



Control Therapy: An Overview and Personal Observations From Life's Golden Third.

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*Into an ancient pond
A frog jumps...
A deep resonance.
—Basho*

The frog jumping into Basho's ancient pond created the resonance of a haiku. The invitation (frog) from Dr. Maurits Kwee landing in my pond has resulted in this paper, for which I have three goals. Firstly, to provide a brief overview of Control Therapy. Secondly, to offer personal reflections from "the golden third" phase on how control theory and therapy impacts my own life. The final goal, which serves as both the context and impetus for this writing, is to honor Professor Haruki on the occasion of his retirement.

Control therapy¹

Control Therapy is an integrated approach to psychotherapy and health care that combines theory, research, and practice. It is based on the premise that issues of control (e.g., fear of loss of control, desire for control, power struggles) underlie most concerns brought to therapy. A reliable and valid standardized psychological assessment inventory (the SCI -Shapiro Control Inventory) was developed to measure the theory and provide an individual client "Control Profile." Control-based therapeutic techniques, including an assertive change mode of control, and a yielding/accepting mode of control, are "matched" to the client's control profile and taught as interventions. The theory, test-construction, and interventions have been developed and empirically tested over a period of twenty-five years involving research and clinical work with thousands of individuals in over a dozen countries.

A unifying theory of control

The theoretical basis of Control Therapy builds upon and integrates several literatures including self-efficacy, learned helplessness and optimism; competence; dyscontrol; reactance; will to meaning; will to superiority; cybernetic feedback models and disregulation; internal and external locus of control; self-determination; and self-control/delay of gratification.

Thus, Control theory is based on a unifying bio-psycho-social theory of human control and self-control and has three postulates that can be summarized as follows: (1) all individuals want a sense of control in their lives; (2) there are healthy and unhealthy ways by which they attempt to gain or re-gain that sense of control; and (3) there are individual differences in control profiles of individuals and in how they face this central issue of maintaining a healthy sense of control in their lives.

Developing a client "Control Profile": Assessing the theory

A client Control Profile is based on clinical assessment with the SCI, which has undergone extensive reliability and validity testing (including an investigation of neurobiological correlates of control using Positron Emission Tomography). The 187 item, nine scale SCI inventory is a clinically reliable and valid multi-dimensional instrument that measures four primary and interrelated

components of clients' control profiles: (1) desire for control (i.e., where they want control, why they want it); (2) current sense of control in both general and specific domains; (3) the modes by which they seek control (assertive/change and yielding/accepting); and (4) use of both self and other agency in gaining control. Research shows that this method of assessing client control profiles is the most sensitive inventory yet devised to differentiate among clinical disorders, and between clinical and normative populations.

Assessment also includes methods for listening to client speech, including the client narrative (their "control story"), control-related beliefs and assumptions, assaults to the client's sense of control, and identifying and monitoring domains where they feel a lack of control.

Control based interventions

Control Therapy consists of an eight to twelve week step by step treatment program involving the area of concern, assessment, monitoring, goal setting, determining the appropriate strategies, teaching the strategies, and evaluation. Therapeutic interventions involve detailed and well-defined clinical instructions for matching treatment strategy to the client's control profile, thus offering standardized, replicable techniques, and providing flexibility and sensitivity to each client's individual needs and style.

Based on the goal selected, individually tailored cognitive and behavioral strategies are utilized to help clients regain a sense of control through one or both of the positive modes of control. The assertive/change mode of control, which has historically been emphasized by Western scientific psychology, involves having individuals learn to identify, monitor, and gain active control of those aspects of their lives, which are or should be amenable to change.

The yielding/accepting mode, which has historically been emphasized by non-Western philosophical and psychological traditions, helps clients learn the value of surrendering, accepting, and letting go with serenity (i.e., without feelings of helplessness or resignation) of those aspects of their lives that are not under personal control, or of inappropriate active control efforts. Practical instructions in each mode are explained, as well as ways to integrate and achieve balance between the two positive modes.

A control-based view of psychological health: Suboptimal, normal, and optimal

Traditional Western psychology argues that loss of control and learned helplessness are unhealthy and suboptimal. Normal control is defined as gaining control (even including an illusion of control) and is equated with mental health. This traditional view argues that instrumental control is good, and that "the more control the better."

