

TRAINING MODULE TWO

GOAL SETTING *WHERE DO WE WANT TO GO*

KNOW THY

PRECISE GOAL (Micro)

CONTROL STORIES

personally

as part of your theoretical orientation

as part of your view of the nature of the universe (Macro)

OVERVIEW MODULE TWO: This module has four sections. It begins by exploring and reviewing the homework from Module One on assessment, the SCI, listening to control speech, and exploring control stories. The first content section (2.1) examines how to self-evaluate the assessment, and set a precise goal; followed by a discussion of similarities, differences, and ways to integrate cognitive/behavioral and meditative approaches to self-awareness, self-evaluation, and goal setting. The second section (2.2) using the metaphor of an hour glass, seeks to ensure that the precise goal (narrow middle of the hour glass—the micro goal) is congruent with a person’s large goals, values, and visions (the large top of the hour glass—macro goals). The role of control as part of one’s theoretical orientation (including control and the goal of positive psychological health) and as part of one’s control story about the nature of the universe are explored. The topic of what optimal control in mind, body, emotion, and relationship means is also raised. The third section (2.3) offers a specific exercise, the Control Mode Dialogue, with which to examine any resistances, confusions, or ambivalences about the process of goal setting. The fourth section (2.4) examines a FAQ Does Control Therapy have a bias toward the yielding accepting mode as the goal? The assertive/change mode as a goal? How the two modes of control can be integrated, blended, and balanced as goals is also explored.

MODULE 2 GOAL SETTING: WHERE DO WE WANT TO GO

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INTRODUCTORY SHARING TO BEGIN THE CLASS* /MODULE 2

We begin this session/ module with a review of what we covered in Module One.

SHOW AND TELL: EXAMPLES OF CONTROL SPEECH. Let's spend the first few minutes of the session sharing any control-related speech, cartoons or statements that you noticed. Note: It can be helpful to "analyze" each statement, looking at agent, object, species, and/or mode. For example, the Ziggy cartoon on the cover page is a general domain statement, passive voice "Circumstances are beyond my control." Each student* can also comment on how often, how little they heard control-related speech—in themselves, in others.)

REVIEWING INSIGHTS OR QUESTIONS ABOUT THE SCI CONTROL PROFILE. A few minutes can be devoted to going over the Control Profile figure, to make sure each person is familiar with it, and, in a class format, to ask any questions, or share insights, either about themselves, or how it might help them get a snapshot of their Client's Control Profile.

CONTROL STORIES AND CONTROL JOURNAL. A few moments can also be taken to see whether there are any questions anyone has about control stories; and/or anything they found out about themselves.

Modes: For example, what was your preferred mode? The mode you least preferred? Where do you think these views come from (e.g., parents, culture, genetics, life experiences)?

Agency: What are answers you came up with to the question ***Who (or what) controls your life?*** Often the first answer to the question is "I do." Other answers include "money, duty, fame, my parents, my significant other, my children, my work, my boss, food, pain, pleasure, my passions, God, etc). Are there some who gave multiple answers, including self and other, depending upon the situation? What does it mean when a person says "I do?" Who is the "I?"

Bonus question for exploring and discussing as an answer to this question: *No one can do it for you; you cannot do it alone.* <We will come back to this topic in a more refined way at the end of this module. This is just a warm up discussion!>

SELF-MONITORING DISCUSSION. Between sessions, each of you was asked to monitor an area of interest. What we'd like to do now is to go around the room* asking each person to share what they monitored this week, as they are comfortable. This is a good time to discuss some of the advantages of self-monitoring in terms of what specifically was learned about an area of interest. Was it hard to remember to monitor the area? Was it difficult to pinpoint precisely enough what was being monitored? Were there any difficulties or problems in the process of monitoring a specific behavior (either internal or external)? Was it difficult to "just observe" a

* One final reminder: If you are not in a group/class setting, please take on the role of both the teacher/instructor/trainer, and the student/trainee. When topics such as "trainee sharing with another examples of control speech," "making sure the student is familiar with the control profile," "share what you monitored this week" as well as dyadic "Practice" exercises are raised in the manual, this can be accomplished through writing in your control journal, and, as appropriate, finding a fellow student/colleague with whom to work together on the manual.

behavior without automatically “evaluating” what you were observing as “good” or “bad”? Was there an easy, compassionate gentleness to your observation, or did you notice some “harsh” judgments?

