

PART ONE: Introduction to Dialectical Behavioral Therapy

Readings and Links:

(A) What Is DBT? (*DBT® Skills Training Manual, Second Edition*)

The behavioral skills training described in this manual is based on a model of treatment called Dialectical Behavior Therapy (DBT). DBT is a broad-based cognitive-behavioral treatment originally developed for chronically suicidal individuals diagnosed with borderline personality disorder (BPD). Consisting of a combination of individual psychotherapy, group skills training, telephone coaching, and a therapist consultation team, DBT was the first psychotherapy shown through controlled trials to be effective with BPD. Since then, multiple clinical trials have been conducted demonstrating the effectiveness of DBT not only for BPD, but also for a wide range of other disorders and problems, including both undercontrol and overcontrol of emotions and associated cognitive and behavioral patterns. Furthermore, an increasing number of studies (summarized later in this chapter) suggest that skills training alone is a promising intervention for a variety of populations, such as persons with drinking problems, families of suicidal individuals, victims of domestic abuse, and others.

**KidSpirit Note: Even though DBT was developed as an innovative approach for severe and persistent mental health issues, the skills have multiple applications and serve well those who practice the precepts found herein. In no way is the use of DBT skills a form a therapy or a treatment plan for the staff. The use of these skills is an invitation to reach our fullest potential.*

DBT, including DBT skills training, is based on a dialectical and biosocial theory of psychological disorder that emphasizes the role of difficulties in regulating emotions, both under and over control, and behavior...The overall goal of DBT skills training is to help individuals change behavioral, emotional, thinking, and interpersonal patterns associated with problems in living. Therefore, understanding the treatment philosophy and theoretical underpinnings of DBT as a whole is critical for effective use of this manual.

Linehan, Marsha M.. DBT® Skills Training Manual, Second Edition (Page 3). The Guilford Press. Kindle Edition.

(B) The Dialectical World View and Basic Assumptions (*DBT® Skills Training Manual, Second Edition*)

As its name suggests, DBT is based on a dialectical world view. “Dialectics” as applied to behavior therapy has two meanings: that of the fundamental nature of reality, and that of persuasive dialogue and relationship. As a world view or philosophical position, dialectics forms the basis of DBT. Alternatively, as dialogue and relationship, dialectics refers to the treatment approach or strategies used by the therapist to effect change.

Dialectical perspectives on the nature of reality and human behavior share three primary characteristics. First, much as dynamic systems perspectives do, dialectics stresses the fundamental interrelatedness or wholeness of reality. This means that a dialectical approach views analyses of individual parts of a system as of limited value unless the analysis clearly relates the parts to the whole. Thus dialectics directs our attention to the individual parts of a system (i.e., one specific behavior), as well as to the interrelatedness of the part to other parts (e.g., other behaviors, the environmental context) and to the larger wholes (e.g., the culture, the state of the world at the time)....

Second, reality is not seen as static, but as made up of internal opposing forces (thesis and antithesis) out of whose synthesis evolves a new set of opposing forces. A very important dialectical idea is that all propositions contain within them their own oppositions. As Goldberg put it, “I assume that truth is paradoxical, that each article of wisdom contains within it its own contradictions, *that truths stand side by side*” (pp. 295–296, emphasis in original)....

Dichotomous and extreme thinking, behavior, and emotions are viewed as dialectical failures. The individual is stuck in polarities, unable to move to syntheses. With respect to behavioral skills training, three specific polarities can make progress extremely difficult. The therapist must pay attention to each polarity and assist each client in moving toward a workable synthesis.

The first of these polarities is the dialectic between the need for clients to accept themselves as they are in the moment and the need for them to change. This particular dialectic is the most fundamental tension in any psychotherapy, and the therapist must negotiate it skillfully if change is to occur.

The second is the tension between clients’ [**or in our case staff members*] getting what they need to become more competent, and losing what they need if they become more competent. I once had a client in skills training who every week reported doing none of the behavioral homework assignments and insisted that the treatment was not working. When after 6 months I suggested that maybe this wasn’t the treatment for her, she reported that she had been trying the new skills all along and they had helped. However, she had not let me know about it because she was afraid that if she showed any improvement, I would dismiss her from skills training.

