Guide of group psychotherapy
Based on Acceptance and Commitment Therapy (ACT)

Dr. Peyman Dousti
Golnaz Ghodrati
Dr. Mohammad Esmaeil Ebrahimi

Panic Attack Disorder
Children and Teenagers
(Relationship with parents, Anxiety and...)

Generalized Anxiety Disorder

OCD in teens
Irrational beliefs
(Waiting for approval from others, excessive expectations and perfectionism)

Chronic pain

Depression
Anger and aggression
emotional self-disclosure

Insomnia
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Contact us:

peyman@dousti.net

peyman.dousti@gmail.com

+989121982901
Writers’ preface

The authors of this book have tried to develop comprehensive guide to group psychotherapy based on Acceptance and Commitment Therapy (ACT) in order for our psychology students to easily target this book as a Source of group intervention.

The first chapter of this book introduces Acceptance and Commitment Therapy (ACT). In the second chapter, we try to familiarize the reader with group therapy and let our students know about it and told them about our experience. Also, in other chapters, we try to consider types of group intervention.

The writers of this book appreciate Dr. Steven Hayse, Kelly Wilson, Strosahl and Russ Harris for devising and expanding ACT. We, as Iranian psychologies, are proud to be committed to this model in our native Land and have a special respect for all developers of ACT.

In addition, we here by thank DR. Niklas Torneke, Michelle Woidneck and Javad Khalatbari for their help in developing this book.

Although this book has been compiled by the authors of the book's twenty-four-hour period and their years of experience in teaching and implementing Acceptance and Commitment Therapy (ACT), this work unquestionably, has some draw bucks like any other work. Therefore, the readers are required to express their feedback and comments by email Peyman@Dousti.net in order to be considered in future publications

Dr. Peyman Dousti

Golnaz Ghodrati

Dr. Mohammad Esmail Ebrahimi
About Peyman Dousti

Peyman Dousti was born on 14 August 1988 in Hamadan, Iran. He studied psychology at the PhD degree and spent his work and study life to developing and training the third wave of behavior therapy, Specially Acceptance and Commitment Therapy (ACT). He has translated and wrote more than 10 books in this field and published several articles. Also, he holds numerous training workshops throughout Iran to promote Psychotherapy for a third wave of behavioral therapy. His clinical context is the treatment of Anxiety, obsessive-compulsive Disorder and Depression. In his Career, he can be considered a member of the editorial board and judge of the journal of contemporary phenomenology in Behavioral sciences, collaborating with the Islamic Azad University, Psychiatric clinics and several charities. In 2015, he received the best paper award at a national conference and is currently director of the Institute of Psychology of the "Avay Dousti".

Contact me:
Peyman@Dousti.net
Peyman.Dousti@gmail.com
Praise and acknowledge

It is with great satisfaction and joy that I, in the last few years, have watched the growth of Acceptance and Commitment (ACT) in Iran, both in research and in clinical practice. In the midst of cultural differences the human psychological condition is very much the same in the whole world and my hope is that ACT will contribute to the wellbeing of many fellow travelers in Iran. This book is an important contribution in that direction.

Dr. Niklas Törneke

Guide for Group Psychotherapy is a useful resource that provides clinicians with an overview of Acceptance and Commitment Therapy (ACT) as well as step-by-step examples of how to utilize ACT in group settings to target a variety of presenting concerns. The authors offer a gift to their students and readers by helping to expand and disseminate ACT resources to make them more accessible to a broader population. Guide for Group Psychotherapy is a practical resource that will be of benefit to those learning how to apply ACT in group settings.

Dr. Michelle Woidneck Kieffe

This book clearly demonstrates the ability to Acceptance and Commitment Therapy (ACT) in group interventions and can serve as guidance for therapists in the field of ACT. Now, in line with the growing interest of international therapists in using ACT in clinical interventions, the authors of the book have been able to clearly outline the simple, step-by-step presentation of group interventions. I hope this path will be more prevalent in our beloved Iran.

Dr. Javad Khalatbari
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Chapter 1:
Acceptance and Commitment therapy (ACT)

❖ Introduction to Acceptance and Commitment therapy (ACT)

I remember that in master's degree, I spoke a bit of a pause at one of the conferences. The professor asked me to explain this word, and I (Peyman Doustic) did not really know what it meant. He said humble speech: "You falsify to express the word that you do not know its mean". It's not mentioning that what I felt in that time. I experienced emotions with embarrassment, fear, anger, rejection and Anxiety. These feelings have surrounded me.

I must say that I, as a human being, experience feelings like anger, fear, Anxiety and uncomfortable thoughts. Of course, all the people I know also experience these nasty thoughts and feelings. Does this mean that I and the people around me are unusual people? Do you think unpleasant thoughts are abnormal? Do you think that thoughts we are experiencing without sending any invitation cards and often seeing them as our own thoughts are unmoral? Answers of these questions are NO. In fact, experiencing all unpleasant thoughts and feelings is a part of the nurture of human being (Hayes, Strosahl & Wilson, 2012).

We humans tend to avoid unpleasant experiences and try to distance from the source of pain, ignoring the fact that life is Painful and avoiding the pain we cannot approach our tendencies (that source). Don’t believe me because of what you hear from me, it's better to refer to your own experiences. The moments of our life are tied to pain. If you have a car, you pay to maintenance costs, if you have a job, you've bought taxes and job hard ships, if you have academic education, and you will have nightly examinations and pain in your study. Yes, unfortunately, this is a part of unpleasant fact of human being.
Don’t worry, you will learn in this book how to make a different connection to your unpleasant thoughts and feeling using the group's implementation of the fundamental Acceptance and Commitment Therapy (ACT). Yes, you guess right, we are facing scripts. ACT, which should be pronounced as a word due to emphasize on action, not in separate letters (A-C-T) (Harris, 2009: A).

Acceptance and Commitment Therapy (ACT) which is a therapy rising from behavioral therapy, developed by Hayse, Wilson and Strosahl in Late 90's. It has focused on "Mindfulness" (Hayes, 2013). In fact, "Mindfulness" helps us to aware of the experiences of our moments, Communicate differently with our thoughts and feeling, respond them mindfully in order to decrease impact of our unpleasant thoughts and feelings (Harris, 2009: A). Notice that our purposes are decreasing impact of our unpleasant thoughts and feelings so, in any part of ACT, we don’t want to decrease or delete unpleasant thoughts and emotions (Vallis, Ruggiero, Greene, Jones, Zinnman, Rossi H, Edwards, Rossi L & Prochaska, 2003) but also we want to decrease their impacts (Harris, 2009: B). Therefore, "Mindfulness" is defined as a skill in which we can pay attention to all internal events (thoughts, excitements…). and external events (Such as things are felt via five senses), and aware of them, and reply them mindfully.

**History of Behavior Therapy**

Behavior therapy has so far undergone three waves of evolution.

**First wave of behavior therapy**

The first wave of behavior therapy can be seen from the works of Watson, Pavlov Skinner. They were criticized by Freud's view. Freud believed that the reason for the problems of the individual should be searched in their unconscious mind (Schultz & Schultz, 2013) but these scientists emphasized apparent and measurable behavior influenced by
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stimuli and responses (Olson and Hergenhahn, 2008: translation by Seif, 2013). But in foretime of the first wave of behavior therapy, the initiatives of Eysenck and Volpi in 90’s had a huge impact.

The first wave of behavior therapists, sought to reduce, eliminate and maintain and create behavior through controlling stimulus, reinforce, punishment and contradictory condition and silence (Olson & Hergenhahn, 2008: translation by Seif, 2013). This method was helpful in treating patients who were directly exposed to the conditional process but it wasn’t helpful in the patients whose behavior weren’t Effected by direct conditional process (like angry persons & ...). So, this led to the emergence of a second wave of behavioral therapy after the 1960.

Second wave of behavior therapy

The second wave of behavior therapy began with the works of Beck, and grew with Beck's extensive efforts and his daughter Judith Beck. The second wave of behavior therapy is known as Cognitive Behavior therapy (CBT) which emphasizes cognitive and central beliefs. In this wave those are emphasized, automatic thoughts, mediators' thoughts and contingent hypotheses, the rules, attitudes and beliefs of individuals about self, there and the world. Also, the second wave focuses on Clients information processing techniques (Hayes, 2004). It can be said that the first and second wave of behavior therapy emphasize the change of symptoms, signs and content which the first one wave to seek to change external and obvious behavior but the second wave is more to seek to change beliefs, thoughts and cognitive contents.

Third wave of behavior therapy

Empirical the findings and research show that a significant percentage of people aren’t treated by Cognitive Behavior Therapy (CBT) or experienced recurrence (McCracken & Vowles, 2014; Kanter, Tsai & Kohlenberg, 2010), So the need for newer methods was felt that, in the
late 1980's, the third wave of behavioral therapy was improved and third wave therapy was formed (Hayes, 2013).

In the third Wave of behavior therapy, Oriental philosophy was considered and therapies emerged from this wave, known as Contextual Behavior Therapy (CBT). Note that the CBT in the second wave is Cognitive Behavior Therapy, but CBT in the third wave is Contextual Behavior Therapy.

In this wave, the underlying emphasis is to change the structure of the performance and behavior of the process rather than change the Content and it is believed that Functional-Contextual hypotheses play a role in the formation of normal behavior (Hayes, 2008; Flaxman, Blackledge & Bond, 2011: translated by Mirzaei & Nonahal ,2014). In fact, therapies emerged from this wave, instead of trying to change unpleasant thoughts and feelings, try to establish a different relationship with them (Hayes, 2013).

ACT

Acceptance and Commitment Therapy (ACT) is a model derived from the third wave of behavioral therapy. The main purpose of this model is to make an effective practice, an action that is mindful, with the full presence of the mind and value-centered (Hayes et al., 2012). This method is different from Cognitive-Behavior Therapy (CBT) in that tries to teach, people how to control thoughts, feelings and memories of other events. So it one helps the Caregivers (clients) to communicate with their transcendental senses of self (self as observer) and walk in the direction of a worthwhile life that brings vitality (Dousti, 2017). Generally, the third wave of behavior therapy emphasizes Mindfulness (awareness of thoughts and excitements), though, third wave is not unaware of the change of cognition but it doesn’t direct it and the change is indirect (Dousti, mohagheghi & Jafari, 2015). In ACT, the goal of the therapist is to increase the psychological flexibility of the clients but what does this mean? Psychological flexibility means the ability to come back to the
moment, To aware and view your thoughts and excitement, to distance yourself from hard beliefs and to do what is important, despite the unpleasant events (Harris, 2009: B).

In fact, Acceptance and Commitment Therapy (ACT) receives its name from its two main messages: Acceptance of what is beyond your control and Commitment to action that enhances your living conditions and its purpose is to increase human potential for a complete and meaning full life. This is done on the basis of three main methods:

- **Be present;**
  
  Consider yourself here and now, so you can respond in a moment and effectively to life.

- **Accept;**
  
  You learn to deal with painful thoughts and feelings without drowning them and instead of trying to control them, change your mind with these painful experiences.

- **Be committed to doing your most important activities;**
  
  Assign what's really important for you (we call it "Value") and therefore, use this awareness to inspire and motivate you to change and improve your life (Foret & Eaton, 2014).

Also, Acceptance and Commitment Therapy (ACT) see people in a health manner so, it is disagree clinical diagnose and ACT is based on Case Formulation (Harris, 2013). In other words, ACT refers to two hexagonal psychological Flexibility and psychological inflexibility. In this model, referrers to counseling and psychotherapy sessions are captured in the hexagonal psychological inflexibility (Hayes & others, 1999). These persons, instead of Communicating with moment, captured by rumination (past) and worry (future). In this situation, a person experiences an avoidance (practicing action to get rid of painful inner experiences that this avoidance reduces the quality of life), Fusion (sticking to thought, judgment and excitement), attachment to the self-
conceptualized (the effect of meaning of a word. in words that a person has made for himself or others), continuous inactivity (conducting impulsive or passive behavior or insistence on avoid an experience that leads to a step in the path of personal Values) and unclear Values (ignorance of your own central Values or no contacting with them). Therefore, the basic objective of ACT is the rich and valuable living, which happens in a hexagonal psychological flexibility, with six processes: 1) contact with the present moment, 2) Acceptance, 3) De-Fusion, 4) Contact with the self as observer/ self as context, 5) the attribution of values, and 6) commitment (Woidneck Kieffe, 2013).

According to the above, Acceptance and Commitment Therapy can be classified into 2 parts: Acceptance (Contact with the present moment, Acceptances, De-Fusion, self as observer/ self as context) and Commitment (clear values and committing action). The main reason for using the hexagonal is to conceptualize precisely (Vallis & colleagues, 2003).

Philosophical and theoretical foundations of ACT

Acceptance and Commitment therapy is based on the three major philosophical and theoretical theories in the names of Functional-Contextual (FC), Relation Frame Theory (RFT) and Applied Behavior Analysis (ABA) (Flaxman, Blackledge & Bond, 2011: translated by Mirzaei & Nonahal, 2014). In the following, each of these theories are explained more information, refers books.

Functional contextual (FC)

According to the Contextualizes, the ultimate goal of psychological theories should be to discuss psychological processes in humans, not attempts to change them. However, the conceptualists are divided into two categories: Descriptive conceptualists that only predictor behavior and Functional conceptualists that speak of behavior prediction and
control, and most of behaviorists are considered as functional conceptualists (Pepper, 1942).

Functional contextual, focuses on constant practice in a context. In fact this view focuses on continuous behavior as well as the environment in which behavior occurs. Our identical behaviors in different context can have different consequences (Harris, 2009: B; Dousti & Torabian, 2016). For example, hand lifting in the classroom may mean getting permission and the same act in other environment has another Consequence.

In all forms of contextualizing progressive behavior is important in context and contextualism is opposed to degradation of any kind (Bach, 2000). Acceptance and Commitment therapy (ACT) is really contextual therapy that attempts to change verbal context of behavior and to improve life instead of changing form or clinical content of behavior. So, according to contextualism, there is nothing right or wrong but any behavior in the context of what happened is called workable or unworkable (that source).

**Relation Frame Theory (RFT)**

Relation Frame Theory (RFT) is a theory of language and cognition that is rooted in behavior analysis. RFT helps people to experience problematic thoughts and excitements in a different way, instead of to change or deleting them in such way the relatively close link between basic and applied knowledge in the first wave of behavior therapy is again shown in Relation Frame Theory and ACT (Dousti & Torabion, 2016; Flaxman, Blackledge & Bond, 2011: Translated by Mirzaei & Nonahal, 2014). However, despite this close Link, differences can be seen for example, skinner considered Verbal behavior as acting behavior (Skinner, 1957) while Hayes and his colleagues consider Language as communicative acting behavior (Hayes, 2001).

This theory briefly says that some Communications are not directly learned, they are derived from a Combination of several results which are
called Compound requirement (Blackledge, 2003). For example, if you are told, Ali is more intelligent than Hassan and Hassan is more intelligent than Saied, your mind will immediately infer that Ali is more intelligent than Saied. This is a message that was never given directly but it was derived using compound requirement.

Assumptions of relation frame theory are relatively simple such that Language or verbal behavior is considered as actress behavior, in other words, speech and thinking are essentially behavioral because in similar situation, we have been strengthened to speak or think in a particular way (Blackledge, 2003; Flaxman, Blackledge & Bond, 2011 : Translated by Mirzaei & Nonahal, 2014). For example, student who can’t pass his exam (stimuli) describes the situation in this way: students who pass their exams are popular to the family se, students who don’t passes their exams, are not popular to their family for they are incompetent, I cannot pass my exam, so I'm incompetent. My sufficiency is less than other my classmates, and they assume these assessments in the same way with reality and they attribute characteristics that may be incompetent to one person such as foolish, weak...

For RFT, there are different ways to connect stimuli with each other, such as similarity, opposition and difference. For example, these two are the same as each other; these two are opposites of each other, and these two differences with each other. Also, this theory emphasizes the behavioral characteristics of the language, one of which states that verbal behavior is indirect. It means that we can deduce many connections without contacting the event itself. Therefore, Animals and humble people like children Live in a direct world but the spokespeople also live in a Consistent world of verbal behavior (Blackledge, 2003).

When a stimulus acquires a function that can be passed on to other members, this process can have clinical implications for treatment. In fact, According to Wilson and Blackledge, the generalization of the effects of a function is due to other stimuli. For instances when we speak
of word "violence", we may refer to other meanings like screaming, beating & … (that Source).

Applied Behavior Analysis (ABA)

Applied Behavior Analysis (ABA) points to how to keep track of behavior more than it refers to learning. In fact, ABA explains how to set the environment and reinforcements on how to proceed with the behavior. Against any behavior that never receives rewards, it may be forgotten over some time (Skinner, 1963). Look at this example, when a person experiences a tension, learning to wash his hands can relieve this tension: this negative reinforcement (deleting unpleasant event) may be aggravated and may cause you to wash your hands from experience with tension in this way, the behavior is reinforced and continues. Acceptance and Commitment therapy (ACT) uses the principles of this behavior theory in treatment.

Pain and Acceptance rather than suffering and tolerance

Pain and suffering are two words that in most cases, we use them as equivalent, but we must say: Acceptance and Commitment Therapy (ACT) differentiates between these two words. In fact as described earlier in the chapter, pain is an integral part of human experience and it is painful for every path we walk on, so by avoiding this pain we cannot move towards a rich and valuable life. However, suffering is a part of our life that is largely in our possession.

When we’re walking in our path of values, there will be some pain with it. Accepting this pain can bring us a dynamic, because with an open-minded approach, without any effort to move away from or reduce this pain, we move towards our values. Now, if our attitude is tolerant of pain, we have created suffering and inaction for ourselves. Note this example: in an engagement class, some students may have a relatively negative view of me (Peyman Dousti) as a teacher, (this is not possible to
be loved by all people). In this example, people who do not like me are divided into two distinct groups: group No.1 which embraces their unpleasant feelings, acknowledges that if we went this training, we must embrace these unpleasant feelings, pay attention to their training process. In fact, they have an open and welcoming attitude towards their feelings. Group No:2 which has an attitude of tolerance towards me, is constantly waiting for the end of class, so it's no wonder that they will eventually fail to have the necessary dynamics in the classroom and their learning Levels will be greatly reduced why? Because they are constantly waiting for the class to be emptied as soon as possible, it is worth noting that it is likely to be important Learning ACT for both groups, but the group was able to move in the direction of what was important to them with their feelings of gravity, and the other group, with an attitude that was endured with suffering, was moving toward the training remained open. You might not be surprised if you heard that the results of the survey form revealed that Group 2 was trying to escape these unpleasant feelings but had a more suffering experience than Group 1.

In fact, the research results show that, in most cases, our efforts to suppress or avoid unpleasant thoughts and feelings, in addition to driving us back to the valuable Life we were looking, for would also exacerbate the unpleasant feelings (Tull, Gratz, Salters & Roemer, 2004). Of course you do not need to believe my words. Take a look at your experiences and the waste of time and energy to avoid unpleasant feelings. How Long leave you been Successful in enduring these unpleasant thoughts and feelings what are your losses, in duding waste of time, energy and health (such as to smoke or drink harmful or unauthorized drinks)?

**Fundamental processes of ACT**

Before you move the book further, I'd say it would be great if we could learn to: ACT by reading this book or participating in an interconnect 2 Days workshop. But unfortunately this is impossible, why? Because ACT is not a simple model or an instrumental toolbox, but rather o rich,
complex and dynamic model that is constantly evolving. So for fluid and flexibility in this model, you need an average of two or three years of hard work and continuous study (Harris, 2013). So now, with the knowledge of this subject, we will go ahead with the book.

As mentioned earlier, Acceptance and Commitment Therapy (ACT) uses a separate hexagonal psychological flexibility and Psychological inflexibility for its conceptualization. ACT believes that the goal of the sessions should be the transition from the hexagon of psychological inflexibility to psychological flexibility (Hayes & others, 1999; Hayes & others, 2012). For better understanding of the Subject, look at figures 1-1and 1-2.

Maybe you're wondering what happens if we ignore one of the psychological flexibility processes during the session Process? To answer this question is will return to my childhood memories. "Namaki" story that always defined my grandmother:

"Once in a region, there was a house with seven doors and in that area, there was a Giant who only attacked at night. The house was set up to shut doors one by one. On the night of Namaki's turn, he closed the six doors but he forgot to close the seventh door. Luckily, Giant entered the house from the same door and captured the residents of the house. At the end of the story we read: Namaki, you didn't closed one door."

Yes, you guessed right; if we ignore one of the psychological flexibility processes, psychological inflexibility would enter from the same point.
Contact with the present moment/ Contact with the past and future

A long time ago with a group of friends, we went to a dinner party and the text on the can of drinks attracted my attention: “live the moment”. I think that I agree with this, because I strongly believe that the experience
of a rich and valuable Life can be at the moment and life is nothing more than going through the moment. In fact, full presence and Contact with the moment allows people to pay attention to all their internal and external experiences (Hayes, 2004: Quoted by Woidneck Kieffe, 2013). So it isn`t mindful that one of the goals of counseling and Psychotherapy sessions with ACT is to help people gain skills that can continuously "return" the mind at the moment (Hayes & others, 1999). Why did I use the term "return" to the moment, instead of being in the moment? It is simple. Because thoughts are specialists in moving us away from the moment and the mind continually tends to take us back to the past or future (Hayes, 2013). So the opposite of Contact with the moment (in hexagonal of psychological flexibility) is to Contact with the past and future (in hexagonal of psychological inflexibility) (Hayes & Others, 1999).

Contact with future and past, makes us to focus on things like imagination, recollections of memories, rumors and life that we could have and do not have, or need to be, Com the future. All of this Separates us from the moment and may lead to complicated issues (Dousti & Torabian, 2017). They may shed light on feelings of Sadness, Anxiety, fear and anger (Flaxman, Blackledge & Bond, 2011: translated by Mirzaei & Nonahal ,2014).

Acceptance / Avoidance Experiences
Do you remember the experience of my students from training classroom? So you probably did not forget that there is a difference between acceptance and tolerance. As a result, accepting in ACT does not mean enduring thoughts, emotions and unpleasant experiences because your attitude with tolerance, suffering and passivity. Acceptance means to embrace and embrace all human experience, those who have come to the forefront of our Values and by avoiding them we cannot move toward a rich and valuable life (Hayes, Bond, Luva, Masouda & Lilis, 2006). In fact, Acceptance helps people, instead of trying to vote or
control internal experiences which is usually a waste of time and energy, and is rarely successful, we tend to experience them and move on to our worthwhile Living. In another word and from a traditional behaviorist point of view, accepting something to unpleasant thoughts and emotions can be overshadowed. That is, an answer is issued (unpleasant thoughts and feelings) and no reinforcement is received (the actions that are taken to avoid these thoughts and feelings are a fired of negative reinforcement; Skinner, 1945). Of course, in the hexagonal of inflexibility, there is also an opposite side which we call avoidance experience (Orsillo & Batten, 2005).

An avoidance experience means avoiding the experience of events that this avoidance significantly reduces the quality of our lives (Dousti, 2017). In other words, from the perspective of traditional behaviorism, it can be said that avoidance experience is a kind of negative reinforcement to continue to find inconsistent responses which mean that when a thought or an unpleasant feeling develops, a person uses temporarily avoiding unpleasant feelings or thoughts using avoidance strategies and this negatively reinforces (remove unpleasant stimulus), improve incompatible behavior (avoidance strategies) (skinner, 1945). Of course, it is natural for humans to not like the experience of the unpleasant inner events cold avoid it with all being. But this avoidance is often troublesome (Harris, 2009: A). Why should this be? First, we outline the response in the strategies that we try to avoid from the pain situation and then look at the outcome of the research in this regard, how much this avoidance can be beneficial or harmful.

Most of us human usually use the four common avoidance strategies that are necessary for their senate in counseling or psychotherapy sessions. We intend to replace the current avoidance strategies with the desire (desire and tendency to experience unpleasant experiences that are on our way to our Values) and Acceptance strategy. These four strategies include the following:
1) Eating, the experience that some of us try to use, to reduce our pain when experiencing tension. Of course, in most cases, this strategy is not only not effective in long-term (it may act instantaneously, in the role of a tranquilizer), but also has unpleasant consequences for us, such as overweight or damage to health, due to eating fatty foods or alcoholic beverages;

2) Taking something, that points to the fact that some of us try to consume substances that harm our health such as drugs or Cigarette to avoid experiencing unpleasant feelings.

3) Distracting your senses. It is a common strategy. It isn’t far from the mind that Many people, trying to experience unpleasant feelings, try to distract themselves in any way possible, including music, playing with cell phones, Sports and television and studying. This strategy may involve a lot of waste of time and energy.

4) Taking shelter, so that some of us may try to isolate and limit our communications during a stressful experience. Needless to say, what consequences this strategy might have in the long term (Harris, 2009: A).

Don’t forget that, all above mentioned strategies are just an avoidance strategy that perform to avoid unpleasant experiences. Eating by itself can be an adaptive strategy and essential for our survival but if your over eat with the goal of avoiding unpleasant experiences, you may have troubles.

As I promised, we Look at the outcome of the research on the usefulness or harmfulness of avoidance experience - The research results, from the viewpoint that avoidance experience can increase our unpleasant experiences and in most cases, this Long-term avoidance increases our distressing experiences, strongly supports (Blackledge, 2004; Tull, Gratz, Salters & Roemer, 2004; Woidneck Kieffe, 2013). It’s just like asking you not to think about a particular issue such as chewing gum How Successful are you? It may that you have the experience that
even if you want to focus your mind on another topic such as fruit leather, as long as you do not want to think about the first issue, immediately by moving the thought of the second issue, again thinking about the first issue that you tried to avoid, to you it will return. If your distraction comes to your help, how long can you keep it? If you feel that you are successfully, how do you know it you have met thought about chewing gum? Do not think about chewing gum to make sure you do not think about it. Are you the same thing when trying to suppress thoughts and emotions? Yes, that's true about thoughts, feelings and excitements. Take a Look at your experiences. Have you ever tried to experience a certain excitement such as Anxiety? You probably will experience more excitement like me and many other people in such circumstances.

Avoidance strategies, of course, can cause you other troubles such as getting stuck in a cycle. How? Perhaps the answer to this question lies in the negative reinforcement (removing unpleasant event and improving behavior) (Skinner, 1953). For example, consider a person who has been tense. This person learns to get vide of this tension (stress) if lie wash his hands. In this way, the mentioned behavior is reinforced (strengthened), and the person this continually washes his hands on the experience of tension? You might guess what the outcome of this incremental reinforcement (improvement) will be. You can give us many examples in this regard. So it is not surprising that ACT considers an avoidance experience (avoiding the experience of unpleasant events that accompanies negative reinforcement, and this affects the quality of our lives, noticeably) as an important cause for our behavioral problems.

**Fusion/ De-Fusion**

To explain the concept "Defusion", I first describe the concept of "Fusion". This term is used mainly when two pages are sticking together or welded together. So when we are tangibly bound up with our thoughts so that adhering to thoughts affects our quality of life. We are in fact fused (Harris, 2013). Note that these thoughts could be right (correct), we
are not looking right and wrong, but just we focus on stick to them (Hayes & Others, 1999). It's just like imagination and putting your thoughts in your hands. Now stick them in front of your face to see the room space from your fingertips (Harris, 2009: A). Maybe all the thoughts you have are correct. But when you stick to them firmly, how do you see the room and you feel? I also emphasize that we are not looking for right-wrong; ugly-beautiful, positive-negative & … We will call them as Fusion if this sticking on them affects your quality of life.

As I mentioned earlier, these unpleasant thoughts also come to me, especially when I make a mistake, the idea that I'm Clumsy is appearing quickly, but what helps to stick to this thought? Fusion can be things like judgment of others, Self-criticism, Self-judgment, rules, reasons & … (Harris, 2009: Quoted by Dousti & Torabian, 2016).

The opposite of Fusion is De-Fusion. What does this world mean? De-Fusion means a little bite of creating a gap between ourselves and our thoughts in other words, taking a step back in our minds and Look out our thoughts (Harris, 2009: B). That is, this word means the reduction of Verbal meanings in a way that the thoughts have less influence on our Actions (Hayes, 2004: Quoted by Dousti, 2017). In fact, De-Fusion means breaking the rules of grammar in such a way that trouble some words are not as threatening to us as before and do not control our behavior (Flaxman, Blackledge & Bond, 2011: translated by Mirzaei & Nonahal, 2014). It can be said that the suspicion of what our mind does say can be a kind of De-Fusion (Hayes, 2013). Remember once again the example I already mentioned about your hands. Imagine moving your hands out of your face and pulling them forward. How do you see the picture of the room? How do you feel? Thoughts are here. Regardless of the truth and falsity, positivity and negativity & ..., You will no longer be affiliated with them or, in some way, as much as before, do not affect your behavior. In other words, they are not as threatened as they are before, though they still exist. I suggest you go back to the book again before continuing and review the Relation Frame Theory (RFT).
Self as context and self as observer / self-conceptualized

Even if you have never read any of my books, you have probably already come to the point that I (Peyman Dousti) sometimes say some examples of my own life. So, if I say about my dreams you will not be surprised. Although I'm expert in forgetting my dreams, and sometimes I can hardly remember them. many times while dreaming, I've had the experience of Simultaneously portraying myself in two different situations, I had a role in my dream, I'm aware of the fact that I'm seeing this dream. In other Words, I was mindfully observing myself in a dream. I hope you have an experience for a better understanding of concept "self as observers" of course, if you did not have such an experience, it would not matter much.

Acceptance and Commitment Therapy (ACT) expresses three different interpretations of the term "self ". In other words, self as observer and self as context, or the one hand are in the hexagonal of psychological flexibility and self-conceptualized is on the other side of hexagonal of psychological inflexibility. It seems that self-conceptualized is the most accessible meaning of "self" to most people (Flaxman, Blackledge & Bond, 2011: translated by Mirzaei & Nonahal, 2014). self-conceptualized means that an individual knows himself the same equivalent as all experiences at the moment. The issue is not that complex that you assume. For a few moments, remember the Last time you experienced anxiety excitement. How do you describe yourself? "I`m anxious", what message did this sentence convey? I am the same with my Anxiety. Be Careful again:" I`m anxious" In this case, you represent what you think and feel or remember. I mean Judging features that usually stick to such features (For example, I am weak, I am stupid ... go back one more time and read the RFT). Don’t forget to that our minds do not necessary to apply these descriptions directly to yourself. Often, when it comes to distressing experiences, it is self-conceptualized, it increases the amount of distress and our judge's Language stick word “bad" to our inner experience and that inner experience adheres to "self ". Probably, in this case, avoidance experience increases (Bach, 2000). I hope you have clearly understood. How self-conceptualized makes us trouble.
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There is, of course, another way to express our experiences. What do you think of the sentence "I feel anxious", instead of the phrase "I'm distressed" (Doustit, 2016)? When I use this sentence, I mean, in fact, that I am a Context that is currently experiencing Anxiety rather than Anxiety that represent me (Doustit, 2016). In fact, "self" as a context refers to our section that is always present and "self" as observer is referred to "self" who is aware of the passage of our experiences with a non-judgment view. When "self" is assumed to mean context, it means not to be considered as an experience but to be considered as an individual who has these experiences and "self" as an observer, observes them. When we look at them from this window, unpleasant thoughts and emotions appear to be less likely to be threatened (Hayes, 2002).

Commitment action/ Inaction, Impulsivity action or persistence to avoid

Last fall, a young man (Approximately 35 years old) went to the clinic. When he raised his complaint, I (Peyman Doustit) realized in his words that he was constantly feeling inadequate (incompetent). I asked him if, from that moment on miraculously, the thought "I am incompetent" did not exist, how did your lifestyle change? He answered I wish I was in your shoes. Although his response was a bit strange, we continued on the session, and asked him to describe the 24 hours of his normal day. He said: "I wake up out 12 o'clock in the morning, roamd my mother a little, at 13 o'clock, I was eating and going to sleep again. As I went out with my friends, at about 22 o'clock, I would return home and witch the movie at 3 o'clock in the morning and I play with my phone." I asked his “what would you like to change from this template? He replied: I like to be a helpful person." I asked him again about the usefulness. I asked him what you think about helpful person treats. The answer was that a good person has at least a job. I asked him about what prevented him from pursuing a job. I heard the answer: having a job is hard, for I have to get up early in the morning and get tired.
Well! I hope, in the above example, you can clearly identify the concepts of inaction, impulsivity, or persistence on avoidance. In fact ACT believes that one of the goals of counseling and psychotherapy sessions with this model is to replace the Commitment Action side of the hexagon of psychological flexibility rather than the inaction, impulsivity action or insistent avoidance side of the hexagon of psychological inflexibility (Hayes & others, 2012). In fact, by sitting and doing nothing, we cannot move in the direction of our Values. We need to move in order to get close to our ideal. Do not forget that this move is full of challenge and by avoiding these challenges, we cannot achieve the rich life we want (Forman & Herbert, 2008). In other words, the Commitment action is an action that is consistent with intentional, deliberate, motivated, inspirational, volatile and consistent with the present, instead of without thinking (Dousti & Torabian, 2016).

The existence of clear Values and action in accordance with Values/
Lack of clear Values and action or lack of contact with them

Valuable live! Yes, this term is what you have encountered repeatedly in this book. But really, what are the Values? Perhaps in the first moment, your mind, like my mind is remembered that it knows everything about Values. So while I encourage you to make a little skepticism about what your mind says throughout this book, I'd like to invite you to first think of the term "value".

Values are our deepest heart desires for how we treat ourselves continuously. In fact, Values are phrases that indicate that a person tends to experience what kind of circumstances always occur in his/her Life (Hayes & Others, 1999), SO they have no ends (Harris, 2009: B). For example, if compassion is a value, we can always act in compassion, just as moving to the west that we can always move westward and take our steps on this path. However, goals have a certain limit and when they arrive; they will end (Dousti, 2017). For example, membership in a charity can be goal, because we immediately become members of this
charity and we have achieved this, and we can replace it with another goal. But note that this goal is a goal consistent with our value, Value of being kind. So, in order to realize Values, there are behavioral steps that are said to be behavioral in accordance with Values (Woidneck Kieffe, 2013). For example, the value of compassion requires some steps to be realized. These steps Can include dealing with a particular kind with a child, a spouse, membership in charity, all of this reflects the fact that focusing on behavior's and goals consistent with Values and thus, clarifying Values is one of the important processes of treatment with ACT, Don’t forget that the Values are different from the rules. Rules (laws) are terribly compulsory while Values point to our hearts desires (Dousti & Torabian, 2016).

In the same way as the previous five sides, as I explained earlier, there are also values in the hexagon of psychological inflexibility, which is said to be "the lack of clear values or lack of contact with them." In fact as described earlier, Values act like compass and show us the way (Harris, 2009: B). But we all do not use the same compass as much. Some of us do not even know that there is such a compass and some others may be aware of the existence of the compass and nevertheless, continue to move in the previous direction. In other words, it may be said that Values act like lights and they clarify the way for the clients, so that they can walk in it. So in the next sections of the book, you can learn lieu to implement the processes on the through practical and engaging exercises.

**Acceptance and Mindfulness**

I hope you get to know that ACT (Acceptance and Commitment therapy) is made up of two main parts: Acceptance and Commitment (Vallis & colleagues, 2003). Strategies that include Acceptance are the same things that we know them as "Acceptance and Mindfulness, That is: 1) contact with the present moment; 2) Acceptance; 3) De-Fusion; & 4) self as a context / self as observer. Also, strategies that include Commitment are
Value-based behaviors or Value-order actions that include: 1) clear Values; & 2) Commitment (committee actions). For better understanding, refer to the 3-1.

If you remember it was explained earlier in the chapter that in general "Mindfulness" was said to be a skill in which we can Look at all the inner events (like thoughts, remedies, excitements,...) and outer events (what are felt by five senses) and become aware of them, and respond to them with an open attitude and mindfully. In fact, “Mindfulness” does not mean relaxation but rather an experience of understanding the reality of the present time (Fort & Eaton, 2014.).

![Figure 1-3: Acceptance and Mindfulness](image)

**Control is not the problem solving, but it is the problem**

For some of us, including me (Peyman Dousti), even the idea of controlling the world in my homes is surprising. In fact, many of us have a tendency to control things but how successful are they in practice? Take a look at your experiences, when you have done all your best to
control feelings such as Anxiety (during job interview or lecturing & ...), fear & ... or when you tried to control a thought you a probably like me and many other people have thoughts that you do not like and try to get rid of them in any way possible, but if your mental structure is somewhat similar to the structure of my mind, you've probably noticed that in most cases, your efforts to control these thoughts and feelings have aggravated them (Dousti, 2016). In fact, from the perspective of ACT, direct effort to eliminate or Control unpleasant thoughts and feelings is a reversal and is part of the problem process (Forman & Herbert, 2008; Hayes, 2004).

How about controlling others? How successful are you in controlling others? Have you ever succeeded in controlling a person in the long run to behave as you want? It seems to be the behavior that is sometimes carried out by couples and is the cause of many marital conflicts (Harris, 2009: A). I've said all this to make you see with another key concept in ACT, named "Creative hopelessness".

Creative hopelessness

Creative hopelessness refers to the concept that, when a person is disappointed, the strategies that are currently being used, point to their ineffectiveness and instead, the individual is urged to do alternative strategies proposed by the therapist (Hayes, 2004; Hayes, 2008; Harris, 2009: A; Woidneck Kieffé, 2013). In this sense, it is shown to clients that their strategies have not only been ineffective in the long time, but may also be a disadvantage including the waste of time and energy, intensification of thoughts and feelings, deterioration of the situation or the cooling of the emotional relationship.

Case formulation

Case formulation refers to a process through which the therapist collects information from the client and relates them to each other in order to have an expert opinion and to plan how the sessions will progress. In his
process, we seek identifying a few basic points. These points include the following: 1-describing the problems by the client's; 2-clients' expectation from treatment; 3-identifying the barriers that prevent a client from behaving in accordance with his/her Values; 4- identifying inefficient action (action that lead to lower quality of life such as not doing some assignments) and identifying avoidance experience (strategies by which the client avoids on experience); 5-identifying Fusions; 6- identifying Committee actions and Values 7- identifying strengths of client (for example, does the client do the necessary work with the therapists); 8-personal barrier of the therapist (for example, what thoughts and feelings that may cause me as a therapist, to be unable to conduct sessions without judgment); & 9- intellectual thought to advance sessions (Dousti & Torabian 2016; Dousti, 2017)

❖ Common problems of beginner therapists

Generally, the beginner therapists of ACT have problems with the implementation of ACT, some of which are seen in almost all people. These problems include the following: 1. in consistency and sending messy messages; 2. talking about the process of ACT instead of implementing the processes; 3. early intervention; 4. advice and tips extreme; 5. just listening instead of implementing (running) processes; 6. Failure to implement processes due to the fact that the client doesn't experience distress during the sessions; 7. Not paying attention to client sufferings and simplifying the problem; 8. putting position your self in on high; 9. excessive concentration on one side and luck attention to other processes of ACT; 10. Mimicking of own trainer; 11. Picking up tools; 12. trying to convince; & 13. lack of proper understanding of theoretical foundations (Harris, 2013).
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Sending messy messages

When we are newbies in the ACT field, many of us are sending messy(turbulent) messages. For example, suppose we do training in the direction of accepting anxiety and the client say, "Oh, I feel a lot better. They disappeared, all my anxieties. That's great." In this way, the message was sent that the main purpose of this exercise was to reduce Anxiety. So the client learns the technique of “Acceptance”, but uses it to get rid of his/her Anxiety, thereby she/he is on the straight path of avoidance experience and leaves behind it.

