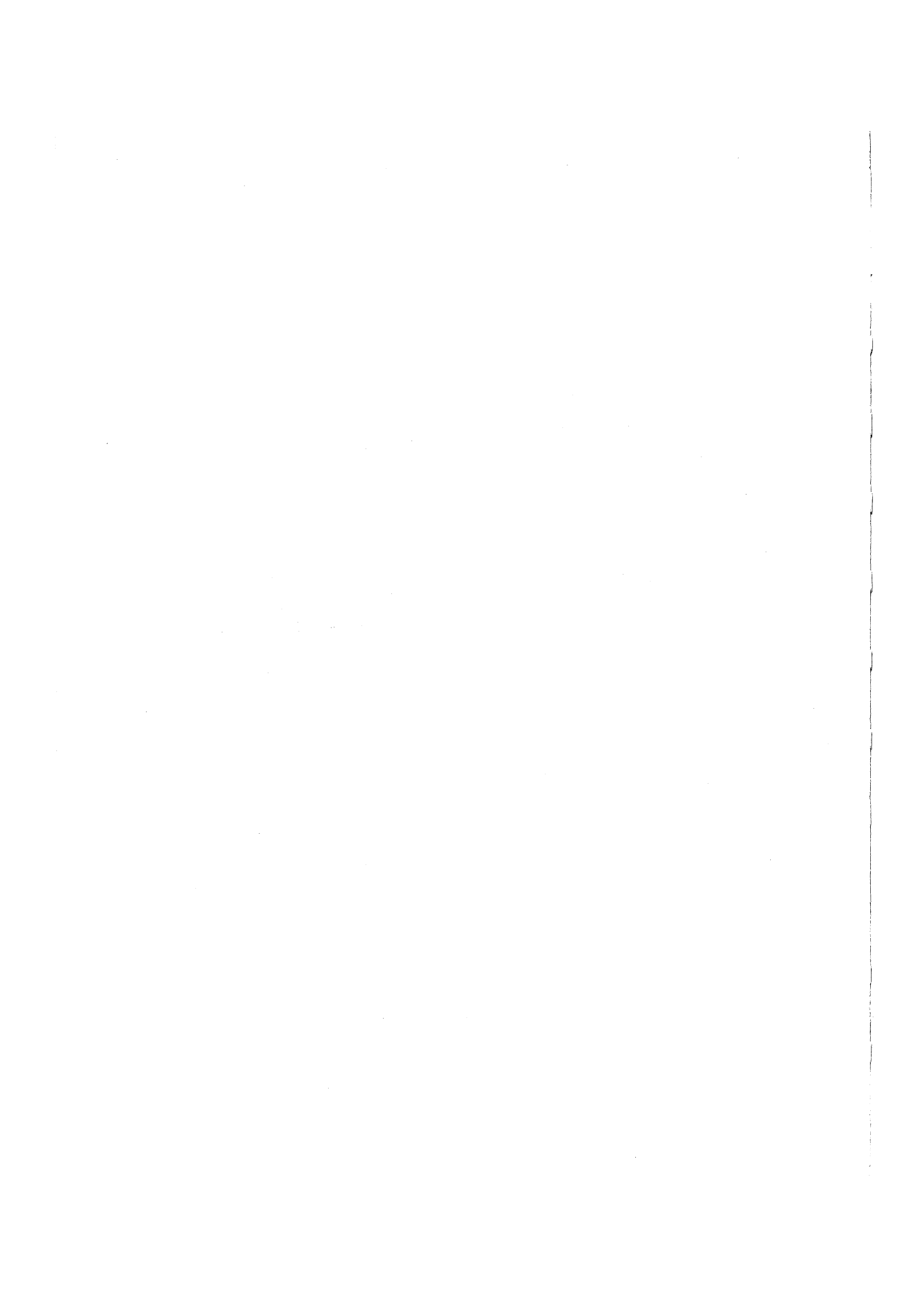


Part seven

holding on to change

Equanimity combines an understanding mind together with a compassionate heart.

Jack Kornfield *A Path with Heart* (1993: 331)



How to hold on to change

In this book we have been challenging old beliefs, having seen the way they can influence what we think and believe about ourselves and other people. Self-monitoring and writing about it help to move hidden ideas from the obscurity of our minds into the daylight and allow us to look at them afresh. Some of us might be amazed at the influence of an apparently simple but mistaken belief. This awakening may be sufficient to bring about change. Many problems, however, result from strongly built-up defences against early woundings, and the difficulty in changing these defences appropriately comes about because the fear involved is very great. We said at the beginning that change takes courage. It takes courage to risk feeling into our fears rather than avoiding them. It takes courage to go with anxiety rather than letting it limit us. But in finding ways to be more present with the reality of difficult feelings, and trying out new responses, we are bringing ourselves into conscious life, often for the first time.

Staying with, and feeling into, are not the same as giving into or being passive. We tend to give up on new ways or revised ideas because we lose heart at keeping them going. Anything freshly learned needs time and practice to become established. If we think that the old patterns of thinking have been around for most of our lifetime, it is not too much to ask that we give a proportion of time to practising the revised patterns. The most important learning I have received is that if I fall back into old habits or patterns, I need to recognise this and get back on the new road again. **If you fall down the most important thing is to get up again, not to lament the falling down.** The quality of Maitri, of unconditional friendliness, will be your companion to help develop the new reciprocal roles of *kindly accepting unconditionally* in relation to *supported/encouraged*, assisting you during the process of change.

There is usually relief, but there can also be loss, when we change how we think and what we presume. If we have built relationships largely upon our 'survival' self then these patterns of relationships will be challenged. Someone who has been used to us pleasing them, giving in to them, caring for them, may be disgruntled at first when they see us operating differently, and they may even be actively discouraging or threatening. Change does challenge all levels of our life and in particular those we are closest to. Living with what

Holding on to change

may feel like the opposition of our partner or closest friend or colleague is hard, but it is important that this opposition does not put us off. If it does we are colluding with the original fear that kept our old beliefs unrevised, and things will go back to being just as they were, with our healthy island still compromised.

What I have found is that when friends and colleagues realise the importance of change to the person trying to change, and how much relief there is when old redundant patterns are eradicated, they too are pleased. Only when relationships have become fixed and one-sided do things tend to get more heated. Then each of us has to make a choice. And the choice is frequently 'him (or her) or me?' If we risk losing others because they want us to stay the same we must ask whether we really want or need those others in our lives. Sometimes we have to step into an open space and believe that we will make new friends and acquaintances.

The first priority for holding on to change is therefore courage and the determination to stick with it. What follows is a checklist of ideas for holding on to change. Not all will need to be considered. Pick out four or five which are helpful and write them out for yourself. Look at this checklist everyday to encourage yourself to stay with the changes you have chosen.

- Keep up your courage and strength to carry out the changes you have decided upon, even when others seem to discourage you or disapprove. Internal changes that need to be made to release more of the healthy island will not harm other people; rather they will tend to enhance your exchanges with others.
- Believe in what you are doing and allow others to see your quiet conviction.
- Recognise yourself for what you are. Stop trying to be like other people or as other people demand you to be.
- Know that there will be times when you will need to go through a 'pain barrier'. Changing is not easy, and many fears are being challenged. Know that sometimes it will be hard and that you must just keep going and stick with your newly made story and aims.
- Develop tolerance for yourself instead of feeling you have to give in to the demand for instant gratification, which could lead to slipping into the old habits you are trying to change.
- Celebrate your feelings and your needs. Don't let them isolate you.
- Know your fears and take them with you into situations and bring your mindfulness practice to be alongside them.
- Know you are anxious and take your anxiety with you by the hand.
- Don't judge yourself with thinking: 'I shouldn't be like this, I'm silly.'
- Learn the art of listening to yourself and to others. Listen to yourself speak and note the tone you use. Listen to what your body is telling you, notice your body language.
- Be aware of the destructive power of negative thinking and don't let it get you. Be firm when you have a negative thought and tell it to go away.
- Be aware of the power of positive thinking and the healing that can be achieved from letting good vibes in.