In the next section we discuss self-monitoring in more detail, including how to address some of the concerns that may come up during the process. We also show how self-monitoring is the first step in a self-management project, followed by self-evaluation and goal setting.

DIFFERENT TYPES OF AWARENESS. Before turning to self-monitoring, it is important to note that CT acknowledges the importance of different types of awareness: insight and self-awareness that is precise and nuanced (e.g., behavioral self-observation); awareness that is non-evaluative, non-judgmental and non-clinging (e.g., “mindfulness”); awareness that is present focused in the here and now; awareness that is historically focused (e.g., origins of control stories); and awareness that is future focused (i.e., personal growth and goals). In this next section we discuss in more detail the precise awareness of cause and consequence utilized by a behavioral self-observation approach; and later in this module (and Module 3.1) examine a different type of awareness, embodied by a “mindfulness” meditation approach

DIFFERENT VIEWS OF AWARENESS’ CURATIVE POWER. Some approaches (e.g., classical Freudian id psychology, Gestalt, mindfulness meditation) posit that awareness in and of itself is curative. Other approaches (e.g., behavioral self-observation) suggest awareness can be curative, but isn’t necessarily sufficient. CT believes that occasionally “pure” awareness may be sufficient for healing and “cure” in and of itself. When it isn’t, additional tasks are necessary: Goal setting (as discussed in this Module) and Interventions (Module 3). As Confucius wrote, “If you have the wisdom to perceive a truth, but not the manhood (sic) * to keep it, you will lose it again, even though you have discovered it.” Based on the awareness gained through the assessment phase, the second task of Control Therapy is to evaluate in a more detailed manner the information gained through the first task (assessment and awareness), go through a decision-making process, and set a goal

2.1 SELF-OBSERVATION, SELF-EVALUATION, AND GOAL SETTING

SELF-OBSERVATION

In this section, we present examples of behavioral self-observation. These examples are simple (though not simplistic) and, once understood, are meant as illustrations, building blocks for more complex situations. As we suggested at the end of Training Module One, as you go through the process of behavioral self-observation, try to bring an open, non-judgmental curiosity to the process. Just notice what is.

Self-monitoring is a deceptively simple skill. It requires a very refined type of analytic, precise awareness, almost like looking under a high powered microscope at some aspect of behavior (its frequency, duration, intensity, a latency (in a temporal, not a Freudian sense ☺), and then to explore its antecedents and consequences.

* We’d probably prefer a less sexist term, and maybe a gender neutral one, such as the components we discuss in Module 3 as part of the five steps of gaining control: e.g., skill, commitment etc.

As you may have noticed, it's hard to stay aware throughout the day and week to what you're observing. It's sometimes difficult to pinpoint exactly what you are monitoring. You may think you know, but then questions arise.

Here are a few comments and examples that may be helpful.

What is the "behavior" you are monitoring and how do you know when it occurs? The first task in self-observation is to make sure that you have a behavior (either external or internal, that is countable by someone—even if that someone is YOU. You need to know what it is you are talking about, and be sure you can recognize it. For illustrative purposes, we select three areas to monitor from Scale Four, Domain Specific Sense of Control—an overt behavior (physical activity); an internal feeling (stress); and an interpersonal dynamic (relationship with spouse). Let's look at each of these in turn, as a way to ensure the process of self-observation is clearly understood.