Also consider the therapist who encourages your client to avoid negative judgments about him/her and instead encourages her/him to make positive judgments about him/her so that she/he can create self-esteem in him/her. Thus, the client is caught in a similar trap that most of his/her sufferings are, in the first place, due to it: the Fusion with self-image.

Talking about the processes of ACT instead of implementing the processes

We cannot only learn to drive, bake, and bike or sign only by talking about them but also we can do these skills by practicing them. This also applies to the implementation of ACT. We need to practice them during sessions (Harris, 2013). Most of the beginner therapists of ACT initially regard it as a very challenging test and they do not want to experience it (I was the same too). In the end, we also experience the same experience as clients and do not want to feel Anxiety and tension. Moreover, if we finish the session by dialogues, we experience less Anxiety than practicing psychological exercises especially in those cases, the client will suffer pain and discomfort. It's not that we talk about the wrong things but the point is that instead of ending the session talking about ACT, we really have to do it. (So we should not talk with the client about skills like De-Fusion and Acceptance).
In order for our clients to learn ACT, we must actively implement and reinforced the core processes of ACT during the sessions. We need to have experience. So as much as possible use short talk. Your description should be short and expressive. More than just a learning event, you should use experimental exercises and metaphors.

You cannot learn by talking or thinking about playing a guitar but you have to take the guitar and start to playing it. ACT is very similar to this example. So, is it right to practice just a bit? So, it's better to practice active exercises.

I recommend that you do not use the word "Homework". Clients usually don't like this theme. Use terms such as “try it out”, "take a look", "practice it" or "experience it and see what happens".

We will begin the next session by reviewing how our clients performed their duties according to their Commitment: did the client do your request or did not pay attention to it? what experience did he/she get if he/she did it and what was the reason for it if he/she did not fulfill your request?

**Early intervention**

One of the problems of early intervention is to discredit and not emphasize the suffering of the client. I (Peyman Dousti) have to admit that I too made the mistake when I was a beginner in the ACT. I was excited about techniques of De-Fusion so, I performed them very quickly. As a result, I was incapacitating client in the process.

**Extreme advice and tips**

A lot of advice and over-guideline, ultimately, leads client to lose his/her power. Instead, we have to wait, go ahead slowly, and fully be presented and create an atmosphere that the clients can solve and address his/her
issues, using the fundamental strategies of acceptance and commitment (ACT).

**Just listening instead of implementing processes**

By listening and constantly using the listening technique, client feels that the therapist hears and understands his words, and the therapist does not have to take a step beyond the comfort of the client and both sides – in a short time - are satisfied. But in the meantime, there is no trace of ACT in sessions or between sessions or its impact is very low. It is unlikely in the Long run that client can increase his flexibility, of course, we listen with compassion and respect and we actively model processes of ACT in each session.

**Not paying attention to client sufferings and simplifying the problem.**

our purpose, as specialist in ACT, is to have compassionate behavior and respect for clients, If we start saying something like "It's just a feeling", "It's just an excitement" or "It's just a story", we've actually been care free and indifferent, Especially when using De-Fusion techniques, we need to be careful, because if we use them without emotion, it may have a bad effect on them. For example, we never went to tell some clients such as victims of traumatic or those who have been abused for a long time, to Say "thank you my mind for this thought" because it creates feelings of humiliation.

**Putting yourself in a high position**

If we look at the clients from behind the lens of clinical diagnosis instead of appreciating the clients we put ourselves in a higher position. If that happened, we should remember that clients have just Fusion.

Also, when we use the terms such as "It's ok", "you will control situation" or "you are in a position to ole this ", ..., in fact, we put
ourselves above them, in fact, we have acted like parents who speak with their child and use the phrase "I know everything". We can easily share ourselves in the difficulty of our clients by being open-minded, and respecting him and by freeing them.

**Excessive concentration on one side and lack attention to other processes of ACT**

Our previous tutorials affect different ways of implementing our models. If we have previously seen training methods that focus on cognitive aspects, then we will have more emphasis on De-Fusion. Therefore, we must be aware of our prejudices and actively work on the experience of all processes.

**Mimicking of your trainer**

Be yourself. Leave as others. Depending on the way you talk, the style of activity you have, find your own style and design exercises and interventions that are appropriate for implementing ACT. So, when you work with this book, modify the works according to your own style and change them according to your clients (Harris, 2013).

I remember that when I (Peyman Dousti) was completely beginner (newbie) in ACT, although I did all the trainers step by step, I still did not succeed. When I came up with my trainer, I realized that I had to be myself and run ACT exactly like myself.

**Picking up tools**

If we are not sure what we are looking for during the sessions, we'll use the toolbox of ACT in a nasty and random manner without a clear strategy and by picking tools. The therapist opens the box of metaphors and one after other, he puts them in the hope of using one of them (Harris, 2013).
Trying to convince

If we were to convince clients, then, we should know that we are moving out of ACT (Dousti and Torabian, 2016).

Lack of proper understanding of theoretical foundations

ACT is based on behavior analysis and even the basic understanding of the principles of behavior analysis can also lead to our ability to strengthen ACT. However, if we do not have any understanding of behavior analysis, we can try to improve our self (Harris, 2013).
Chapter 2:
Introduction to group intervention

It should-noted that group therapy is one of the most economically effective interventions and it can be said that in some circumstances, it is also more effective than individual intervention. Today, group therapy has attracted the attention of many researches and a significant part of the research work on psychology is done using group therapy. However, the intervention, unlike its simple appearance, involves many challenges during the run. The challenges of group therapy have made it possible for us in this chapter, in addition to classifying group therapy, to express some experiences, feeling or challenges that we experienced during group therapy.

What is the group?

Before, we being to explain group therapy, I start with a question. What is the group? Although, your mind is liked to screen right now, I know what the group is, but we (the writers) are a bit skeptical and we do not believe in everything that our minds say (we also encourage you to be this) so again, we define the group. The group is said to many people who have gathered together to pursue a common goal and interact with each other, and are interested in session the needs of each other, follow rules and act together to achieve their common goals (Shafiabadi, 2014). Not surprisingly, you immediately notice that you are a member of many groups and perhaps the most basic of them is a family that has a close and intimate relationship between its members and is well known to the primary group. Of course, not all groups are so intimate and primitive. Some group is temporary and based on necessities and conventions and their members may not be associated continuously and we know them as secondary group. However, secondary groups are also formed for a variety of reasons; one of their types is counseling and psychotherapy.
group. In these groups, volunteers will be help to resolve the problems they have joined the group for (Gazda, 1971).

In counseling and psychotherapy group, the group leader, with the help of an associate, usually a psychologist or counselor, establish good relations with the members and guide the environment towards trust, respect and understanding so that the group members will gradually raise their issues and succeed in solving their problems by receiving feedback from the group members and leadership tips (Sanaei, 1983). Of course the leader and the group assistant must have participated in at least one group treatment period as a member (Shafiabadi, 2014).

Groups can also be in the form of open or closed. Open groups are groups that a new member can be added at each stage of the group, and a member can be removed from the group at any stage. Closed group do not have thus feature and member are always on the group from the moment the group is formed until the end of the group activity (Yalom, 1975). Notice that all chapters of this book are based on closed groups. However, if the group leader finds out during sessions that the presence of a member can harm other members of the group or the group is not helpful for that member, he leaves the group and continues treatment individually.

❖ Group features

All groups have common features. How to join the group, the common goal, the solidarity among the members, the letters of authority, the number of members and the duration of the group sessions (sessions, are some of the common features among them (Shafiabadi, 2014).

We are (the authors) to use individual sessions to select members of our group and invite people who feel that being in the group is more useful to them. Although we always remind our members that we have not abandoned them and if necessary, their individual sessions can continue. It's also better to remember that when you join a group, it's best
to be in harmony between the members of the group in terms of age and personality differences, and individuals will be group into a group according to the type of common problem (Anxiety, Depression or martial problems). Of course, excessive similarity can prevent the development of group activities, so there must be balance between the experiences and backgrounds of the group members, and this will lead to solidarity among the members of the group.

Each group has its own rules. The confidentiality of the content of the sessions, the timely presence, lack of absence more than one session (you must also be notified in advance of your absence), lack of indifference to the thoughts and feelings of the members, the presence in the group are some of these rules (Shafiabadi, 2014). Moreover, all members’ permissions are required to record group content or smoke. (Yalom, 1975)

Group therapy sessions are held on a weekly basis (depending on the necessity, the group can be formed twice a week). It usually lasts from 90 to 120 minutes, the number of sessions is determined according to the purpose and type of problem (Sanai, 1983). The number of member in these groups is at least 6 and maximum 12, the most ideal of these groups are 8 people (Shafiabadi, 2014). Remember, if you have severe emotional problems the group usually has the lowest number of 6 people (Yalom, 1975).

**Group essentials points**

Sometimes members of the group may feel uncomfortable or distrustful of the group. As a leader or group assistant, pay attention to these feelings, and when you notice such an issue, ask the members to talk about it.

Don't forget everyone has a way of thinking and feeling. And if someone says he's worried he should not be indifferent to concern, but should ask him to talk about his concerns the first goal of the group is to
communicate among members and other goal are in the next priorities so encouraging members to participate in the group and talking about their problems are important which should be handled by leader and group assistant.

Another point to note is that, the person should speak honestly about his or her problem, in the group. So keep in mind that members should not be pressured to express their opinions. Under such circumstances, the leader should tell the members that person X may not wish to express more about him-self and ask him to respond (Yalom, 1975).

Finally, each member should know that a regular and timely presence is necessary and if a member is unable attend a group for some reason, he must declare it beforehand however, if the leader of the group knows the departure of one the member is the best interest of the individuals, he is allowed to temporarily leave the group and talk to him in individual session (Shafiabadi, 2014)

- Group dynamics

One of the key features that matters in psychology and counseling groups is the group's dynamics. Dynamic means movement, effort and activity and the dynamics of the group is the group is the same as function and reaction of the members of the group (Shafiabadi, 2014) which by increasing the number of members of the group, the amount of participation and solidarity will be reduced. As described earlier in order to increase the level of solidarity, trust participation among the members of the group, for counseling and psychotherapy group, at least 6 people and up to 12 people are considered. Although, The most ideal group is the group which has 8 to 10 members. Of course, do not forget that the leader a group assistant play an important role in keeping group dynamic.

Sometimes, resilience to change is observed by members during group interventions. In optimistic terms these resistances are not always negative, and sometimes they help the leader to identify his own
weakness in relation to the members and to reconsider the process of implementation of course, some of these resistances are due to the fact that individuals, by changing what group want, lose their safe place and protection (the protection way they have been protecting them self so far). You should ask yourself why these protective tools should change? The answer is simple. If these protective practices were effective, they would no longer have to attend group therapy sessions. In fact, these practices act as temporary painkillers that only reduce the pain instantaneously, and in the long time, they do not help to raise the quality of life. This is not the only reason to resist change. Some people whose habits have stabilized and have long been using certain methods, especially the elderly, show a lot of resistance to change. Remember that advice, pressure and obligation (coercion) to make changes can have insignificant or reciprocal effect and change should be accompanied by the clarification of Values and indication of the inefficiencies of the strategies used (refer to Creative hopelessness in the previous chapter).

 Advantages and limitations of group therapy

 - Advantages of group therapy

 Group therapy has advantages over individual treatment. This type of treatment is cost-effective in terms of time and cost and provides an opportunity for members to interact, compete, judge, take on different roles and learn new things. Also group decisions can raise the guarantee of its implementation and the possibility of cooperation with the leader if the group goes higher (increases). On the other, the reactions that the group members show to each other can help them to learn and change their behavior. Despite of these benefits one of the most important benefits of group therapy is that people find that their problem is not unique others fact even more complex problems (Yalom, 1975).
2- Limitations of group therapy

Despite all the benefits mentioned above, group therapy also has limitations. It may take some time for the members to trust each other, or individuals lose their individuality to coordinate the team members together. In this regard, the inappropriate combination of group members can be detrimental to the group (Yalom, 1975).

Tips to get started

However, some of the tips for implementing group therapy are outlined here, but remember that these are the most obvious parts of a group intervention. I believe that the next section can be much more exciting than this section because we focus in the challenges and experiences that the present book authors have experienced in their interventions. However, the expression of these obvious parts is one of the study requirements of the next section, and of course, the study of group interventions are discussed in the following chapters.

The members of the group should sit round and road, so that they can easily see each other. At the first session, the leader introduces himself to the members of the group, expresses his professions and academic backgrounds and then he ask members of the group to introduce themselves to others. Note that the leader should not only play the role of the leader and he must participate as a member of the group in the discussions and if the leader is, in some cases, unable to understand the speeches of the members, he must explicitly ask the members to explain more. Also, the leader of the group should encourage members to express their feelings and speeches about the present time and less talk about the past. Do not forget that leader should not be afraid of the occurrence of silence in the group, because silence is sometimes seen as a means and means of treatment.

During the advancement of the sessions, the members express their psychological-emotional problems and with the help of the group and
with the help of other members, try to find a solution to their problems and replace the current strategies with inefficient strategies. So, as the leader of the group, note that no member should be ignored, if necessary, the leader of the group can make appropriate arrangement. Sometimes a member may also cry because of heavy emotional load, in such a situation, the leader of the group faces or sits to him and assures him that other members of the group understand him in casting out painful emotions. At the end of session, the leader should summarize the content of the session and can use the help group members to do this.

Another noteworthy point is that the behavioral practices of members in sessions are usually the same as those apply them in their real life (Yalom, 1975). Therefore, the leader and assistant of the group should pay attention to these behaviors for example, I (Peyman Dousti) in my individual sessions with one of my clients, realized that he began to render the service to the people when he entered this the crowd inadvertently. When I invited him to group therapy sessions, on the first day of his visit, I realized that he began to unmindfully pick up the seats in the group. After talking to him individually and getting his permission, this topic was considered as one of the topics discussed in the group.

❖ Some author's experiences about group sessions (challenges and how to fix the challenges)

The group treatment is full of unpredictable events. In this section, we try to express some part of our experiences, during group interventions. Before that, we need to point out a point. Acceptance and Commitment therapy (ACT) is an experimental treatment and requires that the client experiences whatever you say. This also applies to group therapy. So do not forget that group therapy sessions are different from training groups where only the leader is the speaker and the members are just the listener. Of course, if you do this at first, it's normal. I (Peyman Dousti) also made a mistake. Note this dose mean that the member will take full control of the group and you will lose leadership of the group. I confess that in my
own experiences, this mistake has also come to my notice. So try to balance as much as possible between the engagement of the members in discussing and leading the session to the point that you looking for.

It is not a bad idea to discuss the topic with our experience of choosing members for the group. In fact, our authors sometime have controversy over characteristics of the people who should be present in the group. Such an experience may be between you and the person who as an assistant wants to work with you and this is normal. For example, I (Peyman Dousti) am more than my colleague (Golnaz Ghodrati) receptive to hard clients perhaps this is due to our personality difference. However, I confess that at time, the fears of my colleague will be passed on to me. However, the good news is that the sessions are going well and I believe that even the hardest clients are just sticking to things like thoughts and feelings. Do not forget that in ACT, we are against clinical diagnoses and according to therapist of ACT, instead of clinical diagnosis, look at people from the angle they are sticking to.

Except for the selection of members, the psychological and emotional experiences that therapists may experience before or during the sessions are those that we are likely to bring to you, like us and many other people. For example, I (Golnaz Ghodrati) still experience some Anxiety after about 13 years of clinical experience while doing group interventions. I remember that I shared my feelings with my colleague (Peyman Dousti) for 2 hours before the start of one the group intervention sessions. At first he looked at me with a surprised face and asked me very seriously: Are you kidding me? But after a while he confessed that he also sometimes experiences such feelings at the first group therapy sessions. Perhaps, surprisingly, the topic of the group session that was to be held that afternoon was "generalized Anxiety". We started the session and as usual, I asked all member of the group to express their feelings about being in the group. We received different feedback from members. One of them said: I have the most painful problem among the members. The other was talking about his Anxiety and the other one said: I 'm sure my problem is insignificant from the
point of view of others. However, the session continued as it should be. At the end of the sessions, I once again asked the members to express their feelings. Now it was my turn to express my feelings as turn to express my feelings as a member of the group. The confession was a bit hard, but I express my experience and I told the members about my Anxiety. A large part of the group's topic was devoted to this issue that Anxiety experience is normal. I received a satisfying feedback when I shared my feelings about this with members. They said that after I shared my feelings with them (I mean Golnaz Ghodrati), they found that Anxiety was normal, so that anyone (even someone with a degree in psychology) can experience it.

Our another experience of the group is that of a member of the group who played a role in calling Mindfulness (a member of the group who wants to acquire group Mindfulness in any way), when we asked the members at the end of session to express their feelings about group, that person (person A) declared that he was not understood by a member of the group (person B) when the reason of the person A ‘sensation was demanded, he stated that I only realized that person B did not understand me. Although I (Peyman Dousti), as the leader of the group and my assistant, monitored all the verbal and non-verbal feedback that such a claim could not be correct but we allowed the person to express his feelings first. The worse part of the story began when we realized that person B would carry a Fusion called "I do not love. After the end of the sessions, I arranged individual sessions with person A and my colleague with person B. At individual sessions, person A stated that he was seeking Mindfulness and was willing to take this Mindfulness in any way. During our subject was directed to the point that whenever his mind wants to force him to draw Mindfulness in any way, he aware of it and asked himself I want to do my mind unequivocally? Do I want to behave in a way that I like myself? In the subsequent group sessions, person gradually reduced his level of self-esteem to a lesser extent and communication with the members friendly. However, during group sessions, his individual session’s continued. On the other side of the
story, there was person B who continued his individual sessions with my colleagues. They concluded at the individual sessions that person B, who continued his individual sessions with person B at the next session of the group, expressed his feelings about person A's feedback and another part of session was dedicated to the theme I'm not loving and this skill and daring to talk to other group.

One of the other things that happen sometimes in the groups, is the resistance of some members to working the leader of the group. For example, I remember that in one of sessions, a member of the group started the discussion with a not so strange question (the probability of such questions being raised in group sessions is high). What if we do these exercises? He pointed to the Mindfulness exercise. Before I want response, things got a little worse. The other member of the group did raise the same question and even some of them questioned the effectiveness of group sessions. At that time, my colleague (Golnaz Ghodrati) thanked members for being able to express their views, saying that the expression of point of view indicates that the group has done its job right fully here, at this time, I mentioned the subject discussed in the group: social Anxiety. I asked the members to define social Anxiety and express their past experiences. It's like cool water that is spilled on fire. They remember the not so distant past that in no way they could speak about their true opinions in the presence of other.

In the following, I asked the members if they had this experience and when they watch a TV show, their emotional reaction changes whit the actor's sadness or happiness. The response of all members was positive.

Now, I questioned: Have you had on experience that the actor's happiness or sadness doesn't affect your emotions and while you watch the program, just follow the program as a viewer? A member of the group who was a film analyst replied: yes, I've had such an experience when I'm not drawing (immersion). The word drowning (immersion) was the word on which the discussion continued. I got to the group member and said: drowning, immersion, what an interesting word. I continued the
discussed as if you have looked at this perspective to yourself? Are we drowning in our thoughts and feelings like watching a movie? Do you think that if we learn that instead of drowning in our thoughts and feeling, just watching them like watching a movie, are our reacting as responsive as we are now? Do think that when you are sinking your thoughts and feelings, do you control yourself or like a puppet, do they control your behavior? Subsequently, the subject of the experiences of members, experiences about the times when they overwhelmed their thoughts and feelings and the times when they overwhelmed their thoughts and feelings and the times they had seen them self-free from their thoughts and feelings. I must say that this session, although it began with challenging incident, ended up with full satisfaction.

Earlier in this chapter, we pointed out that the behavior that members in a group exhibit are usually what they do in their real life. In a group session, some time ago, we asked the members to comment on a specific topic. Members in tern expressed their opinion on the subject. But one of them said had no idea. I told him "it's your right and you and have right not to comment on a subject and no one can force you to express your opinion but one point is questionable to me, try to remember the different situations you have not expressed in this week, along with the feelings you experienced, and talk about them upcoming session. He later said that during this week. He had remembered sine of these situations and realized that there were many social situations in which he did not speak or present but for a long time, it has rumination about these situations and constantly blames himself. After this, we encouraged him to bring the matter to the group. I said to him, so, you have noticed that the ad methods have come with constant results. He tried to break his pattern and put the comments on the group. In the follow-up sessions, this change appr3 was extended to outsiders.

During another group sessions we encourage members to ask question in the case of their group mate ideas. During the session, we noticed that one of the members did not ask any questions from others. My colleague (Golnaz Ghodrati) asked for the cause. The response we
heard in the group, was a common concern among many social Anxiety groups, if they do not answer my question, I feel embarrassed and shame. In the end, I (Peyman Dousti) started the conversation. I gave him and other members of the group the right to do their best to prevent the experience of feeling shameful and embarrassed in the presence of others.

I said them to write down similar things that they do in such situations. I said to them do they ever make you feel embarrassed? All of them said no. I said to them I think there is a problem. Although you have used all your power to not experience these feeling they still exist. I think the main reason is that the existence of such feelings is natural. A discussion was created in the group. I asked again, have these things brought you any harm? It was as if this question aroused the members of the group band spoke of job opportunist or social opportunities that they had avoided in fear if being ashamed. I reminded them: you see that you have done all your best to get rid of these feelings but you have not only failed, but also made some other losses for you. I think that instead of trying to get rid of them, you have to take another path. This is what we will learn in the group.

Third session in one of the groups associated with Depression, a member attracted my Mindfulness in that regard, which did not do any exercises during the past sessions. We started the conversation. He provided interesting reasons not to cooperate with the group. He said: I love my Depression, because it is a logical justification for my failures. If my Depression is treated, other will be expecting me and that's not what I want. I have had a painful childhood and, by preserving the emotions of that time, I want to say to other people, take care and be careful, I'm breaking to start a worthwhile activity, I should be happy and I'm not. And when I'm not happy, I cannot follow the life I want almost all the members agreed that they had to be happy to the work. During this time, I (Peyman Dousti) asked, happy or happy? Then I invited the members to speak about the difference between the two words. In the following discussion, I express my opinion as a leader (leader of the group must
participate as a member of the discussion). Happy means not having any unpleasant feelings but happiness means that, despite the unpleasant feelings, they still welcome them and take a worthwhile journey. By the first meaning, how many people do you really know all day long that they are happy? At least, I'm not: After me, the rest of the members also confirmed that a man does not always be happy and they don't know such person. I asked once again: what day do you think you are so happy to do to make important and meaningful activities of your life? When dose this date come about? The answer is no time. I prefer glad to happiness. If I had already invited you to a TV show and already invited you to a TV show and are, is what are describe is what you like? If there is a gap between your true self and your ideal from today, which behavior should you change to fill this gap?

The sixth session was about anger that a member of the group suddenly argued in a pretest: In this group, due to a link between the members in sessions, intimacy has been created I cannot show myself and I and I cannot show my anger but in my true life, it's not possible. Meanwhile, I (Peyman Dousti) encouraged him to talk about his last experience was a few hours before session. After he expressed his feelings and behavior, my colleague (Golnaz Ghodrati) asked him if he had been in this position before. His answer was positive. Now he was asked about his previous treatment in such a situation. The point here was that his behavior a hanged significantly after six sessions in the group and when he compared his current and previous experience, he stated with satisfactory smile. "I now realized that my real behaviors have changed in such situations.

The subject of the group was about perfectionism and excessive expectations. We were at the fifth session and in the previous sessions; members were encouraged to live according to their Values. After only a few minutes of the start of the session, one of the members began to cry. I asked him about the emotion that he currently experiences and I invited him to talk to the group. He said: sometimes I follow my Values seriously but suddenly I leave. At first I (Peyman Dousti) helped him to
look at other Values. The purpose of this was to make sure that the Values he seeks are really his Values and those Values and that Values are not derived from the expectations of his parents and community.

During the survey, we realized that some of the Values did not come from the depths of the heart but rather they imposed on him by other. We separated these items from the real Values. In the following, my colleague (Golnaz Ghodrati) declared that: I know persons who have gone to battle fields. They have pursued Values life defense of the homeland. They have left a comfortable life inside the home and made a lot of trouble for themselves. Do you think the pursuit of Values is easy? Looking for Values is look like climbing sand dune. As you go above it sometimes the sand drops and you go back. But in general, you are on the way up and these challenges mean that you are in the path to your Values.

Our repeated and usual question from our group members, is that at the last the group, what would you think of the group at home? It must be said that a miracle exercise is compassion with self. Members agreed this. The average of their conversations refers to this issue: when I went from here, all the time, I looked at the situations in which I blamed myself and I thought that have I come to terms with blaming myself? Finally, I thought that from now on, in the same circumstances, how would I treat myself and how I would love myself, more."
Chapter 3:
ACT Group Intervention in Generalized Anxiety Disorder

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it's better to stat you work from the training workshops.

- Generalized Anxiety order

The history of my life (Peyman Doustl), like many other people, is full of experience of periods of Anxiety. Although this feeling is unpleasant, but in general, it has acted as a force for me (like many other people) and sometimes I ask myself the question that, if I had never experienced Anxiety, what was the fate I was waiting for? Instead, we almost all experience emotions such as fear and Anxiety (Dousti, 2016) and these two feelings are very similar However, there is a fundamental difference between fear and Anxiety which is that fear refers to the occurrence of an unpleasant even or to an experience of an unpleasant event or to an experience that will happen soon, while Anxiety points to unwarranted fear (Rouhi, 2014) and when this feeling disrupts the ability to function in everyday life, it become a matter of clinical concern (Mohagheghi, Dousti & Jafari, 2015).

In other words, generalized Anxiety Disorder (GAD) is a Disorder in which Anxiety encompasses all aspects of our lives and is not specific to a particular situation or function so that it interferes with our daily activity, our professional social and interpersonal careers.
psychiatric Association, 2013) patients with this Disorder have negative beliefs about Anxiety, for example they believe that Anxiety is dangerous (Bahrami & Rezvan, 2014) and that there are concerns about the potential future risks so that (Sheikh Mohammadi, 2012) these beliefs and concerns significantly affect their lives.

Group intervention in GAD

In this section, the intervention pattern of generalized Anxiety Disorder is described in the form of session to step-by-step with the objectives of each session change, is derived from Mohagheghi, Jafari and Dousti (2015) researches, which is the number of session, 8 and the duration of each session is 90 minutes. It is worth noting that the mentioned research was divided into 2 groups of separate experiments, which a group has 7 persons and the other group has 8 ones.

To better understand the intervention method, an overview of the sessions is briefly summarized in the table, than the sessions are described extensively and comprehensive. We must say that the authors of this book have used a modified pattern described in this booklet in several group interventions.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.
A) Summaries of sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Goals</th>
<th>Description</th>
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<td></td>
<td>Establishing goal relationship with good relationship with participants and expressing directions</td>
<td>- Greeting</td>
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<td>- expressing professional Back grounds</td>
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<td>- expressing the members</td>
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<td>First</td>
<td>Understanding the concept of Anxiety</td>
<td>- inviting members to talk about Anxiety with the method of intellectual rain fall</td>
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<td>- concluding Discussion and modification of the points by the group leader</td>
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<td>Mindfulness</td>
<td>- Mindful Breathing Exercise</td>
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<td>- homework</td>
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<td>Second</td>
<td>Reviewing the experiments of the previous session</td>
<td>- members are expressing their past session experience</td>
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<td>Showing contradictory effect of control and Creative hopelessness</td>
<td>- Creative hopelessness worksheet</td>
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<td></td>
<td>Introducing tendency instead of avoidance</td>
<td>- pulling rope practice with monsters</td>
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<td>- concluding</td>
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</table>
| **Third** | **Mindfulness, Acceptance and Committed Action** | - metaphor of bus passengers  
- bus passengers worksheet  
- concluding the leader and the members  
- homework |
| **Fourth** | Reviewing the experience of the previous session and homework | - expressing the experiences of the previous session by the members |
| **Mindfulness** | Strategies such as self as a context as an observer | - metaphor of mental wildlife  
- concluding  
- homework |
| **Fifth** | Reviewing experience of previous session and homework | - expressing experiences of previous session by the members |
| **Identifying Values, Acceptance and Committed Action** |   | - TV interview practice  
- metaphor of flower garden  
- Concluding  
- homework |
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<td><strong>Sixth</strong></td>
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<td>Reviewing the experiences of the previous session and homework</td>
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<td>- expressing the experience of the presences of the previous session by members</td>
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<td>De-Fusion</td>
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<td>- Talking about how mind evolve</td>
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<td>- Talking about function of mind and its duty to protect us</td>
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<td>Committed Action</td>
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<td>- Mindfulness practice</td>
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<td>- Concluding</td>
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<td><strong>Eighth</strong></td>
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<tr>
<td>Readiness of the participants to end the sessions</td>
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<tr>
<td>- Reviewing all past session and goal</td>
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<tr>
<td>- Conclusion</td>
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<tr>
<td>- The members to do their homework after ending the session</td>
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</table>
B) Description of the sessions

Before proceeding to the book, the group therapy sessions are full of challenges and unpredictable events and things are not always as easy as you see in this chapter. In chapter 2, the authors of this book, in addition to explaining group therapy, describe the experience, challenges, feeling and thoughts experienced during group therapy. So again, I ask you to carefully read the first and second chapters before continuing. I would also like to remind you that at the beginning of the session, your discomfort or the lack of involvement of participants with your group or treatment will be gradually resolved.

First session

The goals of the first session are as follows: 1) establishing good relationship with participants, 2) expressing directions, 3) understanding the concept of Anxiety, & 4) Mindfulness.

First step (approximately 15 minutes):

At first, the leader of the group welcomes, the member, and then he introduced him and express his professional and educational backgrounds. Now, the leader and group assistant announce rules to members of the group. Some of these rules includes: being secret, timely attendance of members in sessions, absence more than one sessions, no use of mobile during sessions and do not record the content of the sessions (Except with the consent of all present in the group Notice that smoking in the group is possible only with the consent of all present in the group. Then, the participants are asked to introduce themselves.

Second step (approximately 45 minutes)

In this step, participants are asked first to express their opinions about the concept of anxiety, in the form of intellectual rainfall, and then, they will explain their experiences in this regard. Then, the therapist explains the concept of Anxiety by summarizing and concluding the comments,
along with the correction of some concepts. Remember that the group leader describes the feeling of Anxiety and states that emotion in the name of Anxiety is a normative component of our lives and can jot be eliminated. Also, the leader and his assistant play key roles in keeping group dynamic and inviting members to participate in group discussion. Now, the therapists point to goal of sessions and participants learn how to establish deferent relationship with Anxiety and how to move toward valuable life.

**Third step (approximately 30 minutes)**

The leader of group, explain the content of Mindfulness (see chapter 1) and he asks clients to express their opinion, with the method of intellectual rainfall, how Mindfulness can decrease the effect of Anxiety. Then, the participants are asked to implement the intuitive breathing exercise instructions:

- Take a few deep breaths. Then, for a few moments, put your focus on the up and down of your chest. Remember that this exercise is not for your calmness, but my goal is to look at your breath and your inhale and exhale. Now put your focus on up and exhale. Now put your focus on up and down your abdomen. Take a moment to keep your breaths up and down your shoulders. During the exercise, thoughts may pass through your mind, at this time, let your mind open and let them all go. Know that you do not have to fight these thoughts or get away from them. Try to check your breath like a scientist, with an open and curious approach. At the beginning of the exercise, it may be overwhelming. It is normal, so try again to concentrate. Thus exercise is useful for you, do this exercise daily and you probably need not explain that the more you do this exercise, the more you get.

After doing thus exercise, the participants are asked to express your experiences about group exercise, then do thus exercise at home. The more frequent the exercises are done, the more favorable and faster the result will be.
End of the first session

Second session

The goals of this session are: 1) Reviewing the experiences of the previous session and homework, 2) Showing contradictory hopelessness, 3) Introducing Acceptance instead of avoidance.

First step (approximately 20 minutes)

At the beginning of session, the leader and group assistant ask the participants to talk about how to practice the past session at home and to talk about experience and thoughts experienced during the exercise. In the meantime, if one of them did not perform the exercise correctly, the leader can invite the members to participate in the discussion, with sentences like "what do you think should be done in a different way? Therefore, in addition to maintaining the dynamics of the group, the itself corrects its mistake. It is important to note that the leader's group's literature should not be blamed, humiliating, punitive etc. but he is encouraging members to take part in the discussion.

Second step (Approximately 60 minutes)

In this step, the leader and assistant of the group intend to demonstrate that the participants, whose efforts to get rid of unpleasant thoughts and feelings, are in most cases unsuccessful, and in some cases it can have a reversal effect. Also, the therapists want to replace tendency with how to contact with the present moment. So, the participants are asked to complete the table according to the table below (Creative hopelessness).
What are the worrying thoughts or unpleasant feelings you do not like?

So far, what strategies have you used to reduce or eliminate them? Or how did you behave when they happened?

Have your strategies in long time caused you to never experience these feelings and thoughts?

Do your strategies have a negative impact? (Like wasting time, wasting energy, health damage such as smoking, drinking...if they exist, explains them.

<table>
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<th>What are the worrying thoughts or unpleasant feelings you do not like?</th>
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<th>Do your strategies have a negative impact? (Like wasting time, wasting energy, health damage such as smoking, drinking...if they exist, explains them.</th>
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In the following, the participants are asked to express their experiences about this exercise and its results. Now, the ineffectiveness of past strategies was identified for the participants, the group leader points that they will be posing different strategies from now on. Therefore, the therapists remind again that reducing or eliminating unpleasant thoughts and feelings is not in our direct control and they invite the participants to remember their experiences that tried to get rid of their thoughts and feelings.

The alternative strategy is announced by the therapists saying: stop fighting Anxiety and use the monster wandering practice to better understand the concept. This exercise is as follow:

“The participants are asked to divide into doubles groups. In each group, one person plays the role of a monster and the other plays a role playing rope with the monster, and then the roles change between the participants. The game is in such a way that there is a hell between the people wants to put monster in hell but the monster is stronger and the person tries to finish the game in his favor. During he game, participants are told that this monster is a symbol of you unpleasant
thoughts and feelings and when you spend all the time fighting monster, you lose valuable life you follow. In order to better understanding, the leader and group assistant can use previous experiences of the participants and ask questions about these experiences for example, ask people when pulling a rope, now that you've spent all your time struggling with monster and pulling the rope by your two hands, can you hug your child? Can you do your important work? &... After showing all these futile efforts, the leader wants people to leave the rope. It's now explained that the monster is still there and you still do not like the monster but you have free hands that you can take on the important activities of your life, you just have to finish the fight. Note that all the avoidance activities listed in the table are considered to be pulling with monster”.

Third step (Approximately 10 minutes)

In this step, the leader and members of the group summarize the issues raised in the group, then participants are asked to keep track of all their thoughts, feelings and activities this week while continuing to practice the past session, to identify the times that allow only the monster to participate that important and to identify the times that go with the monster.

End of the second session

Third session

Third session follows these goals: 1) Reviewing the experiences of previous session and homework, 2) Mindfulness and Acceptance, & 3) Committed Action.

First step (Approximately 30 minutes)

The leader and assistant of the group want the participants at the beginning of the session to talk about post session exercise, to identify the times they home pulling the rope with the monster or the activities of life without fighting with monster.
Second step (Approximately 50 minutes)

In the following, the leader and his assistant pay attention to the experiences of participants who don't follow their important activities. The therapists invite the members to talk about barriers (like thoughts and feelings) that prevent them from doing there. Now, the leader, using the metaphor of bus passengers, introduces the concepts of Mindfulness, Acceptance and Committed Action to the participants and shows that thoughts and feelings do not have the ability to control us. The metaphor of bus passengers is as follows:

Pay attention to how passengers getting on and getting off the bus. Driver (like you) has not sent invitation card for them but rather, they get on and off in each station (such as self-evident thoughts). Some passengers are rude (unpleasant thoughts and feelings) and other are constantly in conflict with each other (war in the mind) and some passengers also want to change bus route (psychological barriers or passive actions in the opposite direction of Values) the only result driver's conflict with the passengers is that there is a lot of time and energy wasting and bus loses its path. Also, the driver cannot fight all passengers because in each station, many people add and if the driver listen to passenger's ideas, bus is diverted from its route (what you are doing right now). But the bus driver, without any kind of conflict with the passengers, continues his path, despite seeing the behavior of the passengers and hearing their voices (we want you to be aware of your thoughts and feelings with an open mind), (and to follow your important activities of life). These persons (thoughts and feelings) belong to your life, they are always with you but this life is yours. A question: Do you think that you have control over your life right now? On the bus, there people and enough apace for these people and only should allow then to go and back. You are driver. Another question which is asked the participants: "Is it fair that you direct your life to thoughts and feelings and do whatever they say without any will and decision?! Do you feel that you have control over your life?"

After retelling the metaphor of bus passengers, therapists ask the participants to discuss the question raised above.
What did the passengers say or what did they control the bus? (What thoughts or feeling appeared?)

Could you just listen to what they say without getting involved with the passengers? (focusing on thoughts and feelings without deleting them)

How would you behave if you gave the bus control to the passengers?

Would you be able to take control of the bus if you had given the bus command to the passenger?

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<td>Wednesday</td>
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<td>Friday</td>
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<td>Etc…</td>
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</table>

**Third step (Approximately 10 minutes):**

In this step, the leader and group assistant summarize the issues raised in the group, the participants are also asked to complete the worksheet during the week to continue their practice sessions to see their progress.

**End of third session**
Forth session

The objectives of this session are: 1) Reviewing the experiences of previous session and homework, 2) Mindfulness, 3) strategies like self as a context, self as an observer.

First step (Approximately 30 minutes):

At the beginning, leader and group assistant invite members to talk previous session and times that they were session and times that they lives able to take control of their lives.

Second step (Approximately 25min)

Now, the leader of group encourages members to do physical scab exercise in 10 minutes. The physical scan exercise is executed as follows:

Pay attention to feelings and excitements you are experiencing right now. These feelings and excitemt can include any emotion or excitement such as anger, fear, happiness, neutrality, guilty, jealousy, worry, honor, pride..... Take a deep breath and explain that they exist.

I want you to know what you are experiencing right now (it's not necessary to retell them just consider them) be aware that these feelings and excitements, whatever pleasant or unpleasant, exist and you do not need to get rid of them. Now, look at your body with an open and curious approach like a scientist who want to discover various aspect of his body. First, way Mindfulness to the feelings you have in your heart. Then, pay attention to the feelings you have in you have in your plain. Next, try to look at other parts of your body.

After completing this exercises in this exercise. Therapists can ask question about the thoughts and moment and how the participants are treated with these thoughts.

Third step (Approximately 25min)

Therapists describe the metaphor of mental wildlife in order to create the process named "self as observer. The metaphor of mental wildlife is as follows:

"When you are watching wildlife TV program, you find out that the deer running out of the lion. A question from participants: what thoughts appear? What is your opinion about the hungry cubs waiting
for their mother to feed them? Have you been careful that this process is part of the wildlife cycle? Animals fight each other, they hunt each other, and thus the food chain is formed and nature is continuing. Indeed, jungle just watches all the events as an observer all. Now I want to pay attention to the time when a war happens inside your mind or to pay atte5 to what happen (influx of thoughts) in that time. Notice that what is happening is normal and it is one of the normal functions of human mind. Also, focus on feelings you are experiencing and treat yourself with compassion instead of blaming yourself. Try to observe your mental events without judging yourself like jungle”.