- C.S. Lewis (1961) believed that only a real risk can test the reality of a belief. Take risks and check out your own beliefs.
- Make sure that you laugh every day. Be with people who make you laugh or with whom you have fun. Read or watch things that are amusing.
- Use your images in your everyday life. 'It is like ...', 'I feel like ...'. Let the symbols or images that have emerged during your reading be useful to you, so that you can say, 'Ah yes, this is how I'm being ... this is where I am right now ...'.
- If you get stuck at times or feel faint-hearted, say to yourself, 'It doesn't have to be like this', or 'This isn't all there is'.
- Every day give yourself permission to change and to hold on to change.
- Give space for your healthy island and the experience of yourself you have in this space. It might be raw and new at first. Let it have a proper life: give it the soil, light, air, water and careful nurturing that you would give to the ground in which a precious seedling is entrusted to your care.

Finding a therapist

Having read this book you may feel that you would like to consult a therapist, and the material raised by this book may be pressing you to do so. The subject of 'what is a good therapist' is still hotly debated in both professional and lay circles. You may find someone with excellent qualifications with whom you have no rapport; you may be seduced by someone's kindness and friendliness, only to find they have no stamina when the going gets tough. Finding a therapist with recognised qualifications is important, because it means that they have had to meet both personal (all good therapists have to have their own therapy or analysis for a required period of time) and professional standards and commitments.

If you are attracted by the ideas in this book, which come from Cognitive Analytic Therapy (CAT), you may want to consult the Association for Cognitive Analytic Therapy at www.ACAT.me.uk. Or write to: ACAT, P.O. Box 6793, Dorchester, DT1 9DL. The telephone number is: 0844 800 9496 (calls from landlines cost 5p per minute). Emails should be sent to: admin@acat.me.uk. Office hours are 9 a.m. – 5 p.m. Monday to Thursday. Through the website or by email to the office you may find a CAT-trained therapist in your area. There are CAT-trained therapists in England, Scotland, Ireland, Finland, Spain, Australia and South America.

There are now a growing number of CAT-trained therapists working within different settings – doctors, psychiatrists, psychiatric social workers, community nurses and psychiatric nurses, occupational therapists, social workers, GPs, counsellors and psychotherapists – who are working in short-term therapy within their speciality using the methods outlined in this book.

You may also consult the websites suggested in the resources section. Accredited therapists have to meet a wide range of standards and requirements and be in regular supervision.

Holding on to change

There is no therapy which is 'perfect', and the 'perfect' therapist should not be sought. A 'good enough' therapy will allow you to explore most things safely and within manageable boundaries, at the same time as encouraging you to develop the healthy island already present within yourself.

What is a 'good enough' therapist?

A good therapist should have completed a recognised training, be in regular supervision and should receive you as a client or patient with equality, acceptance and an open mind. Every therapist will have his or her own individual style, just as you will do. The chemistry in the working therapeutic partnership is crucial. Having read this book you may know more about your reciprocal roles and be aware of how they might be activated with another person. In the close working alliance of a therapy many reciprocal roles will be enacted and this is good because it gives you an opportunity to see them in action in an almost laboratory setting. You can scrutinise them, express the unexpressed feeling in a safe place and also begin to develop new, more helpful reciprocal roles.

Do not feel duty-bound to put up with a therapist who:

- doesn't speak to you properly, or at all, for the first month
- abuses their position by trying to be overpowerful, over-interpretative, or who does not adhere appropriately to boundaries (for example, the therapeutic hour is yours: a therapist who is continually late, takes phone calls, leaves early or who is frequently distracted is not adhering to the boundaries of the therapy, for which you may well be paying fees)
- who is judgemental or disparaging about your feelings and your life
- seems overly interested in some aspect of you for his or her own personal purposes.

It is not helpful if a therapist talks too much about themselves or their own life. Whereas there may be times when personal disclosure is timely, appropriate and a real gift to you as client or patient, too much too soon destroys the freedom and sanctity of the professional hour. The same can be said for physical contact. Some body-orientated therapies use touch as this is the basis for the professional clinical work. Therapies which are unclear about touching and physical contact can create confusion, and as a client or patient we can feel invaded. A therapist who hugs you when you arrive and when you leave, or who touches you in some way during the session when this does not seem appropriate, may feel cosy and accepting at first, but this situation can create difficulties, confusion and misinterpretation of motives, as well as lack of freedom later on. Again, there may be times when one hug or hold is exactly right for the moment, and is mutually anticipated, but these genuine moments are rare, and a lot of woolly mistakes in the name of 'warmth' occur when physical boundaries are not adhered to with integrity and honesty.

Transference

There may be times during a therapy when you have very negative feelings for your therapist: anger, fury, fear, hate, despising, contempt. These feelings are usually part of what is generally known as 'transference' (i.e. they are 'transferred' from some other person who has affected you, and who may have originally produced such feelings, or from part of yourself). They form a useful part of the therapy, because these feelings can be discussed, interpreted and understood, and although painful, can be liberating.

CAT is a particularly useful therapeutic model for anticipating and naming the sort of transference that might well be invited in the therapeutic relationship because of the description of reciprocal roles. Together you can look at where you and the therapist might be on the diagram and what sequential loops you might be encountering.

If you have any negative or difficult feelings, like being attracted to your therapist, talk about it and allow it to be part of the work. If your therapist does not allow such feelings to be part of the work, but takes them personally or judges you for them too harshly, you may need to be challenging and confrontational, and to leave the therapy if the issue does not reach a satisfactory conclusion.

Practicalities

Most therapeutic 'hours' are fifty, fifty-five or sixty minutes. Reliable time-keeping is important. Many areas within the NHS now offer psychotherapy or counselling. In the private sector there are many more therapists and a wide range of training. Fees vary from between £35 and £75 per session. The higher range of fees tend to be charged by therapists who also have a medical background. Most good therapists work on a sliding scale of fees if they possibly can. The value of a short-term therapy is that the cost is known in advance and limited. If you feel that your therapy is not going well, or if you have any reservations about your therapy after reading the above, talk about it to your therapist. If you are not satisfied with the response you are perfectly free to go elsewhere. Everyone who enters therapy needs to feel that they are receiving something useful before too long, no matter how obscure the nature of the usefulness, which will be personal and individual to all people who become clients or patients. As a 'consumer' looking for a therapist you are allowed, indeed entitled, to feel valued, respected and to be given help by the therapist.

