yourself as incompetent as a byproduct of your own programming. Can you have it as a thought and not buy into it? Can you choose not to pick up the shovel and begin digging again? Remember - if you’re not willing to have it, you got it.”

- D. Further promotion of willingness by presenting Physicalizing Exercise. Say something like, “If you’re willing to do so, I’d like to have you try out another strategy that you also may find useful in becoming disentangled from the kind of struggles our own thoughts and feelings pull us into. Please if you would close your eyes and take a moment to become centered here in the room. Focus on

where you are in relation to the chair, feel where your body comes in contact with the chair, and imagine being able to take a crayon and color that contact from the inside out. Now I want you to imagine yourself taking your depression and setting it outside of you – putting it 4 or 5 feet out in front of you. Later we'll take it back, so if it objects to being put outside, let it know that you will soon be taking it back. See whether you can set it out in front of you on the floor of this room, and let me know when you have it out there.” (Wait for subject to respond affirmatively.)

“So if this feeling of depression had a size, how big would it be? (Allow subject to respond.) And if it had a color, what color would it be? (Allow subject to respond.) And if it had a speed, how fast would it go? (Allow subject to respond.) If this feeling of depression had a shape, what would it be? (Allow subject to respond.) If it had a weight, how much would it weigh? (Allow subject to respond.) Imagine being able to reach out and touch it. What temperature is it when you touch it? (Allow subject to respond.) What type of texture does it have?” (Allow subject to respond.)

Continue exercise with other relevant emotions, thoughts, memories, and related private events. Do each, one by one, asking same sequence of questions as above. After getting a fairly large sample, go back to the first focus and see if it has changed. Especially if the depression as a physical object has not changed, ask subject if they have any reactions to it (e.g., fear, anger, revulsion, etc.). Ask subject to move the depression slightly to the side and put the identified reaction to it out front and along side it. Repeat the entire exercise with the reaction. Next, take another look at the depression by repeating same sequence of questions about it. Usually the depression will become diminished as the subject's reaction to it is physicalized. If this does not occur, another reaction may be probed for and subjected to the exercise or the exercise itself may be simply stopped. No particular outcome should be suggested to the subject. However, some time should be taken to process and discuss subject's reaction to the exercise.

5. Review homework assignment (Allow up to 10 minutes).
 - A. Present and go over Reasons as Causes Homework by pointing out its purpose is to provide subject with more experience and practice in noticing instances in daily life when reason-giving occurs.
 - B. Present and go over Practicing Awareness of Your Experience. Emphasize that purpose is to give subject more practice in acquiring willingness and just noticing as alternative skills in responding to private events. Encourage subject to engage in the exercise at least once daily for 5 -10 minutes.
6. Session termination (Allow up to 5 minutes).

- A. Ask subject to briefly summarize what they understand the main points of the session to be. Clarify where needed and answer any questions.
- B. Schedule Session 6.
- C. Have subject complete Postsession Questionnaire.

Session 6.

Goals: Review Session 5
Review homework
Distinction between Conceptualized vs. Observing Self
Mental Polarity Exercise
Chessboard Analogy
Observer Exercise
Assignment of homework

- 1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
- 2. Review Session 5 (Allow up to 5 minutes).
 - A. Distinction between reasons and causes and dangers of responding to former as the latter.
 - B. Replacement of “but” with “and” for reason-giving that functions as excuse making.
 - C. Distinction between evaluations and descriptions and dangers of responding to former as the latter.
 - D. Promotion of willingness through Physicalizing Exercise.

3. Review homework (Allow up to 10 minutes).
 - A. Review and discuss Reasons as Causes Homework. Pay particular attention to reason-giving involving private events or other uncontrollable variables that pull subject into the control agenda and/or function as barriers to valued actions. Also be alert to any spontaneous statements/reason-giving by subject that involves use of the word “but.” Correct any instances by having subject repeat what was said and substituting “and” for “but.”
 - B. Review and discuss Practicing Awareness of Your Experience homework. Determine if subject performed exercise at least daily for 5-10 minutes and, if so, to what effect/reactions. Pay particular attention to any indications that subject used the exercise as part of the control agenda – e.g., “I wasn’t able to make unwanted thoughts and feelings go away.” Point out that purpose was not to control unwanted private events (engage in more “digging”) but to merely notice what is there.

4. Distinction between Conceptualized vs. Observing Self (Allow up to 30 minutes).
 - A. Undermine attachment to the Conceptualized Self by presenting the Mental Polarity Exercise. Say something like, “If you’re willing to do so, I’d like you to participate in a little exercise that may help put some distance between the you that has thoughts about yourself and the you that those thoughts are about. If you would, please close your eyes and focus on some thoughts that I’ll describe to you. I’d like you to buy into these thoughts as much as possible – try to believe them 100%.”

Start by first presenting thoughts that are moderately to mildly positive (e.g., “I do a number of things well.”, “I’m a valid person.”) and progress to others that are more extreme in nature. (e.g., “I’m perfect.”, “I’m the smartest person that ever lived.”). Ask the subject what their mind does with this input by saying something like, “What just happened when I asked you to believe those thoughts? Where any of them easier to believe than others? What did your mind say? What sort of chatter did it kick up?” Pay particular attention to difference experienced in believability in the thoughts and associated resistance in the form of counteractive thoughts – e.g., “You’re not perfect – who are you kidding? You have to be stupid to even think that!”

Next, repeat the same process, but with negative thoughts that vary from being moderately to mildly negative (e.g., “I do a number of things poorly.”, “There’s probably something wrong with me.”) to those that are more extreme in nature (e.g., “I’m absolutely worthless.”, “I’m the most incompetent person that ever lived.”). Repeat same process of inquiries as above.

Finally, debrief the subject by saying something like, “Which were harder to believe – the positive thoughts or the negative ones? (Allow subject to respond.) Which were harder to believe – positive thoughts that were less extreme, like (repeat example used) or those that were more extreme, like (repeat example used)? How about the negative thoughts? Which were harder to believe – ones that were less extreme, like (repeat example used) or those that were more extreme (repeat example used)? What did your mind say in response to the positive thoughts? (Allow subject to respond.) What did your mind say in response to the negative thoughts? (Allow subject to respond, noting counter thoughts that were pulled in each instance.) So what happened was when you tried to buy into the positive thoughts, especially those that were more extreme, your mind came back with negative thoughts. And perhaps to a lesser degree, when you tried to believe in the negative thoughts – again, those that were the most extreme – your mind countered by throwing out some positive thoughts. So, what do you make of this? (Allow subject to respond.) Doesn’t your experience that just occurred suggest that there’s no peace of mind to be found at the level of your thoughts, at the level of content? Each pole – positive or negative – pulls for its opposite. Doesn’t it also suggest that peace of mind has to be found elsewhere? If you’re willing to do so, perhaps we can begin to explore where this elsewhere might be.”

- B. Further distinction between the Conceptualized vs. Observing Self by presenting the Chessboard Metaphor. Say something like, “If peace of mind is not to be found at the level of content – at the level of your thoughts, at the level of you that you have thoughts about – perhaps it may be useful to contact it at the level of you that has the thoughts about you. Let me suggest a metaphor here that may help. Imagine a chessboard that extends out infinitely in all directions. And on the chessboard are black pieces and white pieces. Have you ever played chess? (Allow subject to respond.) Even if you haven’t, you’re probably aware that the pieces of the same color team up and work together against pieces of the opposite color – the white pieces fight against the black pieces. You can think of your thoughts, feelings, and beliefs as being like these pieces in that they sort of hang out together in teams as well. For example, ‘bad’ feelings of depression, despair, guilt, and so on hang out with ‘bad’ thoughts and ‘bad’ memories. Same thing with the ‘good’ ones.”

“So it seems that the way the game is played is that we select the side we want to win. We put the ‘good’ pieces – like thoughts that we are competent, feelings of being confident, and so on – on one side, and the ‘bad’ pieces on the other. Then we get up on the back of the white horse/knight and ride off into battle, fighting to win the war against depression, guilt, feelings of inadequacy, thoughts about just ending it all, and so forth. It’s a war game. But there is a logical problem here, and that is from this posture, huge portions of yourself are your own enemy. In other words, if you need to be in this war and need to win it, there must be something wrong with you. And because it appears that you’re on the same level

as these pieces, they can be as big or bigger than you are – even though these pieces are in you.”

“So somehow, even though it is not logical, the more you fight against them, the bigger and more intimidating the pieces get. If it’s true that ‘if you’re not willing to have it, you’ve got it,’ then as you fight these pieces, the more they become central to your life, more habitual, more dominating, and more linked to every area of living. The logical idea is that if you knock enough of the ‘bad’ pieces off the board, that you will eventually dominate them. But doesn’t your experience tell you that just the opposite happens. Because the board is infinitely large, it’s impossible to kick any pieces – no matter how ‘bad’ they are – off the board. At best, you may be able to merely change their position on the board relative to that of other pieces. But the battle goes on. You feel hopeless and you have a sense that you can’t win, and yet you can’t stop fighting. If you’re on the back of the white knight charging off into battle, fighting is the only choice you have, because the opposing pieces seem life threatening. Yet living in a war zone is no way to live.”

“Now let me ask you a question about all of this. Who are *you* in this metaphor?” (Allow subject to respond. Most subjects will either answer that they are the pieces, a player, or the board. If subject indicates that they are the pieces, say something like the following.) “Remember the pieces are your thoughts, feelings, memories, beliefs, and so on. It’s certainly the case that you have thoughts, feelings, and memories, but are they you? Suppose one of your pieces on the board is the thought ‘I’m OK.’ and another, opposing thought or piece is ‘I’m not OK?’ How can you be both OK and not OK? So it doesn’t seem useful in this metaphor to see yourself as the pieces”.

“If you’re not the pieces, what else could *you* be? (If subject indicates that they are the chessplayer, say something like the following.) That may, in effect, be what you’ve been trying to be by trying to move the pieces around – like trying to get your ducks all lined up – and maybe even kick some of them off the board entirely. Notice though, that a player has a big investment in how all of this turns out. Besides, whom are you playing against? Some other player? Suppose you’re also not the player. What is left for *you* to be? (Subjects at this point, by process of elimination will offer that they are perhaps the board. At this point, or earlier in the process if subjects respond that they are the board, say something like the following.) What if you are the board in all of this? It seems useful to look at it this way. After all, without a board, the pieces have no place to be and really can’t function as pieces. You - as you - can’t have thoughts or feelings unless there is a you there to experience them – that is, even though your thoughts and feelings are not you, they can’t exist without you. You as the board hold the pieces. What would happen to your thoughts and feelings if you weren’t there to be aware that you thought them? The pieces need you. They can’t exist without you – but you

contain them, they don't contain you."

"Notice that if you're the pieces, the game is crucially important – you've got to win as your very life depends on it. But if you're the board, it doesn't matter whether the war stops or not. The game may go on, but the outcome of the game doesn't make any difference to the board. As the board, you can see all the pieces, you can hold them and are in intimate contact with them. You can watch the war being played out in your consciousness, but it doesn't matter. It takes no effort. You as the board can do two things. Besides merely holding the pieces you can also move them as the board in a chosen direction without having to get them all aligned in a particular way before doing so. In some of our upcoming sessions we'll be talking more about what's involved in you as the board choosing to move in a valued direction."