Data/time ..........................................

What kind of psychological events happened? ....................... 

How did you tread with yourself? .................................

How many times did you just observe your psychological (mental) events without judging yourself? ........................... 

Forth step (Approximately 10 minutes)

After summarizing the issues and encouraging participants to continue practicing previous sessions, therapies want them to do their current sessions this week and present their experiences to the member of group at the next session. It is not necessary to re explain that the more these exercises are done, the more and faster results are done, the mire and faster results are obtained.

End of forth session

Fifth session

The objective of this session include: 1) reviewing the experiences of the previous session and homework, 2) identifying Values, 3) Acceptance, & 4) Committed Action (Commitment)
First step (Approximately 25 minutes)

At first, therapist encourages the members to talk about their experience of their previous sessions and to do physical scan exercises. They also participants to talk about how they substitute compassion over criticizing and blaming themselves last week or how they could view their thoughts without judgment.

Second step (Approximately 35 minutes):

In this step, therapists to identify their Values by using TV interview exercise. To do this, the following instructions are required:

Prepare your notebook and write down the questions that are being asked in this notebook, suppose that you have invited to a live TV program today. I ask you to describe how you behave in the event of Anxiety for viewers. When became anxious
1. How do you behave with yourself?
2. What is your behavior at work?
3. How do you treat your friends and relatives?
4. How is your behavior in the home and your loved ones?
5. How do you behave in general?

Are the answers you answered to above questions are exactly the things you like to be or is there a gap between what you want? If there is a gap, look at this gap. How can you fill thus gap? If you are now can now amazingly transformed into your ideal, what changes are your ideal, what changes are behavior? I remind you again that we mean just behavior (not feelings). so, answer above questions again.

What prevents you from behaving like your ideal?

Now the leader and group and group assistant encourage the members to talk about their answers to each other. Then, participants should: How should answer to this question: how should they behave from today to fill the gap between their ideal and their own? So, the members should answer above questions one more time.

Third step (Approximately 25 minutes)

In this step, therapists use metaphor of flower garden to invite metaphor of flower garden to invite members to accept strategies rather than avoid
them (Acceptance instead of avoid them) the metaphor of flower garden is described as follows:

"Consider life as the flower garden “where you live in. Suppose you are from the sunrise (birth time) to sunset (death time) in this garden. Note that flower has some thorn. Now, we will check out the two different behavioral choices you can take in this flower garden.

First choice: you do not like the thorns (unpleasant thoughts and feelings), so you spend all your time to cut the thorns. Probably you find out that this strategy has some basic problems: 1) when you spend the whole time cutting thorns, you are likely to be more vulnerable to injuries 2) if you pay all the time to cut the thorns, it does not take long for you to understand that you have lost your life3) can you really cut all the thorns?

Second choice: you do like the thorns but instead of spending all your time and energy on cutting the thorns, you follow the goal you have been entering into this flower garden. However, in this case, you will be slightly injured but will you be wounded as much as you choose the first choice? Do you think which one of these two choices you will make your own choice in order to achieve a valuable life?

**Forth step (Approximately 16 minutes)**

After summarizing the materials, the therapists ask the members to take care of their behavior during the current week, while observing past session exercises and try to behave in accordance with their own ideal. Also they are asked to write down the times they did not behave according to their own ideal, as well as the times they behave perfectly in accordance with their own ideal and to state which behavioral methods they used in the flower meadow of their Values.

**End of fifth session**

**Sixth session**

The objective are this session are: 1) reviewing the experiences of the previous session and homework, 2) defusing, & 3) Committed Action
First step (Approximately 30 minutes)

At the beginning of the session, therapists encourage the members to talk about the experiences of previous session and their homework about how to behave in their ideal.

Second step (Approximately 50 minutes)

In this step, the group leader and group assistant intend to follow De-Fusion and Committed Action. In order to do this, at first, participants are given explanations on how the human mind evolved.

Do you ever notice the evolution of human mind? Our ancestors were always judging and evaluating. Is this place safe or not? Can I fight or run away? Is this an opportunity or a threat? Such a feature has helped us survive. So, it's not surprising that today, our minds follow such a process. The part mind that constantly warns and protects us from imminent risk and the part we call self-evident thoughts, are the parts that appear without any invitation. But how much warning of our minds fit with the danger? In most cases, the amount of warning that the mind gives, exceeds the threat posed by reality.

Now, therapists explain that a large part of the activities we do not care about, are due to the existence of these mechanisms of presence of these mechanisms of protection, thoughts such as "I know bad thing will happen" "I will not succeed", "I'm tired now", there is a lot of time,...whenever we want to pursue an important activity in our lives, we may be captive one of these thoughts and so, do not do the work we need to do.

Notice the times you are in captive of your mind and write them in the worksheets.

<table>
<thead>
<tr>
<th>Date/time</th>
<th>What did your mind say to you to captive you?</th>
<th>How did you behave when your mind capture you?</th>
<th>How did you behave when your mind can't capture you?</th>
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<tbody>
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Third step (Approximately 10 minutes)

After summarizing the issues raised in the group, therapist ask the members to pay attention to their behaviors and write down their behaviors during capturing by their mind (while doing exercises of the previous sessions).

Seventh session

The objectives of this session are: 1) reviewing the experiences of the previous session and homework, 2) stability of treatment.

First step (Approximately 30 minutes)

At the beginning of the session, the group leaders want the members to talk about their experiences of capturing or learning the mind and follow their valuable goal.

Second step (Approximately 60 minutes)

Now therapists ask participants to discuss about their experiences of these sessions. Then, they give the group an opportunity to solve their own problems. Before ending the session, leader and associate of the group summarize the issues.

End of seventh session

Eighth session

This session is aimed to prepare participants for the end of the sessions.

First step (Approximately 70 minutes)

In this step, therapist will remind participants of all the purposes pursued in these session, goal such as increasing flexibility instead of trying to control or eliminate thoughts, feelings, ... Also, some exercises are re-referred if necessary.

Second step (Approximately 10 minutes)

After summarizing the issues, participants are encouraged to follow their exercises after ending the session.

End of sessions
Chapter 4:

Group Intervention of ACT in aggression

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it’s better to stat you work from the training workshops.

Aggression

Aggression is said to be in any form of direct action, such as physical or verbal violence or indirect action such as absenteeism, rumor or scum (Dousti, Gholami & Torabian, 2016) which can harm others. (Kuryluk, Cohen & Audley- Piotrowski, 2011). However, McCarthy (1998) believes that anger is normal excitement (Hall, Rushing & Ower, 2009) and we have experienced it (I do too) but how it can be expressed, can determine whether it will lead to aggression. It seems that aggression, besides being harmful to the victim, also endangers one’s self- development and may lead to rejection, committing crime and anti- social behavior (Dousti & his colleague, 2016).

Some findings suggest that anger feeling can act as a stimulus to aggression (McCarthey, 1998) and accordingly, Fort & Eaton (2014) express the five stages of anger and its conversion to anger behavior:

- Frist stage, involves emotions before anger which are usually painful feelings. Some of these feelings include: pain, shame, guilty, fear, Anxiety, sadness, hopelessness, loneliness, injury and not being understood by others. Of course, the experience of physiological sentiment cannot be denied, some of which include
tension in the stomach, shoulder, jaw, warmth, heaviness, excitement, headache, seizure and the like…..

- The second stage is the stimulus thoughts which include painful memories and images, resulting from an exciting event. At this stage, one may want to interpret as a threat, the actions of others or the circumstances. Remembrance of past injuries and losses can lead to a tendency to avoid them as an expression of anger (in the form of anger). Other features or dissipative thoughts can also be expressed in the form of tendency to judge “all or none”. In this situation, there is a victim and other person is a blaming person. In addition, there are many labels for themselves and others like stupid, incompetent, selfish, crazy, lazy, ignorant, and so on. You may hardly know what happens to what you think may happen.

- Third stage is the feeling of anger that can increase gradually or suddenly. This is the same state of survival or response to war or escape. This condition can include heartbeat, fast breathing, and problem with pumping blood, body trembling, facial upset, jaw lock, shoulder squeeze, general Anxiety, abdominal discomfort, sweating or warmth.

- Forth stage, is a rapid reaction that seeks to respond quickly following a feeling of anger. At this stage, we usually forget that feeling of anger and motive of action are two different instincts. We also often do not realize that the motive of action doesn’t mean acting. You may feel that there is a point in which you do not have control over it and you cannot control your aggressive or passive aggressive state. It is necessary that you carefully consider these conditions and understand the difference. The motive of action is usually defined based on your past and what you have done before, especially “habits”.

- The fifth stage is aggression or anger behavior. What has been discussed so far is generally related to your inner state. In fact,
you have not done anything until now. At this point, people who do not have a good tools to deal with their anger, choose one of the two common ways to avoid angry feelings:

1. Expressing anger: The current pressure is evacuated in the form of an attack.

This mode can be accompanied by demonstrations such as shouting, blaming, damaging, destroying, addressing, hitting or breaking devices. It can also be presented in the form of moderate behaviors such as turning the eyes, expressing offensive comments, expressing hate and disgust, taunting, and unfounded words. Some may also feel anger on themselves.

2. Suppressing anger: This is basically the opposite of expressing anger. When the level of anger increases, we stop. Others may refer to this state, and consider it “freezing state”, except the “response of war or scape”. You may try to suppress the feeling of anger with “self-destructive” methods.

❖ Group Intervention in Aggression

In this part, the pattern of intervention in aggression is described step-by-step along with the objective of each session. The present pattern, with slight change, is derived from the research of Fort & Eaton (2014) whose number of sessions is 8 and the duration of each session is 90 minutes. In order to better understand the method of intervention of the readers, an overview of the sessions is presented first in a summary table of sessions. Then the sessions are described extensively.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.
Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.

**A) summary of sessions**

<table>
<thead>
<tr>
<th>Session</th>
<th>Summary of intervention in aggression</th>
<th>Goals</th>
<th>description</th>
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<tbody>
<tr>
<td><strong>First</strong></td>
<td>Establishing a good relationship with the participants and expressing the instructions and familiarizing with the feeling of anger and aggression</td>
<td>- welcoming and greeting</td>
<td>- expressing professional backgrounds of the leader and group rules</td>
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<td></td>
<td>Common beliefs about anger</td>
<td>- expressing five old beliefs and mistakes about anger</td>
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<td></td>
<td>Compassion and Mindfulness</td>
<td>- intuitive Mindful breathing exercises, appreciation for yourself and remembering the places of feeling angry</td>
<td>- homework</td>
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<tr>
<td><strong>Second</strong></td>
<td>Acceptance and Mindfulness</td>
<td>- physical scan exercise</td>
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<td></td>
<td>reviewing the previous session and evaluating the costs of anger</td>
<td>- reviewing the previous session</td>
<td>- reminding the destructive effects of anger</td>
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<td>- reminding five effects of anger</td>
<td>- reminding five old and common beliefs about anger</td>
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<tr>
<td></td>
<td>Creative hopelessness, controlling part of the</td>
<td>- assessing the costs of anger</td>
<td>- thinking suppression practice with chocolate cake</td>
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</table>
Chapter 4: Group Intervention of ACT in aggression

<table>
<thead>
<tr>
<th>Problem</th>
<th>Reporting anger behavior</th>
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<tr>
<td></td>
<td>- Demonstrating that everything that comes into thought (mind) is not easy to get out of it.</td>
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<td></td>
<td>- metaphor of shark and water reservoir in order to demonstrate feelings and excitement</td>
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<td>- examining the angry behaviors shown</td>
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<td>- homework</td>
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<th>Reviewing the past sessions and Mindfulness</th>
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<td>- a glance at past sessions</td>
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<td>- seeing thoughts in the room</td>
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<th>Mind performance and how to create anger</th>
<th>mind performance and how to create anger</th>
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<tr>
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<td>- Therapists describe how the mind works and why anger is created.</td>
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<th>De-Fusion, Values and Committed Action</th>
<th>De-Fusion, Values and Committed Action</th>
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<tr>
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<td>- metaphor of spam email</td>
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<td>- practicing to repeat thoughts</td>
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<td>- not engaging in thoughts and exercises along with judgment</td>
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<td>- graveyard practice for Values and Committed Action</td>
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<td>- reviewing the session</td>
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<td>- homework</td>
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<th>Overviewing the previous session</th>
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<td>- The leader and group assistant review the previous session with the help of the members.</td>
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<th>Contact with the present moment</th>
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<td>- eating exercise mindfully</td>
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<th>Acceptance and self as observer</th>
<th>Acceptance and self as observer</th>
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<td>- talking about the content of Acceptance</td>
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<td>- Practice: What is not Acceptance?</td>
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<td>- deeper review of Acceptance</td>
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<td>- talking about four features of Acceptance</td>
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<td>Guide of group psychotherapy</td>
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| Fifth | Overviewing the previous session | - practicing Mindfulness to thoughts and feelings  
- homework |
|   | self as a context, self as an observer, Mindfulness | - The sky and the weather practice  
- self- |
|   | Values & Committed Action | - peak moments  
- identifying Values  
- homework |
| Sixth | Overviewing the previous session | - The leader and assistant review the previous session with the help of the members |
|   | De-Fusion and Mindfulness | - practicing the facts |
|   | Compassion | - practicing forgiveness  
- practicing the hook  
- homework |
| Seventh | Overviewing the previous session | - The group leader and group assistant review the previous session with the help of the members |
|   | De-Fusion and Mindfulness | - Leaves on the river |
|   | Mindfulness and Committed Action | - steps of Committed Action  
- goals of SMART  
- bus driver  
- homework |
| Eighth | Overviewing the previous session | - The leader and group assistant review all past sessions with the help of the members |
|   | Acceptance and Mindfulness | - Taking armor off |
B) Description of the sessions

Before proceeding to the book, I remind you that the group therapy sessions are full of challenges and unpredictable events and things are not always as easy as you see in this chapter. In chapter 2, the authors of this book, in addition to explaining group therapy, describe the experiences, challenges, feelings and thoughts experienced during group therapy. So again, I ask you to carefully read the first and second chapters before continuing.

First session

The objectives of this session are: 1) Establishing a good relationship with the participants, 2) expressing the instructions, 3) familiarizing with anger and aggression, 4) valuable actions, & 5) compassion and Mindfulness.

First step (Approximately 15 minutes)

At first, the leader of the group welcomes the member, then he introduces himself and expresses his professional and educational backgrounds. Now, the leader and group assistant announce rules to members of the group. Some of these rules includes: being secret, timely attendance of members in sessions, absence more than one session, no use of mobile during sessions and do not record the content of the sessions (Except with the consent of all present in the group. Notice that smoking in the group is possible only with the consent of all present in the group. Then, the participants are asked to introduce, themselves.
Second step (Approximately 15 minutes)

Therapists encourage the members to talk about anger and its difference with anger management. Then, the leader and group assistant explain that the purpose of our sessions is not to reduce anger, because feelings and thoughts are not easy to control, but the purpose of forming this group is to control our behaviors. Although it seems that it is not easy, but in this group, there are tools for this process to be taught.

Third step (Approximately 40 minutes)

Therapists encourage the members to answer to this question: “Think about what changes your life will do if you do not have angry behavior tomorrow?” for example: “I will have a better relationship with my colleagues and I will feel less lonely” or “my fiancée will give me more confidence and we will be able to get married together.” “I will not have to worry about the expiration of forgivable amnesty”. So, after answering the above question, the structure of aggression.

“Everyone has an evolved instinct that reacts to the “survival state” in the threatening condition. This situation was previously referred as” response to war or scape”. The survival state works well when one is in a situation that really threatens his life, like when a bus is approaching us or the situation of the soldiers on the battle field. However, the survival status may not work well in other situations.” Response to war or scape” includes intense agitation, hostile thinking patterns, loss of self-monitoring or other skill processes and behavior is a response to these perceptual threats. We divide these items into five steps.”

Now, therapists list five phases of anger. (Refer to the beginning of this chapter). Notice that at a certain point in the feeling of anger; you may be on the move between these five steps. Our goal in this group is to train skills in different stages of anger as well as extend the distance between the anger’s behaviors and excitement. Then, the group leader or group assistant explains five old beliefs about anger:

- It's an instinctive, the anger and rage to humans.
• Failure to inevitably lead to anger.
• Renewal raises health.
• Anger is always useful.
• Anger is caused by others.

Fourth Step (Approximately 20 minutes)

The leader and group assistant ask the members to practice breathing intentionally. In order to do this, the following instruction is given to members:

“Create a comfortable position for yourself. Straighten your back. Put your hands wherever comfortable. Relax focus on your body. Pay attention to your body form, your weight and your senses. Let’s include your comfort. Be humble about your body. Stop all your senses feedbacks. Try to breathe out, release stresses and tensions. Now begin to regulate the rhythm of breathing and try to feel the natural flow of your breathing.

You do not have to breathe or spit your breath. Just pay attention to the situation and its normal state. Pay attention to the position in which you can feel your breath in your body. This feeling may be in your abdomen, chest, throat and nose. Now that you do this, you may find that your mind is wandering. If this happens, it’s not a problem, and in fact, it’s natural. Just notice that your mind is wandering and you can slowly say “thinks” or “wander” in your mind. Then slowly direct your Mindfulness your breathing. We will remain silent for a while, of course, for a short time. The sense of Mindfulness to the rhythm of breathing is a cross-sectional basis between our perception and thought and return to it. Try to be kind to yourself in this process (silence for 1-2 minutes). Focus on your body again.

Your whole body is here at this moment. Look at yourself more deeper, more accurately, and then appreciate yourself to do this exercise and whatever it is related too Meanwhile, remember the five stages of anger. No, Remember the feeling you experience Before the anger,
feelings such as shame, guilty, fear, Anxiety, sadness, injury, loneliness, … or body feelings like tension in the stomach, shoulder, jaw, headache, and stimulus thoughts. Remember past injuries, failures, past losses, judgment, and Remember thought like “I'm a victim” or when you blame someone else. Remember labels like stupid, incompetent, lazy, crazy, selfish end …. Notice the feeling of anger that suddenly gradually occurs. Pay attention to the condition of survival and body feeling like pulse and heart rate, fast breathing, jaw lock, muscle tension, warmth,

Remember the acts associated with anger. Notice quick reaction after anger and reactions based on previous experiences and habits. Remember your angry behaviors. Pay attention to aggression behaviors such as shouting, blame, violence, breaking devices, turning eyes, expressing hate, avoidance, ignorance, making excuses, Creative Hopelessness…. When you were ready, open your eyes and go back to the group.”

After the exercise, participants are asked to do the exercise at home. The more frequent the correct practice is, the more favorable and faster the result will be.

End of first session

Second session

The objectives of this session are as follow: 1) Acceptance and Mindfulness, 2) Reviewing the previous session and assessing the costs of anger, 3) Creative hopelessness with control is part of the problem, & 4) Reporting anger behavior.

First step (Approximately 15 minutes)

In order to run the process of Acceptance and Mindfulness, we use physical scan exercise. So, therapists provide the members the following instructions:

Calmly sit on your chair and place your legs firmly on the ground and place your hands on your feet. Let your eyes close slowly. Take a moment to focus on your breathing and your feelings of it. When you
were ready, focus on your body’s emotional feelings, especially the feeling of touching or squeezing your body with your chair. The purpose of the exercise is not to have a different emotion or to feel comfortable with it, as it may happen or may not. Instead, the purpose of the exercise is to be able to as much as possible be aware of any emotion that you identify in your body. Now, just like in the previous session, focus on your breathing. Spend moments to focus on your inhale and exhale. Now try to focus on your fingers (toes). Just pay attention to the emotions that exist on your fingers. You may feel cold, warm, heavy or light or you may have no sense that this is acceptable. Focus your Mindfulness on your fingers. Also, focus your awareness with a little curiosity on your limbs. Your mind will inevitably move between your feelings of breathing and other limbs. It’s natural.

This is what our mind does. When you feel it, gently confirm it and then slowly focus on what over part of your body you want. Now concentrate on legs, fingers, thighs, hips, waist, arms, hands, shoulders, neck, chin, cheeks, eyes and forehead. You can even feel your feelings in your head. Now that you have scanned your body organs, you will spend minutes focusing on your entire body and your rhythm of breathing. Now that you’ve finished scanning from your body, when you’re done, take a few deep breaths and open your eyes.”

**Second step (Approximately 25 minutes)**

In this step, at first, therapists review the previous session and they point out that in the previous session, there was talk about the destructive effects of anger. They also remind that five effects of anger and five old beliefs about anger have been raised. Then in order to show the costs of anger, the following instruction is performed:

“Last week, we talked about how to do one of the usual two behaviors when it comes to anger: doing or suppressing. In fact, these are ways to control or avoid our anger rather than to experience it. Now, let’s look at the ways in which you try to control and manage the anger. When the
anger happens, what do you deal with its feeling? The following can be your answer to this feeling. Choose your answer:

- You easily pass the subject.
- You show a tough reaction.
- You do negative conversation with yourself.
- You leave the discussion.
- You promise yourself to change
- You make a wall between yourself and the one who made you angry.
- You take refuge in alcohol and drugs (you use alcohol and drugs)
- You become a cold and passive person.
- You use drug.
- You scream and fight.
- You try not to react
- You show violence
- You keep your peace or you relax
- You taunt others
- You use anger management methods
- when driving, you push your foot on the pedal
- You eat too much

Notice that some of these behaviors certainly have a positive impact on us. Elimination anger by methods such as extraction (expressing) or physical reactions helps us to reduce the short- term effects of tension. So, we will less worried, frustrated or suffering physical pains, and for a short time, we will forget all our unmet and misfortunes. As we argued in
the previous session, anger often begins with the emotions that precede it, which are very unpleasant. Anger can help hide this pain.

- Anger increases our Mindfulness level. Often, when we are angry, others are more likely to listen to us.
- Penalties or revenge can have a good sense in the short time.
- Anger can change others. In turbulent (troubled) families, we learn that using anger we can achieve what we want. People are surrendered based on the outbreak of anger or the threat of anger.”

Now, the leader and group assistant explain that undoubtedly, anger behavior has benefits but you’ve noticed that at times, it has imposed significant costs on your life. The damages you paid for anger could include the following. So identify each one and explain how anger has cost you.

- Interpersonal costs ………
- Professional (occupational) ………
- Health (high blood pressure, heart disease, …..) ………
- Energy ………
- Emotional (reducing social support, loneliness ………

Considering the positive effects as well as the costs of anger, do you think the value of the effects of anger behaviors in your life is evaluated? Does this assessment eliminate the importance of anger in a long time? Do each of them added to the costs of anger? Are you missing a significant part of your life?

Third step (Approximately 25 minutes)

In order to implement process of Creative hopelessness, therapist point out that one of the common points among all the above solutions is that they try to control anger in order to eliminate anger feelings. But the problem with controlling strategies is that they are only used to keep
away the painful feelings but in the long run, they will leave you alone with the anger and feedings that they are looking for. Most people, and even ourselves, have been trapped in our feelings. The good news is that there is another choice, but we need to carefully look at how we control emotions and thoughts at the beginning.

Our internal and external experiences may have two different sets of rules. The usual strategy for dealing with a problem in the outside world is control (for example, if you have a problem, find out why and get rid of it to solve the problem). For example, If you are hungry, you can make a meal or you can go to the restaurant. If you do not want to be in a group or you do not want to talk to others, you can leave the group and you do not have to listen. If you close something like a stove, you can avoid it, or when you accidentally touch it, you can pull your hand back quickly.

If we look carefully, do these methods really apply to internal (inner) experiences? for example, can you get rid of something you do not like? If you do not like what you feel, can you avoid to feel it? Our own experiences, thoughts, emotions and body sensations may have different rules.

Let’s take a look at thoughts first. Remember these 3 numbers: 1…2…3. Now, try not to forget them. If you have a trouble doing this, try to replace them with different numbers, such as 4,5,6. Now, did you succeed? Perhaps the thoughts correspond to this rule: “when entered, it has been entered.” Does this rule apply to you and to anger?

Let’s do some other exercises with our thoughts. Do your best not to think about a delicious chocolate cake. Give yourself 30 seconds and try any way you want. …. Did you succeed? If your distraction comes to your help, do you think how long can you suction it? If you feel that you have succeeded, how did you find that you didn’t think about chocolate cake? Do not you think about chocolate cake to make sure you do not about it? Is it similar to this when you are trying to suppress your angry thoughts?
We’re doing some exercise with our emotions now. Imagine you are sitting on a large water tank but this tank is not empty, and it is full of hungry sharks. Now, imagine that the best Anxiety assessment system is connected to you which is a complete and highly sensitive system, and when you’re connected to it, it’s not impossible to get the slightest excitement and state of your mind. Now if you have Anxiety or distress, the system will put you in the tank. What do you think is going to happen? Your life is in danger, and all you have to do is not to be anxious.

But this is not just about negative emotions. Let me tell you: “we want you to love the person you see outside this room. If you love that person, you will be given $ 10 million.” Can you do this? (Falling in love honestly)... And if you come to us and tell us: “I love him”. We will tell you: we are so sorry, it was just a deception and there were not 10 million dollars. “What are you doing?” can you scape from love? I imagine that every person who is deceived here answers the question. So the point is, it’s not merely getting rid of negative feelings that can be difficult, but creating feelings, even when you love someone, by any means is difficult.

Now you probably have noticed that you cannot control your feelings. That’s right, just as we evaluated the costs of anger, can we calculate the costs of trying to control your thoughts and feelings? This can cause suffering. When fight our thoughts and feelings, the pain that comes with everyday life is turned into suffering and placed at the top of the list. Normally, failing to get what we wanted was a problem in our self-confidence. Can you think at a time when the struggle against your thoughts and feelings has caused suffering?

Another part in which we want to control is other people. It’s normal to want to control others. But when you try to control others, you operate under the assumption that others should act and think according to what you want. The simple fact is that just as you do, others do not want to be controlled. When you try to control others, you actually send a message
that you do not accept them. In fact, you are worried about their ability to judge.

Here, you tell yourself two lies. First of all, that you have right to control others. This lie may encourage you to argue. The second lie is bigger, that you have the ability to control others. You cannot impose yourself on the minds of others so that you can make them feel or think or behave according to your desire. Not only others will ultimately find a way to resist you, but you will feel more frustrated and angry.

Forth step (Approximately 25 minutes)

In this step, therapists encourage the members to report anger behavior in a way that is described below. We ask you to think about “whether you have done any of these behaviors”:

- I always try to make requests, convince and give advice to people who are not interested them.
- I repeatedly repeat a subject and try to match others with my thoughts and views.
- I agree with the one-sided conversation rather than dialogue.
- When communicating, I use terms like “It must be better, it is necessary.”
- I use the anger to send the message to others or adapt them to my views.
- I use unfair, unacceptable, fanatical expressions or silent to influence others.
- I impose my choices, beliefs and standards and I strongly condemn opposite ones.
- I do not miss my favorites and beliefs.
- I would like to get the other party’s agreement as soon as possible.
• It’s not easy for me not to end the subject myself, even if it does harm myself or others.

In this step, the group leader and the assistant want to point out what we can control and what we cannot control. For this purpose, the following terms are used: you may feel that we have pulled the carpet from under your feet. you may spend your entire life trying to control your thoughts, feelings and physical sensation and even to control other people. What have you gotten?

While you cannot even control what is inside yourself, how can you control what you do in response to the realities of the world, with the help of your own speech and behavior? Now that you know you cannot choose between feelings of pain or anger, you can take more energy to understand what you want to get with your anger. You are able to control and respond by your choices, actions and destiny.

You cannot

Control

Others, feelings, thoughts

But you can

Control

Over what you say and what you do

Now what do you think have been affected by any of these ineffective behaviors?

• I always try to make requests, convince and give advice to people who are not interested in them.

• I repeatedly repeat a subject and try to match offers with my thoughts and views.

• I agree with the one-sided conversation rather than dialogue.
• When communicating, I use terms like “It must be better, it is necessary, …”
• I use the anger to send the message to other or adapt them to my views.
• I use unfair, unacceptable, fanatical expression or silent to influence others.
• I impose my choices, beliefs and standards and I strongly condemn opposite ones.
• I do not miss my favorites and beliefs.
• I would like to get the other party’s agreement as soon as possible
• It’s not easy for me not to end the subject myself, even if it does harm myself or others.

At the end of session, the participants are asked to review the subjects raised in the group while doing the current session exercises.

End of second session

Third session

The objectives of this session are: 1) Reviewing the previous sessions, 2) Mindfulness, 3) Mind function and how to create anger, & 4) De-Fusion, Values, Committed Action

First step (Approximately 20 minutes)

At first, group leader and assistant overview past sessions with the help of the members. Then in order to create Mindfulness, thought observation exercise is used. For doing this exercise, the following instructions develop:

"Take a few deep breaths. Imagine that your mind is an average white room with two doors. Thoughts enter from the left and out of the right door. Pay attention to any of your thoughts when you enter the room, and be careful about it until you leave. Do not try
to analyze it or keep it from going. Do not think about believing them. Only you know that these thoughts exist and are for the moment in mind like a visitor to the white room. Be careful not to judge yourself for having a particular thought. Let the thoughts slowly go out of the white room. The important thing in this exercise is that instead of engaging with thoughts, we just have to know them. Take care of your thoughts, and if you see yourself in a state of equilibrium with your thoughts, just be careful. During this time, consider yourself a observer. As an observer of thoughts of the white room, you can think of their lifespan and their short existence. All thoughts do not require you to act and they do not have a specific meaning for you. They also do not define you. It’s important that you allow them to leave the room when they are ready and then the room will be left to the next thought.”

Second step (Approximately 20 minutes)

In this step, therapist focuses the Mindfulness of the members on the function of the mind and how the anger forms. In order to do this, the leader tells the following story engaging the members to discuss about it. Notice that it is the duty of the leader to invite members to the discussions.

“Our minds are designed to evaluate everything around us, this helps us to understand the danger and eventually be safe. The mind takes us to food, shelter and warmth. The mind is very fit for these actions. The mind examines anything as a pleasurable, painful, good or bad factor (in some cases, we evaluate something as a danger. In this case, we are not likely to pay much Mindfulness to this issue). This assessment happens very quickly. Many times, we do not even notice this assessment. Most of us think that events are the main cause of our emotions. We are glad when something good happens, and when bad things happen, we will have negative feelings. The subject that has not been considered here is our powerful mind. We can have the same “sensory input” or event, but experience different feelings. Do you remember how your beliefs about a situation have a great impact on your feelings?

Feeling……
Truth…….
Event…….

There are certain types of thoughts that tend to create feelings of anger more than other thoughts. They usually have different characteristics. Something like this: you have injured (scarified) and someone else has caused (wrongly or unfair) this situation and you have to behave differently.

Your thoughts may be focused on specific topics. Are any of these sounds like a tape in your mind that is repeatedly broad cast?

- Others ignore your needs.
- Others don’t see you and don’t understand you.
- Others have many expectations and request of you.
- Others are careless and rude.
- Others will benefit you a lot.
- Others try to control you.
- Others are selfish.
- Others are stupid and ignorant.
- Others criticize you or embarrass you.
- Others make you wait a long time.
- Others do not care about you, or they are abusive.
- Others try to change you as they wish.
- Others threat you, or force you.
- Others are cruel and bad guys.
- Others ignore you.
- Others are unfair.
• Others are lazy or others do not participate.
• You are with no help and you have no choice.
• Others are illiterate.
• Others are irresponsible.
• Others do not help.
• Others do not do correctly.

Now, the group leader and assistant invite the members to examine some of the ways in which our thoughts create or exacerbate anger. In order to do this, therapists state that:

“As mentioned earlier, the ability to judge and evaluate for centuries has kept us. But the same mind begins to judge others and their behaviors in the form of right and wrong behaviors. By judgment, our mind unconditionally states that something or someone is absolutely good or bad. This is not about our perception of pleasure and pain. This is not a view. This is a time when we wrongly believe that we have right to control others or that we have the ability to control others. We ask others or order them to act in accordance with our approach. It’s like that you consider your own personal preferences as 10 orders. We start using words (in our mind or loudly) like “must”, “certainly”, “necessary”.

By unconditional judgment, you always compare things with your own standards, and nothing can be defined permanently with those standards. You feel: “bad things should not happen to me”. A perfectionist says: “This is not the right way to do it; you have to do this according to my way”. A fair person says: “For me, how it really does not matter, it’s not fair, because it is not in accordance with the principle of equality and justice”. These kinds of judgment engage us because we do not accept the reality (truth). Our minds also try to recognize cause and effect. When our situations are ambiguous and unclear, our minds try to find. The best explanation for them; Our minds do this to find out the underlying causes of the events and answer to the question “why”,

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therefore, we can act more effectively in the future. But this leads to two big issues. First of all, these tendencies lead us to accept the goals of others. This can lead to an attempt to read the mind. If we do not know the reason for the incident, we try to guess the intention, emotions and motives of others. Unfortunately, we often make mistake. In most cases, others do not understand what impact has what they do or what they say on you. They are too best caring for themselves and paying attention to their desires and needs. The second point is that we start blaming others for our sufferings. When we are suffering, we are looking for the cause in order to stop it. It is very difficult to confess that the cause of our sufferings is our selves or we have no control over the factors that caused us pain. Therefore, our minds begin to blame. Blame does not destroy the past, nor will it lessen the suffering. Instead, it keeps us in a position that we are reluctant to take actions that will help us to control the situation.

You may think with yourself “I understood, the way of coping with anger is not having destructive thoughts.” In case of considering last session practice (which numbers?) you may understood, you aren’t very successful, so, we are going to state several ways for removing what our mind performs automatically. It means we withdraw from situation, rather than we communicate with our thoughts, or coping with each other in fact, thoughts are born from our mind. It is not necessary considering them as fact.

**Third step (Approximately 50 minutes):**

In this step, therapists perform De-Fusion process, firstly, in continue, they want lead members into enlightening Values and Committed Actions. For this purpose, they begin with metaphor of email-spam.

"You may have heard about a type of spam email, which is called" phishing. “If your mind works sometimes like spam e-mail, then how will it be? You are not forced responding to your internal experience. Consider that when you like to respond situation. Maybe, you understand how your mind copes with this issue would. As learned, determine emails or spams. Remember that there is a difference, between you and your
mind. Mind is a tool; but, this tool is not suitable, every time, unfortunately, mind is desired in making false pain. All our mental habits shall sometimes indicate wonderful reactions, but, in other situations, they are not helpful. Let’s consider it.

Now, leader and his assistant explain on issue loses its meaning, in case of repeating it, several times, now, they invite members for performing this practice,

“Let’s perform a test. Repeat anger word for several times, in 30 seconds well, does its mean is as same as before? Isn’t it producing a special feeling? Some people have understood performing this repetition with old thoughts may be suitable. Try repeating these words, in a humorous tone.

Now, by using this practice and judgments, therapist wants to indicate how thoughts are understood, rather than coping with them. For this purpose, they use following practice.

“Try withdrawing and understanding what your mind performs, rather than being involved in them. Simply, look at each thought and classifying them, like Anxiety, judgment, planning, remembering and others. When you are sad, just ask from yourself”. What issue do I think?” then, tell yourself “now, my mind has a … thought.

Describe your thoughts, as what things that your mind produces, rather than what work you perform. For example, “I think ….” you may take another step forward and say “I understand thinking about … “. You can this practice with your feeling, memories and bad feelings.

Now, Therapist tries to help members enlightening their Values. For this purpose, gravestone practice is used writings on gravestone describe life of deceased, in one or two sentences. Maybe, it is anger has dictated your acts. Maybe, these writings state he devoted his life to decrease pain, sadness and inadequate feelings, by anger. He wants close to other people, but pressured on then, by forcing them to do several acts. Then, he concluded it would not be angrily behavior, with each other.
If you think the writhing of your gravestone is like this, I want ask you what thing you need, against it. Let’s be honest it is not presumptive practice, what do you remember? What does is define about your life? It is dependent on your activities. You are able to react against these situations, so, have great thoughts! Openness of mind is considered as creature of mind we can keep them, without adhering to therm. It is possible to use following ways. As an option, use following techniques, for observing thoughts, by paying attention to Mindfulness:

1- Consider thoughts as email- spam.
2- Talk about thoughts, loudly, until they lost their meaning.
3. Consider your mind, as an independent person.
4. Ask yourself how much this thought is suitable.

At the end of session, it is asked from participants to consider issues, being stated in group, in their home, again, in addition to performing practices of present session and last ones.

End of third session.

Fourth session

This session shall follow these objectives: 1-consedering last session, briefly, 2) having contact with present time, 3) accepting and considering themselves, as a supervisor.

First step (Approximately 15 minutes):

At the first of session, leader of group and his assistant shall briefly consider last sessions, by helping members, then, for the purpose of making contact with present time, for the purpose of making contact with present time, informed eating practice is used, as followed:

“One of the benefits of being in present time is that are going to consider a simple example-eating a piece of chocolate. Take a piece of chocolate and keep it, in your pain consider it in your mind, clearly. How
form is it? What is its color? How do you describe its texture? Now, try it with your other hand. What is it’s feeling, against your fingers? Is it narrow? Coarse? Soft? Repeat pressing it. Now, what is your feeling? Feel odor of chocolate and explain about its making. Now, put it in your mouth, but don’t eat it. How is your feeling in mouth? What is its flavor? How do you compare its flavor, with its odor? Relocate it, in your mouth and paying attention in all aspects of chocolate. Maybe, it is beginning to meth. Nibble it just for one time and think about you’re feeling about its flavor. What is your feeling, now? Chew chocolate and ingest it. How is its flavor?

**Second step (Approximately 25 minutes):**

Leader and his assistant encourage member of group to discuss about Acceptance meaning, by brainstorming method. Then, they summarize their views and explain that sometimes, people face with difficulty, about meaning of this word. Then, they correct Acceptance meaning and explain in this part, we are going to replace avoiding from experience, by Acceptance, because, as understood in last sessions when we try removing a thought or feeling, its intensity shall increase. In continue, leader and his assistant explain following phrases.

“Acceptance? It seems terrible. I don’t want experience it, so, how do I accept them? Well, begin; some people can easily consider Acceptance, as a tendency. Well, what is not meaning of Acceptance, in your view?

Before considering this issues deeply let’s consider several cases, not accepting, usually.

- Demission or giving up.
- Confessing to unsuccessful of De-Fusion.
- Tolerating unnecessary affliction.
- Acceptance means…..
Now, think about what the meaning of Acceptance is, deeply ask yourself, shall I want to experience anger or feeling, being made before anger –for the purpose of accessing into what is suitable for my life.

“About anger, Acceptance is defined in made condition, feeling is exactly what is you feel. When you are facing with anger, involving in this feeling, terribly, although, you don’t tend to experience anger. If you learn to come to an agreement with your anger, then you are not force to control or suppress it. This puts you in a way of more flexible set of activities. Don’t forget that Acceptance needs into practicing (A person may say you that, he riding a bicycle, but, it is not mean you shall be able to do it. A professional player of basketball can define playground, but, you may just play in this place, by having real practice.

**Third step (Approximately 20 minutes)**

In this step, therapist considers 4 properties of Acceptance being as Mindfulness, by participating members of groups. These 4 properties are as followed:

The first one is paying attention. It means paying attention into here and present time. This is very difficult, because, we shall distract by our environment (Work, noise, and conversation of people) and ourselves (affects, feeling, and thoughts). Paying attention is merely involving in issue and having a little curiosity, for the purpose of understanding quality of occurring related condition. Learning paying attention-completely and without internal defense mechanism. Shall be able to free you from mental and behavioral habits and putting you in relating into the world.