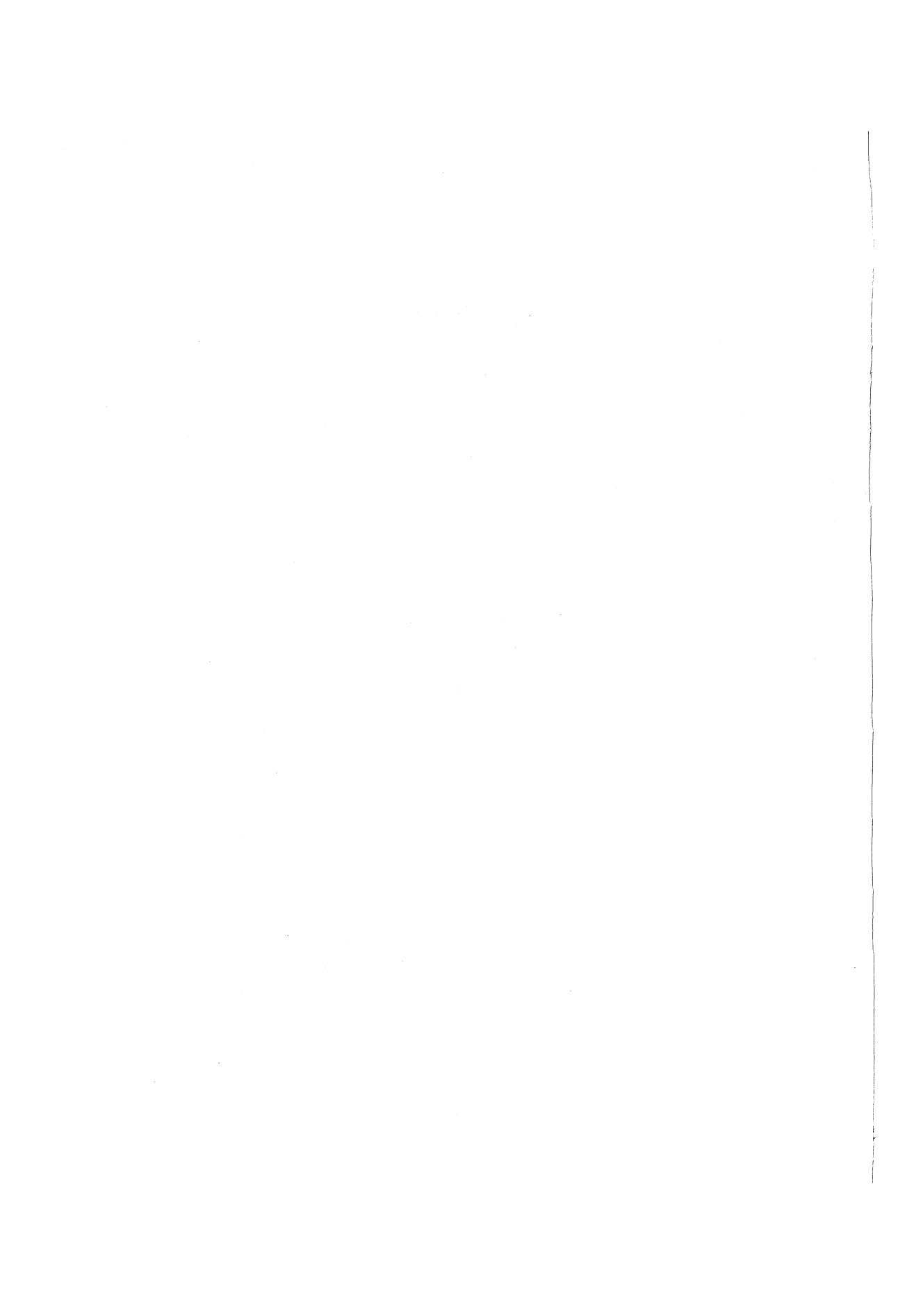
Having decided upon your choice of therapist, take along your notebook of findings, drawings or personal recollections and realisations that you have gleaned from this book, and share them, at whatever pace you choose, as part of your process in therapy.

Holding on to change

Mindfulness practice

If you are attracted to learn more about mindfulness look for opportunities in your area to join a mindfulness meditation group or course and try it out. Look for a teacher who suits you. This may take time. Once we are open to looking for an appropriate teacher one often does appear, often unexpectedly. The important thing is just to start practising exactly where you are, right now, in the present moment. Choose from some of the titles in the suggested Further Reading and start from there.

appendices



Appendix 1

The Psychotherapy File: an aid to understanding ourselves better

In our life what has happened to us, and the sense we made of this, colours the way we see ourselves and others. How we see things is for us how things are, and how we go about our lives seems 'obvious and right'. Sometimes, however, our familiar ways of understanding and acting can be the source of our problems. In order to solve our difficulties we may need to learn to recognise how what we do makes things worse. We can then work out new ways of thinking and acting to change things for the better.

These pages are intended to suggest ways of thinking about what you do; recognising your particular patterns is the first step in learning to gain more control and happiness in your life. You should discuss this questionnaire with your counsellor or therapist.

Keeping a diary of moods and behaviour

Symptoms, bad moods, unwanted thoughts or behaviours that come and go can be better understood and controlled if you learn to notice when they happen and what starts them off.

If you have a particular symptom or problem of this sort, start keeping a diary. The diary should be focused on a particular mood, symptom or behaviour, and should be kept every day if possible. Try to record this sequence:

1. How you were feeling about yourself and others and the world before the problem came on.
2. Any external event, or any thought or image in your mind that was going on when the trouble started, or what seemed to start it off.
3. The thoughts, images or feelings you experienced once the trouble started.

By noticing and writing down in this way what you do and think at these times, you will learn to recognise and eventually have more control over how you act and think at the time. It is often the case that bad feelings like resentment,

Change for the better

depression or physical symptoms are the result of ways of thinking and acting that are unhelpful. Diary-keeping in this way gives you the chance to learn better ways of dealing with things.

It is helpful to keep a daily record for 1–2 weeks, then to discuss what you have recorded with your therapist or counsellor.

Starting to change

You may get quite depressed when you begin to realise how often you stop your life being happier and more fulfilled. It is important to remember that it's not being stupid or bad, but rather that:

1. We do these things because this is the way we learned to manage best when we were younger.
2. We don't have to keep on doing them now we are learning to recognise them.
3. By changing our behaviour, we can learn to control not only our own behaviour, but we also change the way other people behave to us.
4. Although it may seem that others resist the changes we want for ourselves (for example, our parents or our partners), we often under-estimate them; if we are firm about our right to change, those who care for us will usually accept the change.

Working with the Psychotherapy File

There are certain patterns of thinking and acting that do not achieve what we want, but which are hard to change. Look through the descriptions of traps, dilemmas, snags and difficult states on the following pages and mark how far you think they apply to the way you feel. Some will be familiar, others will not. If a description feels familiar but is not quite right cross out the words that do not apply and write in how things are for you in your life. Remember there is no way of doing this badly or of getting it wrong. Discuss what you have discovered with your therapist. You and he/she can work together to work out what your unhelpful patterns are and get the descriptions as accurate as possible as the first step towards making helpful changes.

TRAPS

Traps are things we cannot escape from. Certain kinds of thinking and acting result in a 'vicious circle' when, however hard we try, things seem to get worse instead of better. Trying to deal with feeling bad about ourselves, we think and act in ways that tend to confirm our badness.

Applies strongly ++

Applies +

Does not apply 0

1. Fear of hurting other people's feelings trap

Feeling that it is wrong to be angry or aggressive we can be afraid of hurting other people's feelings so we don't express our feelings or needs with the result that we are ignored or abused which makes us feel angry; this confirms feeling that it is wrong to be angry.

Applies:

2. Negative thinking trap

Feeling that we will mess up tasks, relationships or social situations we can believe that if we try we will do it badly so when we do try we are ineffective and things go wrong; we often feel that things went disastrously which confirms the feeling that we will always mess things up.

Applies:

3. Anxious thinking trap

Anxious that we won't be able to cope with tasks, relationships or social situations we worry that we will mess things up and we anxiously worry about getting things right, resulting in panicking, stress and exhaustion; this makes us feel more anxious about things.