** KidSpirit Note: There is a third important polarity that is specific to the client and therapist when DBT is being utilized in the counseling setting. Remember, we are not doing therapy, we are introducing new skills and practicing being more mindful at work. If you would like to explore DBT as a therapeutic option, please speak to administration who will help you find resources.*

Linehan, Marsha M.. DBT® Skills Training Manual, Second Edition (Page 4). The Guilford Press. Kindle Edition.

**KidSpirit administration is looking for missing behaviors in our trainings, practices, and procedures. The following handouts invite you to consider options for solving problems,*

and assumptions that we all come up against when we are trying to be our best (through training or otherwise).

VIDEOS:

GENERAL HANDOUT 1A



Options for Solving Any Problem

When life presents you with problems, what are your options?

1. SOLVE THE PROBLEM

Change the situation . . . or avoid, leave, or get out of the situation for good.

2. FEEL BETTER ABOUT THE PROBLEM

Change (or regulate) your emotional response to the problem.

3. TOLERATE THE PROBLEM

Accept and tolerate both the problem and your response to the problem.

4. STAY MISERABLE

Or possibly make it worse!

1. TO PROBLEM-SOLVE:

Use interpersonal effectiveness skills

Walking the Middle Path (from interpersonal effectiveness skills)

Use problem-solving skills (from emotion regulation skills)

2. TO FEEL BETTER ABOUT THE PROBLEM:

Use emotion regulation skills

3. TO TOLERATE THE PROBLEM:

Use distress tolerance and mindfulness skills

4. TO STAY MISERABLE:

Use *no* skills!



Skills Training Assumptions

**An assumption is a belief that cannot be proved,
but we agree to abide by it anyway.**

1. People are doing the best they can.

All people at any given point in time are doing the best they can.

2. People want to improve.

The common characteristic of all people is that they want to improve their lives and be happy.

3. People need to do better, try harder, and be more motivated to change.*

The fact that people are doing the best they can, and want to do even better, does not mean that these things are enough to solve the problem.

4. People may not have caused all of our own problems, but they have to solve them anyway.**

People have to change their own behavioral responses and alter their environment for their life to change.

5. New behavior has to be learned in all relevant contexts.

New behavioral skills have to be practiced in the situations where the skills are needed, not just in the situation where the skills are first learned.

6. All behaviors (actions, thoughts, emotions) are caused.

There is always a cause or set of causes for our actions, thoughts, and emotions, even if we do not know what the causes are.

7. Figuring out and changing the causes of behavior work better than judging and blaming.

Judging and blaming are easier, but if we want to create change in the world, we have to change the chains of events that cause unwanted behaviors and events.

*But trying harder and being more motivated may not be needed if progress is steady and at a realistic rate of improvement.

**Parents and caregivers must assist children in this task.

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ASSIGNMENT ONE: Journal asking yourself, do you agree or disagree with these assumptions? How have you seen these assumptions play out in your life or professional pursuits?

PART TWO: Mindfulness and States of Mind

Readings and Links:

(A) What is Mindfulness? (*DBT® Skills Training Manual, Second Edition*)

“Mindfulness” is the act of consciously focusing the mind in the present moment without judgment and without attachment to the moment. When mindful, we are aware in and of the present moment. We can contrast mindfulness with automatic, habitual, or rote behavior and activity. When mindful, we are alert and awake, like a sentry guarding a gate. We can contrast mindfulness with rigidly clinging to the present moment, as if we could keep a present moment from changing if we cling hard enough. When mindful, we are open to the fluidity of each moment as it arises and falls away. In “beginner’s mind,” each moment is a new beginning, a new and unique moment in time. We can contrast mindfulness with rejecting, suppressing, blocking, or avoiding the present moment, as if “out of mind” really did mean “out of existence” and “out of influence” upon us. When mindful, we enter into each moment.

“Mindfulness practice” is the repeated effort of bringing the mind back to awareness of the present moment, without judgment and without attachment; it includes, therefore, the repeated effort of letting go of judgments and letting go of attachment to current thoughts, emotions, sensations, activities, events, or life situations. In sum, mindfulness is a practice of entering into the current moment without reserve or grudge, entering into the cosmic process of existence with awareness that life is a process of constant change. Mindfulness practice teaches us to move into the moment and become aware of everything in it, functioning from there.