The theory, research and practice of Control Therapy suggest that "normal" control is better than suboptimal. However, "normal" control strategies (e.g. external attributions for failure) can also be problematic. They can keep individuals from being aware of the unconscious, reflexive, and reactive nature of many of their control desires and efforts. They are often insular and self-serving. Finally, they can keep people from learning about their mistakes. Therefore, a concept of optimal control is needed. According to Control Therapy, optimal control involves:

- *Increased conscious awareness of one's control dynamics, including affective, cognitive, and somatic experiences; to learn when and how desire and efforts for control are expressed; when control beliefs, goals, desires and strategies are reflexive, limiting, and potentially destructive; and when they should be increased, decreased, or channeled.
- *A balanced and integrated use of assertive/change and yielding/accepting modes of control matched to situation and goals, desires, and temperament.
- *The ability to gain a sense of control from both self (self-regulation of cognitions, affect, and behavior) and from others (including religious and spiritual beliefs).

Benefits of control therapy

Control Therapy has been shown to be effective in both assessment (sensitivity and specificity) and treatment (clinical outcome) with a wide range of DSM diagnoses and health-related concerns. Clinical areas investigated include Generalized Anxiety Disorder, Panic Attack, Depression, Borderline Personality, Eating Disorders, and adult children of alcoholics. Control issues have also been investigated in "Type A" individuals with myocardial infarction, women with breast cancer, and individuals at high cardiovascular risk.

There are several advantages to control therapy, and the unifying theory upon which it is based. First, a unifying theory

helps clinicians understand control as a central component underlying all schools of therapy: The analytic view that humans are governed by “unknown and uncontrolled forces”; the cognitive/behavioral schools’ emphasis on self-control; and the humanistic/existential focus on personal choice, individual freedom, and self-determination.

Secondly, in addition to the theory’s universality and parsimony, it also can be operationalized, thereby providing an empirical foundation for assessing a client’s control profile. Based on individual variations in control profiles, specific techniques can be matched to client needs and clinical problems.

Thirdly, drawing from both Eastern and Western psychological traditions, Control Therapy involves specific assertive/change and yielding/accepting modes of control intervention techniques; and the matching of these techniques to a client’s control profile, goals, and clinical problem.

Finally, Control Therapy articulates a control-based vision of mental, physical, and interpersonal health involving suboptimal, normal, and optimal control profiles. Thus, although Control Therapy was designed to specifically address individual mental and physical health problems, it can also be used as a means to help promote “growth,” including intrapersonal, interpersonal and even societal health, healing, and well-being.

Some Personal Observations

Life is a university for the soul - Kaballah

My son once asked me several years ago, in the way that only adolescents can: “Dad, how come you have spent your whole life studying control, and you still don’t have any?” I responded, only somewhat defensively “We study and teach what we need to learn.”

The story I have constructed since retirement five years ago is that I have no excuses (as if I ever really did!) not to seek to put into practice the theory and principles of Control Therapy in my own life. Further, every aspect of my life is now more consciously my “university.” In this section I discuss personal observations and my story regarding: (1) The process of deconstructing the form of my professional “self” through the “letting go mode of control”; (2) What to do now: forms to keep, new “forms” and activities to add (positive assertive mode of control), yet within a much more consciously “accepting” context (positive yielding mode), (3) Applying new lessons from tai chi: Xu-jing (the centered

void) and dongjing (the correct balance of the positive assertive and positive yielding modes of control for a given situation).

Toward Deconstructing My Professional Self

The early and midlife phases of life might be called Constructing the Self, and involve a large portion of a positive assertive mode of control. Both the Zen Ox Herding pictures and fairy tales can be understood as a fantastically rich and sophisticated model of control over the life span. In the beginning, we feel lost, and search for our identity - the trail of the ox. This is similar to the protagonist in early adult fairy tales taking on a heroic quest through which assertive control and mastery are evidenced. Once we find our identity - our path, our mission - by capturing, controlling, and taming the ox, we celebrate our competence and assertive control by riding the ox and joyfully playing our flute!

Developmental tasks in midlife fairy tales involve Freud's "love and work": Building a career, finding a life partner, and creating a family. This is followed by the third set of fairy tales: the elder tales, the later ox herding pictures. The task in this third phase involves a certain "deconstruction" of the "self" that was "built" during the early and midlife phases.

During the past five years, I have been an observer participant as I sought to consciously deconstruct my professional self. This task has involved learning by observing mindfully as I seek to let go of that aspect of self.

For decades, one of my journal domains was called "professional": What part of my day I devoted to professional activities; the nature of those activities - goals, ideas, plans, tasks; and feelings and emotions about my professional world. During that time I sought to "tame the ox", through education, credentials, teaching, and writing. And there were certainly times of joyfully riding that ox! And now?