The second feature is having intention. Attention needs constant commitment. As we said, there are so many things that distract us. There is no way for continuing this kind of unlimited paying attention. Even, those people concentrate on issues, like a leader, but, they are not able in this way surely, you tend into your old methods, keeping you, in this process. Therefore, when, we understood that we distract, by environment, it is necessary again and more than before.
Now, we consider being in present time, as a distinct and third characteristic. Although, we live in this place and time, but, our mind can lead us into another point. Mind leads us into past, our errors or De-Fusion situation. Also, it can lead us into future and dangers; we are involved in, by mistake. Don’t me make a mistake? My past and future have their place (remembering, considering life, behavior, programming, dreams, and hope); but, performing it, as an unusual habit, may produce unnecessary pains. In case of concentrating on present time, all we have faced with it, is present time. One of the other benefits of being in present time is that we may deeply understand what occurring around us and our inside. This issue gives us exact information to perform better, during reaction.

The fourth feature of Acceptance is being non-judgmental. Mindfulness without bias is often considered as most difficult properties of Acceptance of mind, for learning. Be sure that it is a step- by- step learning process. As stated before, it needs into practice. Our mind always judge about situation and condition. It is good / bad, correct/ incorrect, justly/ unjustly, delicious/ distasteful, valuable / unacceptable? Our mind always tries to determine responsibility of those people, being get into row. This kind of thought helps our ancestors to survive, but, what shall be judged, having no need into judgment.

**Fourth step (Approximately 20 minutes)**

Now, therapist state they are going to talk about Acceptance of continuous Mindfulness and consider how we are able to foster it. For this purpose, we use following practice:

“Begin your practice, with putting in an comfort condition. Our purpose is not producing having comfort or sleeping, by this practice. In fact, our purpose is waking up. As we concentrate our Mindfulness into there and present time, we understand our life, as a valuable thing. Now, close your eyes and find this time, by concentrating on breathing it is not necessary to change your breathing rhythm. First, paying attention into
you breathing rhythm. You may find that the simplest option for concentration is your breathing.

Select each point is suitable for yourselves, including nose, behind of throat, chest or your abdomen.

Today, we are concentrating on feeling our affects, receiving here and present time. You can perform this, each time and by any affect. When producing feelings, you can use Mindfulness, for the purpose of understanding and observing them. Just understand your feeling. Let yourself to explain what you feel, completely.

By approving what you feel in present time, begin your practice; understand your affects and their power.

Don’t resist against your feelings. Let them occur, each feeling is like a wave for a time, it strengthens, then it weakness. Consider your feelings like waves of ocean. It is not important what your feeling, just, remind them, briefly. Tell yourself, there are a thought. Easily, just decide and concentrate your Mindfulness, on present feelings. They occupy a determined part of space in your body. Can you able to paint this space, with a special color? Then, by changing feelings, you may pay attention into changing color. Also, you can down a line, around points that you have deep feeling, such as chest, abdomen, throat or any other parts, new, draw this line and understand how are you’re feeling changed: remember that, importance of this mental understanding is that you observe them, just as they occur, naturally and without any intervention. New, you become as a curious observer, and a researcher- scientist. You allow frequenting your feelings, if you are sky, they are weather.

At the end of session, it is asked from participants to consider the issues in group – in their home, in addition to performing practices of present session and last ones.

End of fourth session
Fifth session

This session follows these aims: 1- considering last session briefly, 2- ourselves as a theme/ supervisor and Mindfully, Mindfulness and 3- valuable activities.

First step (Approximately 40 minutes):

At the beginning of the session, the leader and assistant of the group, with the help of members, will give a brief overview of past sessions. Then, in order to create its own strategy, as a field / observer and attention-aware, practicing the sky and the air is taken as follows:

“Assume that you are observing yourself, as sky then; assume your thoughts and affects are like weather. Weather is continuously changed, but, it is not important how it shall be bad. It never damage sky the most powerful thunder, storm or most intense winter shall not damage sky there is always, sky weather, it is changed, sooner or later. Sometimes, we forget sky, but, it exists, sometimes, it is covered by clouds, but, sky is higher than most thickest and darkest clouds.

You may learn to access this part of yourselves- a part that your thoughts and feelings frequent, such as weather.”

In continues, leader and his assistant invite member, of group to discuss about meaning of self – meditation and its effects, as barnstorming. Then, they explain following things, in completing members’ discussions.

In regular language, we talk about mind, without knowing there is 2 different definition, for 14 thinking (Part of us, which always thinks, produces thoughts, beliefs, memories, judgments, plans and others) and self- meditation (an aspect, being Mindfully, about what we feel or perform it, at any time). Meditation means we are not made of our experiences, we are not thoughts, affects, experienced affects, things being seen or images are passed from our mind.
Meditation is an aspect, being considered as a tool for understanding your thoughts, feelings and space, these thoughts frequent, through it. We may access this mental space, by learning about subMindfully. It is a place; we can understand our experience, without involving in them.

If you want to stop your pain, experience this kind of place. Intensity of pain is not important, in this place, because, it shall not damage you. Thoughts and feelings do not control activities, in this place. It facilitates Mindfully option. When you see yourself greater than transient circumstances, then, you be able to free from involving in trouble thoughts and feelings.

Second step (Approximately 40 minutes)

Therapists encourage member of group to talk about meaning of value. In continue leader and his assistant state a different definition about value, according to ACT view.

“It is possible you listen about Values, from your parents, teachers, religion and even media, ACT has a special way, for defining those Values, seeming suitable.

First of all, Values never end. They are like arrow of compass. If you follow from a compass and going to the east, never arrives a place, being named east. You never access in your Values. They merely play role of a direction. For example, if you think being good father or mother is considered a value, then you never become a good parent. Always, there are another desired works; you can perform, for becoming good parent.

Also, you may choose your Values. Here, there is no correct or incorrect option. Those are not your parents or your friends” Values. You can change then, every time Values are like our taste, about pizza, if you prefer ham or pineapple pizza, surely, another person prefer ham and mushroom one. It does not mean my taste n choosing flavor of pizza is correct, but, other tastes are not. We want you to select your Values, without affecting by judgment of others.
Now, therapists use practice of peak-experience. For this purpose, following instruction is told into members.

“In this practice, we are going to look at some our important memories, for enjoying them in our Values. I want invite you to think about critical levels of your life, being related into your Values. An important memory is considered as a special condition, in your life, because it tell about your identity. At this time, you remind it, because, it is considered as a situation, being important for you. Let’s look at childhood period.

Is there a special time, occurring to your mind? Think about it, for a short time, then, write about this, briefly. It should be written, so that, you shall remind it, at future. Now, consider you adolescence. Is there an important memory, in this time? Write it; now; look at your 20 year old. Is there a moment, you have had good feeling about yourself, because, you have performed an important activity or learnt a new thing about yourself. Just write about that moment. Continue this practice, for each parts of your life. Yu can divide your life into 5 or 10 years parts. Remember, you must be sensitive about those times, being successful and understand yourself (stop for 5 minutes). When you write all these moments, consider them. Is there a common case, between them? If yes, you probably determine a value, being able to lead your activities, on the basis of it.

If your Values are conceptual, they are your Values, Try developing them and enjoying from following instructions. These are samples of determined Values:

-I want to study, very well and translate my knowledge into others.
-I want to be a kind, loveable and responsible mother or father, for my children.
-I want to have a spiritual life.
-I want to be a kind and supportive partner in my life.
- I want to challenge myself, continuously and improve my life.
- I want to help society, by performing benevolently and voluntarily activities.
- I want to increase my physical and mental health.
- I want to be present in desired time, for helping into a needy person.

**Third step (Approximately 10 minutes)**

At the end of the session, it is asked from participants to consider stated issues their home, in addition to performing practices of present and last session.

**End of fifth session**

**Sixth session**

This session follows these aims: 1) Considering last session, briefly, 2) De-Fusion and Mindfulness, & 3) compassion.

**First step (Approximately 40 minutes):**

At the first of the session, leader and his assistant consider the last sessions, briefly, by helping members of group. Then, facts practice is used, for the purpose of making De-Fusion and Mindfulness.

"For this exercise, we're going to try something different. Put a piece of paper in front of you, and write facts about the situations you make mistakes or about the situation you feel upset. It is not necessary to do this, completely, just, write several sentences. Who was there? In accordance with your belief, what would thing occur there? What would not thing occur? Now, I want to find a dot, on the wall and keep your paper on it, by helping your forefinger. Be sure that you pressure it, hardly, for preventing from its falling. Often, anger feeling is like this condition- like keeping your reason, against eyes. Close your eyes and breathe deeply. As you keep facts, being related into anger, in your mind, consider that whom shall be damaged by this condition. In addition to
keeping this anger, measure your ability for performing other works, except, keeping these facts against the wall. Pay attention to this issue that you have no freedom, for the purpose of performing other works. Do you tend to prevent pressuring these facts, on the wall and increasing your freedom? If you want to do this, at present time, keep those facts, at your hands and pay attention into difference between experiences of doing this work, against pressuring them, against wall.

**Second step (Approximately 40 minutes):**

In this part, leader and his assistant try to make compassion, by performing practice of fore-giving and hook simile. For making this practice, following instruction is performed by leader and members of group and asks them to discuss about stated issues.

“Forging is considered as most elegant tends. Most of people, being faced with anger, and same feelings hope to decrease damages, being resulted from these wars. But, most people have difficulty with fore-giving; because, it seems this property shall resulted in changing their judgment of measurement: “I think you made a mistake. But, my view has changed, now. Even worse, it may be like to sentimental avoidance: Forgetting old angers, apologizing, denying. But, in fact, meaning of forgiving indicate there are more positive way for the purpose of coming with these issues. Actually, forgiving means to give a thing, more than it. Give and Gift are roots in the Latin word gratis, meaning free. In fact, Fore-giving (forgiveness) means freedom, and refers to the liberation of one's self. However, it means giving opportunity or a gift, to other people. It means giving a gift, to ourselves, how much cost is considered for keeping anger feeling? Did it give you satisfaction and peace? Who have finally damaged, by it?

After members of group answered above-mentioned questions and discussed about them, it is used from hook-simile.

“When we are damaged by activities of other people or ourselves, it is like being looked. It seems pain attracts us, so that, it limits our movement. Our usual reaction is trying to revenge ourselves from one
whom having disturbed us- for the purpose of this feeling in his (her). However the problem of this strategy is that we use that hook, being getting into difficulty by it. It is like we are hooked and they stand above us. Unfortunately, this keeps us in hook, because, we not free ourselves from pain. If you spent enough time, for keeping oneself, you never be able to free yourself, from hook fore- giving allow being free from hook. It is a gift for you not other person. It is not necessary to change your feeling and thoughts or yourself; bot, you must approve situation it is easily and option, so that, you can make free that person. If fore-giving is considered as an option, for avoiding from old upsets, then, do you accept it? Remember that fore-giving is not for making old mistakes or ignoring damages and upsets. It is about remitting. Therefore, you may move in your life could, effectively.

Third step (Approximately 10 minutes)

At the end of the session, it is asked from participants to consider stated issues, in their home again, in addition to performing practices of this session and last ones.

End of sixth session

Session 7

This session follows these aims: 1) considering last session, briefly, 2) De-Fusion and Mindfulness & 3) Committed Action and Mindfulness.

First step (Approximately 20 minutes):

At the first of the session, leader and his assistant consider last session, briefly, helping other members of group. Then, practice of leaf on the river is used, for making De-Fusion and Mindfulness. Also, for making this practice, following instructions are performed, by leader and members. It is asked from members to discuss about their experiences, being obtained by performing this practice.
“Find a calm situation. You can it by close or open eyes for a moment, assume that you are besides running river and there are leaves on it. Breathe deeply and put your thoughts, on each leaf. Then, look at them, without any bias. You can assume your thoughts, as writing, images or any other things, being easiest for you, on leaves.

If you think there is no thought in your mind, for this moment, it is a thought, itself. So, put it on the leaf. Don’t forget that you must not fight with your thoughts, but let’s them to frequent. In this practice, we just want to be informed about our thoughts and consider them, without any bias. You may be distracted, during performing activities, in case of occurring this, try it again.

**Second step (Approximately 60 minutes)**

In this step, leader and his assistant are going to help members of group, to define Committed Action, to discuss about them, to define steps of performing Committed Action, to select intelligence aims and observe Committed Action and Mindfulness, by using practice of bus driver. Those, leader or his assistant, complete their discussions/ as follows:

“Committed Action means you perform effective activities, by leading your Values. It is important you know your Values; but, your life shall be meaningful, and rich, by performing them. Values- based activities shall be resulted in making widespread set for thoughts and feelings. They may consider as desired – undesired, enjoyable- painful Committed Action mean you live, on the basis of your Values if, they produce pain, for you.

Leader and his assistant invite members of group to discuss about steps of Committed Action. Then, discussions for members are completed, as followed:

“Committed Action includes 5 steps: 1- select a part of your life, having high priority for changing 2- select Values for comparing them, with this part. 3- Develop aims, on the basis of Values. 4- Perform
activities, by Mindfulness. 5- Pass all the levels, without any bias or considering your feelings.”

In continue, leader and his assistant encourage member of group to select several smart aims. During session, they explain about smart aims, into members.

“For performing related activities, affectivity, it is necessary aims shall be smart. So it the aim determined? M= is this aim lead me into Specific target? M= is this aim lead me into my meaningful Values? A+ Is this aim obtainable? R= is this aim reality? Is this agreed with present fact of my life? T= When shall this aim obtain?

Now, therapists encourage members to change their aims into very small steps of behavior and undertake for follow their aims, Most of the time, if members of group state an implicit Commitment loudly. Beside other members, then, it is more probable to follow these aims finally, by using “bus driver” practice; Committed Action and Mindfulness are considered, again. For this purpose, following instruction is performed.

“Consider yourself as a driver of bus, being named my life. You are driving into north and mountain of your value (determine your value…). During driving, you lift several rebel people in your car. They are like feeling of reproach, critical thought and crisis, your mind is coping with them. These passengers are very rival and deter you, during driving. After passing time, you find when you had tried to discuss with them, you did not see a sigh, so that, enter to a wrong way. New, you find yourself in south direction, so that, your distance with destination is more far (1 hour). What do you do? It seems you are lost, but know your direction you can stop the bust and concentrate on issue and put your passengers, on desired chairs. How much costs is this process spend? Thoughts and feelings shall not prevent from going into north and mountain- unless, you strengthen them. If going into mountain is important for you, so, what you must to do is driving your bus into mountain. Calming our passengers is not important in this process.
Third step (Approximately 10 minutes)

At the end of the session, it is asked from participants to consider stated issues in their home, agains, in addition to performing practices of present session and last ones.

End of session 7

Session 8

This session follows these aims: 1) considering last session, briefly, 2) Acceptance and Mindfulness, & 3) barriers of Committed Action and Mindfulness.

First step (Approximately 20 minutes)

In this session, leader and his assistant help to the members of group, for reviewing last sessions. Several stated issues in last sessions include: beliefs of angers, costs of anger, way of making anger, self-controlling, Values, fore-giving and etc.

Second step (Approximately 15 minutes)

In this step, we are going to perform process of Acceptance and Mindfulness, by using putting of chain-mail practice for the purpose of performing this practice, following instruction is performed, by therapist and members.

“Take a moment to reflect on this: up to now, your anger has acted like an armored uniform to protect you against pain, injury and sadness. Unfortunately, this pain, injury or grief is like a scar which will not improve until do not pay attention to it accurately. It Therefore, if you can put off your chain-mail, you can care that wound. Ask yourself”.

What is under this anger? What is my real feeling? Scan your body and determine your powerful feeling. Focus on your most strong feelings. Observe it like a curious scientist. Penetrate to it. Make a room for it and understand it, as it exists. Feel it, by your finger. Also, feel it’s shape, on
your skin. Put your hand on this region and rub it (As a nurse puts her hand on head of of patient. Feel the heat of your hand on this pain. Penetrate into it. Decrease this pain. Let it shall still exit, even if, you don’t like it. Don’t expect this pain is removed. It is possible, pain is decreased, but it steel exist. Note that you don’t must to want to be released from it. You must make a room for pain, rather than trying to be released from it, by using anger repeat the word of “be quiet”, for several times and care your pain, quietly. Seem that it is like a child, being crying and needing into calm and feel your environment finally, pay attention into your breathing and perform mental breathing, for several minutes. Then, open your eyes and make a relation with the room.

**Third step (Approximately 40 minutes)**

In this step, it is helped into participants to determine barriers of Committed Action and ways of being free from these barriers. For this purpose, it is asked from members to discuss about this subject. In continue, leader and his assistant completed their discussion, as followed.

“Most people, during making positive changes in their life, experience mental barrier. When you are going to change, your mind will usually be ready to negative thinking.” I am very busy.” I cannot do it. I pail “It is very difficult and others, the important subject is not preventing them, but it is involving in these thought. They can prevent from our moving forward.

**Preventing from making an excuse**

Mind is a pernickety system, so that, we think about performing and activity, banishing us from calm region, all reasons tell we cannot perform that activity, or we should not do it. I am very tired, I am very busy. It is not important, it is very difficult. I am not well, enough. If we want to wait, before performing important activities in our life, we must wait for a day, our mind stop making excuse. We never start to move. Therefore, agreeing with making excuse is considered as a serious barrier for performing activity. Naturally, we consider it, as an aim. For example, “uh, again story, I cannot perform it. Thank you my mind”.

Avoiding from discomfort, being resulted from changing,

Accepting being involving in activities

This first step is accepting we are busy. Our beating is not effective work, for indicating our involving in activities, against, you can change this difficult experience into opportunities for the purpose of developing Acceptance and being kind with ourselves. Ask yourself: “Can I accept myself as a human, although I am involving in this difficulty, temporarily? “Can I become kind, rather than killing myself?”

Tending into developing

Practice of new skills is often tiresome and seeking aims, drawing us off, from calm region, makes critical Anxiety. Therefore, if we don’t tend to make discomfort, it is evident that we don’t perform anything so, we can ask from ourselves, do I tend to fall discomfort, for the purpose of performing necessary activities. Do I want to obtain important things, without any thing? And having a pain in my chest and a noise in my head, talking about terrible things? I you don’t tend to make a room, for these discomforts, it is possible to needs. 1-strengthens your Acceptance skills 2- consider a simple aim, not making discomfort for you.

Losing your motive

If you avoid form your aims, you lose your motive. For continuing movement, be sure that do you make relation with your Values? Be sure that they are your Values, not Values of religion, culture or your parents.

Determine your Values

Continue for enlighten your Values. Be sure that your aims or Committed Action shall be directly obtained, from your Values.

Asking for supporting

Social support often motivates much. Can you find a partner, friend, family, or neighbor, for the purpose of sharing your wishes and development? Who do encourage and support you? Who do determine you successes and encourage you?
Is there a group, for the purpose of participating in it and being suitable, for your aim? Do you find a sport group, for exercising with you? Do you find group of academic friends, for helping you in your exercises?

**Use reminders**

Forgetting our aims is very easy, for us. How can we make reminding? Can we define messages or warnings, in computers, cell phones, calendar or notebook? Can we ask people- being member of Web, to remind us? Can we stick notes on the mirror or refrigerator or dashboard of your car?

**Avoiding from extreme aims**

Be sure that your aims do not violate from your facilities and abilities or you don’t fail, finally necessary sources may be skill, time, money and physical health.

**Fourth step (Approximately 15 minutes)**

In this step, it is paid Mindfulness into skill of Mindfulness, by using lagoon and watery flower exercise. For this purpose, following instruction is performed, by leader and members.

“Close your eyes and breathe, deeply. Try to make relation with present moment let be present, in present. Assume that you are in edge of a very big and deep lagoon. As you walk around lagoon, not that there is a thick layer of clay, underneath of lagoon. They are your thoughts, affect and physical feeling in which, you are facing with them, in your usual life. They are commonly uncomfortable, but, there is another thing in this lagoon along this lagoon, there are beautiful water flowers, having more hundreds petal in each flower assume that each flower is considered as your Values. Maybe, each flower is an important relation in your life or a simple word, having more Values for you. Step of you. As you continue your walking around lagoon, you note that infact, these clay layers are responsible for feeding water lily flower, for their developing, becoming beautiful and surviving. As you collect water lily flower, assume that you
are walking among dark water of lagoon, bravely, know that is a lifetime journey and may be as most important as you want.

After performing this exercise, members shall be ready for end of session. Therefore, after summarizing subjects, participants encourage to continue follow their exercises, till end of sessions.

**End of sessions**
Chapter 5:
ACT group intervention in a panic attack

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention if you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it's better to start working from the training workshops.

❖ Panic attack
Most of people can remember most anxious periods in their life; but, people having manic Disorder, experience serious fear and physical discomfort, beginning with acute and immediate attacks of Anxiety and arriving it’s highest peak, during 10 minutes (APA, 2013). These people feel to be undone and it is possible to experience feelings of asthmatic, fast breathing, vertigo, unbalancing, stuffiness, beating, shivering, sweating, gastrulae, and depersonalization. (Armand, Armand & Doodian, 2017). However, panic attacks are a clinical concern that appear to be in the form of repetitive attacks, or individuals, after one month of the first attack, continue to worry about the return of attacks (Carrascoso Lopez and Valdivia Salas, 2009). It is estimated 2.9 percent of people-with ratio of 2:1 (Women in comparison to men) suffer from panic Disorder (Halgin & whitbourne, 2014, translated by Seyyed Mohammadi, 2015).
Group- therapy in panic Disorder

In this part, method of intervention in panic Disorder is explained, step by step. Present method is derived from research of Dousti, Ghodrati & Ebrahimi (2019). Number of sessions is equal to 8 and time of each session is 120 minutes. It is noted that number of participants in mentioned study is equal to 10 people. For the purpose of better understanding reads about method of intervention, it is firstly explained about general scheme of sessions, in case of session’s summaries in a table. Those session shall be explained, completely.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As described in chapter1, use your own style and method in implementing ACT and do not to behave exactly like this pattern (Harris, 2013).

A- Summary of sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Aims</th>
<th>Description</th>
</tr>
</thead>
</table>
| First   | Making a good relation with participants and explaining instructions | - Welcoming  
- presenting professional records of leader and rules of group  
- Introducing members  
- Explaining that probable undesired feeling are usual, during session  
- Asking about feeling, being experienced by members, that time. |
<p>| Knowing about nature of panic Disorder | - Discussing with members of group about panic Disorder, it’s outbreak and reasons, of it’s breaking |</p>
<table>
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<tr>
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</tr>
</thead>
</table>
| **Second**  
| Acceptance and Mindfulness  
| - Discussing about effect of Mindfulness.  
| - breathing, Mindfulness  
| - Homework  
| Considering last session and thoughts, being experienced by members of group, during last session  
| - Asking members about their thoughts and feelings, being experienced, after session  
| - Talking about how much exercises have been successful in last session  
| Acceptance and Mindfulness  
| - Metaphor of coming to anchor and bog  
| - Body scan exercise  
| Self-compassion  
| - Exercises of childhood  
| - Homework  
| **Third**  
| Overviewing last sessions, briefly  
| - Leader and his assistance help to members, for the purpose of Overviewing last session, briefly.  
| Values and Committed Action  
| - Metaphor of Island  
| De-Fusion and Mindfulness  
| - Exercise of leaves on river  
| **Fourth**  
| Overviewing last session, briefly  
| - Exercise of compassion and Acceptance is performed, by 6 factors.  
| De-Fusion and Mindfulness  
| - Leader and his assistant encourage members to talk about their experiences during performing experiences and their effects on them. |
|   | Self-compassion and Acceptance | - Performing compassion and Acceptance exercises, by using 6 factors.  
|   |                             | - Homework |
| Fifth | Considering effects of last sessions’ exercises, on members | - Leader and his assistant encourage members, to talk about their experiences, during performing exercise and their effects on them. |
|   | Difference between tolerance and Acceptance | - Leader and his assistant encourage members to talk about difference between tolerance and Acceptance  
|   |                             | - Leader and his Assistant complete view of members, about differences between tolerance and Acceptance |
|   | De-Fusion, Acceptance and Committed Action | - Members are encouraged to talk about happiness.  
|   |                             | - Pointing into traps, being made by mind, for us  
|   |                             | - Exercise of catching mind in act |
| Sixth | Overviewing last sessions, briefly | - Leader and his assistant help members to overview last session |
|   | Considering feeling of members at the end of last sessions | - Considering Thoughts and feelings of members, during leaving group |
|   | De-Fusion and Mindfulness | - Difference between internal and external world. |
### Seventh

- **Considering effects of group**
  - Judgment exercises
  - Homework

- **Difference between Values, rules and aims**
  - Encouraging members to talk about probable changes, being made by group in their life.

- **De-Fusion and Committed Action**
  - Discussing about differences between Values, rule and aim.
  - Exercise of captivity of mind
  - Homework

### Eighth

- **Permanence for treatment**
  - Stating experience of members, about performing exercises and their effects on whole of sessions.
  - Summarizing

- **Overviewing last sessions**
  - Overviewing last sessions and aims
  - Summarizing

- **Readiness of participants for end of sessions**
  - Encouraging members into performing homework, after, the end of sessions.

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### B) Description of sessions

Before connecting this book, I remind they sessions of group – therapy are full of challenges and unpredicted events and condition not always as well as being indicated, in this chapter in second chapter of this book, authors present their experience, challenges, feelings, and thoughts, being experienced in performing group – therapy in addition to describing group- therapy. Therefore, please, study first and second chapter, carefully, before continuing this book.
First session

This session follow these aims: 1) making a good relation with participants, 2) stating instructions, 3) knowing about panic attack, & 4) Acceptance and Mindfulness.

First step (Approximately 15 minutes)

At the first of session, leader of group, welcomes to members of group. Then, he introduces himself and state about his academic and professional records. Now, leader and his assistant introduce rules into members. Some rules are as followed:

Confidence, being on- time in sessions, not being absent, more than one session, not using cell – phone, during session and not recording contents of session (unless, in accordance with all members of group). Note that smoking in group is obtainable, just by agreement of all members. In continue, it is asked from participants to introduce them.

Second step (Approximately 65 minutes)

In this step, first, the group’s leader and assistant spoke about the naturalness of possible unpleasant feelings that members experience during the meeting and argue that this feeling will gradually be resolved. In continue they invite members to state their feeling since moment of entering into group till that moment then, they invite them to talk about their feelings. They are encouraged to share their experiences about panic Disorder, with other members and say that did they experience physical injury, during occurring panic attack?

Third step (Approximately 10 minutes)

Therapist talk about nature of panic Disorder, it’s out breaking, reasons of its breaking and explaining this attacks shall not be resulted in physical injury.

Fourth step (Approximately 30 minutes)

In this step, it is firstly asked from members to talk about how Mindfulness shall decrease effects of attacks, on them. Note that the aim
not decreasing Anxiety, but it is decreasing its effect on people. Then, it is asked from members to perform exercise of breathing, on the basis of following instruction:

“Breath, deeply. Then, focus on movement of chest, for several moments. Remember that this exercise is not considered for your relaxation. I just want you pay attention into breathing and your breathing and expiration. Now, focus on moving your abdomen, completely. Then, focus on moving your shoulders. During performing this exercise, it is possible you think about some things. Let’s these thoughts frequent in your mind. Know, that it is not necessary to fight against theses thoughts or avoiding them try consider your breathing like a scientist, having open and curious theory. At the fist of performing this exercise, it is possible you are distracted, more times. It is usual Try again and focus on subject Routine performing this exercise is suitable. There is no need to explain performing this exercise, as soon as possible, because of obtaining more gain.

After performing it, it is asked from participants to perform it in their home higher number of correct performing this exercise shall be resulted in better and fast result.

End of first session

Second session

This session follow these aims: 1) Overviewing last session, briefly, 2) Acceptance & Mindfulness, & 3) Self-Compassion.

First step (Approximately 40 minutes)
At the first of this session, leader, his assistant and members of group, overview last session briefly.

Second step (Approximately 50 minutes)
Therapists say: “In critical times or when we are affected by Anxiety, almost, not technique shall calm us. Look at you experiences. Could you
control your Anxiety completely, obtain your calmness in condition of being affected by serious Anxiety (Members are encouraged to share their experiences, with others). Then, leader or his assistant say: Don’t worry; there are several ways to let your ship, during accruing emotional storm. In fact, there is a way to focus on present moment, during storm. It is not resulted in stopping storm, but, it helps your mind does not lose in past and future and remain in present.

Before you learn to dock, you should note that trying to get rid of the unpleasant feelings is just like kicking in the swamp. Take a look at your experiences; the more trying to be released from undesired feelings, you more sink in them. Your tries such as distraction, self, talking, sleeping, smoking etc., are suitable for short – term, although. In long - time it is like flouncing in bog of undesired feelings (members, are encouraged to talk about their experiences).

Now, we're going to practice drill by using a physical scan exercise. Remember that is it necessary to perform it correctly, for the purpose of obtaining desired outcome, instructions of physical scan is as followed:

“Close your eyes; gently I want to familiarize you with a part of yourself, not knowing it very well. For some moments, pay attention into top of your finger to your head, mentally. Now, begin it, again; but, I want to you perform it, carefully and gently. Pay attention into all feelings, being experienced in each point of your body - starting your legs, feelings in your ankle and your foreleg, what is your feeling? Pay Mindfulness to them. It is not necessary to restate them, just, consider their presence. If you think you have no special feeling, focus on lack of special feeling; perform it for other parts of your body. It is not necessary to fight against these feelings. Being Mindfully about them is enough.

Consider that your hands are curved like a hood or you are preforming an activity. Consider that its movements are mindfully or not. Try to control their movement, mindfully perform it for other parts of your body, like legs if you shake your legs, and consider it. Consider that this movement, it mindfully or unmindfully. It is you, paying attention
into your body. Don’t forget you can obtain more gain, by performing this exercise, more and more.

**Third step (Approximately 30 minutes)**

It is asked from members of group to close their eyes and remember one of your childhood memories. You were very worried, anxious and afraid. Then, following instruction is told into members for group:

“Try to involve in your memory, deeply now, assume that child (image of you childhood) comes near you (your adult age image). This child has been hurt and takes refuge in your hands. How is your behavior with him (Her)” what do you say to him) can you shall be like your childhood. Children need into being founded and compassion. What is your behavior with yourself, in this condition? Are you kind with most important person of your life (it means yourself) or criticize him, continuously?

At the end of the session and after summarizing subjects, by leader and members, remind members of group to follow performing exercises of this week, in addition to performing last ones, performing more exercises in each day shall be resulted in most result.

**End of second session**

**Third Session**

This session follows these aims: 1) Overviewing last sessions, briefly 2) Values and Committed Action & 3) De-Fusion and Mindfulness.

**First step (Approximately 30 minutes)**

At the first of this session, leader, his assistant and members of group, overview last session briefly.
Second step (Approximately 50 minutes)

In this step, we are going to consider Values and Committed Action and pointing into difficulties and fears, being present, during following Values. For this purpose, following process is followed.

“All people seek wishes in their life. The wishes, being pointed here, are related into your behavior. It means what behavioral method you are seeking. Think about this, question, for some minutes if it is going to describe you, for you special characteristics, you like what shall these characteristics been (members are encourage to discuss about this question). Then therapists continue: common characteristics have invited you into this group include: worries about panic attacks.

It is occurred that you avoid from some important condition, because of being worry about theses kind of attacks. (Members of group should discuss about this subject). Some people provide safe points, for themselves and try to remain in these points. it they exit from theses points, they shall be ashamed, because of occurring these attacks and worry about others see their panic attacks. This experience involves you (members talk about this subject). You experiences are like you go on hoard life ship, and travel into your destination of Values But, this ship sinks, immediately and you reach yourself into a safe place or an abandoned island. You are hungry; so, you are finding food. Then, you are going to find a shelter, for yourself.

Sometimes, you think about this issue to make a boat, for the purpose of exiting from this island. When you want to perform this decision, there shall be worries, for you (for example, I may lose my properties), so that, it prevents you to perform it. Had you this experience? (Members discuss about this subject). It is characteristic of mind. It has kept us, for more years, but, how shall this way help you close into your tendencies. Moving into Values destination is very difficult. You may cop with different kind of difficulties, undesired feelings and troublous they thought, in this way. So, how shall be you behavior? Are you ready to
tolerate against these difficulties, thoughts, and undesired feelings? (Members talk about this issue).

Third step (Approximately 40 minutes)

Now, it is used from radio exercise, for the purpose of providing De-Fusion and Mindfulness solution. Therefore, it is a asked from members to perform following instruction.

“Close your eyes and pay attention into your thoughts. Your mind is like a radio, not having off-bottom. For a moment, pay attention into rhythm of stating words, in radio tune of words is either high or low. Without considering content, just pay attention into rhythm. Try to increase volume of this radio, in your mind now, decrease it. Listen to sounds, by your right ear, by putting its hand into right direction. Change direction of sound again, so that, listen to it, by your left ear. Imagine image of radio. Put it in front of your eyes and look at it. This radio is in background of your life – it is like you continue your activities, and sound of radio-program propagate, in home. Open your eyes. What is your experience, from this exercise? (Members talk about their experience) again, try to perform this exercise.

At the end of the session, members of group encourage to repeat last exercises and related ones of this session, in their home.

End of third session

Fourth session

The session follows these objectives: 1) Review the past session, 2) De-Fusion and Mindfulness, and 3) Self-Compassion and Acceptance.

First step (Approximately 40 minutes)

At the first of the session, leader and his assistant overview last session, briefly. Then, they ask members to discuss about their experience, being obtained during last week. At the end of this step, discussions of members are summarized, by therapies and help to members.
Second step (Approximately 40 minutes)

In this step, therapists state it is not possible to control some thoughts. In continue, it is asked from members did they have similar thoughts? You have not invited these thoughts, however, they are present (Members talk about their experience). Presence of these thoughts is natural, because of they are produced by mind controlling these thoughts is not accessible, but it is possible to select either we stick to them, deeply or just, observe them, without any bias. When we sink in our thoughts, deeply, they shall make more emotional reaction, for us. Therefore, in this exercise, we are going to exercise way of not sticking into our thoughts and having no bias about them. So, we seek following process. “Find a comfort situation. Close your eyes and gaze into a place. Breathe deeply imagine that you are sitting beside a beautiful river. There are several leaves on the water. Put your thoughts, produced by your mind, during next 5 minutes, on leaf and let’s they float, on water. If your mind say “it is tedious, put that thought on the leaf. If your mind produces images, in replace of words, put each image on leaf and let’s it float on water.

Sometimes, it is possible to be caught by a thought and fail to do your exercise. It is not a problem. It is usual and you should expect it, for several times. This indicates you go to stories, simply. As you understand you fail to continue this exercise, begin it, again. Before long, your mind shall be active. It is not a problem, if it occurred similar thoughts to you; it is not problem just, put them on leaves. By performing this exercise, regularly, it helps increasing your De-Fusion skill. Ti is desired to do it 2 times in each day, for 5-10 minutes.

Third step (Approximately 40 minutes)

In this step, therapists try to perform Self–Compassion and Acceptance, by using 6 factors, of compassion. For this purpose, following instruction is said into members.

“Close your eyes and put your hands on your hands on your chest, gently and fondle yourself. (Factor of compassion), although, state any though or experience, being experienced by you (factor of stating pain).
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If you experience this thought of feeling, it does not you are unusual. (Factor of De-Fusion, from self, bias), but, it mean, you are human, having heart and experience different kind of feelings. (Factor of worth making). If any other person was in place of you, he (she) had experienced these kind of feeling (factor of relation).

Now, it is asked from members to discuss about their experiences about this exercise. The participants should perform this exercise, again, but, repeat above-mentioned sentences, as an internal conversation. At the end of the session, in addition to summarizing subject, it is asked from members to follow exercises of this session, and last ones.

End of fourth session

Fifth session

This session follows these aims: 1) considering effects of last session exercises, 2) Difference between tolerance and Acceptance, & 3) De-Fusion, Acceptance and Committed Action.

First step (Approximately 40 minutes)

Leader and his assistant encourage members of group to talk about their experiences being obtained during performing exercise and their effects on them.

Second step (Approximately 20 minutes)

Now, therapist, explain that our aim of last session is not tolerating pains, but, it is Acceptance of pain. These two issues are different. Then, participants are encouraged to talk about difference between tolerance and Acceptance then, leader and his assistant complete views of members, about this difference (refer to first chapter, for the purpose of better understanding this difference).
Third step (Approximately 60 minutes)

In this part, it is explained to members that most of people do not know difference between happy and happiness, so that. They use them, as synonym. Most of us are seeking happy and consider it as lack of undesired feeling, but, we are unaware of the fact that true life is in happiness not happy. Now, members of group are invited to discuss about differences between happy and happiness. In continue, leader and his assistant summarize discussions of members and state: happy means lack of being any undesired feeling. Being human is accompanied by pain, however, happy person experiences undesired feelings. Happiness means seeking Values of life, although, he experience more undesired feeling, in this way.

It is like a fighter, fighting for seeking his Values. In fact, he experiences undesired feeling and more difficulties, but, he is happy, because of seeking real Values of life. It is true about your Values. Following these Values is accompanied with undesired feeling. How is your tolerance, against these feelings? (Again, members talk about this subject).

In way of finding Values, your mind makes trap, continuously. Mind defines different kind of scenarios, for the purpose of avoiding you, from this way. Look at your life, for several minutes and remember several samples of them (members talk about this experience). I should say there is no way to not making these scenarios, by your mind, because it is natural performance of mind. It’s work is producing thought, so, it is common it define, these kind of stories for you. It is enough to catch mind, during defining these scenarios and ask yourself what is your choice? Do you want to remain in this trap or move into your Values?

Now, it is asked from members to determine times, their mind traps them, during this week and write the subject, on their notebook.

End of fifth session
Sixth session

This session follows objectives: 1) Overviewing last session, briefly, 2) considering feelings of members, at the end of the session, & 3) De-Fusion and Mindfulness.

First step (Approximately 40 minutes)

Leader and his assistant, accompanied with help of members, overview last session, briefly and members of group state their experiences, about this subject.

Second step (Approximately 40 minutes)

It is asked from members what thoughts and feelings have they experienced, during leaving the group? What subject was you focused? What traps was produced, by your mind, during leaving the session? What was your behavior, against these traps? Did you catch your mind?

Third step (Approximately 40 minutes)

In this step, therapists consider difference between internal and external world, at first. Internal world means everything, both our thoughts and feelings, being occurred in our body and mind when we are deeply thinking, we can experience these feelings. In fact, you are in internal world external world means everything, being felt by our five senses. Sometimes, we go to the internal world, life an automatic pilot. It is not possible to spend our time in external world, continuously, because, mind characteristic is leading you into internal world. But, we went to catch mind in act, whenever you sink in internal world and consider outside, mindfully. Consider your experiences and discuss about them, with members of group.

Now, leader and his assistant use judgment- based exercise for the purpose of making De-Fusion process.

“Pay attention into your thoughts, for a moment. Even if you think you have no special thoughts, pay attention to that, what are feelings experienced in you? Write your thoughts, In your notebook. Summarize
them for example, if you think you are anxious and it has been resulted in your beating, write it briefly- I am anxious. Now, we ask you get 3 step backward. And look at this thought, from the distance then; write your thoughts, as followed.

1- My thought say “I am anxious”
2- I understand my thought, saying “I am anxious”.
3- I have thinking that I understand I have a thought is saying “I am anxious”.

Now, try again to do these steps. Each time you do, pay attention to it with full vigilance. Be aware that this is you who have this thought. This is you who are thinking about. Do this exercise for the rest of your thoughts. Doing three or more days a day can be beneficial.