“Mindfulness everyday” is a way of living. It’s a way of living with our eyes wide open. It is very difficult to accept reality with our eyes closed. If we want to accept what’s happening to us, we have to know what’s happening to us. We have to open up our eyes and look. Now a lot of people say, “I keep my eyes open all the time.” But if we look at them, we’ll see that they are not looking at the moment. They’re looking to their past. They’re looking to their future. They’re looking to their worries. They’re looking to their thoughts. They’re looking to everybody else. They’re looking absolutely everywhere else, except at the moment. Mindfulness as a practice is the practice of directing our attention to only one thing. And that one thing is the moment we are alive. The very moment we are in. The beauty of mindfulness is that if we look at the moment, just this moment, we will discover that we are looking at the universe. And if we can become one with the moment—just this moment—the moment cracks open, and we are shocked that joy is in the moment. Strength to bear the suffering of our lives is also in the moment. It’s just about

practice. It's not a type of practice where listening to it just once and going through it just once gets us there. Mindfulness is not a place we get to. Mindfulness is a place we are. It is the going from and coming back to mindfulness that is the practice. It's just this breath, just this step, just this struggle. Mindfulness is just where we are now, with our eyes wide open, aware, awake, attentive. It can be extremely difficult. Things may come up that are difficult to bear. If that happens, we can step back, notice, let go. This moment will pass. Difficulty may come up again. It may be difficult again. We can look at it, let it go, let it pass. If it becomes too difficult at some moment, we can just gently stop. We can come another day, wait, and listen again.

“Meditation” is the practice of mindfulness while sitting or standing quietly for a period of time. Meditation is sometimes mistakenly thought to be the core of mindfulness. However, it is important not to confuse meditation and mindfulness. Although meditation implies mindfulness, the reverse is not necessarily so: Mindfulness does not require meditation. This distinction is very important. Although everyone can practice mindfulness, not everyone can practice meditation. Some cannot sit or stand still. Some are too terrified to look at their breath or watch their mind. Some cannot practice meditation now, but will be able to at a later point.

“Mindful meditation” is the activity of attending to, gazing, watching, or contemplating something. In Zen, for example, one is often given the instruction “Watch your mind.” In other spiritual practices, one may be given words, texts, or objects to focus the mind on. In an art gallery, one stands or sits and gazes at artistic works. We attend to the chirp of the birds or the car engine sounding different than before. We watch the sun set and gaze at children frolicking in the park. Each of these is mindful activity. Although the term “meditation” is sometimes used to refer to thinking about something as in connection to the universe or the miracle of life, the more common understanding in secular circles is that of mindfulness. Just as common is the understanding that when one meditates, one is (usually) sitting quietly and is focusing on one's breath, one's bodily sensation, a word, or some other focus dictated by one's individual practice or tradition.

Meditation as a contemplative or mindfulness practice is both a secular practice, as in meditating on or contemplating art, and a religious or spiritual practice, as in contemplative prayer. Indeed, in all the major religions of the world, there is a tradition— however broad or narrow—of contemplative practice. This tradition within religions, often referred to as the “mystical” tradition, recommends mindfulness practices of various sorts and emphasizes spiritual experiences that may result from these practices. Whether mindful meditation and practice are secular or spiritual depends completely on the orientation and beliefs of the individual. For the spiritual person, mindfulness can be both a secular and a spiritual or religious practice.

In meditation and in mindfulness, there are two types of practices: “opening the mind” and “focusing the mind.” Opening the mind is the practice of observing or watching whatever comes into awareness. In sitting meditation, it is simply noticing thoughts, emotions, and sensations that enter awareness without holding onto or pursuing them. It is like sitting and watching a conveyor belt going by—noticing what is going by on the conveyor belt, but not shutting off the belt to

examine objects more closely. It is like sitting on a hill watching a harbor and noticing the boats entering and leaving without jumping onto one of the boats. For beginners or for persons with attention difficulties, opening the mind can be very difficult, because it is so easy to get caught up in a passing thought, emotion, or sensation and to lose the focus on awareness. For these individuals, focusing the mind is usually recommended.

When focusing the mind, one focuses attention on specific internal or external events. For example, when focusing on internal events, one might focus attention on a specific sensation succession (a series of sensations), emotions arising, thoughts going through the mind, or repeated words or phrases that have been decided before. For example, some schools of meditation give out mantras, or specific words to say with each breath. One instance of this is the “wise mind” practice (described below) of saying the word “wise” while breathing in and the word “mind” while breathing out. Another example is counting breaths (up to 10 and then starting over), which is a typical instruction in Zen. Guided mindfulness exercises given by clinicians or via meditation recordings give instructions of where and how to focus the mind. When focusing the mind externally one might focus on a leaf, a painting, a candle, another person or persons, or scenery, as in a walk in nature, a sunrise or sunset, and so forth.