- C. Further distinction between the Conceptualized vs. Observing Self by presenting the Observer Exercise. Note that the exercise should not be read; rather a soothing voice should be used in guiding subjects through it. Say something like, "If you're willing to do so, I'd like to suggest an exercise at this point that's a way to begin to experience that place where you are the board and not the pieces – a place where you are not your programming. There's no way that you can fail at this exercise – it's not a contest. We're just going to be looking at whatever you are feeling or thinking, so whatever comes up is just right. At this point, please close your eyes, get settled into your chair, and follow my voice. First, let's get centered. For a moment, turn your attention to yourself in this room. Picture the room. Picture yourself in this room and exactly where you are. Now begin to go inside your skin and get in touch with your body. Notice how you are sitting in the chair. See whether you can notice exactly the shape that is made by the parts of your skin that touch the chair. Imagine taking a crayon and from the inside coloring the parts of your skin that make contact with the chair. Notice any bodily sensations that are there. As you see each one, just sort of acknowledge that feeling and allow your consciousness to move on (*pause*). Now notice any emotions you are having, and if you have any, just acknowledge them (*pause*). Now get in touch with your thoughts and just quietly watch them for a few moments (*pause*). Now I want you to notice that as you noticed these things, a part of you noticed them. You noticed those sensations . . . those emotions . . . those thoughts. And that part of you we will call the Observer You. There is a person in there, behind those eyes, who is aware of what I'm saying right now. And it is the same person you've been your whole life. In some deep sense, this observer you is the you that you call *you*."

"Now, I'd like you to remember something that happened last summer. Please raise the index finger on your right hand when you have an image in mind. (Pause if necessary.) Good. Now just look around. Remember all the things that were happening then. Remember the sights . . . the sounds . . . your feelings . . . and as you do that, see whether you can notice that you were there then, noticing that you

were noticing. See whether you can catch the person behind your eyes who saw, and heard, and felt. You were there then and you are here now. I'm not asking you to believe this. I'm not making a logical point. I am just asking you to note the experience of being aware and check and see whether it isn't so that in some deep sense, the you that is here now was also there then. The person aware of what you are aware of is here now and was there then. See whether you can notice the essential continuity – in some deep sense, at the level of experience, not of belief – that you have been you your whole life.”

“Now, let's go back a bit further. I want you to remember something that happened when you were a teenager. Again, please raise the index finger of your right hand when you have an image in mind. (Pause if necessary.) Good. Now just look around. Remember all the things that were happening then. Remember the sights . . . the sounds . . . your feelings . . . take your time. And when you are clear about what was there, see whether you can, just for a second, catch that there was a person behind your eyes then who saw, and heard, and felt all of this. You were there then too, and see whether it isn't true – as an experienced fact, not belief – that there is an essential continuity between the person aware of what you are aware of now and the person who was aware of what you were aware of as a teenager in that specific situation. You have been you your whole life.”

“Finally, remember something that happened when you were a fairly young child, say around age 6 or 7. Once again, please raise the index finger of your right hand when you have an image in mind. (Pause if necessary.) Good. Now, just look around again. See what was happening. See the sights . . . hear the sounds . . . feel your feelings . . . and then catch the fact that you were there seeing, hearing, and feeling. Notice that you were there behind your eyes. You were there then and you are here now. Check and see whether in some deep sense the you that is here now was also there then. The person aware of what you are aware of is here now and was there then.”

“You have been *you* your whole life. Everywhere you've been, you've been there noticing. This is what I mean by the 'observer you.' And from that perspective or point of view, I want you to look at some areas of living. Let's start with your body. Notice how your body is constantly changing. Sometimes it is sick and sometimes it is well. It may be rested or tired. Sometimes your body is strong and other times it is weak. You were once a tiny baby, but your body grew. You may have even had parts of your body removed in an operation. Maybe your body has also changed as you've lost or gained weight over the years. Your cells have died and not all of the cells in your body now were there when you were a teenager, last summer, or even last week. Your bodily sensations come and go and the cells that make up your body die and are replaced by new cells. Even as we have spoken, your body itself and your sensations of it have changed. So if all this is changing and yet the you that you call *you* has been there your whole life, that must mean

that although you have a body – as a matter of experience, and not of belief – you do not experience yourself to be just your body. So just notice your body now for a few moments, and as you do this, every so often, notice that you are the one noticing” (Pause to give subject time to do this.)

“Now, let’s go to another area – your roles. Notice how many roles you have or have had. Sometimes you are in the role of a (choose those which fit the subject) mother/father . . . of a daughter/son . . . in the role of a sister/brother . . . in the role of a wife/husband . . . Sometimes you are a teacher and at other times you are the student. Sometimes you are leader and at other times you are a follower. In the world of form, you are in some role all of the time. In fact, if you were to try not to, then you would be playing the role of not playing a role. Even now part of you is playing a role – the subject/client role. Yet all the while, notice that you are also present. The part of you that you call *you* is watching and aware of what you are aware of. And in some deep sense, that you does not change. So if your roles are constantly changing, and yet the you that you call you has been there your whole life, it must be that although you have roles, you do not experience yourself to be your roles. Don’t believe this. This is not a matter of belief. Rather just look and notice the distinction between what you are looking at and the you who is looking.”

“Now let’s go to another area – emotions. Notice how your emotions are constantly changing. Sometimes you feel love and sometimes hatred, sometimes you feel calm and other times you feel tense, Sometimes you feel happy and other times you feel sad. Even now you may be experiencing emotions – interest, boredom, relaxation. Think of things you have liked and don’t like any longer. Think of fears that you once had that are now resolved. Think of fears you now have that you did not experience as a child. The only thing you can count on with emotions is that they will change. Although a wave of emotion comes, it will pass in time. Yet while these emotions come and go, wax and wane, notice that in some deep sense that ‘you’ does not change. It must be that although you have emotions, you do not experience yourself to be just your emotions. Allow yourself to realize this as an experienced event, not as a belief. In some very important and deep way, you experience yourself as a constant. You are *you* through it all. So just notice your emotions for a moment and as you do, notice also that you are noticing them.” (Allow subject time to do this.)

“Now let’s turn next to a most difficult area – your own thoughts. Thoughts are difficult because they tend to hook us and pull us out of our role as observer. If that happens, just come back to the sound of my voice. Notice how your thoughts are constantly changing. You used to be ignorant. Then you went to school and learned new thoughts and ways of thinking. You have gained new ideas and new knowledge. Sometimes you think about things one way and sometimes another. Sometimes your thoughts make little sense. And sometimes they seemingly come

up automatically, from out of nowhere. They are constantly changing. Look at your thoughts even since you came in today and notice how many different thoughts you have had. And yet in some deep way, the you that knows what you think is not changing. So that must mean that although you have thoughts, you do not experience yourself to be just your thoughts. Do not believe this. Just notice it. And notice, even as you realize this, that your stream of thoughts will continue. And you may get caught up in them. And yet, in the instant that you realize that, you also realize that a part of you is standing back, watching it all. So now watch your thoughts for a few moments – and as you do, notice also that you are noticing them.” (Allow subject time to do this.)

“So, as a matter of experience and not of belief, you are not just your body . . . your roles . . . your emotions . . . your thoughts. These things are the content of your life, the pieces on the chessboard — whereas you are the arena . . . the context . . . the chessboard . . . the space in which they unfold. As you see that, notice that the things you’ve been struggling with and trying to change are not *you* anyway. No matter how this war goes, no matter what happens in the chess match – you will be there, unchanged. See whether you can take advantage of this connection to let go just a little bit, secure in the knowledge that you have been you through it all and that you need not have such an investment in all this psychological content as a measure of your life. Just notice the experiences in all the domains that show up, and as you do, notice that you are still here, being aware of what you are aware of.

(Allow subject time to do this.) Now again picture yourself in this room. And now picture the room. Picture (describe features of the room). And when you are ready to come back into the room, open your eyes.”

Provide a period of debriefing. This does not need to be extensive and should be more descriptive than analytical. For example, subjects may be asked to describe what the experience was like. In doing so, some effort should be made to determine if the subject “got it” (most do, but a few do not), and if so, what the qualities of that experience were like.

5. Review homework assignment (Allow up to 10 minutes).

Continue Practicing Awareness of Your Experience homework. Relate it to major issues addressed within the session by emphasizing that the assignment may provide additional opportunities to experience the “observer you” and for the subject to relate to their own thoughts and feelings like pieces on the chessboard. Underscore distinction between the Conceptualized vs. Observing Self through inventoring. Ask subject to make a written list of whatever thoughts, feelings, bodily sensations, memories, etc. they notice during the exercise immediately afterwards. Explicitly categorize such psychological experiences by their content – e.g., “I had the thought that . . .”, “I had the feeling that . . .”, etc.

6. Session termination (Allow up to 5 minutes.)
 - A. Ask subject to briefly summarize what they understand the main points of session to be. Clarify where needed and answer any questions.
 - B. Schedule Session 7.
 - C. Administer Postsession Questionnaire.

Session 7.

Goals: Review Session 6
Review homework
Begin discussion of valuing
 Valuing as acting vs. feeling
 Choosing values
 Identification of values
Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 6 (Allow up to 5 minutes).
 - A. Conceptualized Self composed of polarized thoughts about the self (e.g., “I’m OK” vs. “I’m not OK.”).
 - B. Distinction between Conceptualized Self (pieces on the chessboard) vs. Observing Self/Observer You (the chessboard) – between the you about which you have thoughts and the you that has those thoughts.
 - C. Observing Self/Observer You as the chessboard can only do two things: Hold the pieces as pieces and move forward in a valued direction, regardless of the arrangement and positioning of pieces on the board.
3. Review homework (Allow up to 10 minutes).

Review and discuss further continuation of Practicing Awareness of Your Experience Homework. Determine if subject also engaged in inventoring, and if so, to what effect. Be aware of any tendency of subject to incorporate the exercise into the control agenda. If

necessary, point out purpose of the exercise is not to induce, minimize, suppress, or in any other way control private events, but merely to provide subject more experiential practice in “just noticing/observing whatever pieces appear on the board.” Reference can also be made to Soldiers in the Parade Exercise – purpose of homework was to provide subject with more practice in watching the parade without participating in it.

4. Begin discussion of valuing (Allow up to 30 minutes.)
 - A. Make distinction between values as feelings vs. values as courses of actions. First, relate overall discussion of valuing to previous session’s content by saying something like, “Last week we spent quite a bit of time talking about the difference between the Observer You, that part of you that is the you that has thoughts about you - you as the chessboard – versus the thoughts and feelings themselves that you have about you – the chesspieces. Remember we said that you as the chessboard can only do two things: one, provide a context in which your thoughts and feelings, including those that you have about yourself, can function as thoughts and feelings– that is, you as the chessboard can hold the pieces – and two, that you as the chessboard can choose to move in a valued direction with all of the pieces going along for the ride. You as the Observer You are not your thoughts and feelings, although we haven’t yet talked much about what’s involved in choosing to move in a valued direction. In order to do so, we first need to take a closer look at values themselves. If you’re up for it, I’d like to invite you to participate with me in what may seem like a silly little exercise that may nonetheless help us get a better read on what valuing is really all about. How about it? (Allow subject to respond.)”

“The exercise is called the Argyle Socks Exercise. Do you care how many people wear argyle socks? (Allow subject to respond; most will do so by indicating ‘no.’) OK. What I want you to do now though, despite your not caring about how many people wear argyle socks, is to develop a really, really strong belief that men who go to college should wear argyle socks. I want you to really feel it in your gut! Really get behind it - feel about it just as strongly as you feel about something you highly value, such as a political position or religious beliefs. Can you do it? (Allow subject to respond, if necessary, probing for difficulty in doing so successfully.) Now, try really hard. I want you to feel as strong as you possibly can about this. Is it working?” (Allow subject to respond, focusing on difficulty subject had in developing strong feelings about argyle socks.)