Applies:

4. Trying to please trap

Feeling uncertain about ourselves and wanting to be liked we try to please others by doing what they seem to want with the result that they take advantage of us; we can feel angry and used but also as if we have failed to please which confirms our uncertainty about ourselves.

Applies:

5. Can't say 'no' trap

Feeling that it is impossible to say 'no' to others leads to feeling out of control in relationships so to feel more in control we avoid others by hiding away or letting them down with the result that they get angry and can reject us; we then feel guilty which confirms that we shouldn't say 'no' to others.

Applies:

6. Avoiding upset trap

Feeling anxious and believing that we mustn't upset or displease others we avoid upset by doing what they seem to want, anxiously trying to please them; as a result others don't get upset, we feel relieved but trapped in not upsetting others.

Applies:

(Continued)

Change for the better

7. Social isolation trap

Feeling that others may find us stupid or boring we lack confidence in social situations and feel anxious, so we don't approach others or respond when others approach us; as a result others may see us as unfriendly and go away which confirms our feeling that we are stupid or boring.

Applies:

8. Worthlessness trap

Feeling that we can't ever get what we want or have what we need, it can feel that if we try to get needs met we will be punished, rejected or abandoned; sometimes it feels as if we have been born cursed. We give up trying and feel hopeless and helpless and can even feel suicidal as if everything is impossible.

Applies:

9. Self-punishment trap

Feeling bad, weak or guilty, we can feel agitated or upset and feel as if we must punish ourselves. We can hurt or harm ourselves in different ways which can make the feelings of badness or guilt go away briefly but only confirms that we are bad and should be punished.

Applies:

DILEMMAS (False choices and narrow options)

We often act as we do, even when we are not completely happy with it, because the only other ways we can imagine seem as bad or even worse. Sometimes we assume connections that are not necessarily the case – as in 'if I do x then y will follow'. These false choices can be described as either/or or if/then dilemmas. We often don't realise that we see things like this, but we act as if these were the only possible choices. Do you act as if any of the following false choices rule your life? Recognising them is the first step to changing them.

Applies strongly ++ Applies + Does not apply 0

1. Upset feelings dilemma

When I feel upset *either* I bottle up my feelings, others don't notice that I'm upset and so ignore me or take advantage of me or abuse me *or* I express my feelings, sometimes explosively, and others feel hurt, attacked, overwhelmed or threatened and respond by attacking me or rejecting me.

Applies:

2. Deprivation dilemma

When I feel needy *either* I spoil myself, take what I want or get what I need and then feel guilty or greedy as if depriving others and then feel cross with myself, bad and frustrated *or* I deny myself things and don't ask for what I want or need and feel modest and self-righteous, as if giving to others and then feel as if I am punishing myself.

Applies:

3. Perfectionism dilemma

Feeling inadequate or not good enough *either* I try to be perfect, which is impossible and very stressful and leaves me feeling an exhausted angry failure, *or* I just let things slide and feel guilty for not trying and feel like an angry and dissatisfied failure.

Applies:

4. Dealing with demands and criticism dilemma

Feeling bullied or criticised *either* I gloomily submit to demands and feel trapped and crushed, miserable and hopeless *or* I passively resist demands, put things off, drag my feet and feel anxious but still get criticised and bullied.

Applies:

5. Sabotage or rebellion dilemma

Feeling bullied or criticised *either* I secretly resist demands and sabotage what is demanded of me but end up attacked and bullied *or* I actively rebel against demands and attack others and destroy things and feel hopeless and end up feeling trapped and punished, a hollow victory.

Applies:

6. Responsibility dilemma

Feeling over-responsible *either* I look after others, take charge, meet their expectations of help and feel needed but also taken advantage of and can feel angry and trapped (even though I'm in control) *or* I don't look after others, don't take charge, others don't expect me to do things for them and feel unwanted, rejected or without a role and can feel lonely, anxious and out of control.

Applies:

7. Self-sufficiency dilemma

Feeling that I should be self-sufficient or that I shouldn't want or need anything, if I reach out for what I want and get it I feel childish, guilty and

(Continued)

Change for the better

undeserving as if I shouldn't want things, that I should contain myself; *on the other hand*, if I don't reach out or don't get what I want I can feel angry and deprived (as well as saintly) and that I should have the things that I want or need and that I should be more assertive.

Applies:

8. Anxious control dilemma

Feeling anxious about what may happen I try to keep things, feelings, plans in perfect order, pay obsessive attention to details in order to keep in control but feel exhausted and overwhelmed by the endless tasks and so feel like letting go and giving up; *on the other hand*, if I let things go and get into a mess by avoiding or ignoring things then the brief relief is followed by feeling anxious and panicky about the mess and I feel an urgent need to get back into control.

Applies:

9. Not knowing how to react in relationships dilemma

Feeling unsure how to act towards others *either* I stick up for myself too much, don't join in or take my turn and find that others reject me or don't like me which leaves me feeling confused and unhappy *or* I give in and do too much to try to please others and get taken advantage of and end up feeling angry or hurt.

Applies:

10. Approval vs feelings dilemma

I want to express my feelings but also need approval from others so mostly I feel I have to bottle up my feelings in order to be approved of or accepted so I don't cry or be angry or tender or playful with the result that I am accepted or approved of but feel frustrated and cut off; *on the other hand*, when I express my feelings, be myself or do what I want or need, I can feel childish or rebellious and angry with the result that I am often rejected or disapproved of and feel my feelings and needs are unrecognised.

Applies:

11. Approval vs independence dilemma

I want to be independent but also need approval from others so mostly I feel I have to do what they want to be approved of or accepted, I have to submit and can't be myself or do what I want, I feel accepted but at the same time frustrated and miserable; *on the other hand*, when I do what I want and be myself I can feel rebellious and angry and am often rejected or unrecognised, disapproved of and unacceptable to others.

Applies:

12. If involved then smothered dilemma

It is as if when I get involved with or too close to others I can feel smothered, engulfed or taken over by them and then feel suffocated, trapped and desperate; so I keep distant and feel safe with breathing space and room to move but can also feel lonely and miserable.

Applies:

13. If involved then abused dilemma

I fear that if I get involved with others I will be abused so when I get involved I can easily feel taken advantage of or used and feel angry or miserable or I don't get involved and feel safe but also feel lonely and miserable.

Applies:

14. If involved then admiring dilemma

I feel that I need a lot of attention and seek others whom I can admire or who will admire me which feels good; *on the other hand*, often this does not last and then I don't admire them in fact I often feel contempt towards them; or find that they are contemptuous and rejecting of me which can leave me feeling bad or worthless so I seek a new relationship.

Applies:

SNAGS

Snags are what is happening when we say 'I want to have a better life, or I want to change my behaviour but ...'. Sometimes this comes from how we or our families thought about us when we were young; such as 'she was always the good child', or 'in our family we never ...'. Sometimes the snags come from the important people in our lives not wanting us to change, or not able to cope with what our changing means to them. Often the resistance is more indirect, as when a parent, husband or wife becomes ill or depressed when we begin to get better.

In other cases we seem to 'arrange' to avoid pleasure or success, or if they come, we have to pay in some way, by depression, or by spoiling things. Often this is because, as children, we came to feel guilty if things went well for us, or felt that we were envied for good luck or success. Sometimes we have come to feel responsible, unreasonably, for things that went wrong in the family, although we may not be aware that this is so. It is helpful to learn to recognise how this sort of pattern is stopping you getting on with your life, for only then can you learn to accept your right to a better life and begin to claim it.