**End of sixth session**

**Session 7**

This session follows following objectives: 1) considering effects of group, 2) difference between Values, rules and aims, & 3) De-Fusion and Committed Action.

**First step (Approximately 40 minutes)**

In this step, members for group are encouraged to talk about difference between ruler aim and value. After ending each discussion, therapists complete related discussion, in addition to summarizing subjects.

**Second step (Approximately 50 minutes)**

In this step, members of group are encouraged to talk about difference between rule, aim and value. After ending discussion, therapists completed it, in addition to summarizing subject.

“Values are your deepest request. Values have no end. It is like going into west. We can go to the west, continuously. For example, being kind can be considered as a Values, because, we can continuously be kind.
But, aims have a determined limit and they are ended, by obtaining them. For example, membership in a charity institution can be considered as a aim, because, we are member of this institution, by membership, so, we can replace it, by another aim. This aim can be aligned with value- being kind. Some aims are not related to you. For example, buying a bigger hone shall be an aim, not being aligned with your Values. Also, value of being kind needs into performing several steps. These steps include treating child, spouse, and membership in a charity institution and so on.

However, Values are different with rules. Rules follow from words, such as should, but, Values follow from words, like I want some rules are legislated with society and another ones are legislated, by us. By performing a simple exercise, you are able to change rules into Values. For example, sentence of we must exercise, for avoiding from overweight, is considered as a value. we resist partly, against performing rules, even if, they are legislated by ourselves.

Now, I ask you to determine your Values, rules and aims. – consider that which aims are aligned with your Values. What shall be your behavior, for recognizing these Values? How shall become these rules into Values. Then, share your experiences about this subject, with your group.

**Third step (Approximately 30 minutes)**

Now, therapists explain about this condition that, sometimes mind makes barriers, for the purpose of keeping people or take captives them. In continue, it is asked from people to perform exercise of mind captivity. For this purpose, following instruction is presented.

“Remember condition that you want to perform an activity, being aligned with your Values. But, your mind presents different kind of reasons, for not doing that activity. Consider that do you are taken captive, by your mind or you can be able to catch in in act and treat, on the basis of your Values. For better performing this exercise, you can use following worksheet:
Date/ hour: ........
- What did say your mind, for taking captive you.
- How did change your behavior during captivity.
- What were undesired side-effects of this activity?
- Could you able to save yourself? If yes, how ....

At the end of the session, members are encouraged to perform this session’s exercises, in addition to last ones.

**End of seventh session**

**Session 8**

This session follows following objectives: 1) permanency in treatment, 2) Overviewing last session’s, & 3) Ready of participants, for end of sessions.

**First step (Approximately 50 minutes)**

At the first of the session, leaders ask members to talk about their experiences, about mind captivity or being free from it and following their valuable aims.

Now, the therapists ask participants to discuss their experiences in these sessions, and the way they applied them in general, in their lives and the results that have been gained from them, and this opportunity is given to the group which members fix their bugs. Then, leaders, his assistant and members summarize stated subject.

**Second step (Approximately 50 minutes)**

In this step, therapist remind all followed aims in this session, such as increasing flexibility, in replace of trying for controlling or removing thoughts and feelings. Also, some exercises are reminded, if necessary.
Second step (Approximately 20 minutes)

After summarizing subjects, participants are encouraged to perform their exercises, after ending sessions.

End of session
Chapter: 6

Group Intervention of ACT in Depression Disorder

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it's better to stat you work from the training workshops.

❖ Depression Disorder

I remember more times in my life, facing with undesired thoughts and feelings in fact, my life (Peyman Dousti) fell victim to several mental ascent and descent. It may be as a result of keeping my routine activities, in spite of having undesired thought feeling. I never experience a complete episode of Depression, but, I have coped with undesired thoughts and feelings, similar to what my clients describe it. However, Depression Disorder is higher than just experiencing undesired thoughts and feelings.

Depression periods include low mood, it’s severity is various from usual Creative Hopelessness and sad affects. This bluing shall be severe gloominess or high disinterestedness into aspects, being delightful (Halgad & whitbourne, 2014: Translated by Seyyed Mohammadi, 2015). In these periods, patients May experience loss of energy, increasing or decreasing weight or amount of sleeping, having difficulty in focusing, feelings of worthlessness, guilty and suicide (American psychiatric Association, 2013).
Group intervention in Depression Disorder

In this part, method of intervention in Depression is described, step-by-step, in addition to aims of each session. Present method is derived from study of Dousti and Ghodrati (2019). Number of its session is equal to & and time of each session is 120 minutes.

It is worth noting that the number of participants is 8 in mentioned research. For the purpose of better understanding from method of intervention, a general scheme of session is presented in a table, then , sessions are described extensively.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.

A) summary of sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Aims</th>
<th>Description</th>
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</table>
| First   | Making a good relation with participant, stating instructions and explaining experience of undesired feelings session | - Welcoming  
- stating professional  
Records of leader an r rules of group  
- Introducing members  
- Explaining about this issue that undesired feeling, being made during session, is natural.  
- Asking about feelings, being experience by members, that moment. |
| Creative| - Inviting members to talk |
hopelessness about their undesired feelings.
- Summarizing discussions of member and pointing into inefficiency of solutions, being performed for the purpose of coping with their feeling, till now.

| Self-Compassion and Mindfulness | Scan of body and using 6 factors of compassion, during performing exercise
- Homework |
|---------------------------------|--------------------------------------------------|

<table>
<thead>
<tr>
<th>Overviewing last session, briefly</th>
<th>Leader and his assistant, accompanied by members, overview last session, briefly.</th>
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</table>

De-Fusion and Mindfulness

- Inviting members into discussing about what’s the meaning of happiness?
- Explaining that natural performance of mind is producing thought.
- Exercise of catching mind in the act.

<table>
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<tr>
<td>Session, briefly.</td>
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<tr>
<td>- Exercise of watching thoughts, like a film</td>
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<tr>
<td>- Exercise of catching mind in the act.</td>
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<tr>
<td>- Stating difference between feeling and act.</td>
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<tr>
<td>- Do thoughts control us?</td>
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<tr>
<td>- Exercise of scratching cheek.</td>
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<thead>
<tr>
<th>Self-Compassion</th>
<th>- Carrot, against bat</th>
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<tr>
<td>- Homework</td>
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| Overviewing last session, briefly | - Leader, his assistant, accompanied by help of member’s overview last session, briefly. |

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<thead>
<tr>
<th>Forth</th>
<th>Self-Compassion</th>
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<tr>
<td>- Remembering a painful memory and self-fondling.</td>
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<tr>
<td>- Remembering that you are like a child, needing into foundling, during experience of sorrow.</td>
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<tr>
<td>- Explaining about the most important of person in life of each person is himself.</td>
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<tr>
<th>De-Fusion and Acceptance</th>
<th>- Exercise of 123</th>
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<tr>
<td>- Returning into tagging on thoughts exercise</td>
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<tr>
<td>- Encouraging members into discuss about their feeling, against group.</td>
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<tr>
<td>Session</td>
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<td>Fifth</td>
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<td>Acceptance and Mindfulness</td>
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<td>Values, De-Fusion and Committed Action</td>
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<td>Overviewing last session, briefly</td>
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<td>Values &amp; Committed Action</td>
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<td>Acceptance, Mindfulness and Self-Compassion</td>
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<td>Seventh</td>
<td>Considering effects of group</td>
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<td></td>
<td>Committed Action and Values</td>
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<td>Eighth</td>
<td>Overviewing last sessions</td>
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<td>Permanence of session</td>
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<td>Readiness of members for end of sessions</td>
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B) Description of session:

Before continuing this book, I remind that group–therapy sessions, are full of challenges and unpredicted events. Also, the condition is not always as well as you observe in this chapter. In second chapter of book, authors state their experiences, challenges, feeling and thoughts have experienced, during performing group. Therapy, in addition to explaining group-therapy so, again, I want you to study first and second chapters of this book, before continuing it.

First session

This session follows following objectives: 1) making a good relation with participants, 2) Stating instructions, 3) explaining occurring undesired condition, during sessions, 4) Creative hopelessness, & 5) Self-Compassion and Mindfulness.

Frist step (Approximately 15 minutes):

At the first of the session, leader of group welcomes members. Then, he introduces himself and says about his academicals and professional records. Now, leader and his assistant tell members about rules. Some rules include: secrecy, being on-time in sessions, hot being absent in session, for more than one time, not using cell – phone, during holding session, not recording contents of sessions (unless, on the basis of all members consent. Note that smoking in group is not possible, unless by consent of all members in continue, it is asked from participants, to introduce themselves.

Second step (Approximately 25 minutes):

In this step, it is firstly explained into participants that it is usual to experience undesired emotional and mental events, during holding sessions. Then, it is explained about people was born by different kind of emotions, being with them till death.
Third step (Approximately 60 minutes)

Members of group are encouraged to talk about their undesired experiences and other members state their feelings, about listening into their experiences. Then, leader of group paints to this subject that all people (you and me) are affected by undesired thoughts and feelings, then, it is asked from members to write ways, being used for the purpose of free from undesired thoughts and feelings. In continue it is asked from members to state efficiency of these ways in long–term and introduce have these way been result in not experiencing these undesired feelings?

After determining in efficiency of these says, they summarize and their effects are stated. Then, aim of group is considered, as followed: as stated at the first of the session, we are born with different kind of emotions, such as grief. They are accompanied with us, forever; so, the aim of holding these sessions is not removing undesired thoughts and feelings. But, it is how moving into a valuable life, in, spite of experiencing different kinds of undesired emotions. Also, another aim is decreasing their effects.

Fourth step (Approximately 20 minutes)

Leader of group talks about meaning of Mindfulness. Then, it is asked from participants to perform instruction of compassion and body – scan exercise.

“Breath deeply. Put your hand on your chest and fondle it, gently. Paying attention into each feeling, experienced in this moment. Know that experiencing them does not mean you are unusual; but, it indicates you are human and experiencing being human experiences. It’s you know having this feeling; consider movement of your chest. Act like a scientist, wanting to discover new aspects of his breathing. If you are distracted, it is usual. Try again. Now, pay attention into your palm, and consider any feeling, being experienced by you. Focus of beating rhythm and way of pumping blood in your vessels. Remember that we are not fighting with our feelings we just want to pay attention to them.
After performing this experience, it is asked from participants to perform it, in their home. Higher times of performing corrects exercise shall be resulted in fast and desired result. At the end of the session, it is asked from members of group to state their experiences, about their feelings.

End of first session

Second session
This session follows following objectives: 1) considering experience of last session and homework, 2) De-Fusion and Mindfulness, & 3) Self-Compassion.

Frist step (Approximately 30 minutes)
At the first of the session, it is asked from members to think about stated discussions in group, during returning into their home. In continue, leader of group and his assistant overview last session, by helping members of group.

Second step (Approximately 50 minutes)
In this step, the therapist encourages members to discuss about happiness meaning, in case of brainstorming. “Happiness is not just being joy. it’s meaning is higher than this. It means following a valuable life. Whenever following Values of your life, it is possible to cope with undesired feelings. According to this meaning, happy person may have undesired feelings. Now, members are invited to discuss about explained meaning.

In following the discussion, therapists explain that mind work is the production of thought. When you want to follow your precious life, may be, a series of unpleasant thoughts, attack you. It is not controlled by you. As, heart pumps the blood – and it’s vice versa is not correct, so, mind produces thought. Mind states a set of results about why you should not follow your Values. These thoughts must not control your life.it is enough to determine then and catch your mind in act, continuously. For example, whenever I cope with these thoughts, I determine it by labels,
such as usual pretense: so that, I catch my mind in act and remind it stop me, with story of “usual pretense: I understand my mind defines story of usual pretense” however, I try to follow my valuable aims.

During this week, therapists encourage members of group of focus on their thoughts, catch their mind in act and determine them, by some labels. It is not necessary to write, for performing this exercise. It is enough to consider it, continuously.

**Third step (Approximately 40 minutes)**

In this step, it is experienced that you have gone through difficult condition. All people may experience these kinds of thoughts and feelings. In these condition, people need to be understood by another, being comforted or helping them to pass this difficulty, by listening their words, or fondling them.

It is asked from members the name of their closest friends. Then, they must discuss about this subject that, if their closest friend was in place of them, what was their reaction? What did they say to them? How did they console him? How did they fondle him?

Leader and his assistant, point to this subject that most of us can console other people, in critical condition. But, what do about themselves? Now, it is asked from members. At the end of the session, members are encouraged to treat with themselves, like this condition, during coming week.

**End of second session**

**Third session**

This session follows these aims: 1) Overviewing last session, briefly, 2) De-Fusion and Mindfulness, & 3) Self-Compassion.
First step (Approximately 30 minutes)

Like second session, it is asked from members to talk about their thoughts, during rerunning into their home. In continue leader and his assistant overview last session, by helping members.

Second step (Approximately 50 minutes)

At the first of this step, it is asked from members did you experience watching a film, viewers were sad or happy, by happiness or grief of actor? When actor is happy or sad, did they know it is just a film? What shall be occurred in these two conditions? Are they absorbed in watching film, in first condition, but, it is not occurred, in second one? If members have had such experiences, it is asked from them to discuss about them.

Now, it is asked from members have you considered that thoughts are not so different with film. Sometimes, we are absorbed in our thoughts. So those, our emotional states, are affected by them. But, there is another condition. We are not abased in our thoughts and being Mindfully, about them Remember Last session. Sometimes, mind defines such scenarios, we are deeply.

Involving them in this condition, it is sufficient to catch you mind in act and consider presence of these thoughts, in replace of being absorbing in your thoughts.

Now, it is asked from members, do you think our thought can control us? After discussing about this subject, leader- by helping his assistant, state there is different between feeling and act. We can have undesired feelings, but our activities shall be different. For example, we can be sad, but follow our Values, Again, I ask you, shall our thoughts control us (members of group discuss about this subject)?

Now, it is asked from members are you able to scratch your cheek? Can you train it, to me? As member explain it, to leader or his assistant, they do not do this activity and say to members, I thought you are able to train it to me. Then, it is explained my mind to lift up my hand and scratch my cheek. But, I do not do it. See, my thoughts ask me to do it,
but there is another part, called Mindfully selection of doing activities. In fact, my thoughts could not control me, because, I have finally power of intelligent making decision. Now, it is asked from members to consider this subject about themselves, during this week.

They should pay attention into times, they submit to their mind. They should pay attention can they use higher amount of their Mindfulness and follow valuable activities of their life, in spite of having undesired thoughts and feelings.

**Third step (Approximately 40 minutes)**

In this step, it is explained to members most people try to stimulate by being angry, judging, reproaching or punishing themselves. But, if self-reproaching was a good way for changing your behaviors, so, you have become into a great person, isn’t it?

Now, it is asked them to determine these conditions in their life and discuss about them in group.

In continue, it is explained: learn put your stick on the ground. Free yourselves from high expectations and difficult self-judgments. In replace of it, perform exercise of self-Acceptance and Self-Compassion. Then create a carrot, in accordance with thinking about probable positive results. For example, ask yourself: “what thing I persevere, by doing this act? If I do it? What shall be it’s benefits, in long-term? Consider each small step, in correct way. Pay attention into what thing you do and differences, being made in your life. Find several methods for encouraging yourself, for the purpose of continuing way these rewards may be as simple as saying “Bravo, you don’t it. Write them in your notebook or report your progress into your notebook or report your progress into your supporters, in this way.

During this week, in addition to performing ever-explained exercises, try to abandon self-judgment and self – reproaching and give gifts to you; however, these gifts are small.

**End of third session**
Fourth session

This session follows following objectives: 1) Overviewing last session, briefly, 2) Self-Compassion, & 3) Acceptance and De-Fusion.

First step (Approximately 30 minutes)

Like previous sessions, members are asked, upon completing the last meeting, when you were on the way back to your home, you thought about which of the topics discussed in the group. Subsequently, the leader and group assistant will review the meeting with the help of the members.

Second step (Approximately 50 minutes)

For the purpose of performing Self-Compassion process, it is asked from members to perform following instruction.

“Remembers an image from their childhood, in this image, you are afraid, anxious, and sad or crying, involve in this image, deeply. Now, imagine this child, going near you. What is your behavior with him (her)? What words do you say to him or how do you fondle him? This child is in fact, you. When you experience different kinds of undesired emotions, you, shall be like your childhood, in this condition, children need into fondle. So, it is usual you need to be founded, like a child, whenever you experience these undesired feelings. Do not that you are most important person, in your life.so, what shall be your behavior with yourself, in this condition?

Now, members of group are encouraged to think into image of their childhood, foundling themselves, saying tender words into themselves and treating more kindly with themselves.

In continue, it is asked from members to talk about their experiences, being obtained from performing this exercise. Them, they are encouraged to treat in this way, with themselves.
Third step (Approximately 40 minutes)

In this step, it is explained into members, our attempts, for avoiding from a thought, fail or appear in our mind, with more power, then, it is asked from members to talk about their experiences.

Now, they should not think about letters of 1, 2, 3, seriously. They have right to think to all things, except 1, 2, 3, during performing exercise, then, ask them to discuss about their success in these sessions. Some people may be distracted, so, ask them did the thought of 1, 2, and 3 return or disappear, completely? Reminded that even if you think about another thing, finally, you think about words of 1, 2, 3, for the purpose of controlling your thought. It is occurred, about our undesired thoughts. When we are trying to not think about them, we focus on them move and more. Remember labeling on our thoughts, from last sessions.

You should label on your thoughts and be aware from them, without trying to avoid them. Then it is exercised, by helping leader of group or his assistant.

At the end of the session, members are invited to discuss about their experience about their present feelings. Then are encouraged to follow stated exercises in their home.

End of session 4

Session 5

This session follows following objectives: 1) Overviewing last session, briefly, 2) Acceptance and Mindfulness, & 3) Values, De-Fusion and Committed Action.

First step (Approximately 30 minutes)

Like previous sessions, members are asked when, upon completing the last session, when you were on the way back to your home, you thought about which of the topics discussed in the group. Subsequently, the
leader and group assistant will review the meeting with the help of the members.

**Second step (Approximately 40 minutes)**

In this step, members are invited to talk about difference between words of tolerance and Acceptance after discussion about this subject, leader of group and his assistant help to point into this difference, merely: All people have undesired experience, not controlling by them we want to consider to different aspects of coping with these experience. It this state, I expect to end undesired event. I postpone performing any valuable activity into end of this undesired event I suffer from this condition, continually and say to myself when is it ended? In second condition, I don’t still like this event and it is really distressing, for me. But, I know it is not control by me. I follow valuable activities of my life, in place of expecting for ending this condition and engaging with myself. Do you understand difference of two views? As it, there is passivity and Suffering in tolerance and there is dynamic and pain in Acceptance. In case of having these experiences, talk about them with members of group (Members discuss about it).

In continue, leader explain that it is interesting our undesired thoughts and feelings are not so different with undesired events, how about your attempts, for being released from them? How about your success in long-term? How much time and energy did you lose? In case of having these experiences, share them with members of group (members discuss about this subject).

**Third step (Approximately 50 minutes)**

Leader of group tell members imaging their ideal life, for a moment which characteristic do you like? You can your answers in different fields of job, education, family, married life, social, health, entertainment and others. Now, you determine on this dart to what extent you are like your ideal image. Middle of dart means being similar, completely and far points means not being similar.
If you are far from the middle of the dart, it means you do not follow a valuable life. So, think this question: how should your behavior be to be close into ideal image? Which behavior shall be followed? Which behaviors shall be stopped? How your behavior change, against others?

What is your barrier, for the purpose of treating, in accordance with your real self. Sometimes, we are captive with our mind, without any Mindfulness about it. Mind defined scenarios for us and we accept them, without any dispute. Our mind control us, like a puppet. Mind wants to take captive us and prevent from performing value-based treatments. For the purposes of better undress tending, look at following work-sheet.

<table>
<thead>
<tr>
<th>Date/Time</th>
<th>What did say your mind, for taking captive you</th>
<th>When taking captive, what was your behavior</th>
<th>What was your behavior, if you saved yourself</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
During this week, try to consider yourself and complete mentioned table, in addition to stated subjects it is ideal to being always able to save yourself, from captivity.

**End of fifth session**

**Session 6**

This week follows following objectives: 1) Overviewing lasts session, briefly, 2) Values and Committed Action, & 3) Acceptance, Mindfulness and Self-Compassion.

**First step (Approximately 30 minutes)**

Like last session, it is asked from members to consider which stated subjects did they think, during returning to their home? In continue leader and his assistant overview last session, by helping members of group.

**Second step (Approximately 45 minutes)**

In this step, after re-considering mind – captivity exercise, being for last session, leader and his assistant points that there are more difficulties and challenges, in way of following a valuable life then, it is asked from members, about battle field. Shall they abandon their family, home and interests for the purpose of following their Values, such as defending from country of etc? Shall they experience ease condition? Then, it is lasted from members to state their views, about this subject. In continue, it is reminded that following Values is as difficult as last condition. These people experience happiness- not being joyful, necessarily. Again, leader and his assistant talk about difference between joy and happiness.

In continue, they state that Values are not aim, but, they are life method. Values indicate continually method of your treatment, like a compass.

As compass indicates north direction, you can always move into north. Again, consider your inner self. What technique of treatment do
you went to have, in your life? (Members write their Values again and share them with other members)

**Third step (Approximately 45 minutes)**

In this step, leader and his assistant ask members to remember discussion of last session, being about difference between Acceptance and tolerance. Then, they should imagine this condition, being described as followed.

For a moment, imagine that you are student. You have roommate and you do not like him. Therefore, you try to expulse home, from room. You cannot focus on your studying and living and spend more time and energy, for the purpose of expulsing him. But, it is useless, Now, you are going to finish this trend and just focus on your life and lesson. It is clear he is seeking annoying you, less than before; however, you do not like each other. Then, you may find that his presence shall be suitable, sometimes. We call this roommate undesired thoughts and feelings, in fact, it is possible to have undesired thoughts and feelings, but act with confidence, in this week, try not to control your thoughts and feelings, but, try to focus on valuable things. Use following work-sheet in this week.

<table>
<thead>
<tr>
<th>Date/Time</th>
<th>What kind of roommate (undesired thoughts and feeling) does present in room?</th>
<th>How much time did you a now your roommates, remain in room (without disputing). Did you follow your valuable life, in spite of his presence</th>
<th>What was reason of disputing with him?</th>
</tr>
</thead>
</table>
Now leader of group invite members to perform another similar exercise. In this step, it is exercised, by using 6 factors of compassion. Self-Compassion and Acceptance for this purpose, following instruction is used.

“Close your eyes. Put your hands on your chest, gently and fondle yourself (factor of being kindles). However, consider any thoughts or feeling, being experienced by you (factor of considering pain). If you are experience this thoughts of feelings, it means you must have it, in present condition of your life (factor of Acceptance) it does not mean you are unusual (factor of De-Fusion from self – judgment), but, it means you are human, you have heart and experience different kinds of feelings (factor of making valuable). Other people being in your place, may experience these feelings (factor of relationship).

Now, it is asked from members to discuss about their experience, being obtained from this exercise. Again, participants should perform this exercise, but, they should repeat above, mentioned words, as self-inner conversation.

The group leader reminds that having support groups can help a lot in advance of the sessions. So members are invited to create a supportive network for themselves. Find people to talk with them, about your feelings. Note that, it is not important, if you do not access to these kinds of people. You can play this role, yourself remember exercise of second session. Repeat these sentences, telling your closest friends, in similar condition. At the end of the session, in addition to summarizing subjects, it is asked from members to follow exercise of this session, and last ones.

**End of session 6**

**Session 7**

The session follows for following objectives 1) considering effects to group, 2) Committed Action and Values, & 3) Self-Compassion, De-Fusion and Committed Action.
First step (Approximately 60 minutes)

At the first of the session, in addition to Overviewing last sessions, member is encouraged to talk about probable changes, being made in their life by group.

Second step (Approximately 30 minutes)

In this step, therapist encourage member to discuss about this subject whether we are responsible of improving our life or we are considered as victims of family, being grew in it. In continue, leader of group and his assistant point that for the purpose of new results, we need changing behavioral technique; because, old behaviors are resulted in old results. Again, they investigate Values of members and new planning for changing behavior are provided, by helping members. Now behaviors should lead people into their valuable life.

Third step (Approximately 30 minutes)

Now, leader and his assistant remind that you are most important people, in your life. Do you love yourself? How much? Do you respect to your requests and yourself? How much? It is asked from members to discuss about this subject. After finishing discussion, therapists remind mind-captivity, again and ask from members to catch their mind, in act.

End of session 7

Session 8

This session follows following objectives: 1) Overviewing last sessions, 2) permanence of sessions, & 3) Being really for end of sessions.

First step (Approximately 50 minutes)

At the first of the session these are overviewed: all subjects of losses, their aims and this condition that we are not going to remove undesired thoughts and feelings, however, we want to follow our valuable life.
Then, leader and his assistant summarize stated subjects, by helping members of group:

**Second step (Approximately 40 minutes)**

In this step, members of group talk about their experiences about performing all exercises and their effects on their life.

**Third step (Approximately 30 minutes)**

At the end of the session, all exercises, being stated from fist session till now, are considered. Then, members are encouraged to follow their exercises, after finishing sessions.

**End of sessions**
Chapter 7:

Group intervention of ACT in illogical beliefs (expecting being approved, by others, high self-expectation and perfectionism)

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention if you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it's better to start your work from the training workshops.

Illogical beliefs (expecting being approved, by others, high self-expectation and perfectionism)

All people, including me (Peyman Dousti), shall be glad, by being approved by others, because, it indicates we have aligned behavior, with society or have acceptable views (Baron & others, 2006, translated by Karimi, 2017). Also, having expectations of yourself or trying to move towards perfection and self-actualization is innate in all humans (Schultze & Schultz, 2013: Translated by Seyyed Mohammadi, 2015). However, expecting from others, self-expectations and perfectionism in illogical people are so much that being resulted in disturbing their life. Also, they shall not be happy, by obtaining their aims. These people adept most difficult self-imposed scales. They doubt about their value, continuously.
Group intervention in illogical beliefs

In this part, intervention method in illogical beliefs and aims of each session shall be described, step by step this method is derived from research of Dousti, Ghodrati & Vaezi (2019). The number of sessions is 8 ones and time of each session is considered 120 minutes for the purpose of better understanding of readers, from intervention method, a general scheme of sessions is provided, in form of a table (summary of sessions). Then, these sessions are explained, in detail.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.

A) summary of sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Aims</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>Making a good relation with participants, stating instructions and explaining about experiencing probable undesired feelings, during sessions</td>
<td>- Welcoming</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- stating professional records of leader and roles of group</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Introducing members</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Explaining that probable undesired feelings are usual.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Asking, about feelings of members, being experienced at that moment.</td>
</tr>
<tr>
<td>Explaining aims of sessions</td>
<td>- Stating aim of session</td>
<td>- What is the meaning of being success? Is it necessary</td>
</tr>
</tbody>
</table>
Chapter 7: Group intervention of ACT in illogical beliefs

<p>| | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td><strong>Second</strong></td>
<td><strong>Overviewing last session, briefly</strong></td>
</tr>
<tr>
<td><strong>Acceptance and Mindfulness</strong></td>
<td>- Breathing, mindfully</td>
</tr>
<tr>
<td><strong>Values and Committed Action</strong></td>
<td>- Leader and his assistant overview last sessions.</td>
</tr>
<tr>
<td><strong>De-Fusion and Mindfulness</strong></td>
<td>- What is difference between feelings and acting?</td>
</tr>
<tr>
<td></td>
<td>- Mind deceitful</td>
</tr>
<tr>
<td></td>
<td>- Catching mind in act and labeling thoughts.</td>
</tr>
<tr>
<td><strong>Third</strong></td>
<td><strong>Overviewing last session, briefly</strong></td>
</tr>
<tr>
<td><strong>Acceptance and De-Fusion</strong></td>
<td>- Metaphor of treasure island</td>
</tr>
<tr>
<td></td>
<td>- Exercise of doubting to mind</td>
</tr>
<tr>
<td><strong>Self-Compassion</strong></td>
<td>- Exercise of carrot, in place of bat</td>
</tr>
<tr>
<td><strong>Forth</strong></td>
<td><strong>Overviewing last session, briefly</strong></td>
</tr>
<tr>
<td><strong>Values and Committed Action</strong></td>
<td>- Leader and his assistant overview last session, briefly, by helping members.</td>
</tr>
<tr>
<td></td>
<td>- Talking about meaning of self-actualization</td>
</tr>
<tr>
<td></td>
<td>- Who should be our scale, for comparing?</td>
</tr>
<tr>
<td><strong>Self-compassion and Committed Action</strong></td>
<td>- Exercise of austere teacher</td>
</tr>
<tr>
<td></td>
<td>- Considering ways, being</td>
</tr>
</tbody>
</table>
| Fifth | Overviewing last session, briefly | - Leader and his assistant overview last session, briefly, by helping members  
- Which different ways can be performed?  
Values and Committed Action  
De-Fusion and Acceptance | - Exercise of TV-interview  
- Exercise of mind – captivity  
- Difference between tolerance and Acceptance  
- Homework |
|---|---|---|
| Sixth | Overviewing last session, briefly | - Leader and his assistant overview last session, briefly, by helping members.  
Values, Acceptance and Mindfulness | - Considering it is difficult to follow Values.  
- Returning into metaphor of treasure island  
Committed Action, De-Fusion and Self-Compassion | - Member that mind is seeking excuses set.  
- Encouraging members for seeking Values.  
- Metaphor of going up from sand hill  
- Having supporting group  
- Performing self-supporting and self-compassion  
- Homework |
| Seventh | Considering effects of participating in group | - Members are encouraged to talk about participating in group and their effects in their life. |
### Chapter 7: Group intervention of ACT in illogical beliefs

| Committed Action, Values and Self-Compassion | Are we responsible of our life, family or society?  
| - Talking about is it important being approved by others, or society, for the purpose of improving our life?  
| - To what extent do we approve ourselves? Are we kind with ourselves? |
| De-Fusion & Committed Action | Returning into exercise of mind – captivity  
| - Homework |
| Eight | Overviewing all last sessions, in addition to their aims. |
| Overviewing all last sessions | |
| Permanency of sessions | Stating experience of members, about performing their exercises, during sessions. |
| Being ready for ending sessions. | Members are encouraged to follow their exercises, after ending sessions. |

**B) Description of sessions**

Before proceeding to the book, I remind you that the group therapy sessions are full of challenges and unpredictable events and things are not always as easy as you see in this chapter. In chapter 2, the authors of this book, in addition to explaining group therapy, describe the experiences, challenges, feelings and thoughts experienced during group therapy. So again, I ask you to carefully read the first and second chapters before continuing.
First session

This session follows following objectives: 1) making a good relation with participants and stating instructions, 2) stating aims of sessions, & 3) Acceptance and Mindfulness.

First step (Approximately 30 minutes)

At the first of the session, leader welcome to members of group then, he introduces himself and state about his academicals and professional records. Now, leader and his assistant introduce rules, into members some rules of group include: confidence, being on – time, not being absent for more than one session, not using cell- phone during holding session, not recording contents of sessions (unless by consent of participants). Note that smoking in group is allowed just by consent of all members of group. In continue, it is asked from participants to introduce them-selves.

Then, it is explained that participants may experience probable undesired mental and emotional states and it is usual condition. Then, it is asked from participants to state their feeling about participating in group (at that moment) leader of group invites members to talk about their view about stated feelings “leader and his assistant have a key role in being dynamic of group and inviting members into participating indecision.

Second step (Approximately 60 minutes)

In this step, loader of group and his assistant talk about group’s aims then, it is asked rom member to state their view about successfully, in case of brainstorming. Then, it is asked them, is it necessary everything shall be performance, very well? Members are encouraged to discuss about these questions.
Third step (Approximately 30 minutes)

In this part leader and his assistant want to perform ways of Acceptance and Mindfulness, by using mindfully breathing exercise. So, following instruction is presented into members:

"Observe the incendiary flow inside and out. It's as if you're a curious scientist, who has never seen breathing. Pay attention to all aspects of your breathing, including air going inside the nasal passage, your shoulders lifting up and your chest up and down. During performing this exercise, your mind tells you several sources, for the purpose of distracting you. Let’s these stories frequents, like frequentation of cars. Let’s your mind to makes noises, like a radio.

If you are involved in your thoughts and give up your breathing, it is a usual process.

Wait to occur it (more and more. During performing it, for the time, if you can continue it for 10 seconds, without destruction, it means you have advanced, well. Therefore, as soon as determining distraction, consider a lot of time, ten, focus on your breathing, gently, consider your breathing, as if, it is a singer of Rock music, in concert. Singer is in center of your focus. But, you are not forced to ignore other member of musician and performer. During focusing on breathing, you do not try to ignore you thoughts and feelings. You do not try to get rid from them or clear your mind. You are awarded from them, but your focus is completely on your breathing. Now, try it again. Breathe 10 times, deeply, gently and mindfully”.

At the end of the session, members are encouraged to follow this exercise, in their home. Don’t forget more performing these exercise shall be resulted in first session.

End of first session
Second session

This session follows following objectives: 1) Overviewing last session, 2) Values and Committed Action, & 3) De-Fusion and Mindfulness.

First step (Approximately 30 minutes)

At the first of the session, leader and his assistant, overview last session, briefly, by helping members of group. Them, it is asked from members to talk about their experience, in last week and method of performing it, in this week.

Second step (Approximately 45 minutes)

In this step, it is asked from members what is difference between efficient and inefficient behavior? After discussing about this subject, therapists state efficient behaviors are these increase our life quality. Since now, we don’t talk about being correct or incorrect of things, but, we talk about their efficiency or inefficiency. Some behavior may be correct, but they are inefficient in present condition of your life. They shall be resulted in offence of you. Now, it is lasted from members to determine their efficient and inefficient behaviors of themselves and share them in group.

Third step (Approximately 45 minutes)

Therapists ask about difference between feelings and act, from member. Member of group are encouraged to talk about this subject then, therapists explain we can experience undesired feelings, but, out activity is conformed to our Values. In continue, it is explained human mind is deceitful.

Mind always define scenarios; so that, some are terrible and avoid us from our Values. This is natural performance of human mind. We cannot stop mind to not defining these kinds of scenarios for us. Function of mind is producing thought, like heart, pumping blood. It is possible; your mind notifies you must be better than now. Maybe, it repeats other
people must approve you. Each moment, your mind may remind similar words, all things you must do is to be aware of whatever your mind has said. Always, catch your mind in act.

Do not allow these scenarios keep you far from direction of your Values. Determine labels, for some kinds of your thoughts. When you are involving in these thoughts, determine them by their labels for example, say ‘Aha, I understood my mind repeat the thought of “ever thing should be excellent.”

**End of second session**

**Third session**

This session follows these aims: 1) Overviewing, Last session, 2) Acceptance and De-Fusion, & 3) Self-Compassion.

**First step (Approximately 30 minutes)**

At the first of the session, leader of group and his assistant overview last session, by helping members of group. They encourage members to share their experience, being obtained during last week.

**Second step (Approximately 45 minutes)**

In this step, therapists are going to train Acceptance and De-Fusion, by using metaphor of Treasure Island. Then, by exercise of doubting into mind, they follow’s De-Fusion ways for this purpose, following instruction is presented, for members.

"Imagine you are savor of a ship, navigation it into a treasure island. In lower part of the ship, there is a cage, including several monsters. These monsters are not dangerous, for you, but, they are sensitive about gold odor, so that, they make noise. By closing into Treasure Island, their noises increase they do not hurt you. In fact, they are not more than this noise. In this scenario, Treasure Island is symbol of your Values and noise of monsters is symbol of your thought and feelings. To what extent shall you accept these noises, for the purpose of
obtaining your Values? (Members are encouraged to discuss about this subject).”

In continue Remind members: As explained in last session, human mind is deceitful like monsters, it keeps you far from your Values. Note that, by closing into Treasure Island, noise of monster or thoughts shall increase it you have experience in this subject, share it with group.

Third step (Approximately 45 minutes)

In this step, therapists are going to preform Self-Compassion, by using “carrot exercise, in place of bat following instruction is explained, for this purpose:

“Most human use different kinds of rude methods, such as self- reproaching, for the purpose of motivating themselves. These methods may be effective, outwardly, but, to what extent shall they help you, in long term? If these methods were effective, today, we must face with a society, being full of complete human, but, the fact is that it is not true most of us want to create a motive, for ourselves, when conditions is not desired. In this group, a different method is thoughts to you Accept you De-Fusion, as a person may a mistake when making a mistake, consider it curiously, what shall be changed in your be, in place of self- reproach. When you perform an ideal be, create a carrot for yourself. Your carrots are like verbal praises, such as bravo, you did it, or buying small gifts. Now, members of group are encouraged to share their experienced with other members”.

End of third session

Fourth session

This session follows these aims: 1) Overviewing last session, 2) Valuable Actions, 3) Self–Compassion and Committed Action.
First step (Approximately 30 minutes)

At the first of the session, leader of group and his assistant overview last session, by helping members. Also, members are encouraged to share their experiences, being obtained from last week, with other members.

Second step (Approximately 45 minutes)

In this step, at first, it is asked from members to discuss about self-actualization. Then after summarizing views, leader and his assistant, explain this meaning that self – actualization is comparing a person, just with himself (herself), not another one. In other words, a person shall obtain his best self and not needing into comparing himself with other ones. Again, members are encouraged to discuss about this subject.

Third step (Approximately 45 minutes)

The leader and group assistant, using a hard-working teacher training, intend to do self-compassion process. To do this, the following instructions are explained to the members:

“Assume that you have a child and keep a watchful eye on him (her). When registering your child in school, there are two closes for his age Also, you can select between two teachers you go to one of these classes and first teacher say, he is going to help children to determine their mistake, carefully and correct them. This subject shall be resulted in punishing child, in case of making mistake, by him when teacher gives this information to you, one of the student spills his beverage on the desk and ground. Teacher may immediately see him and shout be careful. Clean the ground and not being butterfingered. For strengthening this messages child is fined to write 20 lines. Teacher tells you ‘If they learn that there is undesired condition, after occurring mistakes, they never make them.

Assume, you go to next class. Second teacher tell you he feels it is important for children to learn from their mistakes. They must be curious about their mistakes. So, they learn how they can be able to prevent from occurring them, in future. As teacher tells these subjects, one of the children throws pencil
case of his friend and his pencils and note books throw on the ground. Teacher closes into child, quickly and tells him, gently: “What was occurred?” I wanted to lift my hand to ask permission, but my elbow hit the pencil case and … “ on the basis of what was occurred, next time, you should not forget a thing, during asking permission, conversation between child and teacher were continue, gently. Which teachers do you select, for your child? “Which methods do you treat with others, usually? (Members are encouraged to share their experiences with other members).

Now, therapists encourage members to consider different kind of ways, being used for obtaining their aims. Also, they should state what other ways shall be used, have? Member talk about this subject.

End of fourth session

Fifth session

This session follows these aims: 1) Overviewing last session, 2) Valuable Action, & 3) De-Fusion and Acceptance.

First step (Approximately 30 minutes)

At the first of the session, leader of group and his assistant overview last session, by helping member. Also, members are encouraged to share their experiences, being obtained during last week.

Second step (Approximately 30 minutes)

In this step, therapists are going to help participants to determine these Values, by using exercise of TV- interview, So, following instruction is asked from therapists.

“Make ready your notebook and write asked question on it. Assume that I have invited you to a live TV program, today I want you describe your behavior, during feeling Anxiety. When you are anxious:

1- How is your behavior with yourself?
2- How is your behavior in work-place?
3- How is your behavior with your friends and relatives?
4- How is your behavior in home and with your dears?
5- How is generally your behavior?