There are also two stances one can take in practicing: either getting distance by pulling back and watching, or moving forward and becoming “what is” (by moving into what is being watched). Contrasts of these stances, stated in metaphorical language, are standing on a high mountain and picturing one’s emotions as boulders far down below versus entering fully into the experience of one’s emotions; sitting on the edge and watching the emptiness within oneself versus entering into and becoming the emptiness; noticing self-consciousness at a party versus throwing oneself completely into a party; and watching one’s own sexual responses versus entering entirely into one’s own sexual response.

Linehan, Marsha M.. DBT® Skills Training Manual, Second Edition (Page 152). The Guilford Press. Kindle Edition.

VIDEOS:

- [HOW MINDFULNESS EMPOWERS US: AN ANIMATION NARRATED BY SHARON SALZBERG](#)

(B) States of Mind and the Mindfulness “Wise Mind” Skill (*DBT® Skills Training Manual, Second Edition*)

The...three primary states of mind are presented: “reasonable mind,” “emotion mind,” and “wise mind” (Section III). A person is in reasonable mind when he or she is approaching knowledge intellectually; is thinking rationally and logically; attends only to empirical facts; and ignores emotion, empathy, love, or hate in favor of being planful, practical, and “cool” in approaching problems. Decisions and actions are controlled by logic. The person is in emotion mind when

thinking and behavior are controlled primarily by current emotional states. In emotion mind, cognitions are “hot”; reasonable, logical thinking is difficult; facts are amplified or distorted to be congruent with current affect; and the energy of behavior is also congruent with the current emotional state.

Wise mind is the synthesis of emotion mind and reasonable mind; it also goes beyond them: Wise mind adds intuitive knowing to emotional experiencing and logical analysis. In Mindfulness-Based Cognitive Therapy, two other states of mind are also discussed: “doing mind” or “doing mode” and “being mind” or “being mode.” Doing mind focuses on getting things done. It is multitasking, task-oriented, and driven. In contrast, being mind is “nothing-to-do” mind, where the focus is on experiencing rather than doing. These two states of mind are relevant to DBT mindfulness skills, because wise mind can also be considered as a synthesis of doing mind and being mind.

Mindfulness skills are the vehicles for balancing emotion mind and reasonable mind, being mind and doing mind, and other extreme sets of mind and action to achieve wise mind and wise action. There are three “what” skills (observing, describing, and participating). There are also three “how” skills (taking a nonjudgmental stance, focusing on one thing in the moment, and being effective).

Linehan, Marsha M.. DBT® Skills Training Manual, Second Edition (Page 153). The Guilford Press. Kindle Edition.

VIDEOS:

- [STATES OF MIND - MINDFULNESS LESSON](#)
- [DBT MINDFULNESS STATES OF MIND](#)
 - This playlist features three videos with each representing a state of mind (emotional, reasonable, wise mind) see if you can pick out which is which.

MINDFULNESS HANDOUT 1A

Mindfulness Definitions

WHAT IS MINDFULNESS?

- **Intentionally living with awareness in the present moment.**
(Waking up from automatic or rote behaviors to participate and be present to our own lives.)
- **Without judging or rejecting the moment.**
(Noticing consequences, discerning helpfulness and harmfulness—but letting go of evaluating, avoiding, suppressing, or blocking the present moment.)
- **Without attachment to the moment.**
(Attending to the experience of each new moment, rather than ignoring the present by clinging to the past or grabbing for the future.)

WHAT ARE MINDFULNESS SKILLS?

- Mindfulness skills are the specific behaviors to practice that, when put together, make up mindfulness.

WHAT IS MINDFULNESS PRACTICE?