(Continued)

Change for the better

Indicate by ringing the number if: you recognise that you feel limited in your life:

1. By fear of the response of others: for example, I must sabotage success
 - (a) as if it deprives others
 - (b) as if others may envy me or
 - (c) as if there are not enough good things to go around.
2. By something inside yourself: for example, I must sabotage good things as if I don't deserve them.

DIFFICULT AND UNSTABLE STATES OF MIND

Some people find it difficult to keep control over their behaviour and experience because things feel very difficult and different at times. Indicate by ringing the number which, if any, of the following apply to you:

1. How I feel about myself and others can be unstable; I can switch from one state of mind to a completely different one.
2. Some states may be accompanied by intense, extreme and uncontrollable emotions.
3. Some states may be accompanied by emotional blankness, feeling unreal or feeling muddled.
4. Some states may be accompanied by feeling intensely guilty or angry with myself, wanting to hurt myself.
5. Some states may be accompanied by feeling that others can't be trusted, are going to let me down, or hurt me.
6. Some states may be accompanied by being unreasonably angry or hurtful to others.
7. Sometimes the only way to cope with some confusing feelings is to blank them off and feel emotionally distant from others.

DIFFERENT STATES

Everybody experiences changes in how they feel about themselves and the world. But for some people these changes are extreme, sometimes sudden and confusing. In such cases there are often a number of states which recur, and learning to recognise them and shifts between them can be very helpful. On the next page are a number of descriptions of such states. Identify those which you experience by ringing them. You can delete or add words to the descriptions, and there is space to add any not listed. If one state you have ringed leads on to another, join them with a line.

DIFFERENT STATES. Everybody experiences changes in how they feel about themselves and the world. But for some people these changes are extreme, sometimes sudden and confusing. In such cases there are often a number of states which recur, and learning to recognise them and shifts between them can be very helpful. Below are a number of descriptions of such states. Identify those which you experience by circling them. You can delete or add words to the descriptions and there is space to add any not listed. If one state you have circled leads on to another join them with a line.

zombie – cut off from feelings or from others, disconnected	feeling bad but soldiering on, coping	raging and out of control	extra special – looking down on others, unrecognised genius	control freak – in control of self, of life, of other people	cheated by life, by others, untrusting	hiding secret shame
provoking, teasing, seducing, winding-up others	clinging, frantic, fearing abandonment	frenetically active, too busy to think or feel	agitated, confused, anxious, panicking, desperate	feeling perfectly cared for, blissfully close to another	misunderstood, rejected, abandoned, desolate	hurt, humiliated, defeated, always in the wrong
contemptuously dismissive of myself, worthless	vulnerable, needy, passively helpless, waiting for rescue	envious, wanting to harm others, put them down, knock them down	protective, respecting myself, respecting others	hurting myself, hurting others, causing harm or damage	resentfully submitting to demands, a slave, under the thumb	frightened of angry others
secure in myself, able to be close to others	intensely critical of myself, and of others	cheating others, cheating the system, lying, hiding the truth	feeling hopeless, no one can help, life is pointless, suicidal	spaced out – distanced from others, as if acting a part, double-glazed	flying away, running away, escaping	overwhelmed by grief and loss
seeking revenge, stalking, harassing, murderous	knight in shining armour rescuing others, righting wrongs	as if poisoned or contaminated	like an unexploded bomb	watchful, suspicious, jealous, paranoid		

Appendix 2

Personal Sources Questionnaire (PSQ)

The aim of this questionnaire is to obtain an account of certain aspects of your personality. People vary greatly in all sorts of ways: the aim of this form is to find out how far you feel yourself to be constant and 'all of a piece', or variable and made up of a number of distinct 'sub-personalities', or liable to experience yourself as shifting between two or more quite distinct and sharply differentiated states of mind.

Most of us experience ourselves as somewhere between these contrasted ways. A state of mind is recognised by a typical mood, a particular sense of oneself and of others and by how far one is in touch with, and in control of, feelings. Such states are definite, recognisable ways of being; one is either clearly in a given state or one is not. They often affect one quite suddenly; they may be of brief duration or they last for days. Sometimes, but not always, changes of state happen because of change in circumstances or an event of some kind.

Indicate which description applies to you most closely by shading the appropriate circle

Complete ALL questions

Shade one circle per question only

**ALL INFORMATION SHOULD BE TREATED AS
PRIVATE AND CONFIDENTIAL**

NB. Shade ONE circle per question only

	1 Very true	2 True	3 May or may not be true	4 True	5 Very true	
1. My sense of self is always the same	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	How I act or feel is constantly changing
2. The various people in my life see me in much the same way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	The various people in my life have different views of me as if I were not the same person
3. I have a stable and unchanging sense of myself	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	I am so different at different times that I wonder who I really am
4. I have no sense of opposed sides to my nature	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	I feel I am split between two (or more) ways of being, sharply differentiated from each other
5. My mood and sense of self seldom change suddenly	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	My mood can change abruptly in ways which make me feel unreal or out of control
6. My mood changes are always understandable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	I am often confused by my mood changes which seem either unprovoked or quite out of scale with what provoked them
7. I never lose control	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	I get into states in which I lose control and do harm to myself and/or others
8. I never regret what I have said or done	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	I get into states in which I do and say things which I later deeply regret

The PSQ was developed by M. Broadbent, S. Clarke and A. Ryle at the Academic Department of Psychiatry, St Thomas's Hospital, London.

Appendix 3

Mindfulness exercises and meditations

Grounding Exercise

This exercise was first introduced to me at The Centre for Transpersonal Psychology by Barbara Somers and Ian Gordon Brown in 1974. I have given this exercise on many occasions and I also practice it myself. It helps us to connect with the natural energies around us when we find ourselves stressed, preoccupied and out of touch with the ground. It takes only a few minutes and can be done anytime, anywhere!

Remove your shoes.

Stand with your bare feet firmly on the ground, legs slightly apart and allow your feet to really feel the support of the earth underneath you.

Take a few moments to find a relaxed posture – you may find that gently swaying around your hips helps you to settle into a relaxed upright posture.

Make sure that your head is resting in a relaxed way upon your shoulders, just move the head around the shoulders slowly to find a relaxed position. Allow your back to relax. Allow your in-breath and out-breath to fill your chest and abdominal area.

Rest your gaze at about 45 degrees or just ahead.

Now place your attention firstly on your feet, and then on the earth beneath your feet. Just feel the earth.

Imagine that your feet have invisible roots pushing down into the earth. Push these roots as far as you can go.

Imagine now that your roots are contacting the fresh green energy of the earth. Allow this fresh energy to rise up through the roots into your feet.

Now allow the earth energy up through your feet into your legs, up into your pelvis, belly and abdomen.

And then allow the earth energy to course through your chest, heart and neck and shoulder area.

Clap your hands together at the area of your heart and allow it to be refreshed

You may wish to leave this exercise there. If you wish to continue, one option is to remain standing with your hands cupping your heart area and to focus your attention at the top of your head. Now imagine the energy from above entering through the top of your head into your face, neck and shoulders, then flowing down into your chest and meeting up with the earth energy at the place of the heart.

Just spend a few minutes being aware of the connection between the energies of above and below.

Body and Chair Exercise

This exercise was given as part of a Continuing Professional Development Training day in CAT in Norwich, led by Integrative Psychotherapist and Trainer, Margaret Landale, in October 2007.