From 32 to 7 file cabinets

When I looked around, I saw that my core writing only occupied two bookshelves. Yet there were thirty-two file cabinets filled with notes, ideas, teachings, and papers. I decided my next task was to pare down those file cabinets, which, symbolically and actually represented aspects of my professional self, goals, and plans. Although I could have just tossed them out, I decided to attend as consciously as I was able to the process of letting go of my professional self, as I had tried to be in constructing it.

During the past five years, I have been able to let go of being a licensed psychologist, something I had invested years of education and training to attain. I threw out most notes that I had used for formal classes that I taught for over twenty-five years. Slowly, the file drawers were reduced to 7. As this professional identity shrunk, it was fascinating to watch the different emotions arising. Sometimes it was clearly easy to let go of a no longer salient topic (e.g., administrative meetings!) At other times, I felt vulnerable and naked, as I watched certain past identities cease to be me! It was almost as if literally and figuratively a part of me was dying.

Attitudes and Beliefs Which Help Letting Go

I was helped in dealing with this letting go by certain attitudes, practices, and beliefs.

Mindfully Watching Impermanence. My practice in Zen's shikantaza, Vipassana's mindfulness, watching the rising and falling of breath, and recognizing the truth of impermanence on a moment-by-moment basis, all served me well.

Gratitude was also an important aspect of this letting go. In the process of throwing out notes from classes, I tried to remember and thank the students who had participated; I savored the rewarding teaching moments; I honored those efforts I had put into each professional task, and the opportunity I had been given to be of service through my teaching and writing.

Non-Defensiveness and Forgiveness. Not all of the activities and experiences during my professional life were pleasant. When I came across files that contained correspondence and events involving conflict and discord, I tried to non-defensively review each situation to see what lessons I could learn. I forgave those who had hurt me, intentionally or unintentionally, and I asked forgiveness for those I had hurt, intentionally or unintentionally, by thought, word or deed. I vowed to try to make those lessons into learnings to be applied toward my ongoing development of "elder wisdom" in this third, final phase.

Belief That I Was A Piece Of The Puzzle. A Jewish teaching maintains that each of us is a piece of the cosmic puzzle. Our task is to find our piece, and live it the best we can. We need to recognize that we cannot be all pieces of the puzzle, and trust that our task is just to do our piece, and that the higher power of the sacred universe will make sure they all fit. I feel my piece professionally was to try to understand, explore, study, and imbibe the issues of control. I believe I gave all I was capable to the task

- intellectually, emotionally, and physically. Having completed my *piece* of the puzzle to the best of my ability, I now feel a certain *peace* in turning over the task to the next generation.

Generativity: Transforming the professional domain! Control was, and is, a core passion for me, an existential effort to live and find meaning in the world. Meditation and behavioral self-control were both aspects of professional study, but, at their base, they were deeply personal efforts. So, as the professional aspects of these control areas fall aside, the core vision of how to live still remains. In the final series of the Ox herding pictures, we realize that we are the ox, there is nothing to actively control, and either we and the ox disappear (one set of pictures) or we, now older, are ready to joyously give back to the next generation (another set of pictures). My hope is that through my professional writing and teaching, I have done that ². I use the past tense, because I have with rare exceptions (such as this article) stopped writing for the "world" and now only "write for the drawer." By that I mean my writing is an effort at self-reflection, self-understanding, and self-creativity. There is no external audience, so it is as open and authentic and non-defensive as possible.

I recognize that now my task is to turn my attention personally to living these ideas better and more effectively! It will be in the daily living that I will be able to share - to tend my garden well, no matter what its size. I feel somewhere between stages that Confucius discussed: Beyond "I finally understand my true nature and begin to know how to progress to develop my God given talents" and beginning to be at that stage where I not only recognize the right thing to do but can increasingly do it effortlessly and naturally. Not there yet, but some intriguing hopeful signs!

Developing New Forms: Seeking Elder Wisdom

Sometimes it seemed during the midlife years that there was "too much" to do, and that my primary task was to stay centered while trying to balance multiple professional demands with raising a family. Deconstructing the professional self-means cutting away and letting go of limbs and forms that no longer are appropriate. The hope is that new "forms" and limbs will grow in the space created. Sometimes in this phase the task seems to be to learn to stay centered when there feels like there is "too little" to do and how to use that empty space creatively and fulfillingly.