“OK. Now, even though you haven’t been able to make yourself feel strongly about this, I want you to imagine that you have committed yourself to act in ways that make argyle socks important to college students. Let’s think of some ways you could do this. For instance, you could picket dormitories that have a low percentage of students that wear argyle socks. What else could you do? (Allow subject to respond, if necessary, suggesting additional courses of action – e.g.,

giving away free argyle socks to students, wearing them yourself to serve as a model, financing a commercial with an attractive model or movie star talking about how sexy she finds college men who wear argyle socks, etc.) Now, I'd like you to notice something. Although these things may be silly actions, within practical limitations, you could readily do most, if not all, of them. In fact, you might be so successful that you would go down in history as the one person who was so passionately committed to argyle socks that you single-handedly brought them back into fashion. But also notice this – if you behaved in these ways, no one would ever know that you did all of these things even though you had no strong feelings at all about argyle socks. All they would see are your footprints . . . your actions.”

“Now, here is a critical question. If you did this, could you be said to be following a value that says that argyle socks are important? Would you, in fact, be ‘importanting’ about argyle socks? (Allow subject to respond, if necessary, probing for and/or suggesting an affirmative answer.) OK. So, what stands between you and acting on the basis of things that you really do hold as important? It can't be feelings can it, if they aren't critical even when we are dealing with something as trivial as argyle socks? Also, notice the precarious position you end up in if the choice that you as the chessboard make to move in a particular direction is based upon values as feelings. What if you no sooner build up some momentum than your feelings about moving in that direction change? Where does that leave you? Aren't you left floundering like a rudderless ship? You may be moving, but how can it be in a valued direction if your values are feelings? Could you make yourself feel passionately about argyle socks? Is that a feeling you can control – either by making yourself feel positively about them and/or getting rid of any negative thoughts and feelings you may have about argyle socks - such as, for example, that they are repulsive? Or is it the case that your feelings ebb and flow and change over time and situations?”

“But notice in the exercise that you could control your actions about argyle sock – that you could commit yourself to move in a valued direction with respect to them *and* have thoughts, for example, that doing so would be stupid, and have feelings that you don't really care that strongly about argyle socks anyway. You as the chessboard - as the Observer You - can choose to move in a valued direction despite what pieces are on the board when values are held as actions. You can choose and control what valued direction you move towards. Holding values as feelings precludes both choice and control.”

- B. Make distinction between choosing versus making a decision. Say something like, “So far in talking about values we've primarily been focusing on whether or not it matters whether values are held as feelings and emotions or whether values are held as chosen and committed courses of action. But from where do values emerge and how do we know what it is we value? To deal with these issues, I'd

like to suggest that we make a distinction between choices and decisions. They are often confused with each other as both are involved in selecting among alternatives. The difference lies in the role that reasons serve in each. Let's define a decision as making a selection among alternative courses of action because of various reasons. For example, in selecting among alternatives in traveling from Wichita to New York City you might weigh costs among different airlines, departure times, connecting flights, and so on as reasons for making your decision. By the term 'reason' I simply mean a verbal formulation of cause and effect, or of pros and cons – for example, the reasons I decided on this itinerary as opposed to others.”

“When I say ‘for a reason,’ I mean that the action is linked to the reason, explained by the reason, or justified by the reason. So, for example, you may decide to book your flight with a particular airline because you can depart at a convenient time, will have a minimum layover in catching a connecting flight, and will only pay slightly more than the cheapest alternative you could find. These reasons guide, explain, and justify the airline on which you booked your flight.”

“Choices are something else. We will define a choice as a selection among alternatives that is not made *for* or *because of* reasons, although it is usually made in the presence of reasons. Or another way of saying this is that choices are made *with* reasons, but not *because of* reasons. It's made in the presence of reasons because we are such verbal creatures that reasons almost always come along for the ride in any circumstance. Let's take a look at what all of this has to do with values. Tell me something you value. (Allow subject to respond. It's preferable to identify a value offered by the subject; if necessary, suggest a common value for illustrative purposes – e.g., hard work, honesty, fidelity, etc. Once a value is identified, also highlight its opposite.) So, you say (for example) that you value honesty in your interpersonal relationships. Does that mean that you don't value dishonesty? Why is that? Why do you value honesty? (Allow subject to respond. After each response, ask ‘why?’ Repeat questioning until reason-giving becomes exhausted.) So, is it the case that you choose to value honesty or that you decide to value it? (If subject indicates ‘decide,’ recite ‘reasons’ that subject gave earlier and ask if they would still favor honesty over dishonesty if none of those reasons still held. What if the reasons offered in support of honesty now only applied to dishonesty?) Do you favor honesty over dishonesty *because of* reasons or *with* reasons? If the reasons involved change, could you, would you, still make the same selection? Is there any logical, rational argument that I or anyone else could offer to change your position on this – to convince you that dishonesty is better than honesty? Do you see that if values are freely chosen - for ‘no darn good reason’ – then they can be maintained even when the reasons that went with them change or are no longer even there? You as the chessboard can choose to move in a valued direction regardless of what pieces are on your board, how they may be lined up, or how they may change during the process. And you choose because

you freely choose.”

- C. Begin identification of key, core values by presenting the “What Do you Want Your Life to Stand For?” Exercise. Say something like, “If we all freely choose our own values, then valuing emerges as a dynamic process. In that sense, it’s really probably more useful to talk about valuing as a verb - the act of choosing values – rather than as values as a thing or noun. As a dynamic process in your life, valuing by you has already occurred and will continue to occur. If you’re willing to do so, I’d like to ask you to again participate in another exercise. It might have some very interesting and surprising results or it may simply get you in touch with something that you’ve know about this valuing process all along. This exercise is one that I like to call ‘What Do You Want Your Life to Stand For?’”

“I’d like you to first close your eyes, relax for a few minutes, and put all the other stuff we’ve been talking about out of your mind. (If necessary, assist client in becoming relaxed for 2-3 minutes.) Now, I want you to imagine that through some twist of fate that you have died, but that you are able to attend your funeral in spirit. You are there at your own funeral watching and listening to the eulogies offered by your (wife/husband), your children, your friends, people you worked with, and so on. Imagine just being there in that situation and get yourself into the room emotionally. (Pause briefly.) OK, now I want you to visualize what you would like these people who were important parts of your life to remember you for. What would you like your (wife, husband, girlfriend, boyfriend, significant other, partner, etc, - whichever is most appropriate) say about you, as a (husband, wife, etc.)? Have her/him say that. Really be bold here. Let her/him say exactly what you would most want her/him to say if you had a totally free choice about what that would be. (Pause and allow subject to respond.) Now what would you like your children to remember you for, as a father/mother? Again, don’t hold back. If you could have them say anything, what would it be? Even if you have not actually lived up to what you would want, let them say it as you would most want it to be. (Pause and allow subject to respond.) Now, what would you like your best friends to say about you, as a friend? What would you like to be remembered for by your friends? Let them say all these things – and don’t withhold anything. Have it be said as you would most want it. And just make a mental note of these things as you hear them spoken. (Pause and allow subject to speak.) When you are ready, just picture what the room will look like when you come back, and when you are ready to do so, open your eyes.”

Provide for a period of debriefing and processing of the exercise by saying something like, “I’m curious. When you heard the eulogies, what stood out in the way of things you wanted to be remembered for? (Allow subject to respond. Highlight distinction between key, core values and apparent values that subject may have made reference to previously that are more tangential in nature by saying something like the following.) Did anyone say, ‘Here lies (subject’s name).

He/she was very good at appearing more competent than what he/she really was? (Allow subject to respond.) How about this? Here lies (subject's name). He/she should be remembered for not deserving to be mistreated the way he/she was for most of his/her life? (Allow subject to respond.). When people die, what is left behind is not so much what they had or what they accomplished as much as what they stood for. For example, have you ever heard of Dr. Albert Schweitzer? Mother Theresa? (Allow subject to respond.) Why should you know about either one of these people? They're both dead and many of the people they helped in their lives are also dead. But both stood for something. So, in that same way, imagine that you can write anything you want as an epitaph on your tombstone that says what you stood for in your life. What would you want to have there, if it could be absolutely anything? Think about it for a minute. (Pause and allow subject to respond.) Now, let me ask you this – when you look at what you life is currently standing for, is it standing for that? (Allow subject to respond. If subject does not answer affirmatively, rephrase central issue subject seems to struggle with in the form of an epitaph.) So, instead of the epitaph you say you want, it seems like you're on your way to an epitaph like (e.g., 'Spent his entire life wondering if he deserved to be happy and was never able to figure it out')

5. Review homework assignment (Allow up to 10 minutes).

Present and discuss Values Assessment Homework. Provide subject the form, including the instructions/directions, as well as separate work sheets for each of the 9 domains listed at the top. Ask subject for homework to work through each of the domains one-by-one, keeping their responses to each domain separate from the others. Ask subject to bring all forms back with them to the next session. Point out that purpose of homework is to further highlight and identify relevant values of the subject in each of the domains.

6. Session termination (Allow up to 5 minutes).

- A. Ask subject to briefly summarize what they understand the main points of session to be. Clarify where needed and answer any questions.
- B. Schedule Session 8.
- C. Have subject complete Postsession Questionnaire.

Session 8.

Goals: Review Session 7
Review homework
Continue values identification and clarification
Discuss relationship between goals and values
Discuss relationship between process and outcome
Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 7 (Allow up to 5 minutes).
 - A. Valuing as freely choosing a course of action as opposed to values as feelings.
 - B. Difference between choosing and deciding in selecting values.
 - C. Subject's core values – what they want their life to stand for.
3. Review homework (Allow up to 10 minutes).

The objective of reviewing the homework is to identify initial values that can then be further refined and clarified subsequently in completing the Values Narrative Form in collaboration with the subject. If in completing the homework, the subject has already identified some initial values, less time may be needed in reviewing it, and completion of the Values Narrative Form may be taken up. By contrast, if the subject has not completed the homework, more time will need to be spent to complete it in-session before it is possible to move on to the next step which is completion of the Values Narrative Form.

First, determine if subject completed Values Assessment Homework, including separate work sheets for each of the 9 domains. If so, review individual work sheets to determine that the subject has identified values and not goals. Subjects often confuse the two, presenting goals (e.g., "I want to be happy.") as values. Goals are more static-like objects or outcomes (e.g., "own my own home") that are either attained or not, whether it be for

either brief or long periods of time, and which serve as means to an end (values). Values, by contrast, refer to directions, a quality of action, and a dynamic on-going process that give meaning to goals. Values are ends in themselves and goals are in the service of values, although values can be enacted even if specifically, related goals are not attained (e.g., one can value self-sufficiency and independence, but never attain the goal of owning one's home.) To determine whether or not an ostensible "value" identified by the subject is indeed a value, and not a goal, the following questions may be asked: "What is this in the service of?" and "What would you be able to do if that was accomplished?" Goals are in the service of values and are pursued with that reason. Values are ends in themselves and are not in the service of anything else; they are valued because the subject freely chooses to do so. If necessary, rewrite and reformulate "values" identified by the subject in each of the 9 domains in subsequently completing the Values Narrative Form. If subject has already identified values, less time may be required to be spent in reviewing the homework and attention may be turned to completion of the Values Narrative Form.