Do your answers are as what you like them or there is a gap, between what you are and what you want to be? If there is a gap, consider it. How can you fill this gap, consider it. How can you fill this gap? If you become into your ideal self, wonderfully, how does your behavior change? Again, note that I mean behavior, not feeling. So, answer above questions, again. What shall prevent you to obtain your ideal self?

Now, the leader and assistant group encourages members to talk to other members about their answers. Now, participants have to answer the question that if they behave from today, they will be filled with a gap between themselves, their own ideal and their true self. So the members must answer the above questions again.

**Third step (Approximately 60 minutes)**

In this step, at first, exercise of mind-captivity is thought, into members, in continue, it is talked about difference between tolerance and Acceptance. For the purpose of performing this exercise, it is referred into evolution of human, at first.

“Have you ever pay attention into evolution of human mind? Our ancestors were always involved in judging and measuring. It this place is safe or not? Can I fight or escape? Is it opportunity or threat? – This characteristic help to our surviving. So, it is not surprising our mind follow this as, similar to our ancestors. A part of mind is always warning and trying to keep us, against imminent dangers. We call these part automatic thoughts. But, to what extent shall these warnings conform to imminent danger? Most of the time, amount of these warning is higher than present threat.

Now, therapist, explain that most activities, we prevent from doing them, being as a result of supporting mechanism. Thoughts like “everything should be excellent; I fail, other people should approve me,
continuously, “I have more time “ and … produce whenever we want to follow an important activity in our life, so, it is possible we are taken captive, by these automatic thoughts. Pay attention to these thoughts and write them in work-sheet of mind – captivity.

<table>
<thead>
<tr>
<th>Date/Time</th>
<th>What did say your mind to take you captive?</th>
<th>How about being taken captivity</th>
<th>What shall be your behavior, if you do not be taken captivity</th>
</tr>
</thead>
</table>

Now, leader and his assistant encourage members to discuss about difference between meaning of Acceptance and tolerance. In continue, therapists correct this meaning, after summarizing above-mentioned subjects (Refer to first chapter, for better understanding it).

**End of fifth session**

**Sixth session**

This session follows these aims: 1) Overviewing last session, 2) Values, Acceptance and Mindfulness, & 3) Committed Action, De-Fusion and Self-Compassion.

**First step (Approximately 30 minutes)**

At the first of this session, leader of group and his assistant overview last session, by helping members. Then, members are encouraged to share experiences, being obtained from last week.

**Second step (Approximately 45 minutes)**

At the first of this session, therapists are going to state following Values is accompanied with difficulties. So, therapist's state following Values is beautiful, like moving in valley. Moving in this valley has it's difficulties. Sometimes, you may fall or hit with rock, so, your body is
injured. It may rain and you become wet. Maybe you cope with hot sun. so, it is not easy following Values. Now, it is asked from members to what extent are they ready? (From to 10). These difficulties are like undesired thoughts and feelings or barriers, being in your way.

In continue, therapist point to metaphor of treasure island and tell to member. It is enough to be aware from what does say by your mind and follow your value. Now, it is asked from members to share their experiences with group.

**Third step (Approximately 45 minutes)**

As explained before, mind acts like a making excuses machine. It makes different kinds of excuses including why do not you follow your value? Why should you be best? Why should others approve you, always? At first try aware from these excuses and don’t allow them control your life.

Remember, participating in these session, is like ascending from a hill. During ascending, it is possible sands falls and you return backward. If you are faced with these conditions, don’t be worry. Again try. If you have people, sharing your achievement with them, it is helpful. But, if not, don’t be worry. You can play role of supporter, praise your achievement. Now, members are encouraged to share their experiences about this subject, with group.

**End of sixth session**

**Session 7**

This session follows these aims: 1) considering effect of participating in group, 2) Committed Action, Values and Self-Compassion, & 3) De-Fusion and Committed Action.

**First step (Approximately 30 minutes)**

At the first of the session, members are encouraged to talk about effects of participating in group and their activities.
Second step (Approximately 45 minutes)

Now, members are encouraged to discuss about these questions: are we responsible of our life, or family or society? To what extent is it important to approving or not approving others or society? To what extent do we approve ourselves?

Second step (Approximately 45 minutes)

In this step, leader and his assistant point into exercise of mind – captivity. Then, it is asked from members to share their experiences, being obtained during this session, with others.

End of session 7

Session 8

This session follows these objectives: 1) Overviewing last sessions, 2) permanency of sessions, & 3) Being ready for ending sessions.

First step (Approximately 45 minutes)

At the first of the session, these subjects are overviewed: all last sessions, aims of sessions, we are not want to removing undesired thoughts and feelings and increasing quality of our life, without expecting to approve from others or high self- expectation. Then, stated subjects are summarized, by leader and his assistant.

Second step (Approximately 45 minutes)

In this step, members pay for their experiences of exercises, and the effects of these exercises on their quality of life. Then the presented contents are summarized.

Third step (Approximately 30 minutes)

At the end of the session, members are encouraged to follow their exercises, after ending sessions.

End of sessions
Chapter 8:

Group-therapy of Act in emotional Self-Disclosure

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention if you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it’s better to start you work from the training workshops.

Emotional Self-Disclosure

Self-Disclosure means revealing some of our aspects, verbally and nonverbally. Other cannot find these aspects, without our help. In accordance with this subject, Warnig & et al. (2008) believe Self-Disclosure is one of the most important desired mental functions.

It is sign of personal health and being considered as a tool, for obtaining a health personality. It means we have more compatibility and less worries in our relation with others, by having high self-disclosure. In addition to this subject, lack of Self-Disclosure is accompanied with level of Depression and lack of balancing in Self-Disclosure is related into reproaching or being – reproached. Grats & Ganderson (2006) points into effect of emotional Self-Disclosure in decreasing self-damaging, regulating emotion, decreasing special signs of borderline personality Disorder and decreasing signs of Depression, Anxiety and stress. On the basis of this subject, authors of this book believe emotional Self-Disclosure is considered as a skill, improving inter-personal relation, in addition to above –mention subjects.
Group- intervention in emotional Self-Disclosure

In this part, intervention method of emotional and Self-Disclosure aims of each session have been described, step-by-step. Present method is derived from research of Vaezi & Dousti (2019). The number of sessions is 8 and time of reaches is equal to 90 minutes. There are 12 participants in them. For the purpose of better understanding intervention, at first, general scheme of sessions is presented in form of a table. Then, sessions are experienced, in detail.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.

A) Summary of sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Aims</th>
<th>description</th>
</tr>
</thead>
</table>
| First   | Making a good relation with participants and stating instructions | - Welcoming  
- Stating professional records of leader and the rules of group.  
- Introducing members  
- Explaining about undesired feeling are usual, during sessions  
- Asking about feelings of members, at that moment. |
<table>
<thead>
<tr>
<th>Chapter 8: Group-therapy of Act in emotional Self-Disclosure</th>
<th>175</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Being familiarity with meaning of emotional Self-Disclosure</strong></td>
<td>- It is asked from members of group to talk about emotional self-disclosure, in brainstorm manner. - Summarizing stated subjects</td>
</tr>
<tr>
<td><strong>Determining inefficient activities</strong></td>
<td>-</td>
</tr>
<tr>
<td><strong>Second</strong></td>
<td><strong>Overviewing last session</strong></td>
</tr>
<tr>
<td></td>
<td><strong>considering losses of lack of emotional Self-Disclosure</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Acceptance and Mindfulness</strong></td>
</tr>
<tr>
<td><strong>Third</strong></td>
<td><strong>Overviewing last session, briefly</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Creative Hopelessness</strong></td>
</tr>
<tr>
<td>Session</td>
<td>Topic</td>
</tr>
<tr>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>Fourth</td>
<td>De-Fusion &amp; Acceptance</td>
</tr>
<tr>
<td></td>
<td>- Metaphor of rude horse</td>
</tr>
<tr>
<td>Fourth</td>
<td>Overviewing last session</td>
</tr>
<tr>
<td></td>
<td>Acceptance and Mindfulness</td>
</tr>
<tr>
<td></td>
<td>Stating experiences, being resulted from performing exercises</td>
</tr>
<tr>
<td>Seventh</td>
<td>Considering last session</td>
</tr>
<tr>
<td>Seventh</td>
<td>Values and Committed Action</td>
</tr>
<tr>
<td>Seventh</td>
<td>De-Fusion, Acceptance and Mindfulness</td>
</tr>
<tr>
<td>Eight</td>
<td>Overviewing last sessions</td>
</tr>
<tr>
<td>Eight</td>
<td>Permanency of</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>sessions</th>
<th>members, about performing exercise and their effect in sessions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Summarizing</td>
<td></td>
</tr>
</tbody>
</table>

| Readiness of members for ending sessions | - Encouraging members, to perform exercises, after ending sessions. |

**B) Description of sessions**

Before proceeding to the book, I remind you that the group therapy sessions are full of challenges and unpredictable events and things are not always as easy as you see in this chapter. In chapter 2, the authors of this book, in addition to explaining group therapy, describe the experiences, challenges, feelings and thoughts experienced during group therapy. So again, I ask you to carefully read the first and second chapters before continuing.

**First session**

This session follows following objectives: 1) Making a good relation with participants and stating instruction, 2) Being familiarity with emotional Self-Disclosure, 3) Determining inefficient activities.

**First step (Approximately 20 minutes)**

At the beginning of the session, the group leader welcomes the members, then introduces himself, and presents his academic and professional backgrounds. Now, the leader and assistant of the group announce the rules to the members. Some rules include: confidence, being on-time, not being absent more than one session, not using cell phone, during session, not recording contents of sessions (Just by consent of participants). Note that smoking is possible consent of all members. In continue, it is asked from members to introduce them-selves.
In continue, it is explained into participants it is possible they experience probable undesired mental and emotional states. It is usual them, it is asked from them to state their feelings about participating in group. Leader invited members to state their views about mentioned feelings. Leader and his assistant have a key role in keeping group dynamic and inviting members into participating in discussion.

**Second step (Approximately 40 minutes)**

It is asked from members to talk about meaning of Self–Disclosure, in case of brainstorming. Then, stated subjects are summarized by leader, his assistant and help of members. In continue, leader and his assistant explain meaning of emotional Self-Disclosure (Refer into first of this chapter, for better understanding this meaning).

**Third step (Approximately 30 minutes)**

For the purpose of determining inefficient activities, it is asked firm members to talk about meaning of emotional Self-Disclosure. Then, they are encouraged to determine probable losses, being resulted from lack of emotional Self-Disclosure and state them in group.

**End of first session**

**Second session**

This session follows these aims: 1) Overviewing last session, 2) Considering losses of lack of emotional Self-Disclosure, & 3) Acceptance and Mindfulness.

**First step (Approximately 30 minutes)**

It is asked from members to talk about their experiences, being obtained from last session, during leaving group. Then, leader and his assistant summarize subjects and point into this fact that experiencing undesired thoughts and feelings are usual. They talk about human being in group and experiencing different kinds, of thoughts and emotions.
Second step (Approximately 30 minutes)

It is asked from members to state about their experiences, being obtained from probable losses of lack of emotional Self-Disclosure.

Third step (Approximately 30 minutes)

For the purpose of making way of Acceptance, Mindfulness, physical scan is used so, following instruction is used, for this purpose: “Pay attention into your feeling, and emotions, being experienced at this moment, they can include all feelings, and emotion, such as anger, fear, happiness, being neutral, feeling guilty, Jealousy, panic, being worry, pleasure, honor, pride and … Breathe, deeply and pay attention to it. I want you know what you are experiencing, now (it is not necessary to restate them, just, pay attention to them). Know that, you don’t need to get rid of these thoughts, weather being desired or undesired. Just, be aware of them. Now, with an open and curious insight- like a scientist wants to discover different aspects of his body- pay attention into your body. At first, focus on your feelings in chest- then, consider them in your sole and palm. In continue, try to focus on your other parts of your body.

After ending this exercise, members begin to talk about their experiences, being obtained from this exercise.

At the end of the session, it is asked from members perform this exercise in their home, in next week. Performing more exercises shall be resulted in more result.

End of second session

Third session

This session follows these aims: 1) Overviewing last session, 2) Creative Hopelessness, & 3) Acceptance and De-Fusion.
First step (Approximately 30 minutes)

Leader and his assistant overview last session, by help of members then, it is asked from members to state their experiences about performing physical scan exercise.

Second step (Approximately 30 minutes)

For the purpose of making Creative Hopelessness way, members, are encouraged to discuss about different kinds of emotions. In continue leader and his assistant state some emotions are undesired. Can you remove them”. (Members discuss about this subject). Now, members are encouraged to state their attempts, being about removing undesired thoughts and feelings and it’s result, in long-term.

Third step (Approximately 30 minutes)

For the purpose of making way of Acceptance and De-Fusion, it is used from metaphor of rude horse. So, therapist works, as followed.

“Consider a rude horse. Assume that you are going to control this horse in a small stable. The horse begins to hoof, neigh, and hit it body into walls of stable, to what extent it shall be resulted in loss (members discuss about this subject). Now, assume that give the horse, a place for running. Let’s it to run and tire. Now, you think to what extent it is resulted in loss (Members discuss about this subject). The fact is undesired thoughts and feelings are not so different from this rude horse. In different condition, most of us try to control it. When coping with undesired feelings and thoughts, we try to control them, anyway, but, how are we successful? (members talk about this subject). All thing, you must perform is considering a space for your undesired feelings and thoughts, isn’t it? Just, be aware of them. Know that they are a part of human’s experience and being accompanied with you, from birth to death. Pay attention to this subject that it shall be more annoying, if you want to control or remove them.

At the end of the session, members are encouraged to provide a space for present of their undesired thoughts and feelings, during next week.

End of third session
Fourth session
This session follows these aims: 1) Overviewing last session, 2) Values and Committed Action, & 3) De-Fusion and Mindfulness.

First step (Approximately 30 minutes)
At the first of the session, members are encouraged to discuss about last session and last week. They should state to what extent they could provide a space for running their rude horse.

Second step (Approximately 30 minutes)
Now, leader and his assistant try to clear Values, by using exercise of 40th years birthday. So, following instruction is told into members.

Assume that it is your 40th birthday. You invite all your close friends and relatives, for holding celebration. This celebration may be hold so sincere in your home or in a luxury restaurant. It is your imagination, so, imagine it, as you like.

Assume that all your dears are present and they want to talk about your life. Assume their words are what you like to listen them. (Hot! what they say, actually, but, what you like to listen in an ideal world) Assume that they describe your personality, strength and works, being performed, by you.

Now close your eyes and perform this exercise, for several minutes.

What did the exercise say about your values? Do you behave really like someone you wish? - Frust, break, slander, beat, cry, spit and say nasty things, threaten, judge, criticize, hate Get angry - are these behaviors that you want to recall through them?

Values are in the form of what you want to be continuous and in the way you want them to do; therefore, value are like glue; in which connect the smallest action to the longest goal. If you consider caring your spouse, as a value, this value, sticks all thing to each other- from opening door for her to
shaving her, during childbirth, or squeezing her hand, in time of her death. If you know value as relating with your spouse, this value stick everything to each other-from paying attention into her words to having sex with him. It is general for other cases.

Now, members are encouraged to change their Values into small behavior steps, as being indicated in this example.

Third step (Approximately 30 minutes)

For the purpose of making De-Fusion and Mindfulness, it is explained into members thoughts are produced, after following Values. They are going to prevent you from this way. Then, it is asked from members to determine their, thoughts and discuss, in group. In continue, it is asked from members to consider their thought, a pieces in chess, fighting with each other, always.

Some thoughts or pieces want you to follow your Values. Some are trying to stop you. This war be continuously in your mind. Pieces in chess are diagram of thoughts, feelings and physical senses. Some pieces are symbol of undesired mental content and other are symbol of desired ones. When we try to have more desired pieces and less undesired ones, it is possible to hurt ourselves. Unfortunately, we may not winner of this fight.

If all these pieces are your thoughts and feelings, so, what is your play in chess-board (members discuss about this subject). If you assume yourself as a piece or player – considering yourself equal to contents of thoughts and feelings, it means your wife is limited into announced, tedious and idle war. Chess board can observe all pieces/ without fighting with them.

It is enough to think about your thought, being aware from them and know this is you, observing your thoughts. Now, participants are encouraged to perform this exercise- observing their thoughts, without involving in them. Performing this exercise several times, in each day shall be desired.

End of fourth session
Session 5
This session follows these aims: 1) Overviewing last session, 2) Considering effects of last session, & 3) Self–Compassion and Acceptance.

First step (Approximately 30 minutes)
At the first of the session, members are encouraged to discuss about to what extent they were able to take step into their Values, in continue, it is asked from members to talk about way of performing the exercise and their experiences, about exercises or chess-board.

Second step (Approximately 30 minutes)
Now, member is encouraged to state their experience about sharing their emotions with each other and related results.

   Remember that it is not necessary we reveal our emotions, for all people we reveal them for needed people, because, recalling emotion shall be helpful in improving ur relations.

Third step (Approximately 30 minutes)
In this step, it is exercised by 6 factors of compassion, Self-Compassion and Acceptance. So, following instruction is performed, for this purpose.

“Close your eyes and put your hands on your chest, gently and fondle yourself (factor of being kind); however, consider what are you thinking or experiencing (factor of considering pain). If you experience this thought of experience, it means you should have it, in present condition of your life (Acceptance factor). It is not mean you are unusual person (De-Fusion from self- judgment), but, it means, you are human, having heart and experiencing different kinds of feelings (being worthy factor) and others shall experience these feelings, if they would be in place of you (relation factor).

Now, it is asked from members to discuss about their experiences, about this exercise. Participants should perform it, again, but, it is necessary to repeat above-mentioned sentences, as inner- conversation.
At the end of the session, in addition to summarizing subjects, it is asked from members to follow exercises of this session and last ones.

**End of fifth session**

**Session 6**

This session follows theses aims: 1) Overviewing last session, 2) Acceptance and Mindfulness, & 3) stating experiences, being obtained from performing these exercises.

**First step (Approximately 30 minutes)**

At the first of the session, members talk about to what extent they would be able to treat with themselves, more kindly.

**Second step (Approximately 30 minutes)**

Therapists use Mindfully–breathing, for performing process of Acceptance and Mindfulness. So, it is asked rom members to perform following instruction.

Breath, deeply, now, focus on your breathing way, so that you are not ever- observe your breathing. Pay attention into movement of your chest, in haling and exhaling, time of breathing, and movement of your abdomen. Maybe you are distracted, it is usual. Try again. Be aware that you are paying attention into your breathing. There are two things here: your breathing and yourself- it means a Mindfully person, focusing on your breathing. As considering your breathing, focus on who is paying attention to you. Remember this exercise shall not be performed, for the purpose of relaxation, so, paying attention and being awareness is sufficient, here now, it is asked from members to talk about their experiences, being obtained from this exercise. Perform it, again.
Third step (Approximately 30 minutes)

In this step, members are invited to talk about their experiences, being obtained from performing last ones. All the end of the session, leader and his assistant summarize all subjects, by helping members. Then, it is remind members they obtain results, very past, by performing more exercise.

Session 7

This session follow these aims: 1) Overviewing last session, 2) Values and Committed Action, & 3) De-Fusion, Acceptance and Mindfulness.

First step (Approximately 20 minutes)

At the first of the session, members talk about their experience, being obtained from Mindfully-breathing exercise and their success in this exercise.

Second step (Approximately 40 minutes)

In this step, once again, the participants' values which were expressed in the celebration of the 40th birthday, were expressed. Then they are asked to draw a dart in their notebook, dividing it into several parts (the number of values expressed). In each part of dart, it is necessary to note one of their Values. Then, they should determine their affinity into these Values, by using two pens, having different color. Whether entering into the group, and them, from their present place, point of view. Being more closing signs into middle of dart means talking more steps in this way. Being far from its middle means they are far from their Values. Then, it is asked from members to talk about their experiences, being obtained from following their Values.
Third step (Approximately 30 minutes)

Now, for the purpose of performing De-Fusion, Acceptance and Mindfulness process, cars exercise is used. So, following instruction give to participants.

Open your mind and let’s frequenting your thought and feeling., but, be aware about them- like the moments you are in one side of the street and observe frequenting machines. Pay attention into your thoughts and feelings, select that how you want to answer them. Which car with which speed you are not control. But, way of passing from street is controllable. They are your thoughts and feelings. it is not necessary to fight with them. Just, be ware from them. Do you want to spen your time, for fighting them or always, reproaching yourself, for having them, it is style of life, you want to have it? You cannot control poresence or absence of thoughts, but you can control how to behavior, when they are present. You think how shall you behavior next time, when these thoughts appeare?

Members are invited to discuss about their experiences, being obtained from this exercise. In continue, it is remind performing more exercises shall be resulted in fast result.

End of session 7
Session 8

This session follows these aims: 1) Overviewing last session, 2) permanency of sessions, & 3) being ready for end of session.

First step (Approximately 40 minutes)

At the first of the session, we overview these factors: last sessions, aims of sessions, how we are not going to removing undesired thoughts and feelings and appearing our emotions into people, being necessary. Then, these subjects are summarized, by leader his assistant and help of members.

Second step (Approximately 40 minutes)

In this step, members talks about their experiences, being obtained from performing exercises and their effects on their life. Then, these subjects are summarized.

Third step (Approximately 10 minutes)

At the end of the session, members are encouraged to follow their exercised, after ending sessions.

End of the sessions
Chapter 9:
ACT group intervention to improve the quality of life of children and adolescents (relationship with parents, Anxiety etc.)

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it’s better to stat you work from the training workshops.

❖ Kids and teens
Children and adolescents are susceptible to developing types of anxiety disorders, and this anxiety usually manifests itself in many ways. Some children show that their anxiety, through persistent anxiety, about an inconvenience that may occur, appear to others or others, a general social anxiety, and some, an unrealistic fear. Several factors cause Anxiety in children, including the prevention of aggression, the birth of a brother or sister, the exclusion of parents or friends and separation from parents and friends. An individual, who wants to free himself from the Anxiety and the unpleasant feelings from it, uses defense mechanisms such as avoidance, return, denial, and repression, when confronted with Anxiety (Dousti & Hedayati Hamedani, 2016).

❖ Group intervention in improving children and adolescents quality of life (relationship with parents, Anxiety, etc.)
This section describes the pattern of intervention in children and adolescents, in the form of a session by session and step-by-step, with
the objectives of each session. The current pattern, with a slight change, is derived from Morrell and Wilson (2002), whose number of sessions is 9 and the duration of each session is 55 minutes. In order to better understanding the method of intervention, readers will be introduced first, an overview of the sessions, in form of briefing sessions, in a table, then, sessions in a broad way would be described.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.

### A) Summaries of sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Targets</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Intro</td>
<td>Intro and ice breaker</td>
<td>- Introducing members to each other with hands (claps), screams and hoorahs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- A dummy's worksheet to identify the potential challenges ahead</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Asking children for reasons of their presence in the group</td>
</tr>
<tr>
<td>First Identify the thinking and behavior of the</td>
<td>- Practicing magic wand</td>
<td></td>
</tr>
<tr>
<td></td>
<td>important adult in child's life</td>
<td></td>
</tr>
<tr>
<td>Study the reasons</td>
<td>- To give children the confidence,</td>
<td></td>
</tr>
</tbody>
</table>
### Chapter 9: ACT group intervention to improve the quality of life of children and adolescents

<table>
<thead>
<tr>
<th></th>
<th>for the presence of children in the group</th>
<th>that secrecy exists in group and we want all the members to observe secrecy privacy in groups.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-</td>
<td></td>
<td>Flowers or absurd game</td>
</tr>
</tbody>
</table>

#### Second

<table>
<thead>
<tr>
<th></th>
<th>Identifying Values</th>
<th>- Draw or write a story about the problems that children have with their parents.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-</td>
<td>- Children play two to two, their own and their parents roles and then speak in the group</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Creative Hopelessness</th>
<th>- Metaphor of the fallen person in the well</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Reminders of rules</td>
<td>- Repeating group rules</td>
</tr>
</tbody>
</table>

#### Third

<table>
<thead>
<tr>
<th></th>
<th>An explanation about the functioning of mind and Mindfulness</th>
<th>- It describes the functions of the mind by showing the brain image, and asking the children to compare things that have done their best with the other things.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Revising the function and mind, and expressing the tendency of the mind to speak and predict.</td>
<td>- Talking again with children about the functioning of the mind, and its desire to forge events.</td>
</tr>
<tr>
<td></td>
<td>Showing that at different times, the mind is talkative.</td>
<td>- Using cards to play, children are shown, the mind is constantly talkative.</td>
</tr>
</tbody>
</table>

#### Fourth

<table>
<thead>
<tr>
<th></th>
<th>Expressing that we do not always need the mind.</th>
<th>- It is explained to children that, we need to mind for certain things not to do all things.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>De-Fusion</td>
<td>- The expression that the duty of mind is the production of</td>
</tr>
</tbody>
</table>
thought, and we cannot stop it from producing thought, just as, the work of the heart is pumping blood.

<table>
<thead>
<tr>
<th>Values clarification</th>
<th>- Using the Heart Box Exercise, the kids are helped to turn their Values on.</th>
</tr>
</thead>
</table>

**Fifth**

<table>
<thead>
<tr>
<th>Reviewing the previous session</th>
<th>- Initially it is paid to the previous session.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reassessment of Values</td>
<td>- It is revisited the Values of children.</td>
</tr>
<tr>
<td>Committed Action</td>
<td>- Their Values turn into small steps of behavior, so that they can execute them.</td>
</tr>
</tbody>
</table>

**Sixth**

<table>
<thead>
<tr>
<th>Reviewing previous session</th>
<th>- At the beginning of the session, the review of the previous session and valuable privileges are discussed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Values</td>
<td>- Playing ways to be&lt;br&gt; - Valuations Card&lt;br&gt; - Converting Values to Behavioral Steps&lt;br&gt; - Presenting awards for Values steps</td>
</tr>
<tr>
<td>Committed Actions</td>
<td></td>
</tr>
</tbody>
</table>

**Seventh**

<table>
<thead>
<tr>
<th>Checking the senses of previous session</th>
<th>- We want the children to express their feelings about the previous session</th>
</tr>
</thead>
<tbody>
<tr>
<td>Values</td>
<td>- Kids are asked to visualize the work of the previous session, as a movie.</td>
</tr>
<tr>
<td>Committed Action and Identification of Barriers</td>
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<td>- Examine possible social support for achieving goals.</td>
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<td>- Promising is practice with children.</td>
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<td>- Being committed to pursuing Values, talking with the kids.</td>
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</table>
B) Description of the sessions

Before proceeding to the book, I recall that the treatment group sessions are full of challenges and unpredictable events, and things are not always as easy as you see in this season. In the second chapter of the book, the authors, in addition to explaining the treatment group, describe the experiences, challenges, feelings and thoughts they experienced when performing the treatment group. So again, please read the first and second chapters of the book, before proceeding with the book.

Note: Children, who are under this intervention, should have at least the ability to read and write.

First session

This session follows these goals: 1) introducing members to each other and ice-breaking, 2) identifying thinking and important adult behavior in the child's life, 3) examining the reasons for the presence of children in the group, 4) the principle of privacy & 5) creating pleasant feeling toward the group.

First step (Approximately 5 minutes)
The members of the group introduce themselves using claps, screams and hoorah (for breaking the relationship ice), and then, the rules of the group are expressed by the leader. Group rules can be included, not harming the devices and any consistent subject.

Second Step (Approximately 10 minutes)

Children are given worksheets that they must perform individually. These worksheets include the general outline of two adults, "without gender segregation," which we ask children to write about the way adults think or speak. The purpose of this worksheet is to realize that the important adults with whom the child is dealing with, how are thinking and behaving, so that, as a result, we can predict the child's problems and challenges with the therapist or leader of the group, whom, they actually play the role of parent or power source.
Third Step (Approximately 15 minutes)
We will examine the reasons for the presence of any of the guys in the group.

Forth Step (Approximately 15 minutes)
We ask the kids to put their bodies in a gentle condition close their eyes and breathe deeply; then we ask them if they had a magic wand, how was the manner of their life, what emotions they had, what they thought about, and so on. After a few minutes, we want them to open their eyes and describe them to us, so that the group leader can write down.

Fifth Step (Approximately 5 minutes)
We tell children that we know how hard it is, if they want to feel comfortable and secure in the group very soon, and talk with us and members about their feelings. We assure them that there is secrecy in the group, and we want all members to be secret and not to talk with anyone, other than the members and the leader, about the group's issues or discussions.

Sixth Step (Approximately 5 minutes)
The children are taught to play *Full or absurd*, and before the end of the session, the kids play.

End of the first session

Second session
The session follows these goals: 1) Examining the problems that children generally have with their parents, 2) Creative frustration, and 3) re-reminding the rules.

First step (Approximately 10 minutes)
We ask children to write a story, or if they are more comfortable, draw paintings about what are the issues involved with adults who live together.

Second step (Approximately 30 minutes)
We divide the children into two groups, and we want them to play about the problem, their role and the adult they live with. After each
game, we talk about it with all members of the group, and ask for their opinions.

Third Step (Approximately 10 minutes)
We tell the story of a person in the well and we discuss about it in the group. The story is as follows: Someone has fallen in a well, and in his backpack has a hive. This well is similar to your problems with your parents. If you try all the time, to use these shovels, this well gets more deepen. It's just like when you're going to solve your problems with your parents, by engaging or slamming. This will make your problems deeper and deeper.

Forth Step (Approximately 5 minutes)
We will again recall the rules.

The end of the second session

Third session
This session follows these goals: 1) Explaining the workings of mind and Mindfulness, 2) Revising the functioning of the mind, and its willingness to speak and predict; and 3) showing that at different times the mind is very talkative.

First step (Approximately 25 minutes)
We show children the picture of the brain and we want them to write about it, whatever it knows including its function and the benefits of thinking and... Then we explain to the children about the mind, which one is from the symbols of the brain, and we ask them to take an example about a work that they do not need to focus on the mind. Some of these are things like dancing, playing balls and more. Then, we want them to provide a list of their own personal work and experiences, and we want them to say the differences in their minds, when they are focused in doing something and they know what is going on their brain, and when they did not know that and they did not have such a thing, and they did not concentrate.
Second Step (Approximately 30 minutes)
Reviewing how our mind works, explaining how the mind tends to predict events and situations, especially if we have previous experiences, about a subject. That the mind is talkative and constantly strives to tell us what to do, what is good or bad, and how much the mind can talk about an issue with us, hours and days.

We then ask the kids to search the room in 5 minutes, and find each one, one of the cards that we hid in different places, and then go back to our chair. Cards includes questions that shows the benefit of mind to the kids; for example, if you do not get a good score in the exam, what does your mind say to you? Or when someone tells you, that you are intelligent, what does your mind say or what? Then talk about this function with the kids.

End of the third session

Fourth Session
This session follows these goals: 1) the expression that we do not always need the mind, 2) De-Fusion, and 3) the clarification of Values.

First step (Approximately 45 minutes)
In a nutshell, we explain that we need minds for a series of topics, not for everything, and that we need something more important and stronger to protect ourselves: Values... talk about what we need, like foods and things that are matter to us.

Then we give the group a picture of the heart, and want to take notes whatever they knows about heart, heart function, blood pumping, vital functions of the heart, and so on. When the kids are finished writing, we put a box at the center of the group, like a heart, and talk about how much this heart can be like brain and brain function. That our minds are full of memories, experiences, feelings and behaviors that have kept us alive in a different way, and as the heart, with the help of its vital functions, keeps our bodies alive, and we cannot ask heart not to pump blood, the mind, by its own method,
by keeping a series of experiences, memories and feelings, tries to keep us alive in our protection, and now, this exaggerated focus on these emotions and thoughts make us to forget, precisely what matters to us, and this mind's performance, incidentally, as a poison, leads to the destruction of what that is important for us, but we cannot say to the heart for stopping or the mind not to think.

Now we ask the group to look again at the things they wrote already in their story, and to note what they felt and according to their thoughts, were problematic, and put them in the same heart box.

**Second Step (Approximately 10 minutes)**

Now we want them to think and then write down about all the emotions and thoughts that they would like the magic wand give them, and put those cards in the heart-shape box. We explain to children that what they want from a magic wand is called value, which is really important to them. For the next session, the exercise we give to the kids is to have notes about what is they value, for example, Who do they like, what do they like to do, what matters are really important for them....

**The end of the fourth session**

**Fifth session**

The session follows these goals: 1) Reviewing the session beforehand and Values; and 2) Acting voluntarily.

**First step (approximately 5 minutes)**

First, we will go through the previous session and talk about how we can use Values as a guide to our everyday lives.

**Second step (approximately 50 minutes)**

We can use value cards to help children to find what is valuable for them; so that children can see how they can step in the path of value and their lives, as they deeply love (the children can write down, what is valuable to them, on the side of the worksheet they used in the heart box practice). We want from every child to make a note, how it will work in the direction of Values, and that, they exactly write, what they
want and what needs to be done, specifically and step by step, in order to achieve those demands. Then, from every child, we want to identify the place of interest on Darts with Values and goals, and then ask them, if it really does happen, what it likes and how it will be. After that, we talk about the effects of Values and how to care for them.

**The end of the fifth session**

**Sixth session**
This session follows these goals: 1) Reviewing the previous session, and 2) Values and Commitment.

**First step (Approximately 10 minutes)**
At the beginning of the session, we will review the previous session and valuable privileges.

**The second step (approximately 45 minutes)**
We play some games (ways to be). On the board, we make a series of squares in which, in some of them, we stick question cards and in some others we stick the performance cards. We ask the kids, each time, to throw darts and depending on dart hits which card, he/she should answer the question or have to play a role, how to operate. Then, we consider an award for them, which if they answered or played a role, based on their value system, receive that award, and we emphasize that there is no right and wrong answer. For each of the kids, we have a certain time, and the ideal is that, by the end of the game, each child received 5 awards.

Note: Each card should indicate a value, an example of a question card: How would your life be if everything is in accordance? An example of a performance card: How to be polite, cool, and so on?

**The end of the sixth session**

**Seventh session**
The session follows these goals: 1) Reviewing the feelings of the previous session; 2) Values; 3) Committing to action and identifying obstacles.
First step (Approximately 30 minutes)
We ask children about the game of the previous session: what they felt, what thoughts had gone by and... Then we ask the children that if other people, such as their parents, were in their place, how they would do it, play the previous session. Next, let's discuss the benefits and losses that they receive on the path to Values.

We ask the kids to close their eyes, imagine a movie, what they did before, and then we ask about their emotions. Now we are asking them to express the details of the film they imagine. For example, is the movie completed, whether they like it or not....?

The second step (approximately 25 minutes)
An explanation of what we do, brings us closer to our goals, and we identify emotions or behaviors that divert us from our goals. Then we ask them to write a story in the order of two paragraphs, the hero of the story reaches its goals, at last, or vice versa, is completely out of his goals, and each person reads his story aloud in the group.

The end of the seventh session

Eighth session
The session follows these goals: 1) identifying inefficient behaviors, 2) identifying self-owning thoughts, and 3) De-Fusion and engaging in action.

First step (roughly 25 minutes)
Continuing the discussion of how our behaviors diverge from our goals, and the identification of the emotions that are created, as well as the performance in us, how does this emotion affect our performance? For example, a sense of worthlessness or loneliness, how can we get away from our goals. Then, we ask them to note on tabs that how their Mindfulness to their emotions and emotions has a negative impact on their performance.

Step Two (Approximately 30 minutes)
We ask the guys to separate the thoughts that come from our minds (our thoughts) from the thoughts that we choose. To this end, you can
Chapter 9: ACT group intervention to improve the quality of life of children and adolescents

use this exercise. Tell us how to itch your face? Now we show, though there is a thought that, how can we partake of ours, but we choose to do it ourselves. Through this exercise, we try to teach children the separation of these two modes of thinking, that is, selective thoughts, and children's own thoughts. Then again, talking about decisions, choosing to take our reasons, make decisions, and value our choice. We ask children whether they are willing to take risks and make changes, as well as taking larger steps or not, in order to achieve their goals. Then we take each child's verbal Commitment to change a particular behavior, and we want them to divide this Commitment to change into small steps.

The end of the eighth session

Ninth session
This session follows the following goals: 1) A review of the behavioral steps, 2) Attracting social support, and emphasizing the lack of expectation from others, and 3) Exercising promise, and Commitment to pursuing Values.

First step (Approximately 10 minutes)
Check out the small behavior steps that were designed in the previous session.

Step Two (Approximately 20 minutes)
We want the children to express their children, who can help them to reach their goals, and we emphasize that, ultimately, we cannot expect much from others to achieve our goals. Then we explain that, even if there is a promising person, there is a possibility for them to break that promise, but we can talk about re-engaging with that individual.

Step Three (Approximately 25 minutes)
In the end, we do a promising exercise, with the kids. About the Values of the children, and what we have done in the past, that we have removed us from our Values, and what we can do, which puts us on the path to our Values.

End of the sessions
Chapter 10:
ACT group intervention n Insomnia

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it's better to stat you work from the training workshops.

❖ Insomnia Disorder
We all have experienced the difficulty in falling asleep, but Insomnia is a little different than the delay in normal sleep including me (Peyman Dousti) and my colleagues (Mohammad Esmaeil Ebrahimi & Golnaz Ghodrati). The main complaint of people with Insomnia is difficulty in falling asleep or asleep, and at least three months, and three weeks a week (Halgin & whitbourne, 2014: translation of Seyyed Mohammadi, 2015). This inadequate sleep causes Disorder, job performance, academic, individual, social, interpersonal, and functional in patients with impaired sleepiness (American Psychiatric Association, 2013). In fact, the main feature of Insomnia Disorder is dissatisfaction with the quality or quantity of sleep, with complaints about the problem of starting and maintaining sleep. Estimates show that about one third of adults report Insomnia symptoms, and women complain of Insomnia more than men. Insomnia can even be a risk factor for Depression, and usually is a sign of residual after treatment of this Disorder. About 40-50% of people with Insomnia have another concurrent mental Disorder. It seems that mental activity in sleep, and discomfort caused by sleep disability, leads to a defective circumstance, that is, the more one attempts to sleep, more failure, and
more sleep. Therefore, attention and excessive effort to sleep can interfere with insomnia.

**Group intervention in Insomnia**
This section describes the pattern of intervention in Insomnia Disorder, in the form of a session, and a step-by-step session with the objectives of each session. The pattern is present, with a slight change, taken from the Lindsey Fletcher Intervention Model from Nevada University, which is also inspired by Hayes, Strosahl & Wilson (1999). The number of sessions for this interventional pattern is 8, and the duration of each session is 90 minutes. In order to better understand readers, the intervention method is first presented, an overview of the sessions, summary sessions, a table, and then extensive sessions are described.

Note 1: Again note that if you are completely newbie, avoid engagement in the field of Acceptance and Commitment (ACT), and start your work, first with the workshops.

Note 2: As it was explained in the first chapter, you should have your own style and practice in Acceptance and Commitment (ACT) (Harris, 2013), and you do not have to behave exactly like this pattern.