I now no longer have a section of my journal called "Professional." Professional has been relabeled as "activities" and

“forms” and can include anything from memoir writing to flute playing. I would like to talk briefly about some of the forms I have developed to fill my time, but also to share that I am more aware than ever that these forms are just vessels, unimportant in themselves, but important in the process by which I do them.

What forms? Some old, some new: Creating a weaving

Ask yourself the question “If I were given a day as a gift, with complete freedom and no external obligations, what threads would I put in it?” Generally, people say: I would do something *physical* for my body: e.g., walking, jogging, swimming, biking. I would do something *mental* for my mind: reading, learning, exploring. I would do something expressive and *creative*: art, music, poetry. I would want some *interpersonal* and social connection; I would want some *spiritual* time - meditation, time in nature, prayer - and I would want to spend some time in *service*, a giving back to help heal the world, whether small - e.g., by picking up a piece of litter on the beach, smiling kindly at someone - or larger such as volunteering in a literacy program, supporting organizations to end world hunger. My goal each day is to engage in each of those various threads to a greater or lesser degree; and, in so doing, I create the “weaving” of a daily life. From a here and now perspective, I see each day in particular, and this third phase of life in general, as all about process. The specific threads are forms, or vessels, or content. For example, sometimes when I practice the flute, or do tai chi, my sound or form is balanced and graceful. Sometimes the sound is less “pure” or the tai chi forms less balanced. My challenge is to learn to maintain a sense of control regardless of the outcome of the form - to come from as centered a place when I am balanced in tai chi as when I have more difficulty and am less graceful. And in everything, there is the lesson of impermanence.... The tone, or shot occurs, is what it is, and then the ungraspable present of the music or movement is gone, allowing space for new forms to emerge.

Therefore my daily activities increasingly have a spiritual intent, ranging from golf (yes, it can be spiritual - see the classic Michael Murphy's *Golf in the Kingdom!*); figure art and photography (seeking to integrate sensuality and spirituality); generativity (when dealing with my family, children, grandchildren, as well as colleagues and students who write regarding the work on control); and, when the proverbial “frog” jumps into the ancient pond, haiku expressing my feelings of profound appreciation for the natural

world. Also, my wife Johanna and I have not only shared the new forms of partner tai chi and partner yoga, but also shamanic drumming and ecstatic dancing!

It's all about seeking elder wisdom

Elder fairy tales offer a chance to re-find spiritual wisdom on the other side of career and raising a family. The person who reaches the third phase is not unwounded. S/he knows that the magical accomplishments of the early tales do not necessarily, inevitably, and continuously happen. S/he knows that the chaos and drama of the midlife phase exists, that suffering occurs - both unnecessary suffering created by self and other's ignorance, weakness, and unskillful habits - and suffering that seems of random and uncaused origin. According to Allen Chinnen, wisdom is found in the elder fairy tales when the protagonist can somehow both empathize and be part of these sufferings and lessons, yet have a certain distance, overview, and calm, compassionate perspective.

Clearly, at this stage of life, my only task is to seek to live that elder wisdom. It is all about process. I try to bring to each situation the open curiosity and grace reflected in the Buddhist nun Pema Chodron's question "What is this, I wonder." No matter what the event, it is about how I respond to gain or regain a sense of control, and what equanimity and wisdom I can offer. Everything becomes a "university" and opportunity for learning, reflecting, and deepening my self-understanding, centeredness and kindness in responding to events. Everything! Nothing is too trivial or small not to contain a potential lesson.

Xu-Jing and Dong-Jing: Some Deepening Learnings On Integrating the Two Positive Modes of Control

For the most part, gaining a sense of control in my life has been an effortful struggle. As discussed elsewhere, the choice of my study of and dedication and commitment to issues of control and self-control over some thirty years was not accidental! Over the years, I have been exposed to and practiced a wide variety of techniques and teachings, and have evolved a certain rhythm and style to deal with control topics. I have shared elsewhere the importance in my life of meditation, self-observation, and journal writing (as well as observing the Sabbath with prayer, singing, and dancing!) to help me mindfully notice with some equanimity what "wobbles" me, what is causing the perturbation (in the here

and now and from historical experiences), and see it with some clarity. The Chinese language refer to this as *Xujing*³, or coming from a place of centeredness, stillness, and void toward any action or issue. To have this stillness, I need to address and honor all the emotions, feelings, and stories and stay with them until I understand them, and can just mindfully observe what is occurring. This process helps me remove the two negative quadrants: Negative assertive (over control) and negative yielding (helpless, hopeless) from the issue.