If the subject has not completed the Values Assessment Homework, present blank work sheets for each of the domains that can be completed in a collaborative manner with the subject. The subject should not be chastised or lectured for not completing the homework. Rather, approach the subject in a patient and nonconfrontational way. If necessary, ask the subject about past wishes, dreams, hopes, or aspirations that may have since been abandoned (e.g., "When you were younger and before you began struggling with depression what sort of life did you dream of for yourself? Where did you want to be in terms of your career? Your relationships with friends, etc.?). Be sure to ask similar questions about all 9 domains and write down on the work sheets subject's responses. As above, distinguish between goals that may be offered as values and true values (e.g., "What's that in the service of?").

4. Continue values identification and clarification (Allow up to 10 minutes).

The objective here is to simplify, focus, and encapsulate the initial value statements identified in completion of the Values Assessment Homework into brief value narratives. In doing so, it may be periodically necessary to further distinguish purported values from goals (i.e., "What's this in the service of?"). Say something like, "Values in different areas or domains in our lives help provide us with direction in our life. Values highlight the direction in which we as chessboards choose to move. We've now identified some initial values in 9 different areas of your life, but it seems like it would be helpful to tighten those up a bit so the direction involved in each comes into focus even more clearer. Would it be useful to you to have some direction in your life? (Allow subject to respond.) If so, would it also be helpful to be clear on what the nature of that direction is? (Allow subject to respond.) What I'd suggest is that we take these work sheets (from the Values Assessment homework just reviewed) that we've just talked about and worked on and see if we can summarize what's on each one into a brief and clear statement about your values in each of the areas. Here's another form we can use for this purpose. (Provide two copies of the Values Narrative Form, one for the subject to take with them for homework and

another to be completed and kept for further reference.) I've got two copies of it that we can fill out together. That way, you can have your own copy of it to take with you at the end of our session today and I can also keep a copy here that we may want to refer back to later."

Go through each of the 9 domains, one by one, with the objective of providing a relevant summary statement, if applicable, for each. (It's possible that key values were not identified for some domains – e.g., recreation – in which case 'None' may be written in the appropriate space on the form.) In doing so, engage the subject in a process of clarifying and honing of already identified values (e.g., being well-educated) to ensure that they are not of a secondary nature or more like goals in the service of higher values (e.g., having others respect me for my various degrees). In part, this can be accomplished by presenting the subject with hypothetical questions about the targeted values."

Also, be on the lookout for articulated values that may be in the service of therapist approval (e.g., "Would you still value that if I told you that I don't?"). Other possible hypothetical questions may help clarify the degree to which the stated value is sensitive and perhaps in the service of other valued ends. These may include social-cultural values (e.g., "Suppose you were stranded on a desert island, with no one else there, but one on which you had access to a limitless library – would you still continue to become better educated?) or the evaluations and perceptions of others (e.g., "Suppose no one else would ever know how well-educated you are? Suppose a rich benefactor agreed to support you in becoming more and more educated, but only under the condition that you could never tell anyone about it, and in fact, would have to present yourself to others as illiterate? Would you agree to that?"). In reaction to subject's answers to such questions, provide clarification of targeted value by preferably seeking it from the subject – i.e., "So you say you value being well-educated, but wouldn't continue pursuing it if no one else could ever know about it? What does that suggest to you?" If necessary, suggest a clarification of the targeted value – i.e., "Doesn't your answer to my question suggest that being well-educated is not so much a value in and of itself, but that it's in the service of others looking up to you. But 'others looking up to you' is itself not a value, but a goal. It doesn't point to a process or direction for you to choose, but a sought-after outcome that even if you do attain, could be lost – you may do something or not do something that would cause others to no longer look up to you. In other words, can you control whether or not others look up to you? (Allow subject to respond.) For example, others might be more likely to look up to you if you value treating others with respect and integrity, but that's not the reason you relate to others in that way. If it is, it's not a value, because remember values are freely chosen with reasons, but not because of reasons – like having others look up to you. You value relating to others with respect and integrity for no darn good reason and that's reason enough."

5. Discuss relationship between goals and values (Allow up to 10 minutes.)

Say something like, "We've already been talking quite a bit today already about the

relationship between goals and values and how they may be different from each other. I think it might be helpful to spend some more time though looking at the difference between goals and values because they're easily confused with each other and the difference is one that makes a difference. Can you think of a goal perhaps that you set for yourself in the past that you successfully attained? (If necessary, offer possible suggestions – e.g., getting an 'A' in a course, receiving a promotion at work, having children, etc.) What was that goal in the service of? What value was that goal in the service of? (Allow subject to respond.) Do you still value that? Do you still have goals that are in the service of that value?" (Allow subject to respond.)

"So, while the goals that are in the service of a particular value may change over time, the value that they are in the service of often does not. You may hold the same values today that you held 20 years ago, although specific goals that related to them may have changed dramatically. (If possible, use personally-relevant example). For instance, we just clarified that you value being well-educated. How long have you valued this? (Allow subject to respond. Once a time period has been determined, ask subject to identify a goal at the beginning of it that was in the service of the value – e.g., 'So you say you've valued being well-educated since at least the time you were in the fourth grade. Can you recall what you were learning then - perhaps how to do math with fractions? Is it still your goal to learn how to do fractions? What's your current goal - what is it that you want to learn more about?'). So, it seems pretty clear that you've valued (being well-educated for a long time), but that goals that you've pursued in the service of that have changed over time."

"And when you attain one goal, another likely emerges. Does the process ever end? Will you ever get to the point where you determine that there is no more to be learned to be well-educated? (Allow subject to respond.) Or do values entail never-ending processes? Isn't it the case that you could continue to pursue the value of being well-educated right up until the time of your death – after all, there's always more to learn – always more goals in the service of that value. So, while goals may be very specific and objective and change over time, isn't it the case that the values that give those goals meaning in the first place often times, don't? Don't believe me when I say this. It's not a matter of belief, of being logical, or of what your mind tells you. Rather look to your own life and your own experience."

"We've talked about goals that you've attained over the course of your life. Let's also consider other ones that you sought and did not, or at least have not yet, attained. Can you think of some? (Allow subject to respond. If necessary, probe for examples that relate to core value already discussed – e.g. 'Have you tried to learn something that despite your best efforts so far, has continued to elude you?'). Does that in any way diminish the value that goal is in the service of? (Allow subject to respond). So, values continue as a never-ending process even if goals that are in their service are never attained. Values are a direction – a quality of action – that cannot be achieved in a static sense like goals. Goals are attained or not attained, whereas values can't ever be attained.. Rather, values are

enacted. There's no-thing with values to be attained. When goals are mistakenly taken as values, the inability to achieve a goal seemingly cancels out the value and we are left without direction in our lives. Values give meaning to goals, but not the other way around – failing to attain a goal does not negate the value the goal was in the service of. Again, please don't believe the words I'm saying here. This is not a matter of belief, of logic, or of what your mind tells you. It's a matter of what you know from the experience of living your life."

6. Discuss relationship between process and outcome (Allow up to 10 minutes).

Say something like, "Another way of coming at why it's important not to confuse goals and values involve the consequences of holding goals as the key to happiness or satisfaction in life. That is we may try to get what we want in order to be happy. But what happens when you get what you want – isn't there just more wanting? – so that the experience of happiness is at best fleeting and not something that can be somehow captured or attained as a thing. I don't mean to suggest by any of this that goals are unimportant, but goals as outcomes – as potentially attainable and objective things – are only a means to engage us in a process that moves us through life in a valued direction. A saying that nicely summarizes this is the following: 'Outcome is the process through which process becomes the outcome.' Goals are the outcomes that engage us fully in the process of realizing the desired outcome of moving in a valued direction."

"Let me offer a metaphor here that may help. Suppose you go downhill skiing. So, you take a lift to the top of the hill, the top of the run, and you're just about ready to ski down the hill. Along comes another person who asks you where you are going. When you say, 'I want to get to the lodge at the end of this run and at the bottom of this hill.' the other person says, 'I can help you with that,' grabs you, throws you in an helicopter, flies you to the lodge at the bottom of the run, and let's you out. So suppose you get back on the lift, go back to the top of the run, and the exact same thing happens again. And again. Everytime you manage to get yourself up to the top of the hill, but before you can ski down it, you're apprehended and flown to the bottom of it. How would that sit with you? (Allow subject to respond.) But isn't the goal of skiing to get to the bottom of the run? (This question is asked to prompt subject to disagree and respond something to the effect that the goal of skiing is to engage in the process of skiing.) So, if the goal of skiing is to get to the bottom of the run, isn't the other person involved here helping you realize it? Or is it the case that the goal of skiing is not getting to the lodge because after all there are any number of ways that this goal can be attained – by flying you down by helicopter, having you ride down on the lift, and so on? Skiing is the way you want to get there. Notice that the goal of getting to the lodge is important because it allows you to engage in the process of skiing in a direction. If you tried to ski uphill, instead of downhill, it wouldn't work. Valuing down over up is necessary in downhill skiing. So a way you might think of this is again: Outcome is the process through which process can become the outcome. We need goals, but because more importantly, we need values. Because of this we need to hold goals lightly so that the real point of living – that is, moving through

life in a valued direction – and having goals can emerge.”

If appropriate, extend or replace skiing metaphor with one more personally relevant to the subject. For example, a subject with values being well-educated might be asked, “We’ve identified being well-educated as an important value for you. Suppose I said to you that I have a magic pill here that will instantaneously make you the most well-educated person who has ever-lived. That if you take it, there will be nothing else that you could possibly learn because you will now know it all. Would you take the pill? (If necessary, probe for a negative response or at best a tentative affirmative response.) Why wouldn’t you eagerly and without hesitation take the pill? After all, it’s clear you value being well-educated. So, what’s really more important here – the outcome of being well-educated or the process that leads to it?”

7. Review homework assignment (Allow up to 10 minutes).

Make sure subject has copy of the completed Values Narrative Form. Also provide subject with a copy of the Values Assessment Rating Form that includes a listing of the “valued direction narrative” for each domain. Ask subject to complete form for homework, making sure that subject understands that they are to rank order the narratives in the column on the extreme right of the form.

8. Session termination (Allow up to 5 minutes).
 - A. Ask subject to briefly summarize what they understand the main points of session to be. Clarify where need and answer any questions.
 - B. Schedule Session 9.
 - C. Have subject complete Postsession Questionnaire.

Session 9.

Goals: Review Session 8
 Review homework
 Relationship between goals and actions
 Role of choice in committed actions
 Barriers to goals and willingness to accept them
 Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 8 (Allow up to 5 minutes).
 - A. Relationship between goals and values – former are in service of the latter.
 - B. “Outcome is the process through which process becomes the outcome.”
3. Review homework (Allow up to 10 minutes).

Determine if subject completed Values Assessment Rating Form. If not, produce another copy listing valued direction narratives for each of the 9 domains and complete in session. Pay particular attention to domains that have highly rated value narratives, but where “Success” ratings are low. In collaboration with the subject compile a hierarchy or listing of the domains from most to least important by considering both “Success” ratings and overall rankings. Say something like, “So we’re both clear on where your relative values lie, let’s just make a list of the differing domains from those that seem to be most important based on how successfully you’ve indicated that you’ve lived these various values during the past month and your rankings of their importance. Based on that, what domain and related value would you put at the top?”