### A) Summaries of sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Objectives</th>
<th>Description</th>
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| First    | Establishing a good relationship with the participants and expressing the instructions | - Welcome  
- Presenting the leader's professional records, and the rules of the group  
- Introducing members |
| Preparation for possible unpleasant feelings and  | - Evaluating the sleep habits of participants.  
- Talk about gradual |

---

**Summary of intervention in Insomnia sessions**
| Preparation for the session | Discontinuation of hypnotic drugs.  
- Use the metaphor of walking, with a bowl full of flowers, for the readiness of the members, for possible unpleasant feelings. |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| Evaluating and building trust for treatment orientation | - Assess the most annoying part of Insomnia.  
- Confidence building using the two mountain metaphors. |
| Creative Hopelessness and Mindfulness | - Creative Hopelessness and the use of the metaphor of the fallen person in the well.  
- Practice meditation and breathing count. |
| Last week's review | - Last week's review, briefly |
| Creative Hopelessness and Mindfulness | - Showing previous inefficiencies.  
- Remembering the last memory of Insomnia, and thoughts about it. |
| Acceptance | - Wandering with monsters Metaphor |
| Checking out the last week and Mindfulness | - Overview of the past session.  
- Meditation practice and breathing count. |
Controlling is not problem solving, but rather Acceptance of problem solving.

Modify the pattern of sleep

- Tape and tape recorder metaphor
- bus passengers metaphor

- Presenting a new pattern of how to fall asleep

**Forth**

Last week's review with Mindfulness

- Overview of the past session.
- Practicing meditation and breathing count

The difference between pain and Acceptance

- Metaphor for dirty and clean dishes

Mindfulness

- Performing one of the Mindfulness exercises

**Fifth**

last week review and own strategies as background

- Last week's review
- Metaphor for chessboard

Familiarity with Values and valued actions

- Values Inventory
- Values Note

De-Fusion and Mindfulness

- Exercising train wagons

**Sixth**

Reviewing the last week and De-Fusion

- Reviewing the past session
- The practice of thoughts tagging

Reviewing Sleep Habits

- Examining the patterns of sleep in the organs and possible changes from the group

Acceptance

- Uninvited guest
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<td>- Reviewing all past sessions together with sessions objectives</td>
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<td>Sessions sustainability</td>
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<td>- Expression of members' experiences of exercises during sessions.</td>
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<td>Preparation for the end of the sessions</td>
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<td>- Members are encouraged to follow their exercises, after the end of the sessions.</td>
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</table>

**B) Description of the sessions**

Before proceeding to the book, I remind you that the group therapy sessions are full of challenges and unpredictable events and things are not always as easy as you see in this chapter. In chapter 2, the authors of this book, in addition to explaining group therapy, describe the experiences, challenges, feelings and thoughts experienced during group therapy. So again, I ask you to carefully read the first and second chapters before continuing.
First session
The objectives of these sessions are to: 1) Establish a good relationship with the participants and express the instructions; 2) prepare for possible unpleasant feelings and preparation for the session; 3) evaluate and build trust for the treatment direction; and 4) pursue Creative Hopelessness and Mindfulness.

The First step (approximately 25 minutes)
At the beginning of the session, the group leader welcomed members to introduce themselves, expressing their academic and professional backgrounds. Now, the leader and assistant of the group announce the rules to the members. Some of the rules in the group are: secret principle, timely presence of members in sessions, absence of more than one session, no use of mobile during the session, and lack of recording of the content of the sessions (except with the consent of all the attendees in the group). "Note that smoking is possible in the group only with the consent of all present in the group." Subsequently, participants are asked to introduce themselves.

The second step (approximately 25 minutes)
In this step, firstly, therapists examine the sleeping habits of the participants. For this purpose, members talk a few minutes on this, and if some people use sleep medication, talk about it, and plan for it gradually.

Now, thank the participants, to attend sessions, and explain that your group therapy sessions will be different from medical treatments. Because their physician, as well as the therapist, believes that their Insomnia is psychological, rather than merely physical, and now they want to receive, a psychological treatment for Insomnia. So it is not necessary to use the drug, and this can even be undesirable.

Subsequently, the leader and group assistant want to use the metaphor to walk with a dense bowl of ingredients, prepare members for possible unpleasant feelings, and also enter the sessions. For this purpose, the following instruction is executed:
"I want to talk to you about the unpleasant things that may occur in this treatment group for you. My experience says that this treatment is the same, riding a train of death in the city of play. Different emotions and emotions will be experienced, such as interest, boredom, Anxiety, sorrow, clarity, confusion, and so on.... Here. Sometimes this will give you the feeling that you are forced to walk, with a container full of mud, on the head. But the path you want to go is worth the go. There is almost no way but to accept, sometimes, to crumble some of this mud on your head."

Note that treating Insomnia can be difficult for some people. In addition, in some cases, the results of the ACT treatment do not show up until the end of the course of treatment. Consequently, the participants should be informed, and their participation should be immediately drawn, to attend sessions and to disregard.

**Third Step (Approximately 20 minutes)**

In this step, get an image of what's going on from Insomnia in the minds of the participants. Find out what is the most annoying part of sleeplessness in their minds, and what disrupted their lives. Ask them to accurately describe the problem. Do they have more problems, fall asleep, or wake up early, despite their will? What have they done so far for their troubles? What is the reason for their participation in the treatment of your group? What part of their life do they want to change?

Remember that trust is an essential part of the treatment. In addition to collecting and collecting data, the therapist must be warm, sympathetic and receptive. In the ACT approach, it is important that there is a mutual sense of trust before the work begins, between the therapist and the authorities. For this purpose, the metaphor of the two mountains will be used.

"Suppose you're ascending from the high mountain, there are a lot of dangerous points on the way up. My job is to look carefully at where I am from, and if I find that it is possible to put a pen, make a bad place that is dangerous, and cause you to fall, I'll let you know.
That I can guide you, it's not because I'm above you, but because it's on the mountain I am facing you! Of course, this is you who understand the difficulty of the way with all your heart, and I cannot judge your performance, or even say which path is a better choice."

**Forth Step (Approximately 20 minutes)**

Now we want to show members, invite their past strategies, and invite them to behave differently. For this purpose, one uses the metaphor of the fallen person in the pit.

"Suppose you're on a farm, and there's a small backpack, with some small tools. You are walking in the field, suddenly falling into a pit. After you come back, you take the collar from behind, and look for something that will help you save. Assume that you find a boat that used to work for you a lot, and you begin to crawl very earnestly and persevere. After hours you will not get out of the pit! Faster starting to crawl. You discover that you do not have the benefit! You dig up the ground in a different and faster way! Different and faster!! And more different and faster. But the sash is the same, and the bowl is the same. None of these works will help you exit your pit. Because digging is not the way out of the pit, it only deepens the pit. The pit may be so wide that you think that you will stay there! But the problem is not resolved, because you are still in the hole. This is exactly what happened to your Insomnia. It's wider and wider, and now it's your whole life. You've come to the guy that this method does not work, but you're still doing it. Suppose in such a situation, one says that, with this process, you will remain in the pit until the end of your life. Most likely, you will be disappointed here. But imagine that the person adds, after seeing your Creative Hopelessness; you've been digging for a long time, but your situation has not been improved at all. The fact that you're still in the hole does not matter to your tool. If you had a golden hole, things would not be better, but it would get worse. The problem is your method. Your best advice here is your pain. Have you had enough pain that the change did not happen?!
you ready to change? Are you ready to do something different from digging the pit?

Here, link the story of the hole and the hole, to the Insomnia of the participants in the group. The more they try to sleep, the more severe their problem. Explain to the group members that sleeping and falling asleep are not intended and is a tool for relaxation and retrieval. Let's focus on rest instead of focusing on sleep. In the next step, we'll focus on Mindfulness exercises that help the group members, on a more relaxed basis.

Now for the Mindfulness process, meditation practice, and breath counting are used. To this end, the following instructions are requested from the members.

"They are asked by the group members, while they breathe deeply and calmly, count their breaths. Do this up to ten numbers. Start again from one. Continue to do this in the group session for five minutes. Members of the group are asked to do this every day, ten to twenty minutes. Advise them to find a place where they can sit comfortably and ask their home or friends before they begin meditation to disturb them during meditation. Cook a clock to ring at a specific time, and do not move at all until they hear a ringing tone. Emphasize that the purpose of this exercise is to quit struggling, as well as increase awareness, from the moment here and now".

Ask the members of the group to write down the items, and if they want to, post on the next session of the group. These include the fact that, during the meditation and other times of the day, how much, without distraction, remained at this moment now and here, and how hard it was for them to do? Ask them to write down during the week when they used the "hut".

End of First session

Second session
The objectives of these sessions are: 1) previous week review, 2) Creative Hopelessness and Mindfulness, and 3) Acceptance
First step (roughly 20 minutes)
At the beginning of the session, therapists encourage members to discuss a bit, about last week’s holes, and how they did their work.

The second step (approx. 40 minutes)
In this step, therapists want the members to find a comfortable place, and close their eyes whenever they calm down. Then the following instructions are asked from the members.

"Think for the last time that you had trouble sleeping. Try as much as you can, remember the story with details. What are your thoughts in your head? What feelings did you experience? Name slowly. What physical feelings did you experience? Where exactly did you feel tension?"

Note what response each member of the group gave? Which hive is used to control its inner feelings and thoughts? Discuss your perceptions in the group.

Now consider the dangers of group members one at a time. Also, note the duration of sleep, the amount of wake, the unwanted wakefulness, the early and unwanted wakefulness of the morning, without the person being able to re-sleep, and also the amount of life satisfaction. Discuss the gradual reduction of hypnotic drugs in the group, and design them with the help of each participant in the special program to reduce them. Check out the meditation program for participants last week. Consider any obstacles that impair the careful and complete exercise of meditation practice. Particularly note, when the participants in the group end up practicing Mindfulness due to being time consuming or boring. One common case about people's frustration is, have I done the job perfectly correct and perfectly?

This is normalizing by saying that this is a common occurrence, and explains that this is another strategy of control, and preventing the person from staying at the moment now and here. Together with the group members, look for other situations of life that the person is worried about doing perfectly.
Discuss the ways in which members of the group went through the week, both during the day and night, to "rediscover" them again. Continue to identify the cops. Pay attention to the hammocks that occurred throughout the session, such as confidence, and give them impartial answers, and discuss them.

**Step Three (Approximately 30 minutes)**

In order to create an Acceptance strategy, it is used the metaphor of wrapping with monsters. To this end, members of the group are told to assume they are awful and ugly while waving a huge monster. This horrible twist takes place on the edge of a deep and hellish abyss! If you lose this race, fall, and you will not be destroyed. You're at your best to kill and kill the rope.... But apparently, the more you try, the less you succeed, and you will get closer and closer to the edge of the abyss without breaking back from time to time.

Sometimes the session participants immediately ask: "What can be done now?" This moment is a good situation, to enlighten you, and say, "I do not know exactly! But just knowing this, you will not win this match, and there's no need for victory at all! Just leave the rope ".

During the week, ask the members to continue their exercises, practice Mindfulness, count on breathing, and record the times they use the hive, or wander around with monsters.

**The end of the second session**

**Third session**

The objectives of these sessions are: 1) previous week review and Note 2) control of problem solving, Acceptance of problem solving, and 3) modification of sleep pattern.

**First step (Approximately 30 minutes)**

In this step, first, encourage the leader and assistant group members to speak to the group about the past week and how they can practice. In the following, ask the group members to express any body feel that prevents their Mindfully breathing. Ask the customers to give them
more space. You can use any metaphor that tones this concept (for example, the rogue horse metaphor) to accept the rogue feelings. Now, ask questions from participants, what was their impression of the session? Did you pick up a boat or pull a rope?

**Second Step (Approximately 30 minutes)**

In this step, therapists state that they are part of the difficulty of controlling themselves, they do not sleep when you go to bed, or you wake up very soon, your mind, such as tape recordings Audio works with a completely repetitive story. If you want the listener to head to the path to this story, then the result of your perfect mix will be with these thoughts. Be careful about how bus drivers behave against rude travelers.

Suppose we have a bus, and you're the driver. A group of passengers are sitting on a bus. The passengers of this bus, thoughts, emotions, states and body feelings, memories, and everything else we experience. Some of them are very terrible, and with black clothes, they have a knuckle! If you are alone, and they begin to threaten you and what to say, and where to go, "Go to the left, go to the right, and..." What will happen?! If you do not pay attention to their words, they give up and rush.

You may compromise with them. For example, tell them: "You will sit at the end of the bus, so that I do not see you, then I will do whatever you tell me". Until one time you get short, and stop the bus, and you're going on the passenger's side, and discuss with them. Note that in this blockbuster you stopped the bus, and talk with these great travelers. Unfortunately, they do not intend to leave the bus. You will find physical road trips, but you will not be able to throw them out.

Ultimately, you're reconciled to the rogue travelers. You enter into a deal with them. A deal in which you give them the fate of your life in exchange for less harassment. The end result of this process will be this; rebellious and rebellious travelers will tell you, "If we do not do what we say, we will arrive at your mercy, and we will see you watch us!" And thus, these travelers will control you. Will complete. All that
frightens you, their presence near you, and the compulsion to endure the horror of your dilemma. They have not really damaged anyone anymore, but they have a terrible screw, a knife, and a chain, and so on. The bus driver (you) has the authority of the bus. But you, in the deal with the passengers, have provided the bus control to them. In other words, you have completely lost control to gain control. You’ve probably noticed that, even if your passengers claim that if you do not go to the left, they will destroy you, this is a big claim. It does not matter from these travelers.

Explain for group members that, most of the time, passengers will find them at bedtime. Ask, what do the passengers say when they sleep? What is their reaction? Apart from fighting with the passengers, (thoughts, and feelings, etc.), and listening to their command, what else is there?

**Third Step (Approximately 30 minutes)**

In this step, therapists will teach new members a way to sleep. To this end, members are asked to wake up from the next morning (e.g. 8am). Members are told that during the hours of the day, even if they are too tired, they will not allow half a day to sleep. Participants are asked to go to bed only when they feel they want to sleep. When in bed, any type of activity, including eating, using a mobile phone, a laptop, and... is not allowed. They are told that if they do not fall asleep within 10 minutes, they will leave the bedroom, and return to the bed only when they are ready to sleep. Also, if they still could not sleep within 10 minutes, they would leave the bedroom again. This pattern is still repeated. Every hour of the night, when they were able to sleep, they would not be allowed to wake up in the morning, after the appointed time (e.g. 8am), even if they slept for only one hour all night. The mentioned pattern will continue in the next few days.

Subsequently, the leader of the group will record the members’ perceptions, and will discuss with the members on this subject. At the end of the session, members are invited to pursue their exercises at home.
Fourth session

The objectives of these sessions are: 1) previous week review with Mindfulness, 2) the difference between pain, suffering, and Acceptance, and 3) Mindfulness.

First step (Approximately 30 minutes)

At the beginning of this session, after reviewing the last week, ask the members again to do the breathing counts. During this session, the practice also includes Mindfulness to emotions, Mindfulness to thoughts, and again ask members to give more space to their feelings.

Now, ask the members of the group that, with Mindfulness and Mindfulness, and because of the metaphor of wandering through the monsters, they passed the sessions, what did they make clear to them? Are there any situations where rope has occurred? Sometimes it will be very beneficial for us, regardless of what happened, what we do, just Mindfulness. Most of the time, we are not grateful to the moments that we have in peace, peace and peace with the world, and have not made us happy about life!

Second step (Approximately 30 minutes)

In this step, the leader, and the group assistant intend to express the difference between pain and suffering to members. For this purpose, the metaphor of dirty and clean dishes is used.

"I want to clarify the distinction between pain and suffering in life, with an example of clean, dirty dishes. Suppose that life is like a dish that is sometimes clean and sometimes dirty. That our dishes are dirty and we want to clean them is a pain that is inevitable. But if our minds, by creating a constant concern, about this dirtiness, create a double permanent mental contamination for us, that's where we are suffering. Members are invited to express their experiences in this regard."

Now, in order to create an Acceptance strategy, two-dimensional metaphors are used. "Suppose you have two scales ahead. Like the valves, and the buttons on the tape recorder. The button on our right is
called "Anxiety" (or anger, guilt, distracting thoughts, Anxiety, etc.). On this scale, anyone can score between zero and ten. But still, there is another scale. This second (second) button is hidden, and it's difficult to see. The important point is that this second (second) scale is more important because it makes the difference. This scale will change the amount of your Acceptance of experiences, and unpleasant emotions without having to change them, avoid them, or avoid them. When Anxiety (discomfort, Depression, unpleasant memories, obsessive thoughts, etc.) comes to its utmost, and you're trying hard to control it, reduce it, fade it, and... your Acceptance on a scale. Second, close to zero. In other words, suppose that you have a surfboard, and you are facing huge waves. If you want to fight the waves, you are in danger of drowning. But if you accept that the waves rise and fall, you can surf, and enjoy life. Now, in this parable, consider the ability of your boardwalk to be second. So if your Acceptance scores are low on the second scale, what waves are tight and how tall, you are engaging in endless struggle, with waves of thoughts, and unpleasant feelings. Sooner or later you will be drowned under the waves of Anxiety, and other emotions, and your unpleasant thoughts. But if you get a high score on a second scale, you can go through a series of waves”.

Subsequently, members are invited to share their experiences with the group.

**Step Three (Approximately 30 minutes)**

Members are invited to perform Mindfulness exercises in the session. Then, they are asked to share their experiences with the group. The group leader notes members' perceptions, and experiences, and discusses with the members on this subject. At the end of the session, members are invited to pursue their exercises at home.

**Fourth session end**
Fifth session
The objectives of these sessions are: 1) the previous week review and their strategies as background, 2) familiarity with Values, and worthwhile actions, and 3) De-Fusion, and Mindfulness.

First step (Approximately 30 minutes)
At the beginning of this session, after reviewing the last week, using the chessboard practice, the process itself will be performed as a field / itself as an observer. To execute this exercise, the following instruction will be executed.

"Imagine chess pieces, thoughts, emotions, and body feelings. A group of vertebrate, hairy unsophisticated psychological content, and another group of pleasing psychological content graphs. You can put yourself in trouble when you are trying hard to get more pleasant nuts and fewer unpleasant beads. Unfortunately, you can never win this battle.

Now members are asked if all of these verbs are your thoughts and feelings, so what's your role in the screenplay of the chess-board? By knowing yourself with the vertebrate (or player), that is, yourself, the one with the content of your thoughts is one (self-conceptualized), which means that your life is limited to an endless, boring, and vain war. Try to chess, as you yourself, where all thoughts and feelings take place. Try to visualize yourself as a chessboard. Pay attention to any thought or feeling that you are experiencing, and acknowledge it. Imagine you are a page that is experiencing a variety of thoughts and feelings. These thoughts and feelings are neither good nor bad, just thoughts and feelings that you are experiencing. Then, members are asked to express their experience of doing this exercise in the group, and they are told to try to spend a lot of time on this exercise every day."

Second Step (Approximately 30 minutes)
We hope that, until now, members of the lesser group will engage in their destructive thoughts of sleep, and have achieved advances in sleep habits, as well as reduced sleep medications. Some scholars in
the field of sleep believe that day care advances are as important as nightly developments. Therefore, adherence to value-based actions can raise the quality of life of the members of the group, and pushes members' focus on sleep into a quality and worthwhile life.

In this part of the treatment, therapists should help members of the group to identify their basic Values of life. Members can respond to the value questionnaire at the session (this questionnaire can be downloaded for free on the Internet). Determining the Values makes group members orient themselves to their lives without the need for permanent therapist support. This problem will affect the treatment in the medium to long term, since at sensitive times, it will direct the authorities. In addition, the allocation of time, for Values, strengthens Values, which are motivating behavior, as well as prevent, avoid experimentation, resulting from intellectual rumination, and thoughtfulness.

It explains to members that Values, their deepest desires, how to behave continuously. Values, their expectations from the world and others are not, but the style and behavior of individuals, how to live. So the members are encouraged to discuss in this regard, and write down their Values. They are then asked to define their Values, in small steps, and write them down as applicable. During this week, members are asked to try, in addition to their past sessions, to practice their behavioral steps, in practice.

**Third Step (Approximately 30 minutes)**

In order to create Mindfulness and De-Fusion strategies, train wagons practice as follows.

"Suppose that the captures are moving, and you have two roles at the same time. The first role is that you are the driver of the train, moving the train forward, and at the same time, standing on the bridge, and seeing different train wagons from a distant view. In this image, try to get wagons without any judgment, regardless of whether the wagons are small or large, ugly or beautiful, empty or full, and... just watch, and be aware of this watch. Be. Now, suppose each of the
wagons of this train symbolizes one of your thoughts. I want to see your thoughts in the same way and from a distant view, as if you were standing on the top of the bridge, and from everything that goes in your mind, regardless of whether this thought is right or wrong, ugly or beautiful, and.... Be aware of no judgment. You might say to yourself: Cannot I be aware of the content of my thoughts? If you have such a mindset, I want to put it on a wagon, and look at it from a farther perspective. Try to use any chance you get to watch your thoughts, from a higher angle, and without judgment. Our goal in this exercise is just that we can be aware of our thoughts at any moment, with an uncritical look, and from higher angles. If you fail to do this, do not worry, just try to try again."

At the end of the session, members are encouraged to follow these exercises at home as much as possible.

Fifth Session

Sixth session
The objectives of these sessions are: 1) previous week review, and De-Fusion, 2) examination of sleep habits, and 3) admission.

First step (Approximately 30 minutes)
At the beginning of this session, after reviewing the last week, using the practice of tagging thoughts, the De-Fusion process. To execute this exercise, the following instruction will be executed.

"To begin, focus on your mind in the moment now. Let your mind focus entirely on the Anxiety, focus on the time it takes for each breath and exhalation. By continuing this process, your mind will eventually divert, and your frustrations will be thrown. Every time you find that you are drowned in the waves of your mind, give the name of the set of those thoughts. Tell yourself, again, my mind tells me the story..... Then focus your focus on breathing again. Keep in mind that you are not your thoughts! So you might believe them a moment. You are the ones who sit on these chairs, and you open your tail and open it. Your breath will remind you who you are.
Labeling can be used for specific thoughts, such as planning, worry, obsessive thoughts, as well as for excitements, body feelings, and everything else that occurs at that moment. Tagging, and naming your thoughts makes you merely look at your thoughts.

**Second step (Approximately 30 minutes)**
In this step, the leader, and the group assistant, are planning to review the patterns of sleep patterns of the members, and possible changes of the group, on the pattern of their sleep patterns. To this end, members are asked to discuss the changes in the group, and share their experiences.

**Step Three (Approximately 30 minutes)**
In this step, therapists try to practice Acceptance with members using uninvited guest metaphors. For this purpose, the following narrative is told to members:

"Suppose that you have moved to a new home, and have arranged a magnificent party to improve your acquaintance with your neighbors. Everyone living in the area is at a party, and a great party is going on. Suddenly Joe becomes a guest at home. He is dull, stinky, and you say to yourself: "My God, what does this here mean?!" But you have already installed a panel in front of your home that says "Welcome everyone!". Can you receive him in a decent manner, without knowing that he is saddened and upset by his coming? You can show discreet behavior towards him, even if you have unpleasant thoughts about him. You do not have to love him. You do not have to love, lifestyle, or dress up. It might be a nuisance for him to take self-service sandwiches and drinks. Your perceptions, and your evaluations of him, may disturb him at your party in your interest in hospitality. Of course, you can announce that I'm happy to everyone except this man! But as soon as this happens, the party atmosphere becomes inflamed. Now, you must guard the door constantly, preventing him from entering. Your other choice is to welcome him, but for him, determine the terms and conditions. You tell him, he can only stay in the kitchen,
and he has no right to socialize with guests, and to drive in the catering area. In this case, you have to pursue it all the time, so that it does not violate your red line! And your whole party, instead of getting to know the guests, and enjoying these socializations, is spent for, chasing and escaping with the homeless Joe.

Life is also something like this story! All the thoughts, feelings, and memories, and... that you do not like, are like our cartoon sleigh of our story. If you want to fight them, or control them, a party of life will no longer be the way it should be. In fact, most clients in our clinics admit that, no matter how much effort they spend, so that these thoughts, emotions, memories, and... less will enter their lives, the result will be a picture of that, and Joe's comrades Sleeping carton is also coming back with him!"

Now members are asked to identify homeless Joe in their life over the next week, and pay attention to how they receive it.

**End of the sixth session**

**Seventh session**
The objectives of these sessions are: 1) previous week review, 2) Acceptance, and worthwhile actions, and 3) meditation.

**First step (Approximately 30 minutes)**
At the beginning of this session, members are invited to discuss their experiences from the last week, and discuss in this regard.

**Second Step (Approximately 30 minutes)**
In this step, first tell the members that Acceptance of thoughts and unpleasant feelings could also be part of the worthwhile actions discussed in past sessions. Then, the metaphor of crossing the swamp is described as follows:

"Without a goal, as well as a Commitment to Values and goals, is not a reason to accept unfavorable things. Suppose, before you, there is a swamp or swamp. Acceptance is what happens when you enter the swamp. But if you do not have a worthwhile goal, beyond the swamp, your entry into it will be far from being wise. There should be
something on the other side of the swamp, which is worth more than accepting this risk. If you can, pull a rope over this swamp across it, it will be very beneficial. In this way, you will always have a reference, to recognize that you are in the right or wrong direction. Values in our lives play the role of this guide rope."

At the end of this step, the members of your group must have realized, in a number of essential Values, in their lives. Use these Values to blossom light for meditation.

"Move the group members, focus on their exuberance. Ask them to consider a pivotal value in life (for example, love, liberty, knowledge, etc.), and imagine that this value is shining like light. Suppose this light shines from your head, and has penetrated you. Imagine this glowing light, like the Halli, is at the top of your existence. Also, suppose that any one who comes near you, this light also propagates to his existence. Even the person you, with whom you do not have a good relationship, will come to you when it comes near you. Now imagine, you are transmitting this light (yours) to all people around you."

**Third Step (Approximately 30 minutes)**

In this step, the therapists plan to train Tangling meditations with their members. To this end, the following instructions are referred to members:

"Take moments of your eyes, and consider the fundamental value that you have chosen in your previous exercises." The term that represents that value (for example, love, loyalty, adventure...), constantly in your mind. Now note, this action, what physical emotion creates, is in you. Listen to the bright bells, the heat, and the openness of your mind. Consider an image that illustrates this incredible feeling. For example, a bright star, or an immense sea.... Take several deep breaths. Recall one of your mental conflicts, and imagine that that brilliant star, or that rushing sea, has come to the bout of this mental activity. Now notice, to the physical feelings of this fantasy platform. Now imagine that, to any place in your body, which the above-
mentioned battle has affected most of it, it gives fresh impetus. Deep and damp your heart and take your breath away in your imagination."

At the end of the session, members are encouraged to follow the exercises of this session and past sessions at home.

**Seventh session end**

**Eighth session**

The objectives of these sessions are to: 1) review all past sessions, 2) sustainability of sessions, and 3) prepare for the end of the sessions.

**First step (Approximately 40 minutes)**

At the beginning of the session, all the past sessions, and, in general, the goals of the sessions, and how we are not looking for the removal of thoughts and unpleasant feelings, and at the same time, we want to improve our sleep quality. Then the contents of the statement by the leader and the assistant, with the help of the members, are summarized.

**The second step (approx. 40 minutes)**

In this step, members pay to express their experiences, to perform all exercises, and the effects these exercises have on their sleep quality. Then the contents are summarized.

**Third Step Three (Approximately 10 minutes)**

At the end of the session, members are encouraged to follow their exercises after the end of the session.

**End of the sessions**
Chapter: 11

ACT group intervention in chronic pain

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it's better to stat you work from the training workshops.

▶ Chronic pain

My teammates (Peyman Dousti and Golnaz Ghodrati) and me (Mohammad Esmaeil Ebrahimi), have often from physical pain, like other people. In the 12 year olds, I had suffered from a rave and chronic osseous disease, becoming my old friend. Acceptance and Commitment Therapy (ACT) trains us old pains are not a pretext for shrinking our responsibilities. We must make a rich, collective and value-based life, for ourselves or even others, in spite of presence of this uninvited guest.

▶ Group -intervention in chronic-pain Disorder

In this part, in addition to aims of each session, intervention method in chronic pain Disorder shall be described, step-by-step. Present method is partly derived from intervention method of Kevin. E. Wolz & John.T. Scroll, with a little changes. This intervention is 8 sessions and time of each session is 90 minutes. For the purpose of better understanding intervention method, by readers, a general scheme of sessions is firstly presented, in case of a table, including summary of sessions, then they are explained in details.
Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.

**A) Summary of sessions**

<table>
<thead>
<tr>
<th>Session</th>
<th>aims</th>
<th>Description</th>
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<tbody>
<tr>
<td><strong>First</strong></td>
<td></td>
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<tr>
<td>Making a good relation with participants and stating instructions</td>
<td>Welcoming, Stating, Professional records of leader and rules of group, Introducing Members</td>
<td></td>
</tr>
<tr>
<td>Mindfulness</td>
<td>Practice of mindfully breathing</td>
<td></td>
</tr>
<tr>
<td>Innovative Creative Hopelessness</td>
<td>Considering solutions, being performed for to be released from their pain, till now, Discussing about aims of group, Readiness for Acceptance</td>
<td></td>
</tr>
<tr>
<td>Homework and being ready for Values</td>
<td>Reconsidering solutions, for the purpose of being released from chronic pain, Considering effects of being released from chronic pain, Considering effects of solutions, in short terms and long-terms, Thinking about what is plan of members, for continuing their life</td>
<td></td>
</tr>
<tr>
<td>Mindfulness</td>
<td>Welcoming to members of group, then, explaining Mindfulness and its aim, for them, Summarily</td>
<td></td>
</tr>
<tr>
<td>Considering last session and homework</td>
<td>After considering last sessions, it is explained into members that being completely released from chronic pain is not possible, in most of the time and being resulted in incurring considerable costs, Also, it prevents from focusing on your ideal life</td>
<td></td>
</tr>
<tr>
<td>Considering relation between pain, mood and function</td>
<td>Considering relations between pain, mood and function, It is explained into members, it is important changing exceptions and focus of treatment, for</td>
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the purpose of obtaining success in treating chronic pain

| Third | Mindfulness and reviewing last session | - Practice of mindfully breathing  
- Thinking about last week homework, for a minute |
| Values |  | - Therapists explain into members that, we can avoid from coping with natural events or control them, in external world. But, it is impossible to escaping from our feelings or controlling thought, being considered as fundamental part of our internal world.  
- Therapist explain about meaning of Acceptance and it’s difference with tolerating or giving up |
| Values |  | - Practicing 70th birthday  
- Determining  
- Fundamental fields of Values |
| Fourth | Reviewing homework, Mindfulness and De-Fusion | - At the first of the session, leader and his assistant consider last session and experiences, obtained from home works  
- Exercise of leave on the river |
| Values |  | - It is asked from members to share their Values with group and talk about amount of their Commitment  
- Compass of Values |
| Obstacles, aims and functions |  | - Determining internal and external obstacles  
- Exercise of magical stick  
- Smart aims |
| Fifth | Reviewing homework and Mindfulness | - At the first of the session, leader and group assistant review last session and homework, by helping members. Then, Mindfulness process is followed, by using mental wildlife exercise |
| Planning committed functions |  | - It is explained into members of group that planning an activity, is different from this function  
- Explaining probable difficulties of committed function, |
| Self as observer |  | - It is asked from members to plan value-based |
### Table: Description of Sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Description</th>
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</table>
| Sixth   | - Reviewing homework and Mindfulness: Tell into members plan and perform their aims and activities, on the basis of Values. Also, predict probable obstacles and find solutions, for them. Now, talk about their experience, one-by-one.  
- Exercise of walking and Mindfulness  
- Tendancy (Acceptance): Explain into members of group that meaning of tendency (Acceptance) refer into a determined behavior  
- Metaphor of arrant raceway  
- Metaphor of monsters in ship  
- Value-based functions, in spite of bringing obstacles: Ask from members of group to think about obstacles, monsters and arrant raceway, being in way of Values |
| Seventh | - At the first of the session, ask from members of group to share their experience, being obtained from practice of last session  
- Mindfully breathing  
- Reviewing last practices: Ask from members of group to restate theatrical and practical practices, in group and state their view, about them |
| Eighth  | - Ask from members of group to write a letter into themselves, in future.  
- Write your future aims, and activities, being performed on the basis of your Values  
- Exercise of mindfully breathing |

### B) Description of sessions

Before proceeding to the book, I remind you that the group therapy sessions are full of challenges and unpredictable events and things are not always as easy as you see in this chapter. In chapter 2, the authors of this book, in addition to explaining group therapy, describe the experiences, challenges, feelings and thoughts experienced during group therapy. So again, I ask you to carefully read the first and second chapters before continuing.
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First session
This session follows these aims: 1) Making a good relation with participants and stating instructions, 2) Mindfulness & 3) Creative Hopelessness.

First step (about 20 minutes)
At first, leader welcomes into members, then he (she) introduces himself and talk about educational and professional records. Then Leader and his assistant introduce rules of group, into members. Some rules include: secrecy, being on-time in sessions, not being absent, more than one session, not using cell-phone, during session, not recording contents of session (unless, by satisfaction of all participant) Note that smoking is possible, just by satisfaction of all participants. In continue, it is asked from members, to introduce, them.

Second step (about 40 minutes)
In this step, we begin our process, by a 5 minutes Mindfulness practice, such as mindfully breathing. Then, fundamental information and aims are described, in group for this purpose, following instruction is told into members, by leader and his assistant.

Your pain is real. I know that you often experience pain and we deny it, just, because, it is not observable. Pain has disordered your life and prevents you from performing what you like to do it, most of the time.

In this group, you shall be committed and being ready for changing your life style, for the purpose of having a rich, collective and value-based life. It is necessary to know about our treating model: Some times, we shall perform difficult functions, during treatment. Sometimes, we experience pain, distress, anger and grief, in our sessions. But, these experiences shall be curative. Process of sections shall be difficult. Chronic pain is a complex problem, so that, it does not solve, easily. You are free, in talking about your feelings and thoughts. When you are committed, you can enjoy from this plan, maximally. Rather than, your
presence shall not be useful in group. Now, it is invited from members to discuss about this subject.

**Third step (about 15 minutes)**

In this part, we try to invite members of group to self-, monitoring about last methods of coping with pain, so that, they obtain this definite that last ones had not been the best and lowest-cost options, for coping with chronic pain.

Each of them has have their disadvantages and costs. After process of Creative Hopelessness, members of group shall committed into treatment, deeply and permanently.

I describe into participants most of people, referring into this group, suffered from their pain, for average 15 years, so that, they could not help, but using different behavioral ways and drugs, for the purpose of managing them. Now, we want to consider and review some of them. Then, we consider effects of these treatments in short-times and long-times. It is possible you think about advantages of treating in case of decreasing pain, improving mood, more performance ability, interpersonal relation and....Also, think about cist of these treatments in shirt and long-terms.

Now, think that why did not they consider as your final and definite solutions? Did they be able in decreasing pain, in long -term? Did they have unwanted side-effects? Did they impose you more cists? Maybe, the most important question is that: Did these treatment help you, to obtain your ideal life? (Members discuss about this subject).

**Fourth step (about 15 minutes)**

In this step, it is summarized all considered subjects. Then, members should perform exercises, between sessions.

We are happy to see you, here, we know that pain have had mist negative effects for you. Most treatments, either by drug or not, claim complete treating chronic pain, but, it is not impossible to treat them,
completely and definitely. Now, we must consider this condition that what is solution of treating a pain, being possible to control it, not to cure it, radically? (Members discuss about this subject)

It is asked from members to think about last processes of coping with chronic pain (in addition to advantages and disadvantages of using these ways) for about 30 minutes, during next week, and subject of their plans for continuing life.

**End of First session**

**Second session**

This session follows these aims: 1) Mindfulness, 2) considering last session and homework, & 3) considering relation between pain, mood, and performance.

**First step (about 52 minutes)**

In this step, it is welcomed into members of group, then Mindfulness and its aim are explained for members of group, summarily: "sometimes, we are absorbed in our thoughts, so that, it prevents us, from complete focusing on now and here. Mind fullness means maximum focusing on internal and external world, now and here. Mind fullness means maximum focusing on internal and external world, now and here. Mind fullness means maximum focusing on internal and external world, now and here. Each session, we have a practice of useful practice, in your home.

Today 's Mindfulness practice is called endurance of body. we ask pay attention into feelings, being obtained from crown of the head into tip of your toe, in addition to deep berating. After performing this practice, members are encouraged to share their experiences, being obtained from this practice,

**Second step (about 25 minutes)**

In this step, we want to consider last practice consider these options, being written on the paper. Is there a similarity between them? Do they
focus on different aspects of life? Think about those obstacles, being confronted with them, I, when you performed this practice? Where you were distressed? What was reason of giving up this exercise? Did you try this way for the purpose of removing your pain, completely? If no, which options did you have? Which cases was omitted, on the bases of last sessions? When, we are discussing about chronic pain, it is not possible to treat it, completely, because it prevents you to focus on your desired and ideal life. Now, members are invited to share their experiences with group.

**Third step (about 40minutes)**

At the first of this step, it is considered relation between pain, mood and performance for this purpose, it is asked from members to play perform following instruction:

Try remember increasing you pain, being experienced, recently. Now, you find pain and stress are closely related to each other. Moreover, by considering last pains of patient, it is recognized that it is not possible to free from pain. There are other emotions, such as anger and grief, being related with pain. By performing more practices, you can find relation. What did you think about subject? What was your feeling? What did you performed?

Physical feelings, thoughts /mood and performance. Shall increase problems and lower quality of your life. However, it is possible to use this relation, for treatment. If it is possible, what shall by your beginning point? We have 3 options:1. Pain and other physical feelings 2.Thoughts /mood and 3-performance

**Mood**

Changing mood could be difficult, if it focuses on changing mood. You cannot say your self don’t be sad or be happy, when, you are waking up and experience Depression. About thoughts, our experiences indicate if we don't want think about a subject, it attacks more and into our mind. For example, try to not think about a chocolate cake, fir a minute! What
was happened? Even you think about another thing, finally, you rethink about that subject, for controlling records of your thoughts.

**Performance**

Till now, we have defined performance, as an ability for performing what you want to do or what you need to perform them. Probably, it is a field, being affected by your function and attempts. By determining what shall you want to do, it is determined the direction of your attempts. So, it shall possible to plan a way for the purpose of obtaining determined aims.

Now, leader and his assistant consider results of today's treating session, by helping member. For obtaining success, it is sometimes important to change expectations and focus of treatment. Having realistic expectations from treating results, by helping member. For obtaining success, it is sometimes important to change expectations and focus of treatment. Having realistic expectations from treating results is most important. Pain and other physical feelings, thoughts /mood and performance make a descending helix. But, we can change it into an ascending one, for decreasing focusing on pain by using this relation and focusing on performance part. During this week, focus on periods, you experience pain, by using a special paper. Complete this paper, each evening.

<table>
<thead>
<tr>
<th>What was happened?</th>
<th>Where were you?</th>
<th>What was you find?</th>
<th>What thoughts did pass in your mind?</th>
<th>What was your reaction?</th>
<th>What were thoughts and images, in your mind?</th>
</tr>
</thead>
</table>

**End of second session**
Third session

This session follows these aims: 1) Mindfulness and reviewing last session, 2) Acceptance, & 3) Values.

First step (about 30 minutes)

At the first of the session, we begin our function with a Mindfulness practice. We talk about members of group: As you know, breathing is considered as one of the most important our activity. All living beings breathe. But, it may be strange that correct and effective breathing need teaching, like a desired nutrition and being considered as an art.