After centering myself, the next task is deciding what combination of the positive assertive mode of control and/or the yielding/accepting mode of control will be most skillful and effective in addressing the issue. Interestingly, even though I have lived with and used this model daily for a couple decades, I was recently given a great gift and blessing that has helped increase the depth of my understanding. This gift was the Chinese concept of “*dongjing*,” which means, literally, self-understanding about how to use the right amount of force (balance of yin and yang) appropriate for a given situation³. Wow! It was amazing that my colleagues and I had been struggling for over two decades to introduce these concepts of positive assertive and in particular positive yielding into Western psychology, with some awkwardness about how to phrase and talk about their combination, integration, and balance, and bingo - the Chinese have a word for exactly this process!!

We have previously used the analogy of a shower blending hot and cold water for the right “temperature” of positive assertive and yielding; or paints for the right shade of color (e.g., between options of raging red and shrinking violet). Although we of course had used the yin/yang analogy (black and white intertwined forms, with each containing a small circle of the other in it), we still hadn’t been able to precisely show how to integrate the two. However, it turns out for two thousand years, the Chinese have had a systematic method for precisely demonstrating the integration of our positive assertive through yang (a continuous line —) and our positive yielding/accepting yin (a broken line --). Using a trigram (three lines of either yin or yang), there are 8 combinations, from maximum or great yang (three continuous lines), to maximum yin (three broken lines).⁴

This model makes it possible, in any situation, to precisely and systematically calibrate and operationalize a sophisticated range of options in order to choose the best possible assertive/ yielding response (after, of course, we first develop our centered *xu-jing*!).

The Tao is also in the Excrement: A Dongjing Example.

Deconstructing my professional identity is, in some ways, a type of death, or loss of some aspect of self. And clearly, in this final phase of life, death is something I must - or at least want to - consciously address. The dongjing model is helping me to explore, conceptualize and feel how I want to respond and address this final developmental task, from Dylan Thomas' maximum yang, positive assertive: "do not go gently into that good night" to the more yielding/accepting, yin Jewish prayer: "Into your arms, your loving arms, I commend my soul." I am still working on my ongoing response to death, and therefore will save further discussion of that topic for a different paper, and turn to a less valenced issue to discuss more refined gradations of the dongjing model.

Let us use the "form" or example, of a person who is causing us some grief. After centering ourselves, we want to find the best way to respond. Let us suppose the specific issue is how to share with someone that their dog is pooping on our flowers, in the yard where our children play. We mindfully notice this issue, develop xujing, and then from that still calm, void place, lay out our eight dongjing options.

- 8 MAXIMUM YANG — DOG WASTE MUST BE PICKED UP FROM THE AREA
— WHERE OUR CHILDREN PLAY. IT IS NOT SANITARY; THE
— LAW FORBIDS IT; WE WILL PROSECUTE. CLEAN IT UP!
- 7 YIN -- WE KNOW YOU WANT TO BE A RESPONSIBLE PET
YANG — OWNER, GOOD NEIGHBOR, THEREFORE WE STRONGLY
YANG — REQUEST THAT YOU CLEAN UP AFTER YOUR DOG
- 6 YANG — WE APPRECIATE YOUR KIND ATTENTION
YIN -- TO CLEANING UP AFTER YOUR DOG'S
YANG — WASTE. PLASTIC BAGS ARE PROVIDED.
- 5 YIN -- YOUR EFFORTS TO HELP KEEP OUR CHILDREN SAFE AND
THEIR PLAY AREA HEALTHY ARE MUCH APPRE-
YIN -- CIATED. THANK YOU FOR PICKING UP AFTER YOUR DOG,
AS THE RESPONSIBLE AND CONSIDERATE
YANG — PET OWNER WE KNOW YOU MUST BE
- 4 YANG — WE WANT TO ALL BE PEACEFUL COOPERATIVE
NEIGHBORS, SO WE WOULD APPRECIATE IF YOU
YANG — WOULD HELP US OUT BY PICKING UP AFTER YOUR
DOG. WE'D BE HAPPY TO DISCUSS THIS WITH YOU
YIN -- IF YOU'D INTRODUCE YOURSELF TO US. PERHAPS WE
COULD BETTER SEE EACH OTHER'S PERSPECTIVE
- 3 YIN -- FLOWERS ARE BEAUTIFUL. DOGS ARE LOVELY PETS. HOW
CAN WE BE OF SERVICE IN HELPING