Take your seat on a chair. With eyes closed or just half-closed, allow your attention to rest on your experience of your body in the chair.

Notice the areas of contact between your body and the chair. Notice the support the chair is offering to you right now. Become aware that the chair is supporting your body right now by carrying most of your physical weight. Allow this to happen, allow a comfortable sense of heaviness to spread through your body, supported and carried by the chair.

Notice the rise and fall of the breath. Notice any tension you are holding within your body, the neck, shoulders, down the arms, the weight of the head. Notice any tension in your back down the spine, into your buttocks, legs, ankles and feet. Notice any tension in your belly or chest. Each time you notice any tightness or difficulty in these different parts of your body allow it to drain into your chair, be absorbed by your chair.

Just rest in this experience of being supported by the chair for a few minutes.

Whenever you are feeling anxious, unsupported or lonely, return to this practice which helps to build a nourishing reciprocal role such as caring or supporting in relation to being cared for or supported.

Mindfulness of Breathing

Firstly find your seat.

Find a comfortable sitting position with on a chair or on a meditation stool or cushion. You may like to feel your feet on the floor or sit with legs crossed.

Eyes may be closed or half-closed, just gazing at an invisible spot in front of you. The latter is good if you are feeling sleepy!

Change for the better

It's important that your back is straight and your neck and head well-supported by your sitting position and your back. The back should be in alignment and relaxed, not ramrod straight.

Take a few moments to feel into your body and allow any tension to be released.

Now place your attention on your breathing.

Notice how the in-breath begins. You might want to choose a place where you imagine the breath entering your body – the chest, just below the nose, the throat, the belly or from the earth. Once you have chosen the imagined point of entry keep this for the rest of your sitting practice.

Notice how at the end of the in-breath the breath naturally starts to descend and follow the breath down with your attention until it reaches the depths of your belly.

There is a moment here when, it appears that there is no breath. A point of stillness and space.

Then, of its own accord, without our having to do anything, the breath rises once again on the in-breath and the cycle begins once again.

When you are practising mindfulness of breathing you may just say as you are breathing in 'I know I am breathing in' or 'I know I am breathing out'. You may then notice 'I am breathing a long breath' or a slow breath, a smooth or a harsh breath. The main point of your practice is that your concentration is focused upon the process of breathing itself.

And distractions from our mind do arise, many, many times. What we do in this case is that we simply notice we have become distracted, either by a body sensation or a thought and we simply say to ourselves 'thinking' and then return to the breath.

This form of mindfulness practice is basic to all meditations. From this we gradually learn that thoughts are just thoughts – it is often our attachment to them and the emotion that arises from thoughts that produces our distress. Much emotional distress occurs when we get lost in ruminative thinking, going over and over the bad things that have happened to us, thus escalating our fears and our disregulation.

Befriending Fear Exercise

This next exercise uses the above exercise, the mindfulness of breathing, and incorporates promises on the in-breaths and out-breaths. When we are aware that what we are feeling is fear, we say to our fear:

'Breathing in, I know you are there my fear.'

'Breathing out, I will take care of you.'

We simply practice this over and over. We may also practice with our anger.

Unconditional Friendliness or Loving Kindness Meditation

Find a place to sit comfortably with your body and shoulders relaxed.

Take a few minutes to connect with the rhythm of in-breath and out-breath, allowing this rhythm to help relaxation in the body.

Then, allow some memories or images of being given kindness, however small, to arise. Notice where these memories touch you in your body.

Notice the sensations in your body – tingling, opening, softening.

Let the in-breath touch these sensations and the out-breath open the sensations further. Allow these sensations to expand until they fill your whole being.

Allow yourself to be cradled by these sensations and feelings connected to kindness. Become aware that you are being filled with loving kindness.

Let yourself bask in this energy of loving kindness, breathing it in, breathing it out, as if it were a lifeline, offering the nourishment you were longing for.

Invite feelings of peacefulness and acceptance to be present in you.

Some people find it valuable to say to themselves: 'May I be free from ignorance', 'May I be free from greed and hatred', 'May I be free of suffering', 'May I be happy'.

Once you have established yourself a centre of loving kindness you can take refuge here, drinking at this renewing and nourishing well.

You can then take the practice further. Having established the well of loving kindness within your own being you can let loving kindness radiate out and direct it wherever you like.

You might like to direct it first to members of your family or friends, visualising them and sending them loving kindness.

You can direct loving kindness toward anyone – those you know and those you do not.

You can also direct loving kindness to those you are having difficulty with.

And finally, you can direct loving kindness energy to all sentient beings, animals, plants and the universe itself.

Breath Poems

Practised by the monastic and lay practitioners of the Buddhist teacher Ven Thich Nhat Hanh.

This is practised using the first line on the in-breath and the second line on the out-breath and allowing the words to aid concentration at just being in the present moment. This breath poem, or 'gatha', contains the elements of helping us to remain in the present moment, to be solid like the mountain

Change for the better

and also to recognise that we can be free, just where we are and that we are all inter-connected as living beings in the realm of all things.

I have arrived
I am home
In the here
In the now
I am solid
I am free
In the ultimate I dwell

The second breath poem is really helpful for allowing spaciousness within current close relationships or with those who have died with whom we wish to remain in loving connection.

No coming
No going
No after
No before
I hold you close to me
I release you to be free
Because I am in you
And you are in me
Because I am in you
And you are in me

Appendix 4

Personal rating chart

Symptom or problem

Target Problem Procedure

Name:
Start date:

A RECOGNITION Rate how skilled and quick you are at seeing the pattern	better																
	no change																
	worse																
B STOPPING AND REVISING Rate how far you are able to stop the pattern	better																
	no change																
	worse																

1 2 3 4 5 6 7 8 9 10 11 12

AIM

Alternatives or exits:

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Further reading

If you have found the self-help approach useful, you may like to consider some of these titles for your own further reading. The list has been compiled with help from colleagues, friends and patients.

General

Bruno Bettelheim *The Uses of Enchantment* (1976, Knopf)

An analysis of fairy tales. We frequently identify with a figure from folklore or fairy tale, and this can help us in our understanding of ourselves and our patterns.

John Bradshaw *Healing the Shame that Binds You* (1988, Health Communications)

Helps us to look at how shame can be the core problem to many of our difficulties and behind many presenting problems. Includes exercises for releasing shame.

John Fox *Finding What You Didn't Lose* (1995, Tarcher Putnam)

A practical book aimed to help readers discover their inner poet and writer.

Eugene T. Gendlin *Focusing* (1981, Bantam)

Focusing is a well-researched technique to help us get underneath the presenting issue to the 'felt sense' underneath.

Allan and Barbara Pease *Why Men Don't Listen and Women Can't Read Maps* (2005, Orion)

A good and easy read about the struggle between masculine and feminine!

Dorothy Rowe *Depression and the Way Out of Your Prison* (1986, Routledge)

A practical and sensible approach to self-help and depression.

William Styron *Darkness Visible* (1992, Picador)

Jon Kabat Zinn *Full Catastrophe Living* (1990, Delta)

Helps us to understand our stress response both physiologically and emotionally and its effect on our body and mind. It offers practices for awareness of stress and release from the effects of stress.

Bereavement and separation

Elisabeth Kubler Ross *To Live Until We Say Goodbye* (1990, Routledge)

A very moving book about the dying process of close friends and family.

C.S. Lewis *A Grief Observed* (1961, Faber & Faber)

Further reading

Judy Tatelbaum *The Courage to Grieve* (1981, Heinemann)

A sensitive and creative book for those suffering from loss, taking readers through the processes of grief and mourning, with stories and suggestions for how to complete the mourning process.