Correct breathing has a deep effect on stress, anger and most of our uncontrollable and destructive affects. Now, breathe deeply, for 3 to 5 seconds, by my pointing. Assume that the air being inhaled, has your desired color. Pay attention into your chest's muscles and nub of abdomen. Then, exhale half of reminded air, in lowest time...continue this process to complete exhalation. Repeat it, for 10 times. Now, think about homework of last week, for some minutes. How was performing this practice? What were it's difficulties and attractiveness? What thoughts were passed into your mind? Did you inform about your judgments?

Second step (about 30 minutes)

This step refers to Acceptance. Therapists explain into members: life shall extremely be difficult and challengeable, in spite of suffering from chronic pain. It is presented more solutions so for controlling pain. Unfortunately, these techniques do not eradicated pain and also, these solutions may distress. Life of people (for example, anti-pain drug shall be resulted in drowsiness, and finally decreasing their efficiently, during driving, studying, working and others)

In fact, in confronting with natural events, we may avoid from those things, we don't like them. But, escaping from feelings or and controlling our thoughts, being fundamental part of our internal world, is sometimes impossible. But, what is the meaning of chronic pain?
Accepting each event or experience is not meant liking it or tolerating it. It means this event, experience it and having no control against it. Now, we want to seek our value and aims, against fighting with them, like a person, suffering from chronic wound, but he pays attention into his education, family, job, training new generation, sport and intellectual affairs. In fact, this pain is a pretext, for flinching from his responsibility in rich. Visions and value-based life. For performing a practical function, give a rope into one of the members, then tell him keeps a 1 m distance from you. Tell him assumes that you are monster of pain and he is playing tug of war with an invincible monster. Also, the distance between you is hell, having burning fire! What shall be solution? Continuing war? Or giving it up?

Write this famous sentence on white-board: O'God, enable me to accept things, I can change them. Give me courage of changing and wisdom of determining difference between them. Ask members of group what's the meaning of these sentences for them? What is it's relation with practice of tug-war with monster? What is it's relation with their incurable pain?

**Third step (about 30 minutes)**

In this step, it helped into members, for finding value -based life. Also, it is explained them: their life consists of behaviors, beliefs, characteristics, Commitments and properties, being liked through the life. They wants to undertake against a lot of things in their life, like things, being put in window if shops, having thicket of "not selling! They are considered S beliefs and untranslatable ideals of life, being able to lead you into prosperity. Values are what you like to be remind by your friends and enemy, by having them. Assume that it is you 70th birthday. You friends and relatives attend in this party, happily. It is going to 5 most important people of your life talk about fundamental characteristics and Commitments, briefly. who shall be you like these people. You like what subject they talk about?
What did you find, by doing this practice. Now, we ask you to determine objective Values and aims, for fundamental parts of your life. Then, determine their value, from 1 to 10. Also, talk about your success in life and behavior, on the basis of performing them.

<table>
<thead>
<tr>
<th>Field</th>
<th>Valued way</th>
<th>importance</th>
<th>Success</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family</td>
<td>Passing more qualitative time, with my children</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>Health</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Job</td>
<td></td>
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<tr>
<td>Welfare</td>
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<tr>
<td>Self-fulfillment and personal growth</td>
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<td></td>
<td></td>
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<tr>
<td>Social relation</td>
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<td></td>
</tr>
</tbody>
</table>

End of third session

Fourth session

This session follows these aims: 1) Reviewing Homework, mindfulness and De-Fusion, 2) Values, & 3) Obstacles, aims and activities.

First step (about 30 minutes)

At the first of the session, leader and his assistant consider last session and experiences, being obtained from homework, by helping members of group. Then, by using practice of leaves on the river, it is provided solution of De-Fusion and Mindfulness. For this purpose:

It is said into members: assume you sit beside a beautiful river and put your legs in it's cool water.
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It is blew a cool breeze and chirping of birds and other sounds are your ideal. State in this condition, for a moment. Now assume, there is a leaf on the water and one of your annoying thoughts is written, on it. Pay attention into it and observe passing of it, on the water, without judging about it. Now, there is another leaf, passing on the river and another thought is written on it. Try, assume coolness of water, breeze, and beautiful sound of brides, during observing leaf.

After performing this practice, ask from members what is their feeling? Are these thoughts were annoying as much as last ones? Why? What is you learn from practice of tug-war and what is it's relation with this practice?

Second step (about 30 minutes)

In this step, it is said into members of group: Now, let read your finds of value and talk about making aims for value-based life, importance of that value and your Commitment, against this value.

After performing this exercise, be several member of group, ask them what was clarified, by performing this practice? What were Disorders resulted from these chronic-pain, in their value-based life? What shall be effects of accepting these pains, on their rich and value-based life? Tell them: my mind is engaged with a problem, during performing last practice some times, we cannot determine a difference between aim and value, carefully. The main difference is related aims are obtainable and it is possible to set apart it and seek another one. Of course, an aim shall be changed, because, we are disappointed from obtaining last aim. But, bout Values, you cannot say that it is not needed to live on the basis of that aim, because of obtaining this value! By stating an example, I try to clarify this discussion. Assume, we are confronting with two meanings. Love -making and marry with considered person. Either you marry your lovable person or not, you may have a love life (value). You may love your parents, sister and brothers, friends, counterparts, relatives, neighbors,... and even plants and animals. Of course, it is possible a person marry his (lovable partner, but they are divorced, because, he
(she) has not been committed into making love in their marital life. Therefore, aims and Values may be........, but, most of the time, life of people is aim-based (not value-based), on the basis of imitation, fashion, social pressure and...Often, there is little deep and permanent happiness, in this marriages. Another example id travelling into west of country or especial city (Hamedan, Tehran, LosAngles,..).You can continuously travel into other cities, after arriving to these ones. Now, write some of your motives and determine which ones are aims and which are value. Discuss about this practice, with members of group.

**Third Step (about 30 minutes)**

Tell them: Values and aims may confronting with some obstacles. These obstacles are outside of you. For example, external obstacles are your pain, poverty, social class and etc. Some internal obstacles include undesired thoughts and feeling such as fear, anger, grief, loss and bewilderment. Sometimes, it is possible overcome these obstacle. The only way for having the purpose of changing undesired condition, accepting them and considering aims and plans, for having a rich and value-based life. In fact, writer of part (Mohammad Esmeil Ebrahimi) was short. He like to ge one of the members of volleyball team, for the purpose of obtaining amiability. Finally, he accepted there are another ways, for obtaining amiability, not needing into be a long person!

Talk to members of group: "let write about most important value and determine obstacles, being these Values, then, determine they are internal obstacles or internal ones.

<table>
<thead>
<tr>
<th>No</th>
<th>Values</th>
<th>Obstacles</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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</table>
What did you find from this practice? Do you have any solution, for coping with these obstacles? Tell members of group: assume that you car, in a big parking, with closed eyes! Fighting chronic pain and wanting to its complete eradication is sometimes like using a mask, preventing from seeing fundamental Values. Now, tell them: assume, I have a magical stick; so that, I can eradicate your pains, by moving it. But, on the other hand, moving thus stick shall be resulted in your strange paralysis! Being paralysis in performing value-based activities. Since then, you may not seek Values of your life. Now, tell me do you want this life, being without pain and Values? How shall it be?

Values may determine a general way, for our life. Aims may be signs of being way of Values special activities are those behaviors, being necessary, for the purpose of obtaining aims and Values. Remember that desired aims have fundamental characteristics: They are smart.

- They are special (s)
- They are measurable (m)
- They are.....with your Values (A)
- They are logical, realistic obtainable (R)
- They are time-based (having determined time). (T)

Now, let determine an aim, for one of your Values, on the basis of these characteristics

<table>
<thead>
<tr>
<th>Value</th>
<th>Aim</th>
<th>activity</th>
<th>Obstacles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Health</td>
<td>Strengthening muscles and heart</td>
<td>Fast walking, being equal to 30 minutes in 7 a.m</td>
<td>Pain, laziness, engagement</td>
</tr>
<tr>
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</table>
For the purpose of summarizing this session, leader or his assistant says that the values are our reason for living. Sometimes we lose them, but it is possible to observe a new light by polishing these bright diamonds. You may determine aims and activities, increasing our prosperity and success. They should be measurable, realistic and time-based. Now, it is said into members: At least, select a value and write3 effective performances, like what did you do, here. Anticipate probable internal and external obstacles and present solution for them.

End of fourth session

Fifth session
This session follows these aims: 1) Reviewing homework and Mindfulness, 2) Planning Committed Action, & 3) Self as observer and Mindfulness.

First step (about 30 minutes)
At the first of the session, leader and his assistant review last session and homework, by helping members of group. Them by using practice of mental wild-life, Mindfulness process is followed:

Assume you are a camera -man and it's going to make a documentary film about animals, in grove of Africa. You are hidden, behind a tree and waiting for film -taking. But, in place of animals, such as rhinoceros, lion, giraffe and zebra, it is your thoughts and feelings, being considered. This person observes, and records passing them, on the basis of making animal documentary film.

Now, ask member of group what were their understanding, from performing this practice? Did they observe feelings and thoughts, being related into pains, without any bias and intervention. Tell them consider their Values, aims, activities, obstacles and solutions. What was the meaning of thoughts and feelings? Can you make a compressive plan, for these notes? Second step (about 30 minut3s)
Inform the member of the group that, we have a comprehensive planning for value-based life. But, unfortunately, it is different from planning for value-based life. But, unfortunately, it is different from planning for performance. It is said the best planning shall not sometimes result in desired end. So, we are coping with a most important option. Should we reactive proactive? Whit ways should we select? Are they desired?

At beginning, difficulties shall increase. If you have not moved for a long time, after a sugary, but advise of your doctor is most important, for your health, it is possible this external obstacle integrate with narration of your minds-making internal obstacle, and it is prevented you, from continuing this valued way. Here, subject of De-Fusion, from these mental narratives and more focusing on Values, shall have a key role. Now, it is invited from members to discuss about these experiences, in group.

**Third step (about 30 minutes)**

Paying attention into mindfully is outshined by mental narratives, such as must and must not, negative prediction and other. Supposedly, I should not experience stress, because, it make an undesired feeling.

If I perform stretching exercise, it is possible I injure, in spite of my advice of doctor. These cases are considered as an obstacle, in performing most important functions Assume that undesired thoughts and feelings are pieces in chess. Before, you get struggled into with negative thoughts, by using positive ones. But, black pieces were not unfortunately equal to 16 ones; but there were more and more pieces! This problem is resulted in endless fight, against you. Now, if you put yourself in place of them, against advocating white pieces, do you be worry about its ending or being an unbiased spectator? Now, try to just observe your thoughts and feelings without fighting them. members of group. Then, they talk about their experiences, with each other.

Tell them, we are following Mindfulness, meaning being informed about internal experiences and Mindfulness about external environment, during moving into Values and Committed Action. According to Niche:
be what is you are. It means become into one who being indicated, by your activities, not one who you claim

Now, member of group should decide bout performing an effective and committed activity, on this basis of their selected Values, such as courage, truth, compassion, following knowing knowledge and others. For example, confess bravely about your fear and worries, being obstacles of realizing this situation. Sometimes, we are seeking removing all available obstacle and performing value-based activities. This can be become our key of problems. Sometimes, it is need to attempt make a process for more effective activities, on the basis of our Commitment.

Now, it us asked members to make a plan and perform value-based and Committed Action, on the basis of obtained flues, from this session. Talk about these expereinc3s with your friends, in next session.

End of fifth session.

Sixth session
This session follows these aims: 1. Reviewing homework and Mindfulness, 2-tendency 3-value-based activities, in spite of existence of obstacles.

First step (about 30 minutes)
At the first of this step, tell members of group to plan your aims and activities, on the basis of your Values. Also, predict probable obstacles and find a solution for them. Now, talk about your experience, about them. Tell members of group: today, we are going to walk, but it is accompanied with Mindfulness. During walking, we want to pay attention condition of all muscles-condition of hands and legs, pressure on tip of fingers, ankle, foreleg, knee, thighs and other. well! What was you understanding from this practice? Did you disturb by any pain? What did your mind talk about?

Second step (about 30 minutes)
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Explain members of group that Acceptance is referred into a determined behavioral quality. Acceptance includes active participation in activity, such as accepting experiencing undesired thoughts, feelings and cognition. For example, it us painful for old people, to bend and bosom their grandchild. But, why do they perform this function?

In fact, you can use metaphor of runner Joe ship or monsters

In metaphor of runner Joe, assume you have shifted into a new home. Now, you are going to fete, for the purpose of strengthening relations with new neighbors. The day of party is very well, till, a runner person - named Joe -enters into your home! He is much disheveled and being put on dusty clothes. Guests remain silent, for a moment. You one hand, you invited all neighbors into your home and on the other hand, you do not like he ruffles your party. You think to dismiss him. But, it is not desired, against guests. Also, it is possible that he gets anger and insists on entering into home. Suddenly, a thought pass from your mind. You invite him to eating food and soda, with you undesired feelings and thought are like runner Joe it is enough to accept them as a guest. In metaphor of monster in ship, assume that you take a beautiful entertaining ship, as a gift guest. In metaphor of monster in ship, assume that you take a beautiful entertaining ship, as a gift! But, there is problem. Several ugly monsters live, under that, they are safe. Meanwhile, they are not go on the deck, till you are moving into Treasure Island you roam on the sea, for a long time, till you are tempted to go into related island, such as other captains. Suddenly, these ugly monsters go into the deck and you are forced to change your diversion. It is repeated for several times. Finally, you tell yourself is this life valuable? On the basis of Aristotle, unconsidered life is not valued! So, you promise move into Treasure Island, without paying attention into sounds of these ugly monsters. It is natural; they attempt to prevent you, from going into thus island. But, you may review images of treasured island. By obtaining treasure, these fears and worries shall not be important for you. These monsters are you undesired thoughts and feelings. Now, members are invited to share their experience, in this part.
Third step (about 30 minutes)

Tell members of group: well! Now, think about Values, being most important and fundamental, for you. Think about obstacles, monsters and runner Joe, being present in way of your Values. Being your function, if you are ready for seeking you Values.

Remember that Acceptance includes value-based performance, in spite of all problems. Values are compass of our life. It is natural that the way is not without difficulty. At the end of the session, remind members, our homework is not new. Mindfulness and thinking about value-based activities shall be enough.

End of sixth session

7th session

This session follows these aims: 1) Reviewing homework, 2) Mindfulness & 3) Reviewing last practices.

Frist step (about 30 minutes)

At the first of session, it is performed mindfully breathing, by member. For purpose, following instruction is explained:

Breathe deeply. Then focused on movement of your chest. Remember that it is not for relaxing you; but, just focus, on your inhaling and expiration. Then, pay attention into movement of your abdomen. For several moment, focus on movement of your shoulder, during breathing. During performing this exercise, it is possible several thoughts are passed from your mind, let they pass from your mind. Know that it is not necessary to fight with these thoughts or avoid from them. Try to consider your breathing, curiously, like a scientist. It is possible that you get obstructed. This abstraction is natural. So, try again and focus on it. Performing thus exercise is suitable, each day. It is not necessary to explain you stall gain more profit, by performing more and more exercises.
After performing it, it is asked from members to talk about their experiences about performing this exercise, with group. You may obtain more profits, by performing more correct exercise.

**Third step (about 40 minutes)**

Before ending the session, tell members of group "you learn more theatrical points, exercises and proverbs please, write them and talk about your views.

Theatrical points:

1

2

3

Exercises

The

2

3

Proverbs

1

2

3

At the end of the session, ask members to perform those exercises, they select them and define proverbs, for their friends and relative then, write their experience about these affairs and define them for group, in next session.

**End of seventh session**
Eighth session

This session follows following aims: 1) Permanency of treatment, & 2) Mindfulness.

First step (about 45 minutes)

Tell members of group: Bravo, it is your final session and you have been well and being closed into final point of your treatment. But are closed into beginning a rich and value-based life, in spite of being a chronic pain. I hope, these sessions would be attractive and suitable for you. Now, perform exercise of mindfully breathing, being learnt in last session, again.

Then, tell members of group to write a letter for themselves, in future. Determine your aims and activities; you are going to perform them and the basis of your Values. Write the date of today, on letter. Now, read your letter for members of group keep the letter and review it, some times.

Second step (about 45 minutes)

The aim of this step is avoiding from relapsing. Tell them: what’s the meaning of relapsing? The purpose of relapsing is avoiding from Values and being proactive. Remember that relapsing can be one of the monsters of ship. Relapsing is not end-point. You may return into road, when you are going out from road of Values. Now, let predict probable puddles of Values road and present a solution, for removing them. Now, tell members of group: I thank you for committed participating in this plan. Nice to meet you. Keep notes of each session and refer to them, if is necessary. If you cannot overcome these problems, lonely, you can visit a therapist, having ACT approach. I wish you the best. Your usual homework is living! Of course, it is hoped that your life shall be more rich, comprehensive, and on the basis of Commitment and courage.

End of the sessions
Chapter: 12

Act group intervention in adolescence's obsession

I advise readers and followers of this book to read the first and second chapters before following this chapter. In chapter 2, in addition to explaining group therapy, the authors have talked about group, the challenges ahead and how to overcome these challenges. We also recommend that you avoid this intervention if you are completely beginner to Acceptance and Commitment therapy (ACT), instead, it's better to start your work from the training workshops.

❖ Obsession

All human including my teammate (Mohammad Esmeil Ebrahimi and Golnaz Ghodrati) and me (Peyman Doosti), have some experiences, being related into reviewing especial thought about pollution and other. Also it is possible we have experienced feeling of lack of confidence about closing door, gas and…. In addition to them, we perform those behaviors, being repeat and being done for repression of our mind, that moment. However, these cases are not permanent and continuous and being considered natural, for more people. Actually, they are different from Obsessive–compulsive Disorder (OCD).

This Disorder means invading troublemaker thoughts being relapsing and continuous, being experienced by people (Haligin & withborn, 2014: translated by Seyed Mohammad, 2015) Usually, it last for more than 1 hours, during a day (American Psychiatric Association, 2013) so that, patient tent to perform activities for counteracting these thoughts and worries (Aydin, Boyson &kalaft, 2012). Presence of disabling signs of obsessions shall be resulted in Disorder inter –personal, job, educational performance and life of people, finally, it may force patient
to perform useless activities (Moosavi, Madani, Atashpour, Molavi, 2011).

**Group intervention in adolescences’ obsessions**

In this part, it is explained about intervention in adolescences’ obsessions, step–by–step and considering aims of each sessions. This method is derived from Armstrong E.B interceptive method (2012). The number of sessions is equal to 8 and time of each session is 90 minutes. For the purpose of better understanding way of intervention, by readers, at first, a general scheme—a table, including summary of sessions—is presented and then, sessions are explain, in details.

Note 1: Again, keep in mind that if you are completely beginner (new) to Acceptance and Commitment therapy (ACT) avoid this intervention and start your work with the training workshops.

Note 2: As explained in the first chapter, you must have your style and manner in the implementation of acceptance and commitment (ACT), (Harris, 2013), and it does not need to be exactly the same as the behavior of this pattern.

### A) Summary of session

<table>
<thead>
<tr>
<th>session</th>
<th>Aim</th>
<th>Description</th>
</tr>
</thead>
</table>
| first   | Making a good relation with participants and stating instructions | - welcoming  
- Saying professional records of leader and rules of group  
- Introducing members  |
|         | Being familiarity with OCD | - Talking about OCD  
- Discussing about deference between obsessive thoughts and activities  |
|         | Measuring OCD | - Measuring situations, indicating sign of OCD  |
|         | Homework | - Recording obsessive thoughts and related activities  |
## Chapter 12: Act group intervention in adolescence’s obsession

### Second Session

<table>
<thead>
<tr>
<th>Action</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Considering reactions against last session and performance of member</td>
<td>At the first of the session, member of group their view, being obtained, from first session. Give them feedback about their expiries, during last week and homework</td>
</tr>
</tbody>
</table>

### Finding situation of mental and practical obsessions

- Informing member, about inefficiency of last ways
- Metaphor of tug war with monster
- Considering costs of used solution

### Innovative Creative Hopelessness and Acceptance, against avoidance

### Third Session

<table>
<thead>
<tr>
<th>Action</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Considering reaction into last session and performance of members</td>
<td>In last sessions. It was asked members to measure efficiency of their solution in controlling obsessive thoughts. Therapist should determine these solutions and inefficiency, with help of members</td>
</tr>
</tbody>
</table>

- In this step, contradictory effects are indicated for controlling obsessive thoughts.
- Metaphor of lie-detector

### Acceptance and behavioral Commitment

- In this stage, members should use a replaced strategy
- Exercise of finger trap
- Behavioral Commitment for decreasing obsessive activities

### Fourth Session

<table>
<thead>
<tr>
<th>Action</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Considering reactions into last session and performance of members</td>
<td>At first, talk about views of members and review their exercise Then, discuss with them, again</td>
</tr>
</tbody>
</table>

- Explaining about 2 parts of human mind including observing mind (observing all internal and external events, without any bias) and thinking mind (performing judgment,
<p>| | |</p>
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<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td><strong>Commitment</strong></td>
<td>Members are committed to treat with their obsessive thought,</td>
</tr>
<tr>
<td></td>
<td>like exercise of milk, and share their experience, in next</td>
</tr>
<tr>
<td></td>
<td>session.</td>
</tr>
<tr>
<td><strong>Considering reaction into last sessions as and performance of members</strong></td>
<td>At the first of the session, talk about views of members and review their exercises. Then, discuss with group, again.</td>
</tr>
<tr>
<td><strong>Mindfulness and Acceptance</strong></td>
<td>In this step, it is indicated how our thinking mind tries to be with us, every moment</td>
</tr>
<tr>
<td></td>
<td>Exercise of assuming our mind as a talkative passer—by</td>
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<td>Exercise of two score</td>
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<td><strong>Commitment</strong></td>
<td>Members are committed to think about metaphors of present session and then, discuss about their thoughts, in next session</td>
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<td><strong>Considering reaction into last session and performance of members</strong></td>
<td>At first, talk about views of members, being obtained from last session. Review their exercise and discuss with group</td>
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<td>Metaphor of compass a heart-shaped</td>
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<td>Exercise of bull’s eyes.</td>
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<td><strong>Acceptance and Committed Action</strong></td>
<td>Metaphor of inviting classmates into party</td>
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<td>Exercise of tombstone</td>
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<td><strong>Considering reaction into last session and performance of members</strong></td>
<td>At the first, talk about views of members, being obtained from last session. Then, review their exercises and discuss with them, again</td>
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<td>Exercise of numbering breathing</td>
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<td>Indicating mind treat like a impulsive</td>
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<td><strong>Mindfulness</strong></td>
<td>Exercise of observing though</td>
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<td><strong>De-Fusion and self as a</strong></td>
<td>Exercise of observing though</td>
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<table>
<thead>
<tr>
<th>context</th>
<th>Group discussion</th>
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<tr>
<td>Eight</td>
<td>Exercise of marching past of soldiers</td>
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B) Description of sessions

Before proceeding to the book, I remind you that the group therapy sessions are full of challenges and unpredictable events and things are not always as easy as you see in this chapter. In chapter 2, the authors of this book, in addition to explaining group therapy, describe the experiences, challenges, feelings and thoughts experienced during group therapy. So again, I ask you to carefully read the first and second chapters before continuing.

First session

This session is seeking following aims 1) Making a good relation with participants and stating instructions, 2) Being familiarity with OCD, 3) Measuring OCD and 4) Homework.
First step (about 20 minutes)
At first, leader of group welcomes into members, then he introduces himself and talk about his educational and processional records. Now, he introduces rules of group; Some of the rules in the group are as: the principle of secrecy, the timely presence of members in meetings, the absence of more than one meeting, the lack of use of mobile during the meeting and the lack of recording of the content of the sessions (except with the consent of all present in the group). "Note that smoking in the group is possible only with the approval of all present in the group." In continue, it is asked from participants to introduce them.

Second step (about 30 minutes)
At the beginning step, therapist discuss about meaning of obsession, toward the members of group. Then, he helps into members to understand difference between obsessive thoughts and activities. They clarify this difference, by using several examples. For example, our mind narrates about pollution of chaise, we have sat on them (mental obsession) if we perform activities, on the basis of these narrations and for ending them; we are copying with practical obsession. The most important point is clarifying these two obsessions may not be accompanied with each other. These point help to explain members; they can have De-Fusion, with their integration. So, they are not forced to respond, proactively. It is possible members of group fear from confronting with their obsessive thoughts, so that, they prevent from present these session, effectively. In this stage, it is important to consider expectation of members, about process and result of treatment. One of the important aspects is drawing desired results of committed participation of members, against providing internal stimulus. It is needed therapist inform members of group, about probable difficulties of treatment tell them, during these 8 sessions, we are confronting with more problems. but, we can overcome them, by attempts.
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Third step (about 30 minutes)

Ask from members of group to describe some their obsessive thoughts and activities ASK them when these obsessions increase. Also, ask to talk about their resistance, against obsessive thoughts and those obsessive activities, not being for, repressing these thoughts. ask from adolescence of group what shall happen, by performing obsessive activities? Ask them. Did they experience any obsessive thoughts, during this session? What have you done for repressing them?

Fourth step (about 10 minutes)

Ask from member of group to record subject about appearing obsessive thought, during next week.

<table>
<thead>
<tr>
<th>Date/hour</th>
<th>What are obsessive thoughts related to?</th>
<th>What was your performance, against it</th>
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End of first session

Second session

This session follows following aims: 1) considering reaction into last session and performance of members, 2) finding situation of appearing mental and practical obsession & 3) Innovative Creative Hopelessness.

First step (about 20 minutes)

At the first of the session, talk about seduction of member of group, being abstained from first session. Also discuss about their experiences and homework. Give hem feedback, about their activities
Second step (about 30 minutes)

Give a piece of A4 paper into each member of group. Each member should try to draw their image on the paper and write their special obsessive thoughts and composed activities on a part of the body, being focused by these obsessive thoughts and activities (for example, fearing from pollution of head or hand)

It may ask them to determine point, being related into thoughts with color and points, being related into activities (such as washing of group can consider a preliminary difference between obsessive thoughts and behaviors.

Third step (about 40 minutes)

This section begins by revealing the behaviors in the treasury of the members of the group, which are their function, avoiding obsessive-compulsive, or anxious feelings associated with these thoughts. Therapist should help into members of group to determine these behaviors(obsessive acts), including repeating special sentences, avoiding from special situations, reviewing, arranging and also, determine their real effects and real costs.

Note that not being resulted in making guilt feeling, among members. If several members have any doubts in lack of long -term efficiency of their last ways; do not move into next steps. Let them try them, with more information, during next week.

Now, explain metaphor of tug-of-war with monster, for members of group. Assume, you are playing tug -of-war with a big monster and there is a hole of fire between you. Guess that what shall be result of this match? What shall be its solution? Ask from member to discuss about this subject.

At the of the session, ask from member to think about following things, in their home: 1. Costs, being resulted from obsessions, even, they are significant.
2. Now, provide a list of functions, being performed, for the purpose of controlling obsessive thoughts. It should be complete and special. Write a sample of situation, including obsessive thoughts and explain solutions (strategies), being used for confronting with them.

3. Consider how much these strategies have been effective in solving your problem (repressing obsessive thoughts)

End session

Third session
This follows following aims: 1) considering traction into last session and performance of members, 2) not controlling solution problem, but, controlling problem, & 3) Acceptance and behavioral Commitment

First step (about 20 minutes)
At last measure efficacy of their strategies in controlling obsessive thoughts. Therapists should discuss about these strategies and determine inefficacy of these ways, by helping members of group

Second step (about 30 minutes)
In this step, we want to show contractor effects of their activities, in controlling obsessive thoughts. In Most of them, these strategies not only shall not be effective, but, they increases importance of this thought and strengthen it.

Describe that there is an applicative rule.

If you do not like a thing, determine how you shall get rid of them and perform that function. This rule shall have best effects in 95% has terrible effects I our internal world. if you don’t want accept a thought, feeling or special physical feeling, you have surely it. There is a metaphor, clarified condition, for you.

Assume that, I use a most exact lie-detector, for you this set indicates most insignificant stress and Anxiety, in your body. You have a most
important task here. You must be calm and avoid from stress. For being sure, I connect a pepper castor into set.

This is fired, even if you have little stress! Can you be calm in this situation?!

Does this story just hold true, about feelings? No, It is true for thoughts, too. I want you not think about chocolate cake, for 2 minutes! Do not think about sweet-smelling cacao. DO not think about it, by no means. Did you think about chocolate cake, again, for being sure to not thinking about it? Now, relate this example into challenge of members with their thoughts.

This metaphor indicates members of group that reason of their failure in repressing their obsessive thoughts is not insufficient attempts, internal folly and …., but, they have seek illusion. It means removing all obsessive thoughts shall not be possible.

**Third step (about 40 minutes)**

Till now, treatment process has focused on weakening instruction of controlling. It means members of group should use a replaced strategy. It is better use word of tendency, in place of Acceptance, because, people consider tolerating and Acceptance, as 2 synonym words, sometimes.

Now, therapists give a mat toy-named finger trap and wand want member put their forefinger in two sides of pipe! When member try to bring out their fingers from finger-trap, mats are stretched, more and more.

Maybe, OCD Disorder is like this. There is no way for getting rid of these feelings and anxieties.

About mat pipe, the only solution (in spite of logic) is pressing fingers If give up fighting, you may have more freedom, for new options.

In this stage, member of group want to try a different subject. Therapists should suggest eagerness practice, against metal obsession. Behavioral Commitments are for decreasing obsessive activities, not
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obsessive thoughts. It is very important that Commitment be special and obtainable. For example, members of group may agree that they do not perform any obsessive activities between 8 to 9 O’clock, or performing their obsessive act does not last more than 20 minutes, each day. Behavioral Commitment should increase each week and members of group inform you, in case of any problem occurrence.

End of third session

Fourth session

This session follows following aims: 1) considering reactions into last session and performance of member, 2) De-Fusion and Acceptance, & 3) Commitment.

First step (about 30 minutes)

At the first of the session talk about deduction of member, being obtained from session. Then, review their exercises and discuss with them again.

Second step (about 50 minutes)

It is explained members of group, when they experience an obsessive thought, escaping and avoidance is only available movement, in their behavioral treasury. Exercises of this session help you to cope with your obsessive thoughts, differently. During this process, it is decrease annoying effects of these thoughts.

Explain to the member of group that human psyche is divided into observer’s mind (observing all internal and external events, without any bias and judgment) and thinker’s mind (performing judgment, prediction presenting solution, informing and etc., continuously). Explain them, thinker mind:

- Controls and gabbles, continuously
- Follows similarity between situations, events, people and..., continuously, to able us to predict danger and avoiding them

- Judges. Always and tell us what is good or bad. Explain members of group: when children enter into a supermarket, they like to have ice creams, sweets and all toys. They usually say “I want this “,”I want that buy it, for me! …Assume that you are parent of this child and should make decision, about him. You know that your child kicks up a row, in case of hearing no, by you. But, the problem is that your child learns that he (she) can control you, by kicking up a row and being his endless requests.

Having challenge with obsessive thought is like this. They are appeared and try to control you. Here, you should say no, to your obsessive thoughts, like a decisive father, not paying attention into undue request of his child (Here, metaphor of bus -pass by can be suitable)

Explain that sometimes we believe our thoughts are real -specially, those thoughts, including main part of our obsessive thoughts. For example: I am polluted. let’s try when I say milk, what is your deduction “a white -cooled liquid, having special taste? Now ask member of group to assume drinking a cup of tepid milk. Say them their feeling is that there is a cup of milk here, but it is not actually.

Now, I ask you perform a strange exercise. When I let, you repeat milk word, quickly. Let 30 second to continue this event. Then, ask members -what was happened, by this event? what was about its special taste and odor? Is it disappeared? Now, assume sentences such as “ I am polluted “ shall be resulted in what feelings? When quick repeat of milk, disappeared related feelings, it may be true for being polluted.

Third step (about 10 minutes)

Members of group are committed to cope with any obsessive thought, like exercise of milk, milk, milk, during. Next week and share their experience, in next session.

End of fourth session
Fifth session

This session follows following aims: 1) Considering reactions into last session and performance of member's, 2) Mindfulness and Acceptance, & 3) Commitment.

**First step (about 30 minutes)**

At the first of the session, talk about deductions of members, being obtained from last session, review their exercises and then, discuss with them.

**Second step (about 50 minutes)**

In this step, we show to the member of group, how thinker mind tries to be accompanied with us, every time. Before walking, it is necessary to tell members your mind present in room. In addition to you at stage, half of members begin to walk in different direction of room and other half, accompany them, person -by, person. They play role of their mind, talk about different problems, order and ask them to perform a function, But, the main issue is trying to do what they like, in spite of is said by accompanied mined s. after passing 5 minutes, they change their role.

After performing this exercise, tell members of group: ”assume, there is a music –player, against you. This set has two pins. One of them is against you, being called pin of arranging Anxiety level. This scale shall be from 0 to 10. Also, there is another pin, So that observing it is difficult, in comparison with first one. This pin set ermines how much you accept your feeling, without denying it or trying to control them.

Assume, in special situation, level of your Anxiety is equal to to10 and you try to decrease it. But, they were not successful. Your strategy is not good. What is your solution? Is it better to focus on another pin?

Acceptance is not a reaction! Acceptance and eagerness is a mindfully option-selecting giving up what we cannot control it. According to this Acceptance and eagerness, for the purpose of changing what you can change them.
Now, give a piece of paper into member of group to draw their deduction, about an obsessive thought. We ask them to assume this thought as a ghost. It is very terrible, but it cannot annoy you, because of relating into world of ghosts. The problem is occurred when we take ghosts for serious.

Third step (about 10 minutes)
Member of group are undertaken to think about metaphor of present session and talk about their thoughts.

End of fifth session

Sixth session
This session follows following aims: 1) considering reactions into last session and performance of members, 2) Values, & 3) Acceptance and Committed Action.

First step (about 25 minutes)
At the first of the session, talk about deduction of member, being obtained from last session. Review their exercises and discuss with them.

Second step (about 40 minutes)
In this stage, therapist helps unto member into member to measure their Values. It is hoped they could change their relation, with their thoughts and cope with them, with higher Acceptance. It is assumed in case of not paying attention into obsessive thought and activities, it is possible to spend more energy, for value based activities.

The same as the points which are on the compass, the values are directions in which, we move in range with them, without receiving into a destination. In fact, Values are directions, we move into them. what is important for each members of group may be unimportant for another member or even his family and vice versa. Values are selected, mindfully -Values are not mere obstructive meanings, but, they should become as a
method with moral rules and being effective in improving welfare and spirituality.

A heart-shaped box is showed into members, this is symbol of our Values. Like hear pumping blood; this Values keep our soul youthful Help into members of group to determine their fundamental needs. If it was difficult for some members, we determine Values, by help of cards, darts or diagrams or questions -including. What are your Commitments? What are your limits? Which conditions are necessary for being blessed? We put Values on the box. Then, ask each member to provide a similar box and pay attention to it, always. Then write fundamental Values of life. In fact, we indicate them an abstractive belief may not result in a valued behavior.

In this stage, member of group are committed to select value-based aims, after determining their fundamental Values, on the basis of these Values. For next session, it is going to members select and performs value-based activities and talk about their deduction about these valued-based behavior

**Third step (about 25 minutes)**

In this step, we want perform exercise of Acceptance and Committed Action for this purpose, it is said assume you invited all you classmate enters into your home. You want to dismiss him, but it may be resulted in ruction. Then, you think take him into kitchen, till party is finished! But, at next moment, you think it is not correct, in party there is another option - welcoming him and enjoying from party.

It is like entering underinsured thoughts and feelings. We can fight, against them m but we have no opportunity for considering our Values and enjoying from our desired thoughts and feelings.

At the end of the session, it is asked from members, after your death, you like your thumb -stone has which characteristics? What shall be writing on this stone? Ask from all members to answer this question and read it for group, if they like it.

**End of sixth session**
Seventh session

This session follows following aims: 1) considering reaction into last session and performance of members, 2) Mindfulness and De-Fusion, and 3) Self as context.

First step (about 25 minutes)

At the first of the session, talk about deduction of members, being obtained from last session. Consider their exercises and discuss with group.

Second step (about 35 minutes)

Ask from members of group to sit comfortably, so that, their vertebral column shall be direct and their legs put on the earth ask them close their eyes and breathe, deeply. Now it is explained, number1, by first expiration, then, number 2 and continue it, to number5. After taking a short break, repeat it, again.

Assume teacher of a kindergarten, who is explaining an important subject for children. Suddenly, one of the children says. Our dug has 3 puppies. Teacher can differently react into him one of the reaction is reproaching class. But, a skilled teacher knows there is a better way. By a short smile, he says what interesting it is and continues his discussion, immediately them; he can talk about these puppies with that child, after class. This metaphor indicates a part of our mind acts are such a an impulsive child that time, the best reaction is passing from impulsive thoughts and not paying attention into them Now, ask members to discuss about this subject.

Third step (about 40 minutes)

Self as context -in art of treating mental –practical obsession Disorder(OCD) means observe private events of life (such as, thought, feeling and activity), as they are, not masters so that it is possible of OCD patients is that they consider their thoughts and feelings as certain facts. Self as context means our mind is most extensive, in comparison with
their temporal contents, including interim and harmless thoughts, such as I am polluted, door is not closed, TV is signed on and other. We are not thoughts and feelings, but, they are a part of body we are experiencing them.

Tell members of group assume that you are invited you are invited into one of the luxurious hotels, for the purpose of looking on glorious shows Your favorite actors play negative and positive roles of the film. You look on the film and experience several feelings but, it is not necessary to feelings: but it is not necessary to feel about entering into stage e Do not intervene in performance of actors and know that all events are not real It means no body is killed, injured or put in jail!

Now, assume that you are looking on showing thoughts, being about negative roles, such as anxieties, obsessions and others You must assume positive roles, like calmative activities Here, you should assume that you are a looker on, on, knowing all these and reaction, are stagy, being continued, better without your intervention Now, ask from member of group to look on their thoughts and share their experiences in group. In continue, ask them perform it in their home, during next week.

**End of 7th session**

**Session eight**

This session follows following aims: 1) considering reaction into last session and performance of members, 2) Mindfulness, & 3) reviewing processes and being ready for ending sessions.

**First step (about 25 minutes)**

At the first of the session, talk about deduction of member, being obtained from last session then, review their exerciser and discuss with member of group.
Second step (about 25 minutes)

Now, we want to indicate when our thoughts are considered, as serious ones, they avoid us from here –now. The only solution is letting them to pass in our mind Tell members of group: assume that a few soldiers march, from your left direction You are reviewing parading soldiers. Each soldier carries a flag, including obsessive thoughts, on them It is possible some thoughts shall be in form of images.

You practice is observe your thoughts, being passed from flags, without any attempts, for changing them. If parading was stopped, immediately think what did do, before it. Assume it, on one flag, being carried by one of the soldiers. Now, ask members of group to share their experience.

Third step (about 40 minutes)

All these 6 processes, being related into ACT, are indicated in metaphor of bus passengers. Using this metaphor is a good ending point for reviewing and finishing different geom. of hexagonal of Acceptance and Commitment model (ACT). Discussing about driving bus (Committed Action), in selected ways (Values) and

Caring troubler’s passengers (Acceptance).Driver pays attention to what shall be said by passengers (De-Fusion) and knows that these narration are just thoughts not inevitable reality (self as context, on the basis of Mindfulness and Acceptance).

Now ask from members of group to state their views about finishing treatment. it is possible mind includes several thoughts, being about this everything shall be destroyed, after treatment). Tell them accept these thoughts, such as that passengers. It is well to say members of group to not make relation between De-Fusions and repetition of obsessive activities, in place for complete relating.

End of the session.
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