4. Discuss relationship between goals and actions (Allow up to 10 minutes).

Say something like, “We’ve now already talked about the relationship between goals and values and how goals can be seen as objectives that engage us in the broader process of moving our lives in valued directions. What we haven’t yet talked much about though is the relationship between goals and courses of action. By a ‘course of action’ I simply mean behaviors that are necessary to attain goals. For example (if possible use one of personal relevance to the subject), if you have a goal of finding a more rewarding job that

is consistent with your value of being intellectually challenged, there may be a series of actions or behaviors that you may need to engage in for that goal to be realized. What would be some of these actions?” (Allow subject to respond. If necessary, suggest some examples, such as identifying such possible jobs, finding out which companies may offer such positions, what qualifications are necessary for such jobs, etc.)

Refer back to domain and related value that subject rated as most important. First, identify related goals by saying something like, “A few minutes ago we compiled an ordered list of domains and values you hold related to each from the most to least important. What you said was most important to you was (restate subject’s top-rated value direction narrative). What do you see as being some specific goals that would move you further along within that process, goals that would move you in that direction? (Allow subject to respond, offering suggestions if necessary. At least one goal that subject could take immediate action towards should be identified.) What action(s) would you need to take in order to attain that goal? (Subject may cite multiple actions, some which can be taken immediately, and others which may not be possible until earlier ones are executed. Identify at least one action that subject ideally could perform as homework before next session. Be attentive to any potential barriers that subject mentions – especially those involving private events – that would potentially stand in the way of not performing the action in question). Would you be willing to do that for homework? (Allow subject to respond.) We’ll talk more about homework near the end of today’s session, but between now and then, let’s spend some more time considering how values, goals, and courses of action are all related to each other and also what kind of barriers often stand in the way of us attaining our goals and living our lives in a valued manner.”

5. Discuss role of choice in committed actions (Allow up 10 minutes).

Relate engaging in goal-directed actions to earlier coverage of distinction between choosing and making decisions. Say something like, “You just said that you’d be willing to do X as part of your homework for next week. Is that a choice or a decision that you’ve made? (Allow subject to respond. Regardless of subject’s response, ask why – e.g., ‘you said you chose – why is it a choice and not a decision that you’ve made?’ vs. ‘you said you made a decision, rather than chose – why is it a decision that was made and not a choice?’ Next, ask about reason-giving associated with engaging vs not engaging in targeted action.) What would be reasons for doing X? (Allow subject to respond. If necessary, relate back to associated goal and value it is in the service of.) Are you doing X because of those reasons or with those reasons? (If necessary, prompt subject to acknowledge that action is being taken with reasons, but not because of reasons.) If you’re doing it with reasons – and not because of reasons – is it a choice or a decision?” (Allow subject to respond.)

“What about reasons for not doing X? What would some of those reasons be? (Allow subject to respond, paying particular attention to possible barriers that are mentioned.) If you don’t do X, would it be because of those reasons or with those reasons? (Allow

subject to respond.) If you're not doing it with reasons – and not because of reasons – is not doing X a choice or a decision? (Allow subject to respond.) Isn't it the case that if you freely choose to do X with reasons, and not because of reasons, then the same thing applies to not doing X? To do or not to do – to be or not to be: Both are questions of free choice and of making a commitment to set a course and go – to move in a valued direction – *and* to do so with reasons for both doing and not doing what you've chosen to do. It's like the Chessboard Metaphor. Remember that there are only two things that the board as the board can do – hold the pieces and move them all. To reposition particular pieces, we have to go from who we are to who we are not, and then try to move them around. A logical decision is a movement of board actively linked to the pieces. But because we don't control the pieces, movements of that kind are movements we do not control. A choice is moving the board in a direction with the pieces, not for or because of the pieces. Choice is like saying to the pieces, 'We are moving here,' for no other reason than the fact that you choose to do so. To do this, all the pieces must be welcome to come along, and yet not be in charge. So being willing to have what you have is what makes choice possible." If necessary, reference may also be made to Passengers on the Bus Metaphor – "It's like you as the driver of the bus choosing to go wherever you choose to go and by whatever pathway you choose to get there, despite what the passengers on the bus may want or say about any of it."

"Do you see what the consequences are of holding goal-directed actions as decisions that are made rather than as committed choices? (Allow subject to respond.) If doing X is the result of a decision that is made, what happens if the reasons that lead to that decision change? If the action is being undertaken not with reasons – but because of reasons – what happens when those reasons change? (Allow subject to respond.) Doesn't it logically follow that if the reasons why a decision was made change, then the decision itself must change? And it's quite possible that when you choose to move in a valued direction towards a specific goal, that it will not all be smooth sailing. By that I mean, new pieces on the board may emerge. You may have thoughts, feelings, and other kinds of reactions – self-doubt, for example – that could be reasons for giving up or turning back. New scary looking and scary sounding passengers on the bus may appear and old ones may become even more threatening. So to continue and stay committed to moving in a valued direction will mean going on with perhaps even more reasons for not doing so."

"Here's a metaphor that might help. It's like gardening. Imagine that you selected a spot to plant a garden. You worked the soil, planted the seeds, and waited for them to sprout. Meanwhile, you began to notice a spot just across the road which also looks like a good spot for a garden – maybe even a better spot. So you dig up all your seeds, pull up all your vegetables, go across the road, and replant them all there. You no sooner do all that when you notice yet another spot that looks even better. Values are like a spot where you choose to plant a garden. Different vegetables grow at different rates and so you can grow some things very quickly. Others require more time and dedication. The question is, 'Do you want to live on lettuce or do you want to live on something of more substance that

comes from your garden – like potatoes, beets, and so on?’ You can’t find out how to garden if you pull up stakes over and over. Of course, if you stay in the same spot – you chose and commit yourself to a spot – you’re likely to start noticing its imperfections. Maybe the ground isn’t quite as level as it appeared to be when you started or perhaps the water has to be carried farther than you would like. Some things you plant may seem to take forever to grow up. You may grow impatient and feel defeated. It’s at times like this that your mind will tell you, ‘You should have planted elsewhere,’ ‘This is never going to work,’ ‘You’re too stupid and incompetent to grow anything’ and so on. The choice to garden here allows you to water and weed and hoe, even when these thoughts and feelings show up.”

6. Discuss willingness to have barriers and barriers to willingness (Allow up to 10 minutes).

Say something like, “As we’ve seen, there may appear to be good reasons for choosing not to engage in actions that move you in a valued direction. So there’s a choice to made in doing what has to be done to attain goals and what dignifies and adds meaning to that process, is that all of that is in the service of values. Part of the process though are also reasons for not doing what needs to be done and additional barriers – some of them unexpected – that may be encountered along the way. A key question is whether you are willing to experience such barriers for what they are as opposed to what they may present themselves to be. We’re not talking about wanting or not wanting such barriers norof tolerating or not tolerating, them but rather as freely choosing to accept whatever reactions you experience as part of the process of engaging in goal-directed actions that are consistent with your values. Being willing to experience barriers is also in the service of values.”

“It’s sort of like this. Imagine that you are a soap bubble. Have you ever seen how a big soap bubble can come into contact with smaller ones and how those smaller bubbles are simply absorbed into the bigger bubble? Well, imagine that you are a soap bubble like that and that you are moving along a path that you have chosen. Suddenly, another bubble appears in front of you and says, ‘Stop!’ You float there for a few moments. When you maneuver to get around, over, or under that bubble, it moves just as quickly to block your path. Now you only have two choices. You can stop moving in your valued direction, or you can make contact with the other soap bubble, absorb it inside of you, and move on. This second move is what we mean by ‘willingness.’ Your barriers are largely feelings, thoughts, memories, and the like. They are really inside of you, but they are not you and seem to be outside. Willingness is not a feeling or a thought – it is an action that answers that question the barrier asks – ‘Will you have me inside you by choice or will you not?’ In order for you to take a valued direction and stick to it, you must answer ‘yes,’ but only you can chose that answer.”

7. Review homework assignment (Allow up to 10 minutes.)

A. Provide two copies of the Goals, Actions, Barriers Form, one for the subject to

take and complete as part of homework and the other to be completed in collaboration with the subject and retained for further reference. First, write in the appropriate space on the forms a specific goal and related action identified earlier in the session that subject has agreed to perform as part of homework. Ask subject to indicate where and when they expect to engage in the planned action. Next, ask subject to identify barriers that might arise to stand in their way and might undermine their commitment (e.g., “You said you could do (indicate planned action and when and where it will take place). What barriers might stand in your way? What thoughts, feelings, and emotions might come up that could otherwise serve as reasons for not keeping your commitment?”).

As subject mentions possible barriers, write them down on the form and make note of those that explicitly involve private events (e.g., “I might embarrass myself.”), are external in nature (e.g., “I don’t have enough money to have my resume redone.”), or present conflicts with other values (e.g., “If I look for another job, I might jeopardize my relationship with my best friend who helped me get it in the first place.”). In response to barriers involving private events, ask subject if they are willing to experience such thoughts and feelings (e.g., “Remember you are not doing X to be embarrassed or to avoid being embarrassed. You are doing it because it moves you towards a goal you value. You may or may not experience embarrassment along the way. The question is are you willing to have a feeling of embarrassment? Are you willing to do X *and* be embarrassed?”).

Also, suggest subject engage in techniques of deliteralization and defusion in response to unwanted private events they might experience before and/or during the targeted action. For example, references can be made to Soldiers In The Parade Exercise, inventoring, just noticing, physicalizing, “milk, milk, milk,” etc. Say something like, “It sounds like you have some idea about some particular thoughts and feelings you might have that might undermine your commitment to do X when it comes time to do it. It seems like this would be a good opportunity to further practice some strategies we’ve gone over in earlier sessions to help provide some distance between you – as the chessboard, the Observer You – and your own thoughts and feelings. For example, could you take inventory of whatever reactions you experience – ‘I have the thought that . . . ,’ ‘I have the feeling that . . . ‘ and so on?” Remember the Soldiers In The Parade Exercise? Is there anything from that experience that you can take and apply here?”

If subject cites external barriers, try to identify private events that may function as barriers to effectively deal with them (e.g., “You say you don’t have enough money to have your resume redone. How could you get the necessary money? If necessary, could you ask a friend or family member to loan you the necessary money?”). Be attentive to private events that subject cites as barriers and handle them in the manner just described above (e.g. “I’d be embarrassed to ask my brother for a loan and afraid he’d turn me down.”).

If subject cites a value conflict as a barrier, ask subject which value is more important (e.g., “Unfortunately, sometimes pursuing one value means that another may not be as fully realized and that’s a tough choice to make. However, we earlier identified your most important value and the goal and action needed to be taken to attain it. Do you still choose it as being number one? I suppose you can simply choose not to choose between the two values, but where does that leave you? There was once a hungry donkey that found himself equidistant from two piles of hay. He chose not to select one over the other and, as a result, starved to death.”).

- B. Finally, ask the subject to take the form with them and for homework complete the rest of it, filling in goals, actions, and barriers for the remaining domains.
8. Session termination (Allow up to 5 minutes).
- A. Ask subject to briefly summarize what they understand the main points of session to be. Clarify where needed and answer any questions.
 - B. Schedule Session 10.
 - C. Have subject complete Postsession Questionnaire.

Session 10.