J. William Warden *Grief Counselling and Grief Therapy* (1993, Tavistock)

A helpful guide to the different stages of grief and mourning.

Alison Wertheimer *A Special Scar* (1991, Routledge)

An extremely sensitive and well-researched book about the painful experiences of people bereaved by suicide.

Cognitive Analytic Therapy

Anthony Ryle *Cognitive Analytic Therapy and Borderline Personality* (1997, Wiley)

The CAT approach to borderline personality diagnosis.

Anthony Ryle and Ian Kerr *Introducing Cognitive Analytic Therapy* (2002, Wiley)

The classic textbook of this effective short-term focused therapy now used widely within health service settings.

Relationships

Aaron Beck *Love is Never Enough* (1988, Harper & Row)

A practical, sensible approach for couples to understand the way their distorted thinking undermines communication problems.

Sue Gerhardt *Why Love Matters: How Affection Shapes a Baby's Brain* (2004, Brunner Routledge)

John Sandford *The Invisible Partners* (1980, Paulist Press)

A Jungian approach to looking at the inner male and female components of men and women. Useful for readers wishing to explore their inner lives more thoroughly.

Maggie Scarf *Intimate Partners: Patterns in Love and Marriage* (1988, Ballantine Books)

A well-researched book offering insight into how inherited emotional and family history affects our pattern of relating.

R. Skynner and John Cleese *Families and How to Survive Them* (1993, Ebury Press)

A classic book. Psychology is made accessible, helping us to understand how our current patterns grow from our background.

Eating disorders

Julia Buckroyd *Eating Your Heart Out* (1996, Vermillion)

This book links the misuse of food with emotional hunger and gives practical advice for change.

Change for the better

- Peter J. Cooper *Bulimia Nervosa and Binge Eating: A Guide to Recovery* (1993, Constable and Robinson)
A self-help manual offering techniques for recognising and preventing triggers to problems. Based on Cognitive Behaviour Therapy.
- Mira Dana and Marilyn Lawrence *Women's Secret Disorder: A New Understanding of Bulimia* (1988, Grafton Books)
A compassionate and useful guide to giving up bulimia.
- Susie Orbach *Fat is a Feminist Issue* (1984, Hamlyn)
Still a classic look at how current social thinking affects women's image and capacity for control and power.
- Geneen Roth *Feeding the Hungry Heart* (1986, Grafton)
Helpful uses of visualisation to discover the real source of hunger within.

Trauma and sexual abuse

- Ellen Bass and Laura Davis *The Courage to Heal*, 3rd edn (1994, HarperCollins)
Popular book offering comprehensive and sensible help and encouragement.
- Lorraine Bell *Managing Intense Emotions and Overcoming Self-destructive Habits* (2006, Brunner Routledge)
A clear, thoughtful book outlining useful ways of managing shifting states of mind.
- Sylvia Fraser *My Father's House* (1989, Virago)
A compelling and moving account of the author's own experience and her creative use of her wounding.
- Pat Ogden, Kekuni Minton and Claire Pain *Trauma and the Body* (2006, Norton)
A comprehensive and scholarly approach to the devastating effects of trauma-induced alterations of mind, body and brain.
- Phillip H. Pollock *Cognitive Analytic Therapy for Adult Survivors of Childhood Abuse* (2001, Wiley)
The CAT approach to problems in adult survivors of child abuse, particularly dissociative identity disorder and borderline personality.
- Linda Sanford *Strong at the Broken Places* (1991, Virago)
A practising psychotherapist interviews survivors.
- Jacqueline Spring *Cry Hard and Swim* (1987, Random House)
The true story of a damaged childhood and healing therapy.
- Moira Walker *Secret Survivors* (1990, Wiley)
Stories of survivors and the journeys they have made.

Phobia – Fear – Addiction

- Susan Jeffers *Feel the Fear and Do It Anyway* (1988, Ballantine)
An excellent self-help book about befriending phobia and fear.
- Linda Leonard *Witness to the Fire: Creativity and the Veil of Addiction* (1989, Shambhala)

Further reading

A hopeful book about addiction with examples from artists and writers and the author's own experience with alcoholism.

Isaac Marks *Living with Fear* (2001, McGraw-Hill)

Written by a well-known expert, this book looks at anxiety and obsessive compulsive difficulties.

Dreams

Ann Faraday *Dream Power* (1973, Berkley)

Popular book about recognising and using the power of dreams.

Carl Jung *Man and His Symbols* (1964, Aldus Books)

A look at the use of images and symbols in our everyday life. Many illustrations.

John Sandford *Dreams: God's Forgotten Language* (1989, HarperCollins)

A lovely contribution from a Jungian to ways of looking at dreams.

Mindfulness

David Burns *Feeling Good* (1999, Avon Books) and *The Feeling Good Handbook* (1999, Plume)

Two extremely popular and positive books based on cognitive therapy and self-help.

Pema Chodron *Start Where You Are* (1994, Shambhala) and *When Things Fall Apart* (1997, Shambhala)

Buddhist nun Pema Chodron shares her own deep wisdom and personal experience of Western life.

Sue Gerhardt *Why Love Matters: How Affection Shapes a Baby's Brain* (2004, Brunner Routledge)

An easy-to-read comprehensive book about the chemistry of early attachment and how this influences relationships.

Christopher K. Germer, Ronald D. Siegel and Paul R. Fulton *Mindfulness and Psychotherapy* (2005, Guilford)

A very well researched book by American psychologists who have their own well-developed mindfulness practice, on the place and effect of mindfulness in psychotherapy. Very helpful for professionals.

Carl Jung *Memories, Dreams, Reflections* (1989, Vintage)

Classic autobiography of the famous Swiss psychologist.

R. Kingerlee *The Therapy Experience: How Human Kindness Heals* (2006, PCCS Books)

J. Kornfield *A Path with Heart: A Guide through the Perils and Promises of Spiritual Life* (1994, Shambhala)

An excellent introduction to living a spiritually-based life. Gives meditations and visualisations for everyday life.

J. Kornfield *After the Ecstasy, The Laundry* (2000, Rider)

A very grounded book about bringing mindfulness practice into everyday life and the pitfalls that can occur.

Change for the better

- Thich Nhat Hanh *The Miracle of Mindfulness* (2002, Beacon Press)
The first of this Vietnamese Zen Buddhist teacher's many books about mindfulness in everyday life.
- Thich Nhat Hanh *Anger: Wisdom for Cooling the Flames* (2001, Riverhead)
Zen Buddhist Thich Nhat Hanh focuses on his understanding of anger and its expression and offers mindfulness practices for being with angry feelings.
- S. Saltzberg *Loving Kindness* (1995, Shambhala)
A warm, practical book with many practical exercises about working with loving kindness.
- S. Saltzberg *A Heart as Wide as the World* (1999, Shambhala)
This book offers a collection of Zen Buddhist stories that are encouraging and heart-warming.
- Charles Tart *Living the Mindful Life* (1994, Shambhala)
A practical book about practising meditation and mindfulness.

Resource addresses

Association of Cognitive Analytic Therapists

P.O. Box 6793
Dorchester
DT1 9DL

Tel: 0844 800 9496
Email: admin@acat.me.uk
www.acat.me.uk

Write for information about the availability of this therapy in your area. Cognitive Analytic Therapy is also available in Greece, Finland, Spain and Australia.