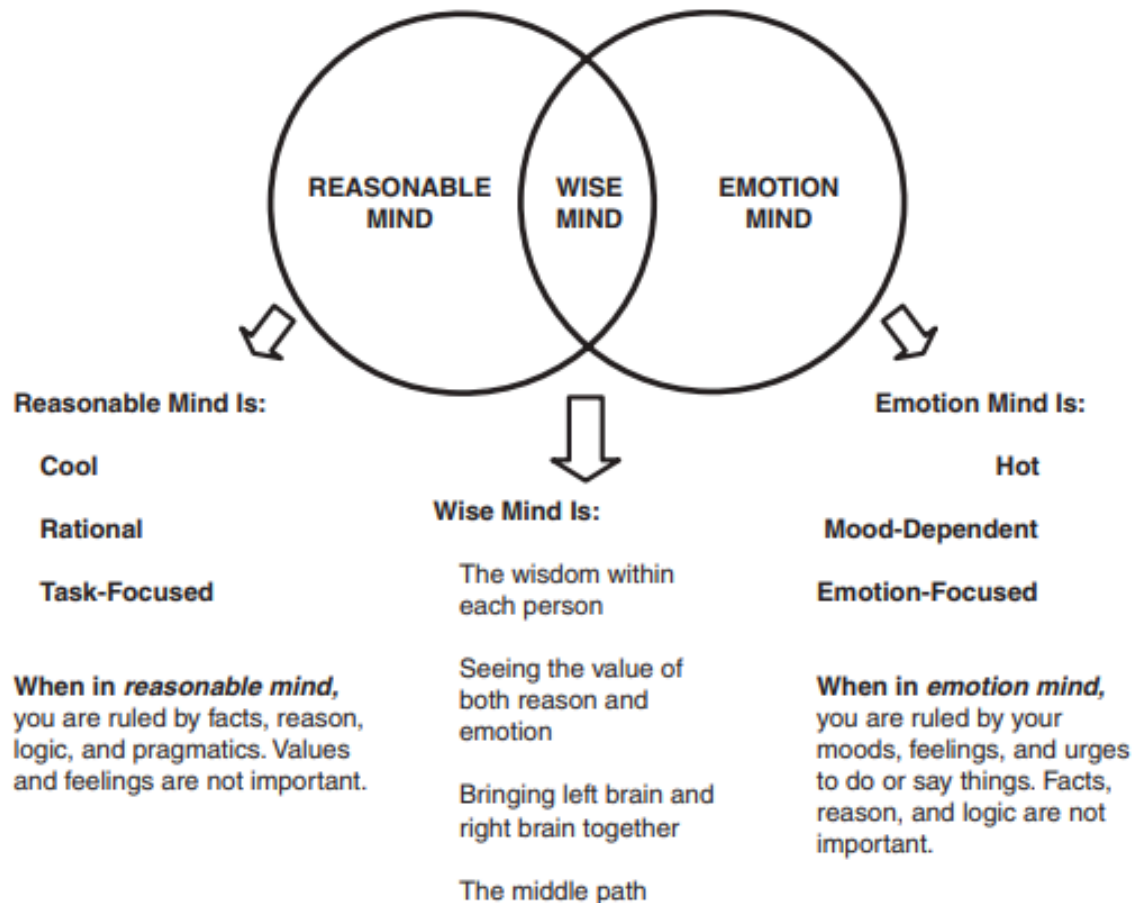
- **Mindfulness and mindfulness skills** can be practiced at any time, anywhere, while doing anything. Intentionally paying attention to the moment, without judging it or holding on to it, is all that is needed.
- **Meditation** is practicing mindfulness and mindfulness skills while sitting, standing, or lying quietly for a predetermined period of time. When meditating, we *focus* the mind (for example, we *focus* on body sensations, emotions, thoughts, or our breath), or we *open* the mind (paying attention to whatever comes into our awareness). There are many forms of meditation that differ mostly by whether we are opening the mind or focusing the mind—and, if focusing, depending on what is the focus of our attention.
- **Contemplative prayer** (such as Christian centering prayer, the rosary, Jewish Shema, Islamic Sufi practice, or Hindu raja yoga) is a spiritual mindfulness practice.
- **Mindfulness movement** also has many forms. Examples include yoga, martial arts (such as Qigong, tai chi, aikido, and karate), and spiritual dancing. Hiking, horseback riding, and walking can also be ways to practice mindfulness.

MINDFULNESS HANDOUT 3



(Mindfulness Worksheet 3)

Wise Mind: States of Mind



ASSIGNMENT: Draw a picture, write a short story or a poem to illustrate what state of mind you tend to sit in. Example: You might draw a portrait with different images representing your state of mind. Like how these birds could represent sadness or the weight someone feels when dealing with all their emotions. Someone else might use a computer chip to represent how they see everything from a very analytical rational point of view. Have fun and be creative.