- YANG — YOU ENJOY YOUR DOG; AND HELPING US KEEP OUR CHILDREN'S PLAY AREA FECS FREE? YOU
YIN -- PICK UP? WE PICK UP? WE PROVIDE DOGGIE BAGS? PLEASE HELP US WORK TOGETHER SO THAT ALL MAY LIVE IN HARMONY
- 2 YANG — WE LIKE DOGS, FLOWERS, CHILDREN. WE KNOW IT MUST SEEM LIKE A SMALL ISSUE AMIDST
YIN -- THE WORLD'S CRISES, BUT WE'D GREATLY APPRECIATE YOUR CARE AND ATTENTION TO
YIN -- YOUR DOG'S WASTE, WHICH YOU MAY NOT REALIZE IS BEING DEPOSITED IN OUR FLOWER BED, WHERE OUR CHILDREN PLAY
- 1 MAXIMUM YIN -- ALL IS PART OF THE TAO. CHILDREN LEARNING TO BE
-- AWARE AND WATCH WHERE THEY STEP IS AN IMPORTANT
-- LESSON. DOG WASTE IS FERTILIZER TO CREATE MORE
-- FLOWERS. DOING NOTHING IS LIVING IN HARMONY, NO REQUEST, NO PROBLEM.

Xujing and Dongjing as Ways to Facilitate Wisdom

When confronted with any issue, the first task is to try to create xujing, a centered stillness. This task involves recognizing and reflecting on (a) the issue that wobbles us; (b) why we are wob-bled; (c) seeing the issue in perspective and centering ourselves. The second task is dongjing, choosing the optimal yin/yang, assertive/yielding mode for the situation, involving eight gradated options in tone, voice, and action. This task involves recognizing our own personal dynamics, such as a fear of being too passive, or a fear of being over-controlling and unkind.

Once having addressed those issues and re-centered, determining what is the "optimal" response, such as the above "doggie" example, may depend on the frequency of times we have previously made a request, our views of the seriousness of the issue, and the nature of the person to whom we are making the request. I find this combination of xujing and dongjing a deepening lesson that helps me address control issues in this final phase on an ongoing basis, and offers me the highest likelihood of expressing the kind of wise elder wisdom most appropriate to a given situation.

Final Comments: Professor Haruki

I now return to the context and impetus for this article, the honoring of Professor Haruki on the occasion of his retirement. I have been influenced by Professor Haruki in many ways, and am amazed by how he seems to have been able to serve not just as one, but as many pieces of the cosmic puzzle, all at once! In my own specific area of interest in control, his contributions about the nature and types of reinforcement between controller and controllee have been seminal. As a colleague and administrator, he has been instrumental in guiding and organizing colleagues from around the world, so that they could meet, discuss, and share ideas about Eastern and Western approaches to healing. He has truly been a guiding light among researchers, clinicians, and health care professionals involved in "Transnational Healing." Finally, on a personal level, he has been a kind, honest, friend, and a person with whom it is a gift, joy, and blessing to be associated. I bow and offer my blessings as he begins his form of the "golden third" phase.

Footnotes

- ¹ This overview is a condensed version (without references) invited for the Encyclopedia of Psychology and Behavioral Science (Craighead, W.E., & Nemeroff, C.B., Eds, 2003, New York: Wiley, in press). The more complete presentation of Control Therapy (with over 1 000 references) can be found in Shapiro, D.H. & Astin (1998). New York: Wiley.
- ² To that end, we are establishing a Control Research Foundation to help fund a new generation of graduate and postgraduate research scholarship.
- ³ I express my gratefulness to Siu Tang (Tim) Leung for his help in translating the Chinese Characters; as well as to the magnificent book *The Tao of Taijiquan* by Tsung Hwa Jou, 1998, Tai Chi Foundation, Scottsdale, Arizona. I also want to express my thanks to Joanna Gee Schoon for Tai Chi instruction, and Valerie Prince for her tai chi instructional tapes.
- ⁴ The system is set up so that the bottom valence (yin or yang) is more foundational than those above. 8 is the most yang, assertive response, 1 is the least assertive, most yin, accepting response.

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some tangible outcomes of very definite importance. One of these is Deane Shapiro's development of the theoretical construct of control. Briefly, this is a four-sector concept of appropriate control, compulsive or inappropriate control, letting go with healthy wisdom, and letting go with passive defeat. This is a good example of a marriage between Eastern wisdom concepts and Western method. There are many other examples, such as Yutaka Haruki's work on breathing (Haruki et al, 2001). From the points of view of clinical practice and education, the gains have been considerable. Many people have benefited from an introduction to Eastern methods in Australia, and the eddies of influence continue.

Mark Blows

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