British Association for Counselling and Psychotherapy

BACP HOUSE
15 St John's Business Park
Lutterworth
LE17 4HB

Tel: 0870 443 5252
www.bacp.co.uk

Offers information about counselling and training in Great Britain.

beat (formerly Eating Disorders Association)

103 Prince of Wales Road
Norwich
Norfolk
NR1 1DW

Tel: 0870 770 3256
Helpline: 0845 634 1414
Youthline: 0845 634 7650
Email: info@b-eat.co.uk
www.b-eat.co.uk

Offers information about groups in different parts of Britain, and topical magazine *Signpost*.

Change for the better

MIND

See your local telephone directory for the address and phone number for your nearest branch.

The national association for mental health in Britain. Offers help and guidelines for people searching for appropriate resources in their own locality.

Order of Inter-Being

www.plumvillage.org

The monastic community of Thich Nhat Hanh in France, the USA and Vietnam with sangha communities throughout the UK.

Samaritans

Tel: 0845 7909090

Samaritans offers confidential telephone or one-to-one conversation and befriending, particularly for those feeling desperate or suicidal.

United Kingdom Council for Psychotherapy

2nd Floor
Edward House
2 Wakley Street
London
EC1 7LT

Tel: 020 7014 9955

Email: ukcp@psychotherapy.org.uk

www.psychotherapy.org.uk

Index

- abuse
 - abusive background example 127
 - abusive memories and flashbacks 195
 - the autonomic arousal model 17
 - creative mindful safe space 25–6
 - and fear of hurting others 90–1
 - finding a therapist 233–5
 - threat of 123
- adoption 137–9
- agoraphobia 83, 195
 - and avoidance trap 83–5
- anger
 - in childhood illness 152–3
 - forbidden 124
 - and the heart 44
 - in hurt and grief 49
 - in loneliness 106
 - unexpressed 48
- anxiety
 - phobic 83–5
- assertion
 - and aggression 205–6
- Beck, A. 209
- birth
 - multiple 136
 - stories 133–6
- Blake, W. 28
- body
 - becoming sexually aware 151
 - body and chair exercise 251
 - chemistry 17
 - detached from, in depersonalisation 16
 - exploring problems through 198–9
 - and feelings 40
 - grounding exercise 250
 - language and response 44, 131, 199
 - symptoms 44
- Borderline Personality Disorder
 - difficult and unstable states
 - of mind 123–7
 - unmanageable feeling 43
- brain
 - frontal lobes 33
 - left/right 41–2
 - MRI scans 67
 - and nervous system 10
- Buddhist
 - philosophy 191
 - teacher 193
- child
 - in the adult 210
 - replacement 134
- co-counselling 24
- compassion *see* Maitri
- control
 - dilemma control or mess 95–9
 - ritual 99
- core pain 11–15, 183, 210
- death
 - in family 154–8
- depersonalisation 16
- depression 44–8, 106
 - depressed thinking trap 12, 76–9
 - depressed/unsatisfied or satisfied/guilty dilemma 114–15
 - severe 23, 45
 - suicidal 47
- diagrams
 - making your own diagram 184
 - put a diagram in your pocket 183–90
- dilemmas
 - bottled up or burst open 106–9
 - busy carer or empty loner 102–6
 - greedy or self punishing 99–102
 - if I must ... then I won't 110–12
 - if I must not ... then I will 112–13
 - perfect control or perfect mess 95–8
 - perfect or guilty 92–4
 - satisfied, selfish and guilty or unsatisfied, angry and depressed 114–15

Change for the better

- dissociation
 - definition 16
 - in unstable states of mind 123
- divorce and separation
 - affect in development 160-1
- dreams 184
 - working with 203
- eating disorders 50-2
 - and emotional need 31
 - feeling bad 38-40
 - images in 51-2
- emotions and feelings 31-70
 - bottled up 105-8
 - difference between 32
 - emotional roller coaster 123-7
 - feeling bad 38, 140
 - needing to be needed 103
 - not having feelings 40
 - somatisation 44
 - suicidal 44, 47
 - unmanageable 43
 - void 42-3
- envy 119
- fear
 - facing 166
 - and nervous system 10-11
- focusing 193
- Fraser, S. 21
- Freud, S. 132
- Gendlin, E. 193
- Groddeck, G. 133
- guilt
 - examples 180, 201
 - magical example 211
 - in perfect or guilty dilemma 92-4
 - in self sabotage 119, 121
 - in snags 116-22
- healthy island
 - definition 8
 - examples 166, 185
 - feelings 19, 27, 33, 34
 - nourishing 190-1
 - reciprocal roles in 35
 - signs in early life 143
- homeostasis 191
- illness
 - in family 152-3
- imagination 194-8
- Jung, C.G. 19, 20
 - shadow 55
- Kabat-Zinn, J. 1
- loneliness 59, 103-4
- loss
 - of parent 155-8
- Maitri 37, 131
 - use in therapy 177
- mask
 - persona 61, 92
- medication
 - need for 23
- memory
 - false 195
 - past 132-61
- mind
 - capacity for change 191
 - getting off the symptom
 - hook 71-128
 - unstable states 15-16, 123-7
 - using mind positively for change 232-3
 - see also* appendices (for mindful exercises)
- mindfulness
 - of breathing 4, 26, 47, 48
 - creating safe space 25
 - exercises 250-4
 - practice 236
 - and Thich Nhat Hanh 4
 - using mindfulness in therapy 190, 191, 193
- mourning
 - in loss of idealisation 64
- myths
 - in family life 116
 - in male/female relationship 69
- obsessive compulsive disorder
 - in checking ritual 97, 138
 - in depression 45
- Ogden, P. 17
- painting and drawing 197
- panic attacks
 - in depression 45
 - example 195
- phobia 195
 - agoraphobia 195

- psychotherapy
 - ACAT address 263
 - Cognitive Analytic Therapy 3–4
 - finding a therapist 233–5
- Psychotherapy File 239–47
- relationships
 - evolution of in childhood 33–7
 - idealised 60
 - in infancy and
 - childhood 139–61
 - inner dialogue 34
 - problems and dilemmas 53
 - reciprocal role relationship
 - patterns 8–10, 31–7
- religion
 - impact of 146
- Ryle, A. xi, 4, 31
 - foreword ix–x
- Segal, Z., Williams, M., Teasdale, J. 45
- self
 - esteem, low 85–8
 - harm 47
 - observer 22
 - self awareness 191, 192
 - self exploration 137
 - self monitoring 26, 192
 - self observation/witnessing 54
 - self reflection exercises
 - see* appendices
 - self reflective ways to
 - process change 192
 - self sabotage *see* guilt
 - survival and seed self 7–8
- sexuality
 - development of 150–2
- shadow 55
 - in Jungian psychology 20
- snags *see* guilt
- stress 16–18
 - and unstable emotional states 123
- suffering 64, 86
- suicide
 - attempt 188
 - thoughts of 47
- talisman 196
- Thich Nhat Hanh 4, 193, 253–4
- Thoreau, H.D. 24
- traps
 - avoidance trap 83–5
 - depressed thinking trap 76–9
 - doing what others want/placation
 - trap 73–6
 - fear of hurting others trap 90–1
 - isolation/better off on my own
 - trap 79–82
 - low self-esteem/worthless trap 85–9
- Trehaile, J. 137
- Trevarthan, C. 10
- visualisation 42, 194
- Wellings, N. 194
- Welwood, J. 193
- Wilton, A. 133
- Winnicott, D. 39, 95, 139
- worthlessness trap 85–9
- writing
 - journal keeping 192
 - letters we never send 200
 - one's own story 165–7
 - reformulation and story 167–78