PART THREE: Practicing “What” Skills

Readings and Links:

(A): Mindfulness “What” Skills (*DBT® Skills Training Manual, Second Edition*)

The mindfulness “what” skills are about what to do: “observe,” “describe,” and “participate” (Sections IV–VI). The ultimate goal of mindfulness skills practice is to develop a lifestyle of participating with awareness. Participation without awareness is a characteristic of impulsive and mood-dependent behaviors. Generally, paying special attention to observing and describing one’s own behavioral responses is only necessary when one is learning new behaviors, when there is some sort of problem, or when a change is necessary or desirable. Learning to drive a stick-shift car, to dance, and to type are familiar examples of this principle. Consider beginning piano players, who pay close attention to the locations of their hands and fingers, and may either count beats out loud or name the keys and chords they are playing. As skill improves, however, such observing and describing cease. But if a habitual mistake is made after a piece is learned, a player may have to revert to observing and describing until a new pattern has been learned. This same deliberate reprogramming is necessary for changing impulsive or mood-dependent behavior patterns. Observing ourselves with curiosity and openness to what we will find can also, in time, lead to greater understanding and clarity about who we are. We find our “true selves” only by observing ourselves.

Observing

The first “what” skill (Section IV) is observing—that is, attending to events, emotions, and other behavioral responses, without necessarily trying to terminate them when they are painful or prolong them when they are pleasant. What the participants learn here is to allow themselves to experience with awareness, in the moment, whatever is happening—rather than leaving a situation or trying to terminate an emotion. Generally, the ability to attend to events requires a corresponding ability to step back from the event. Observing walking and walking are two different activities; observing thinking and thinking are two different activities; and observing one’s own heartbeat and the heart’s beating are two different activities. This focus on “experiencing the moment” is based on Eastern psychological approaches, as well as on Western notions of nonreinforced exposure as a method of extinguishing automatic avoidance and fear responses.

Describing

A second mindfulness “what” skill (Section V) is that of describing events and personal responses in words. The ability to apply verbal labels to behavioral and environmental events is essential for both communication and self-control. Learning to describe requires that a person learn not to take emotions and thoughts as accurate and exact reflections of environmental events. For example, feeling afraid does not necessarily mean that a situation is threatening to life or welfare. Many people confuse emotional responses with precipitating events. Physical

components of fear (“I feel my stomach muscles tightening, my throat constricting”) may be confused in the context of a particular event (“I am starting an exam in school”) to produce a dysfunctional thought (“I am going to fail the exam”), which is then responded to as a fact. Thoughts (“I feel unloved” or “I don’t believe anyone loves me”) are often confused with facts (“I am unloved”).

Participating

The third mindfulness “what” skill (Section VI) is the ability to participate without self-consciousness. A person who is participating is entering completely into the activities of the current moment, without separating him- or herself from ongoing events and interactions. The quality of action is spontaneous; the interaction between the individual and the environment is smooth and based in some part on habit. Participating can, of course, be mindless. We have all had the experience of driving a complicated route home as we concentrated on something else, and arriving home without any awareness of how we got there. But it can also be mindful. A good example of mindful participating is that of the skillful athlete who responds flexibly but smoothly to the demands of the task with alertness and awareness, but not with self-consciousness. Mindlessness is participating without attention to the task; mindfulness is participating with attention.

Linehan, Marsha M.. DBT® Skills Training Manual, Second Edition (Page 154). The Guilford Press. Kindle Edition.

MINDFULNESS HANDOUT 4

(Mindfulness Worksheets 2–2c, 4–4b)



Taking Hold of Your Mind: “What” Skills

OBSERVE

- ☐ **Notice your body sensations** (coming through your eyes, ears, nose, skin, and tongue).
- ☐ **Pay attention** on purpose, to the present moment.
- ☐ **Control your attention**, but not what you see. Push away nothing. Cling to nothing.
- ☐ **Practice wordless watching:** Watch thoughts come into your mind and let them slip right by like clouds in the sky. Notice each feeling, rising and falling, like waves in the ocean.
- ☐ **Observe both inside and outside yourself.**

DESCRIBE

- ☐ **Put words on the experience.** When a feeling or thought arises, or you do something, acknowledge it. For example, say in your mind, “Sadness has just enveloped me,” or “Stomach muscles tightening,” or “A thought ‘I can’t do this’ has come into my mind.”
- ☐ **Label what you observe.** Put a name on your feelings. Label a thought as just a thought, a feeling as just a feeling, an action as just an action.
- ☐ **Unglue your interpretations and opinions** from the facts. Describe the “who, what, when, and where” that you observe. Just the facts.
- ☐ Remember, **If you can’t observe it through your senses, you can’t describe it.**