Goals: Review Session 9
Review homework
Further discussion of experiential qualities of willingness
 Distinction vs. wanting
 All-or-nothing nature
 Relationship to commitment
Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 9 (Allow up to 5 minutes).
 - A. Relationship between goals and committed actions.
 - B. Role of choice in committed actions.
 - C. Willingness to experience barriers to committed actions.
3. Review homework (Allow up to 10 minutes).
 - A. Determine if subject completed targeted action that had been assigned for homework. If so, ask subject to describe/discuss potential barriers they experienced leading up to and during the action in question and how they handled them (e.g., “When it came time to do X, what thoughts and feelings did you notice that might have undermined your commitment had you bought into them? Instead of buying into them, how did you react to them?”). Next, determine what next related course of action would be and indicate will discuss it further near end of session as possible homework assignment (e.g., “Has doing X moved you closer or further away from where you want to be? What would be a next step you could take as part of that same process? What would be the next thing to do to move you even closer to attaining your goal? Let’s set that aside for the time being and we’ll come back to it later in our session when we talk about homework for next time.”).

If subject indicates that they did not complete the homework, gently ask subject to describe/discuss unsurmountable barriers that they experienced (e.g., “When it came time to do X, what barriers did you experience that prevented you from keeping your commitment? To what extent were you willing to have those reactions? Not to what extent you wanted to have them, but the degree to which you were willing to experience them as part of the process involved in moving your life in a valued direction? Is it possible you could have done X *and* had the

thought that [use example of thoughts that functioned as barriers; e.g., “what you were doing was a waste of time”] and the feeling that [use example of feelings that functioned as barriers; e.g., “you’d feel even more like a failure if you were unsuccessful”]). Clarify the purpose of the assignment and the value it was in the service of by saying something like, “What was the purpose of the assignment? Why were you doing it? What value and goal was it in the service of? Was the purpose to feel successful and competent and avoid feeling stupid and like a failure or was it to attain a goal that is itself in the service of a larger value? Is the larger value sufficiently important to you that you can willingly choose to experience whatever reactions you have in the process of pursuing it? Are you willing to do X *and* have whatever reactions occur that would otherwise undermine your commitment to do X?”

- B. Determine if subject completed the rest of the Goals, Actions, Barriers Form. Determine the appropriateness of goals for each domain and the nature of related barriers (i.e., private events, external factors, or value conflicts). If subject failed to complete the form, produce the other copy and complete it for the second-highest domain and related value. Indicate that subject will be asked to complete rest of the form as part of homework.
4. Provide further discussion of experiential qualities of willingness (Allow up to 30 minutes).
- A. Further reiterate the distinction between willingness and wanting by saying something like, “When it came time for you to do X for homework, on a scale of 1-10, how much did you want to have the thought that (use examples from earlier discussion of homework)? (Allow subject to respond.) On another 1-10 scale, how willing were you to have those thoughts? (Allow subject to respond, if necessary suggesting that the rating be adjusted depending upon whether the subject completed the homework.) On a scale of 1-10, how much did you want to have the feeling that (use examples from earlier discussion of homework)? (Allow subject to respond.) And again on the 1-10 scale of willingness, how willing were you to have those feelings?” (Allow subject to respond, again suggesting adjustment in rating depending upon whether homework was completed.)

“So is it possible to not want to have certain thoughts and feelings *and* be willing to have them? Do you see that wanting is itself a feeling – often about another feeling or thought – whereas willingness is an active choice to accept unwanted thoughts and feelings for what they really are as opposed to what they may usually present themselves as being? For example, you might not want to have the thought that you are incompetent in the sense that when you have that thought you react by also having the feeling that you don’t want that thought to occur. Does having the thought that you’re incompetent make you incompetent? Even if you don’t want to have the thought that you’re incompetent – you don’t want it to exist

as piece on the chessboard – could you be willing to have it? Could it be there? Can it be a passenger on the bus? Could you as the chessboard choose to move in a valued direction, taking all the pieces with you along for the ride, including the piece of not wanting other thoughts and feelings to be present or be encountered along the way?”

“Let me suggest an analogy here that might be useful. Imagine that you bought a new house and invited everyone in the neighborhood over to a housewarming party. Everyone in the neighborhood is invited – in fact, you even put up a sign to that effect at the local supermarket for everyone to see. So, it’s now the day of the housewarming party and all of the neighbors begin showing up. The party’s going great when up comes Joe-The-Bum, who lives in the trash dumpster behind the supermarket. Of course, he’s stinky and smelly and you think, ‘Oh no, why did he show up? The entire party is now ruined!’ But remember that you did say on the sign that everyone was welcome. Can you see that it’s possible for you to welcome Joe-The-Bum and really, fully do that without liking that he’s here? Can you welcome him even though you don’t want him to be at the party? You can welcome him even though you don’t think well of him. You don’t have to like him nor do you have to like the way he smells, or his lifestyle, or his ragged, dirty clothing. And you may be embarrassed about the way he’s dipping into the punch bowl or picking up the finger sandwiches. Do you see that your opinion of him – your evaluation of him and whether you want him to be there or not – is absolutely distinct from your willingness to have him as a guest in your home?”

“Let’s look at your other options here. You could decide that even though you said everyone in the neighborhood was invited that, in reality, it doesn’t apply to Joe and so he’s not welcome. But notice what happens when that occurs. How does the party change? Instead of being the gracious host/hostess enjoying the company of your guests, you now become entangled in the struggle and challenge of making sure that certain unwanted guests like Joe-The-Bum are kept out. So you may have to position yourself at the front door and closely guard it to make sure that Joe doesn’t get back in. But perhaps while you’re doing that, he sneaks around and comes in through the backdoor. So now you have to run back and forth to all doors to the house, guarding them to make sure that Joe somehow doesn’t sneak back into the party.”

“Perhaps you decide that the strategy of keeping Joe out of the party entirely isn’t workable so you say, ‘OK, you’re welcome,’ but don’t really mean it because it’s conditional. That is, you only mean that Joe is welcome as long as he behaves himself – for example, as long as he stays in the back hallway by himself and doesn’t mingle with the other guests. But do you see that you’re now going to have to be continually vigilant to make sure he behaves the way you want him to – that he stays put and doesn’t do anything to embarrass you? And so now your party is now no longer a housewarming, but all about keeping the lid on Joe.

Life's going on, the party continues without your involvement, while you're off and preoccupied by guarding the bum. It's not much like a party and that kind of life is not fulfilling nor enhancing. Instead it's a lot of work and effort. What this metaphor is about, of course, is all the thoughts, and feelings, and memories that show up that you don't want and that you don't like – they're just more bums at the door. The issue is the posture that you take in regard to them – how you react to them. Are the bums welcome? Can you chose to welcome them in, even though you don't like the fact that here they are? If not, what's the party going to be like?"

- B. Discuss all-or-nothing nature of willingness. Say something like, "If you hold willingness as a choice rather than a feeling – as an action rather than as an emotional reaction – it follows that it must be like jumping. You can jump off lots of things – steps, ledges, or even airplanes thousands of feet above the ground as in skydiving. For example, (place a book on the floor, stand on it, and jump off it). Notice that the quality of jumping is to put yourself in space and then let gravity take over and do the rest. You don't jump in two steps. Now, you can put your toe over the edge and touch the floor (demonstrate by again while standing on the book), but that's not jumping. So jumping even from this little book is still jumping."

"And it's the same action as jumping from higher places. (Get up on a chair and jump off.) Now this is jumping too, right? Same quality? I put myself out into space and gravity does the rest. But, notice that from here that I really can't put my toe down very well. (Demonstrate while doing so after standing back on the chair.) Now, if I jumped off the top of this building it would be the same thing. The jump would be identical. Only the context would have changed. But from the top of this building, it would be impossible to try to step down. There is a Zen saying, 'You cannot jump a canyon in two steps.' Willingness is like that. You can limit willingness by limiting context or situation – for example, jumping off this chair but not jumping off the top of this building."

"You get to choose the magnitude of this jump. What you can't do is limit the nature of your action and still have it work. Suppose you committed yourself to skydive out of an airplane, but when the plane arrived at the height at which the jump was to take place you said, 'I'm having some second thoughts about this, so I've change my mind and I'd only like to jump a little.' You may be able to choose the distance you jump, but not the degree to which you do it – you either choose to jump or choose not to. And reaching down with your toe is simply not jumping. What we need to do here is learn how to jump. We can start small, but it has to be jumping from the very beginning or we won't be doing anything fundamentally useful. So this is not about learning to be comfortable, or grit-your-teeth exposure, or gradually changing habits. This is about learning how to be willing."

“It’s also not about trying to be willing. (Place a pen or pencil on a chair or table within reach of the subject.) Try to pick up the pen/pencil. (Most subjects will pick it up.) No, I said *try* to pick up the pen/pencil. I didn’t say to pick it up. (Reposition object.) Now, let’s do it again. Try to pick up the pen/pencil. (Repeat as many times as necessary until subject no longer picks up the object, but acknowledges getting the point of the exercise. Should subject fail to pick up the object in response to the initial instruction, offer some alternative comments.) Are you trying to pick up the pen/pencil? I don’t see you trying. I see you sitting there and not picking it up, but I don’t see you *trying* to pick it up. Try to pick it up again, but this time try even harder.” (Continue until subject acknowledged that they get the point of the exercise.)

“Could you try to pick up the pen/pencil? Or was it the case that you could choose to pick it up or choose not to pick it up? Can you try to be willing? Can you try to jump? Or are all of these activities things that you simply choose to do or choose not to do. There’s another saying here that applies, not from another Zen master, but from Yoda: ‘No! Try not. Do. Or do not. There is no try.’”

- C. Discuss relationship between willingness and commitment. Say something like, “We’ve been focusing quite a bit today on the nature of willingness, but there’s an issue that underlies the question of willingness. That issue is, Can you make a commitment and keep to it? Is it possible for you to say, ‘It would work for me in my life to do this, and therefore, I’m doing it’ and then to do it? (If possible, cite personally relevant example.) And if you slip, or fail at the attempt, to turn right around and do it again? Is commitment – which is a choice – a real possibility, not only in the area of depression and negative thoughts about yourself, but in other areas of life as well? Afterall, this is not about someone else’s life or standards, this is about you and your standards”

“We are also not talking about a process that will be completely smooth sailing for you. There may be times when your mind tells you that your not making progress and are maybe even heading in the wrong direction entirely. In that sense it’s sort of like taking a hike in the mountains. You know how mountain trails are constructed, especially if the slopes are steep. They wind back and forth and often have ‘switchbacks,’ which make you literally walk back and forth, so that sometimes a trail will even drop back to below a level you had reached earlier. If I asked you at a number of points along such a trail to evaluate how well you are accomplishing your goal of reaching the mountaintop, I quite logically might hear a different story each time. For example, if you were in a switchback mode, you would probably tell me that things were not going well and that you were never going to reach the top. On the other hand, if you were in a stretch of open territory where you could see the mountaintop and the path leading up to it, you would probably tell me that things were going very well. Now imagine that we are across the valley looking through binoculars at people hiking on this trail. If we were to

ask how they were doing, we would have a positive progress report each time. We would be able to see that the overall direction of the trail – not what it looks like at any given moment – is the key to progress. We would see that following this crazy, winding trail is exactly what leads to the top.”