Physical Activity: An External Behavior. Let's say you have said that your physical activity feels "slightly out of control" on scale 4. This is a relatively easy area to monitor (as is something external like weight, or number of cigarettes smoked). As an example, let's say for *frequency* you found you took one walk of fifteen minutes (*duration*) this past week. For *intensity*, you would have to devise some measure (e.g., a leisurely pace, moderate pace, faster pace.) Let's say for now it was at a leisurely pace

Stress: An Internal Feeling. Let's say the area you wish to address is "Stress." From your self-monitoring, you have learned that you feel stress primarily kinesthetically—in your body, and in particular, as butterflies in your stomach. In terms of precision, you would want to define levels of stress intensity. For example, do you count one butterfly as "stress"? How about 10 butterflies? It's subjective, but up to you to decide what you mean by stress. Let's say you decide 1-2 butterflies is slight stress; 3-5 butterflies is moderate stress; more than five butterflies is high stress. Then, your self-monitoring for the week would show how many times you felt high stress (e.g. twice, each lasting an hour on average), how many moderate stress (e.g., four, each lasting a half hour), and how many low stress (eight, each lasting ten minutes). You would then need to determine how long each episode lasted (*duration*). Self-monitoring would also show you what were the **antecedent** conditions (people, places, situations) that caused your stress; and how you responded to the stress (**consequences**): e.g., leave the situation, get a snack, ignore it. **Latency** refers to the time between the occurrence of the antecedent condition, and when you recognize that you are feeling stress. For some, this is instantly, for others there is a longer latency period before they realize they are feeling tension.

Thoughts (About Physical Appearance). Let's say you marked both thoughts and physical appearance on Scale 4 as being a concern, and you noted you wanted to learn to "accept" in this domain. Suppose the issue is height—you feel you are too short, or too tall. There are a couple of different areas you could monitor. For example, you could monitor every time you make a negative, judgmental thought about your height, noting the situations where this occurs

(e.g., in a group, looking in a mirror, etc). You could notice the intensity (e.g., on a 1-10 scale of how strong—negative, judgmental-- the thought is; and how long it lasts (duration, e.g., 2 minutes on average). You could also monitor how often or if you say kind, accepting things about yourself and your body. *Remember, the goal in this phase of the process—self-monitoring-- is not change, but just to observe and notice.*

Interpersonal Relationship. Monitoring Verbal Behavior. Let's say in Scale 4, you marked that relationship with significant other feels moderately out of control, and is an area of concern. The question then becomes, what do you monitor. For purposes of illustration, let's say you feel your partner is much too critical, and much too uncomplimentary. What might be monitored here? There are actually several possibilities. One would be the number of times your spouse compliments you. Here you would both have to agree what a compliment means: i.e., your spouse may think what is being said is a compliment and you may not hear it as such, so there needs to be clarity there. You could also monitor the number of criticisms; your feelings about the intensity of each. Again, time could be spent discussing what is a "criticism" and also creating some agreement about intensity (e.g., 1-3 on a ten point scale of harshness; 4-6; over 6). You could also notice the number of times you catch yourself making a judgmental negative thought like, "I'm feeling really neglected and unappreciated and notice the antecedents (i.e., is your spouse even present)."

Practice. Now, remembering what we discussed about self-disclosure and personal responsibility, please break into dyads. One of you will be the counselor, the other the client, and your task is to help each other ensure that you have understood this process of self-observation, and have an area that you are monitoring that can be recognized and understood. Explore the issues of how you know what the target is, how you have defined levels of intensity, and discuss what you learned about antecedents and consequences.

SELF- EVALUATION

As you have seen above, self observation of an area of interest is a process that gives you "baseline" data about "*what is.*" Once you have this information, you have the opportunity to evaluate what you have learned, and decide whether this area is of sufficient concern to you that you would like to change "*what is*" and set a goal: "*what you would like it to be.*" The process of making a decision about what to do with what you have observed is "self-evaluation." As you begin this process of self-evaluation, we invite you to take a healing, cleansing breath, and to try to center yourself—your mind and your body. Imagine your mind as a lake, and you want to still the lake, so you can look clearly into it and see what's there as accurately and wisely as possible. Try to notice whatever feelings and thoughts you have about this area with a type of bare awareness, not running toward or away from what you observe in fear, anger, or blame.