PARTICIPATE

- ☐ **Throw yourself completely into activities of the current moment.** Do not separate yourself from what is going on in the moment (dancing, cleaning, talking to a friend, feeling happy or feeling sad).
- ☐ **Become one with whatever you are doing**, completely forgetting yourself. Throw your attention to the moment.
- ☐ **Act intuitively from Wise Mind.** Do just what is needed in each situation—a skillful dancer on the dance floor, one with the music and your partner, neither willful nor sitting on your hands.
- ☐ **Go with the flow.** Respond with spontaneity.

MINDFULNESS HANDOUT 4A (p. 1 of 4)

(Mindfulness Worksheets 2–2c, 4–4b)

Ideas for Practicing Observing

BY COMING BACK TO YOUR SENSES

Remember: Observing is bringing your mind back to the sensations of your body and mind.

Observe with your eyes:

1. ☐ Lie on the ground and watch the clouds in the sky.
2. ☐ Walking slowly, stopping somewhere with a view, notice flowers, trees, and nature itself.
3. ☐ Sit outside. Watch who and what go by in front of you, without following them with your head or your eyes.
4. ☐ Notice the facial expression and movements of another person. Refrain from labeling the person's emotions, thoughts, or interests.
5. ☐ Notice just the eyes, lips, or hands of another person (or just one feature of an animal).
6. ☐ Pick up a leaf, a flower, or a pebble. Look at it closely, trying to see each detail.
7. ☐ Find something beautiful to look at, and spend a few minutes contemplating it.
8. Other: _____

Observe sounds:

9. ☐ Stop for a moment and just listen. Listen to the texture and shape of the sounds around you. Listen to the silences between the sounds.
10. ☐ If someone is talking, listen to the pitch of the voice, to the smoothness or roughness of the sounds, to the clarity or the mumbling of the speech, to the pauses between the words.
11. ☐ Listen to music, observing each note as it comes and the spaces between the notes. Try breathing the sounds into your body and letting them flow out again on your out breath.
12. Other: _____

Observe smells around you:

13. ☐ Breathing in, notice any smells around you. Bring something close to your nose, and notice the smells. Take it away, and then notice the smells again. Do they linger?
14. ☐ When eating, notice the aroma of the food; when cooking, notice the aroma of the spices or other ingredients; when bathing, smell the soap or shampoo; when walking outside, notice the aroma of the air; when near flowers, bend down and "smell the roses."
15. Other: _____

Observe taste and the act of eating:

16. ☐ Putting something in your mouth, pay attention to the taste. Keep it in your mouth, and notice all the taste sensations.
17. ☐ Lick a lollipop or something else. Notice just the sensation of taste.
18. ☐ Eat a meal, or even a part of a meal, paying attention to the taste of each mouthful.
19. Other: _____

Observe urges to do something:

When you are feeling an urge to do something impulsive,

20. ☐ "Urge-surf" by imagining that your urges are a surfboard and you are standing on the board, riding the waves.
21. ☐ Notice any urge to avoid someone or something.
22. ☐ Scan your entire body, and notice the sensations. Where in the body is the urge?
23. ☐ When you are chewing your food, notice when you have the urge to swallow.
24. Other: _____

(continued on next page)

MINDFULNESS HANDOUT 4B

(Mindfulness Worksheets 2–2c, 4–4b)

Ideas for Practicing Describing

Practice describing what you see outside of yourself:

1. ☐ Lie on the ground and watch the clouds in the sky. Find and describe cloud patterns that you see.
2. ☐ Sit on a bench on a busy street or at a park. Describe one thing about each person who walks by you.
3. ☐ Find things in nature—a leaf, a drop of water, a pet or other animal. Describe each thing in as much detail as you can.
4. ☐ Describe as accurately as you can what a person has just said to you. Check to see if you are correct.
5. ☐ Describe a person's face when the person seems angry, afraid, or sad. Notice and describe the shape, movement, and placement of the forehead, eyebrows, and eyes; the lips and mouth; the cheeks; and so on.
6. ☐ Describe what a person has done or is doing now. Be very specific. Avoid describing intentions or outcomes of the behavior that you do not directly observe. Avoid judgmental language.
7. Other: _____