“Notice that in talking about making and keeping commitments – like hiking up the mountain trail – we’re also not talking about something that will necessarily feel good. In fact, I’d predict that the first thing you encounter, if you haven’t already, is your own mind blabbing at you, criticizing you, predicting failure, and so on. Remember your mind is not your friend. And it’s also possible that there may be other obstacles and barriers that you encounter along the way. Suppose you had to journey some distance to even get to the mountain we talked about you hiking. Perhaps when you started out, it only appeared as a beautiful vision far off in the distance. No sooner do you set off in the direction of the mountain than you walk right into a swamp that extends as far as the eye can see in all directions. You say to yourself, ‘Gee, I didn’t realize that I was going to have to go through a swamp just to hike up that mountain. It’s all smelly and the mud is all mushy in my shoes. It’s hard to lift my feet out of the muck and put them forward. I’m wet and tired. Why didn’t anybody tell me about this swamp that stands between me and that mountain?’ Do you see that when that happens, you have a choice – you can either abandon the journey or enter the swamp. Therapy is like that. Life is like that. We go into the swamp, not because we want to get muddy, but because it stands between us and where we are going.”

“So, my question to you about all of this, is this: Knowing that all these things will happen and that you may not always live up to your commitment each and every day, are you 100% willing to commit yourself to (either ‘this’ or specify personally relevant value-directed action.) Are you willing to do what would work to enhance your life and have whatever thoughts, feelings, or memories arise as you do it? What stands in the way of you setting your willingness on high right now?”

5. Review homework assignment (Allow up to 10 minutes).
 - A. Determine another goal-directed action for homework. Such actions could be the next behavioral step in goal attainment, following last week’s homework as discussed earlier in the session (e.g., now that the subject has revised their resume, they can take the next step of applying for new jobs). Alternatively, the targeted action may relate to goals in other domains. Of greater importance is that there be a specified action to be undertaken as part of homework that is integrally related to the pursuit of value-driven goals. Discuss with the subject possible barriers – private events, external events, and/or value conflicts – that might undermine subject’s commitment to complete the targeted action and how subject can respond to them. If necessary, review inventoring, writing down negative private events on a list that subject carries with them, physicalizing private events, etc. Conclude by

asking subject, “Are you willing to commit yourself to do X and experience whatever reactions you might have in doing so?”

- B. If necessary, ask subject to take with them and complete the rest of the Goals, Actions, Barriers Form.
6. Session termination (Allow up to 5 minutes).
- A. Ask subject to briefly summarize what they understand the main points of session to be. Clarify where needed and answer any questions.
 - B. Schedule Session 11.
 - C. Have subject complete Postsession Questionnaire.

Session 11.

Goals: Review Session 10
Review homework
FEAR algorithm for identification of barriers
Playing the victim/martyr role

Role of forgiveness
ACT algorithm for committed action
Assignment of homework

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 10 (Allow up to 5 minutes).
 - A. Willingness as a chosen action, rather than emotional reaction
 - B. All-or-nothing nature of willingness.
 - C. No trying in willingness.
3. Review homework (Allow up to 10 minutes).
 - A. Use guidelines outlined in Session 10 in determining if subject completed targeted action as part of homework. If so, discuss barriers subject experienced during the process and how they responded to them. Determine next related action that may serve as homework for next week. If subject did not complete the targeted action, determine what barriers prevented this. Discuss how subject might have responded differently to them and reaffirm related commitment (e.g., “You say didn’t apply for any jobs this week because you were afraid you’d just get turned down anyway. What was the purpose of you applying for jobs? Was it so you wouldn’t be turned down or was it to find a job that is more in line with your value of being independent? Suppose it’s the case that for you to move in that direction – to reach the mountain – you have to cross the swamp – you have to be willing to experience the feeling of failure. Is the fear of failure going to decide for you if you lead a value-directed life or not? Or are you – as the chessboard in control – willing to choose that for yourself even if that means Mr. Fear of Failure comes along for the ride? Are you willing 100% to commit yourself to that process, and if not, what is standing in your way?”).
 - B. If part of homework, determine if subject completed the rest of the Goals, Actions, Barriers Form. Review and determine both appropriateness and specificity of any goals, actions, and barriers.
4. Discuss FEAR algorithm for identification of barriers (Allow up to 15 minutes).
 - A. Present and discuss the algorithm. Say something like, “We’ve been spending quite a bit of time these last few sessions talking about barriers that commonly stand in the way between ourselves and where we want to go in life and function to

undermine commitments we make to move in that direction. A type of rule or handy reminder that summarizes a good deal we've talked about regarding these barriers to willingness is what we call the FEAR algorithm (Present subject an index card with the FEAR algorithm on one side, and the ACT algorithm on the other.) If you find yourself stuck, it might be useful to refer to this card to help you pinpoint whatever barriers have you bogged down. Let's just take a few minutes to review what each of the letters in the acronym refer to."

- B. "The *F* refers to fusion with your thoughts. What does that mean to you? (Allow subject to respond, providing clarification if necessary.) Remember how when you buy into thoughts, especially negative ones about yourself, it becomes difficult to see that there's a difference between the chesspieces (critical thoughts that you may have about yourself) and the chessboard (the you that has those thoughts) – a difference between you who has the thoughts and the you that the thoughts are about. You are not your thoughts and feelings."
- C. "The *E* refers to evaluation of experiences. What does that mean to you? (Allow subject to respond, providing clarification if necessary.) Remember the distinction between descriptions and evaluations – the difference between a gray chair and a bad chair. For example, a fear of failure may be seen as something 'bad' and, as such, function as a barrier to embark on a course of action that has no guarantee of being successful. When held in this way – with 'badness' as a description of failure – failure itself is inherently bad and it seems that the degree of badness associated with failure itself must somehow be reduced for the barrier to be removed. But what if the badness associated with failure is instead held and recognized as an evaluation – i.e., 'My evaluation of failure is that it is a bad thing.'? Are you willing to experience failure and to also evaluate it as a bad thing?"
- D. "The *A* refers to avoidance of your own experiences. What does that mean to you? (Allow subject to respond, providing clarification if necessary.) For example, given what we've just talked about, if possible failure and fear of it function as barriers to meeting commitments, is it the failure and fear itself that are being avoided or is what's being avoided your way of experiencing failure – as something that is bad, horrible, and you should be afraid of? Remember if you're not willing to have it, you've got it. If you're not willing to experience fear of failure, fear of failure itself becomes something to fear, so that you're then left with a whole bunch of dirty pain. Don't believe what I'm saying here – rather look to your own experience of what happens when you've tried to avoid or otherwise control unwanted emotional experiences."
- E. "The *R* refers to reason-giving for your behavior. What does that mean to you? (Allow subject to respond, providing clarification if necessary.) Remember the distinction we talked about earlier between making a decision and choosing – how

choices can be made with reasons, but not because of reasons. Decisions, on the other hand, are based upon reasons and those reasons, in turn, often involve thoughts, feelings, impulses, and other psychological experiences that can't be controlled. What happens if during the process of fulfilling a commitment to move in a valued direction – (if possible, cite personally relevant example, such as searching for a more fulfilling job) – unwanted thoughts and feelings (such as ‘This isn't going to work,’ ‘I'm only going to fail and embarrass myself,’ etc) occur? Do you see how thoughts and feelings like this might serve as barriers to keeping your commitment? If they do, which is of more critical importance in determining whether the commitment is kept and you continue to move your life in a valued direction – your free choice to keep the commitment or having your thoughts and feelings decide for you? Remember the Passengers on the Bus Metaphor – are you going to let the unruly passengers decide for you whether or not you complete the journey or are you going to choose to stay the course even if it means hauling all of them along for the ride?”

- F. Be also on the lookout for reason-giving (e.g., “If others hadn't mistreated me the way that they did, I wouldn't be so depressed and I wouldn't be so afraid of making mistakes.”) that serves the function of the subject remaining victimized and invested in continuing to play the martyr role. If appropriate say something like the following, “In listening to you talk about why you've struggled with depression, it seems like it may also be useful for us to talk about reason-giving in another way as well. We've just talked about how reason-giving may undermine our ability to make and keep commitments and thus prevent us from moving forward in life. Another way that reason-giving can keep us stuck is when reasons that are offered for why depression may occur in the first place point to events that have occurred in the past and that, therefore, cannot be changed. Such events in the past can't be controlled anymore than unwanted thoughts and feelings can be controlled.”

“I realize this issue that I'd like to put on the table is one that you may have some difficulty with or objections to. That's OK, and if so, that itself is something we can also talk about. The issue has to do with how important it is to remain victimized by all the wrongs you have experienced in your life – for example, (cite events subject has referred to in offering reasons, explanations, or justifications for being depressed). You have a choice between enhancing your life right now by moving forward in a valued direction and remaining stuck as a victim. If you choose to remain a victim, the only way you can do that is by trading away this opportunity. It's like the legal concept of *corpus delicti*: If there has been a murder, there should be a dead body. So you nominate and present yourself to be the dead body in order to prove that a crime was committed. The question is this: Would you rather keep the people who have treated you wrong on the hook or move on in life? Make no mistake about it – if you get healthy and move forward in life, those who you have blamed for your depression can sit back and say, ‘See

there – we didn’t mistreat him/her afterall. We may have been strict and he/she may not have liked it, but look how he/she turned out. In the long run it was good for him/her as it gave him/her what they needed to survive. We’re glad to see that she finally came around.”

“If you move ahead in life, there will no longer be any dead body or ‘smoking gun’ to implicate your (parents, spouse, children, etc.) or anyone else for what they did to you. You will likely have the thought that your story has been ‘wrong’ – not wrong in the sense that the way you were treated didn’t actually happen, but wrong in the sense that you can’t use that history to retraumatize yourself by acting on the assumption that you are broken because of your history. In order to get on with life you will have to sacrifice feeling vindicated. It’s like a fishhook that goes through you and then through others. There may be no way to get yourself off the hook that doesn’t seem to let others off as well.”

- G. If appropriate, provide some discussion of the issue of forgiveness. Indications of this may come from subject comments (e.g., “They’re not worthy of forgiveness,” “I’ll never forgive them for the way they treated me., “If they would only admit they recognize how badly they mistreated me and apologized, I might consider forgiving them.”, etc). Emphasize that forgiveness is not a feeling, is not predicated upon forgetting the past, and is not given to others. Rather forgiveness is a form of willingness – it is freely chosen as a gift to oneself.

Say something like, “Could you choose to forgive those whom you feel have mistreated you? Are you willing to forgive them? Let me make it clear that I’m not asking you to choose or to try to forget what happened to you. What happened, happened. Forgiveness is like willingness – it is freely chosen. If you hold it as something to be decided upon, then reason-giving comes into play and as long as you can still remember what happened to you, the thoughts, feelings, and memories that you have about it will decide against forgiveness. Forgiveness is not possible if it is held as a thing to be decided upon. Forgiveness also doesn’t need to be withheld until it is asked for by those who we feel have wronged us – it is offered simply because we chose to do so with reasons, but not because of reasons. Forgiveness is also not a feeling – again, it is a freely chose action. Is it possible to forgive those whom you feel mistreated you and still believe and feel that you were mistreated by them? Is it possible to forgive them and have the thought that they don’t deserve to be forgiven? But for whom is the forgiveness offered? (Allow subject to respond.) Is it a gift to them or to you? Is it possible for you to offer forgiveness even if it’s never received by those who are being forgiven? If they all died tomorrow, could you still forgive them? So, do you choose to forgive or not choose to forgive? Imagine that those whom you choose to forgive are sitting in this chair (point to empty chair). What do you want to say to them?”