Try to practice this process of self-evaluation with a certain gentleness and kindness, rather than harsh judgmentalness and self-criticalness/self-blame. See if you can maintain a kind-hearted, calm, and curious mindset, and explore in a compassionate, thoughtful (versus

unforgiving, severe, or self-punishing) way whatever feelings and thoughts you have about the area, not running toward or away from what you observe. Control Therapy believes that we are more inclined to honestly and clearly observe and evaluate our behavior and actions when we practice loving-kindness and understanding towards oneself. On the one hand, this helps us to avoid imposing a rigid good-bad, type of judgment; on the other hand, it helps keep us from slipping into minimizing and denial (e.g., “maybe my overeating is really no big deal”).

As you look at what you have learned from the self-observation phase, do you feel that things are okay as they are if no change is made? Self-evaluation involves making a decision about how comfortable you are with the status quo. Perhaps your goal will be how to learn to “accept what is” in a gentler, more compassionate way, with no behavioral change. Or, as you look at the area of interest and the information you have observed, you might decide that this an area where you would like to change and grow.

It is possible to bring a clear, compassionate discernment, a discrimination with gentleness and a light touch, while also seeing clearly what is skillful and healthy and in your best interests. If an attitude or feeling or behavior is a concern, this can be a time to gently explore whether it really still serves you. For example, you might acknowledge how the behavior or feeling or attitude has helped or protected you in the past; or has grown out of a painful experience having at its root perhaps some good intention. But it may time for you to make a change. If you do determine that an area is one where you would like to make some “improvements”, this sets the stage for goal setting.

EXPLORING YOUR GOALS

During both the self-evaluation and goal setting phases, we suggest trying to keep a certain kind hearted, calm, and curious mindset. This is a time to take pride in your willingness to honestly look at yourself, and to seek to explore in a compassionate, thoughtful (versus severe, unforgiving, or self-punishing) way, what goal might emerge from what you have noticed and learned through self-observation and self-evaluation.

Goal setting. The goal that you set is based on your control profile, your areas of concern, your belief about a concern’s controllability, and your personal values and control stories. Some of this information may be found in your SCI profile in terms of how you wish to address your area of concern i.e., whether you wish to accept or to change. Further, as we discuss in the next section (2.2), as you narrow down your specific therapeutic goal, you want to make sure that this goal is consistent with your overall value framework and life goals.

Decision-making process. CT believes that we make better choices by being aware of our decision-making process, and the factors that influence this decision-making. In a later section of this Module (2.3), we present the Control Mode Dialogue which can help clarify decision-making by exploring a person’s control dynamics and the different modes. Further, in Module 3.3, we elaborate on important individual differences in decision-making style.

Beliefs and values. Part of the goal-setting process is based on a person’s beliefs. This includes beliefs about efficacy—e.g., where, and to what extent, the client believes he or she can or cannot achieve active, assertive control; similarly, to what extent the client believes he or she can or cannot achieve yielding control. It also includes the client’s values and overarching beliefs about his or her “right” to pursue certain goals: i.e., assertive/change, or yielding/acceptance.

These beliefs are embedded in the client's larger narrative—his/her control story. Part of the task of CT, as we shall see, is to help sort out skillful from unskillful beliefs.

Creating a precise goal. At the end of this section, we comment on the limitations and problems in creating a precise goal. However, CT believes that there are also many advantages to having this skill. Therefore, in the following few pages we offer instructions and examples of how to set a precise goal. There are three parts to specifying a precise goal: 1) *what is the behavior (internal or external)*; 2) *to what extent do you want to make changes (including increasing acceptance ; and 3) under what conditions.*

This precision is helpful, because it allows you to know if you are making progress toward your goal. As Ashleigh Brilliant once said, “One reason things aren't going according to plan...is that there never was a plan.”