Practice describing thoughts and feelings:

8. ☐ Describe your feelings as they arise within you: "A feeling of anger is arising within me."
9. ☐ Describe your thoughts when you feel a strong emotion: "I feel X, and my thoughts are Y."
10. ☐ Describe your feelings after someone else does or says something: "When you do X, I feel Y."
11. ☐ Describe thoughts, feelings, and what you observed others do: "When you do X, I feel Y, and my thoughts are Z." "When X occurs, I feel Y, and my thoughts are Z."
12. ☐ Describe as many of your thoughts as you can while feeling a strong emotion.
13. Other: _____

Practice describing your breathing:

14. ☐ Each time you inhale and exhale, as you inhale, be aware that "I am inhaling, 1." When you exhale, be aware that "I am exhaling, 1." Remember to breathe from the stomach. When beginning the second inhalation, be aware that "I am inhaling, 2." And, slowly exhaling, be aware that "I am exhaling, 2." Continue on up through 10. After you have reached 10, return to 1. Whenever you lose count, return to 1.
15. ☐ Begin to inhale gently and normally (from the stomach), describing in your mind that "I am inhaling normally." Exhale in awareness, "I am exhaling normally." Continue for three breaths. On the fourth breath, extend the inhalation, describing in your mind that "I am breathing in a long inhalation." Exhale in awareness, "I am breathing out a long exhalation." Continue for three breaths.
16. ☐ Follow the entrance and exit of air. Say to yourself, "I am inhaling and following the inhalation from its beginning to its end. I am exhaling and following the exhalation from its beginning to its end."
17. Other: _____

MINDFULNESS HANDOUT 4C

(Mindfulness Worksheets 2–2c, 4–4b)

Ideas for Practicing Participating

Participate with awareness of connection to the universe:

1. ☐ Focus your attention on where your body touches an object (floor or ground, air molecules, a chair or armrest, your bed sheets and covers, your clothes, etc.). Try to see all the ways you are connected to and accepted by that object. Consider the function of that object with relation to you. That is, consider what the object does for you. Consider its kindness in doing that. Experience the sensation of touching the object, and focus your entire attention on that kindness until a sense of being connected or loved or cared for arises in your heart.

Examples: Focus your attention on your feet touching the ground. Consider the kindness of the ground holding you up, providing a path for you to get to other things, not letting you fall away from everything else. Focus your attention on your body touching the chair you sit in. Consider how the chair accepts you totally, holds you up, supports your back, and keeps you from falling down on the floor. Focus your attention on the sheets and covers on your bed. Consider the touch of the sheets and covers holding you, surrounding and keeping you warm and comfortable. Consider the walls in the room. They keep out the wind and the cold and the rain. Think of how the walls are connected to you via the floor and the air in the room. Experience your connection to the walls that provide you with a secure place to do things. Go hug a tree. Think of how you and the tree are connected. Life is in you and in the tree and both of you are warmed by the sun, held by the air and supported by the earth. Try and experience the tree loving you by providing something to lean on, or by shading you.

2. ☐ Dance to music.
3. ☐ Sing along with music you are listening to.
4. ☐ Sing in the shower.
5. ☐ Sing and dance while watching TV.
6. ☐ Jump out of bed and dance, or sing before getting dressed.
7. ☐ Go to a church that sings, and join in the singing.
8. ☐ Play karaoke with friends or at a karaoke club or bar.
9. ☐ Throw yourself into what another person is saying.
10. ☐ Go running, focusing only on running.
11. ☐ Play a sport and throw yourself into playing.
12. ☐ Become the count of the breath, becoming only "one" when you count 1, becoming only "two" when you count 2, and so on.
13. ☐ Become a word as you slowly say the word over and over and over.
14. ☐ Take a class in improvisational acting.
15. ☐ Take a dance class.
16. Other: _____

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ASSIGNMENT:

- Choose one activity from each “What” skill and execute it. Journal your experience as you practicing noticing your reactions in each activity. If you find yourself drawn away from the activity, gently pull yourself back into the activity, providing journal entries for the experience and what you took away from the activity.

FINAL REFLECTION

- Provide two to three paragraphs of your experience with mindfulness and how you see it applying to your work at KidSpirit and how you envision this impacting you on a personal level.

END OF UNIT