5. Discuss ACT algorithm to help guide value-directed action (Allow up to 15 minutes).
- A. Present and discuss the algorithm by turning over index card subject was given. Say something like, “We’ve talked about how the other side of the card – the FEAR side – may be useful to refer to if you find yourself becoming stuck by various barriers in the process of pursuing committed courses of action. This side of the card – the ACT side – may serve as a useful reminder of what’s involved in choosing and acting upon commitments. Let’s just take a few minutes to review what each of the letters in the acronym refer to.”
- B. “The A refers to accept your reactions and be present. What does that mean to you? (Allow subject to respond, providing clarification if necessary.) Remember that your mind is not your friend and my mind is not my friend. What that means is we can be almost guaranteed that when you are in the process of fulfilling a commitment, that our minds will stir up all kinds of self-doubts (e.g., ‘This isn’t going to work!’), self-criticism (e.g., ‘You’re not good enough to pull this off.’), fear (e.g., ‘Think about how stupid you’re going to look like when you fail.’) and related unwanted thoughts and feelings. So in some sense when you commit yourself to a course of action you have to be willing to have and accept whatever negative thoughts and feeling show up to go along for the ride in addition to whatever other pieces are also on the chessboard. When you invite everyone in the neighborhood to come to your housewarming, Joe-The-Bum may show up.”
- C. Present the Take Your Keys With You Metaphor by asking subject if they carry keys. If so, ask if they can be borrowed. Place the keys on the table and say something like, “OK, suppose these keys represent the things you’ve been avoiding. See this key here? That is feeling guilty. See this key – this is your fear of failure. (Continue pointing to each remaining individual key and ascribe specific negative thoughts or feelings to each. Place the keys in front of the subject.) What are you going to do with the keys?”

(If the subject says they would leave them behind, say something like the following.) “Except notice that when you do that, two things happen. First, isn’t it the case that you find that instead of leaving them behind, that you keep coming back to make sure that they are left behind. So then you can’t go. And second, isn’t it hard to live without your keys? Some doors won’t open without them. So what are you going to do with your keys?”

(Keep presenting the question until the subject picks up the keys; don’t order the subject to do so. If subject offers a thought or feeling about picking them up [e.g., ‘I’d feel silly picking them up.’] incorporate it into the metaphor [e.g., ‘That feeling? That’s this key right here. So, what are you going to do with the keys?]. When the keys are finally picked up, say something like the following.) OK, now the question is where will you go? And notice that there isn’t anywhere you can’t

go with them. The keys are like the pieces on the chessboard – they can go along for the ride and you, as the board, get to choose in what direction to head. Also notice that like the pieces on the chessboard, that other keys may show up – you may have unwanted reactions along the way that you had not anticipated having. Is it possible for you to let go of difficult emotions, unwanted thoughts, and other reactions that you might have in pursuing commitments every time you touch, carry, or use these keys?”

- D. “The next letter in the acronym - *C* - refers to choose a valued direction. What does this mean to you? (Allow subject to respond, providing clarification if necessary.) Remember that ‘a valued direction’ refers to a process that you are choosing to commit to. It’s not an outcome, but a process – it’s like an ongoing journey that has no end. In that sense, it’s like heading West. Suppose the valued direction you wanted to move in was West. To do so, you might take out a compass to determine which direction is West, pick a point on the Western horizon as your marker or goal, and head off in that direction. But what happens when you reach that goal? Are you finished heading West? Or has shooting for that goal merely helped orient and pull you in that direction? Isn’t there still more West? So that no matter how much you continue heading West, more of it lies ahead. There’s no end to it. It’s like moving in the direction of being a loving parent (or choose an alternative value of personal relevance to the subject). Do you ever get to a point where you say, ‘OK, that’s it. I’ve finally arrived at being a loving parent. I’m finally here, so I don’t have to bother or mess with this anymore. I no longer have to act like a loving parent.’?”
- E. “The *T* refers to take action. What does this mean to you? (Allow subject to respond, providing clarification if necessary.) Once you’ve chosen a valued direction – once you’ve chosen to head West, can you put one foot in front of the other in such a way that you move in that direction? Can you take action? What might prevent you from taking action? What could you do about those barriers? How could you respond to them? (Spend as much time as is available and necessary to further address any possible barriers. If appropriate, refer back to the FEAR acronym?) Are you willing to walk through the swamp if it stands between where you are and heading West?”
6. Review homework assignment (Allow up to 10 minutes).
- Follow guidelines outlined in Session 10 in assigning next goal-directed action as part of homework. Identify any potential barriers and how subject can respond to them. Encourage subject to refer to the index card they were given.
7. Session termination (Allow up to 5 minutes).
- A. Ask subject to briefly summarize what they understand the main points of session

to be. Clarify where needed and answer any questions.

- B. Schedule Session 12.
- C. Have subject complete Postsession Questionnaire.

Session 12.

- Goals: Review Session 11
Review homework
Review Goals, Actions, and Barriers Form
Discuss follow-up period
Schedule posttreatment assessment session

1. Have subject complete BDI and ATQ. Review each for completion, paying particular attention to items on BDI dealing with suicidality and hopelessness.
2. Review Session 11 (Allow up to 5 minutes).
 - A. FEAR algorithm for identification of barriers
 - B. ACT algorithm for committed action.
3. Review homework (Allow up to 15 minutes).
Use guidelines outlined for Session 11.
4. Review Goals, Actions, Barriers Form (Allow up to 10 minutes).

Present and review the latest version of the completed Goals, Actions, Barriers Form. Ask subject if there are any changes/revisions they would like to make to it. First, review, and if necessary, make any revisions in the “Valued Direction” column for each of the Domains. Clarify that each refers to a process (e.g., “being a loving parent”) versus an outcome (e.g., “having my children respect me”). For any, “values” that refer to goals, ask what behavioral process would be necessary to move towards that goal; emphasize that any such process is necessary, but may not be sufficient.

Also, discuss point that such goals themselves may lose their value if they are not linked to values. For example, say something like, “You say you’d like to have your children respect you. Is that a value or a goal? (Allow subject to respond.) Is that a process or an outcome? (Allow subject to respond.) Is it something you can control or that you can freely choose? (Allow subject to respond.) Is it possible that regardless of what you do or don’t do, your children might still not respect you? (Allow subject to respond.) So, there’s no guarantee that your children will respect you. Given that, what direction would you like to move in involving your relationship with your children? (Allow subject to respond.) What if I told you I have a special drug here that will make your children respect you. I’ll give it to you and all you have to do is spike your children’s drinks with it. The way this drug works though is for it to have it’s intended effect, you must also afterwards be very mean, cold, and uncaring towards your children. In fact, after you give them the drug, the meaner you become towards them, the more they will respect you. Would you go for it? Why not?”

Next, review goals in each domain to determine if they need to be updated and can function as “markers” for each specified valued direction. If necessary, identify for each domain both appropriate short and more long-term goals. A metaphor, like the following, can be offered to make the point: “Let’s imagine your value is to head West. If you did so from here, at some point you’d arrive at the Pacific Ocean. And in that sense, arriving at the Pacific Ocean becomes a valued goal. But if you’re heading West by walking, it’s

going to take you quite a while to reach that goal and you may become very discouraged along the way. It may be useful to identify a more short-term goal that's more readily attainable - say reach Colorado. And then once you reach Colorado, identify another goal that moves you West - say reach Utah – and so on. It's sort of like the bird that follows the trail of crumbs."

Next, review goal-directed actions in each domain. Ensure that each involves overt behavior (e.g., "putting one foot-in-front of the other in heading West") rather than private events (e.g., "building up my courage") that are goal-related. If necessary, break a broader course of action down into its individual components and related goals (e.g., steps required in making a career change). Also, consider referring back to the ACT algorithm.

Finally, review and discuss major barriers relevant to each domain. Say something like, "What do you see standing in your way between where you are now and where you want to go – between what your life is like now and how you'd like your life to be? (Allow subject to respond.) What in the past has prevented you from doing that?" (Allow subject to respond). If necessary, address barriers by referring back to the FEAR algorithm. Ask subject to rate their openness to behavior change. Say something like, "Give me a rating on a scale of 1-10 of how committed you are to moving forward with all the planned actions we've just discussed, even if you have to make room for uncomfortable moments. One equals no commitment at all, and 10 equals complete commitment." Subject can be asked to make an aggregate rating or to rate each of the domains separately. Ratings ideally should be at least a 7. Accordingly, spend more time discussing barriers involving planned actions that receive a rating of lower than 7.

5. Discuss follow-up period (Allow up to 25 minutes).

Remind subject that this session is the last. Solicit subject's feelings and associated thoughts about termination by saying something like, "What thoughts and feelings do you have about this being our last session together?" Pull for both positive and negative private events (e.g., "Those are some unwanted thoughts and feelings – like the black pieces on the chessboard. Are there also any white pieces?"). For each, engage in inventoring (e.g., "You have the thought that . . .", "You have the feeling that . . .", etc.) and, if necessary defusion and deliteralization techniques (e.g., "Milk, milk, milk," physicalizing ["How big is your fear that your depression will come back?"]). For negative private events, discuss openness of subject to experience them without reverting back to the control agenda (e.g., "Are you willing to move forward and take the fear that your depression may come back with you? Can you be open to that experience? Do you have room for that piece on the chessboard?"). Point out that at this juncture, most subjects can be expected to have negative thoughts and feelings by saying something like, "Remember that your mind is not your friend. What that means is that now is a time for your mind to do what all minds do – create all sorts of chatter about how your depression may come back, about how you won't be able to function on your own, and so on. These are just some examples. Is there other chatter that you've noticed? What chatter is your

mind telling you right now?” (Allow subject to respond.) React to subject answer in a calm, detached manner (e.g., “So that’s any interesting thought. Thank your mind for that. You have the thought that . . .”).

If subject indicates few and relatively weak negative thoughts and feelings about termination, engage in some troubleshooting by saying something like, “The plan is that we won’t see you after next week’s assessment session for another 3 months. You said that you don’t have a lot of concerns or worries about this, but let’s talk a bit about what you would do if you do experience some troublesome thoughts, feelings, worries, and so on between now and the follow-up evaluation. Suppose at some point during the next 3 months that you have the thought that all of what we worked on here was pointless and that you also have the feeling that you are doomed to have a relapse and become depressed again, no matter what you did. How could you respond to such thoughts and feelings? What could you do not to buy into those thoughts and feelings?” Allow subject to respond, if necessary reviewing previous strategies and techniques covered, including those referred to by the FEAR and ACT algorithms.

Conclude by encouraging subject to see the follow-up period as a “field experiment” by saying something like, “I suppose we could talk all we want about what might or might not occur during the follow-up period. I’d suggest that you might find it useful to view it as a type of ‘field experiment’ – that is, that the only way to find out what might or might not happen and how things go for you in applying more on your own what we’ve worked on together here, is to commit yourself to that process – to take it for a ‘test drive.’ Part of what I mean by this is that one thought you might have about this session today is that it marks the end of therapy. And in some sense that’s true – I won’t be acting as your therapist after today. But another thought you might have is that today’s session is not the end of therapy, but merely a point along the way in a larger process or journey. In that sense, ‘therapy’ is like life itself – it’s a continuous and ongoing process.”

Finally, ask subject if there are any points, techniques, etc. that subject may want to review one final time. Encourage subject to continue goal-directed courses of action; provide subject updated version of the Goals, Actions, Barriers Form for this purpose.

6. Schedule posttreatment assessment session (Allow up to 5 minutes).
 - A. Remind subjects that purpose of assessment is to evaluate progress they have made over course of last 12 weeks and will repeat assessment procedure conducted at pretreatment.
 - B. Have subject complete Postsession Questionnaire.