Examples. Note, in each of the areas below, in choosing a goal, you may want to refer to Scale Four of the SCI, item level, to see what are your areas of concern, and how you would like to address them. Based on your control profile, and what you monitored this week, what would be a goal you would like to set for yourself during the course of our training sessions? For example, if physical exercise was listed as a concern, do you want to address the concern by making changes: e.g., exercising more (or less). Or, do you want to address the area by coming to a more peaceful acceptance of where you currently are?

An External Behavior: Physical Exercise. Let's say your goal is to gain more control by assertive action through exercising more. Based on your self-observation, you know you exercise once a week—a fifteen-minute walk at a leisurely pace. A goal could be as simple as, “I want to increase my physical exercise (the behavior) to twenty minutes three times a week at a moderate pace (to what extent) anytime of the day or evening over the next six weeks (under what conditions).”

The behavior here is clear, as is the time and frequency. But how will you know what you mean by “moderate pace” (versus leisurely or fast)? Will you base it on your “pulse” count? The rapidity of your breathing? You could get an expensive pedometer to measure the number of steps you take when you feel you are going “at a moderate pace” and have that as a goal. Or you could even get a chest strap heart rate monitor which can measure the different “intensity” zones of your pace and target heart rate.

Stress: An Internal Feeling. Based on the self-monitoring, you could set a goal of reducing, over the next six weeks, the frequency and duration of stress at each level of intensity. For example, you could try and reduce low stress situations from a frequency of eight to six per week; and from a duration of ten minutes on average to five minutes. You could also choose to reduce moderate stress from a frequency of four to two times, and a duration on average of from a half hour to fifteen minutes.

For this area, you may also want to build in a goal of not only monitoring and reducing stress, but adding “learning a relaxation technique and practicing it twenty minutes a day, four days a week.” (Note the relaxation strategy is obviously both part of an intervention, but can also be framed as a goal).

Thoughts (About Physical Appearance). Based on the information you collected during the self-monitoring of this area, a goal can be set following the guidelines of “behavior, under what conditions, to what extent” discussed in the previous examples. Based on my baseline of X number of negative thoughts about my body a day, I’d like:

a) Reduce negative. I want to reduce the frequency and duration of time I spend thinking in a helpless, frustrated way about my body part (e.g., height) from x to y. My ultimate goal is 0. My short term goal is to reduce the number by half, decrease by half the negativity I feel when I have the thought, and reduce to no more than four minutes the time I allow myself to wheel spin in my mind about this.

b) Increase acceptance. Your goal might be to increase the number of positive, accepting thoughts (e.g., from baseline of z to z + some number). To do this, you would have to know what acceptance would feel like. Is it just a thought? A bodily feeling? (Note, the issue of how do you know when you are feeling a positive sense of control through acceptance is important not only in the example, but across situations.)

c) Combination. Or, your goal could be to tie the two together – i.e., “every time I have a negative thought about my height, I want to replace it with a positive, accepting thought about myself.”

Interpersonal Relationship. Monitoring Verbal Behavior. Let’s assume you found out the following during the self-monitoring phase: e.g., my spouse compliments me once a week (with an intensity of three on a ten point scale) and criticizes me four times a day (with a range of intensity from one to six; and I make eight statements a day about how unappreciated I feel in this relationship (average intensity of four).

What might your goal be?

To influence your spouse. One type of goal might be to try to exert influence on your spouse - e.g., to ask your spouse to reduce the number of criticisms and their harshness. For example, baseline monitoring showed that last week there were fourteen times you criticized me harshly (4-6 on a ten point scale) (e.g., I can’t believe you didn’t...). I would like to reduce that to no more than once a day, and have it be said more kindly and respectfully (a harshness of no more than 3). There are also two examples of a harsh tone over 6 (including profanity). That is not acceptable, and I would like it reduced to 0. “I would appreciate if you would only criticize me once a day, and to do it nicely, with a (harshness) intensity of no more than 2. Language such as “I can’t believe you didn’t; or any use of profanity” feels disrespectful and is not acceptable. I would also like you to up the compliments (e.g., I’d like if you could say three nice things to me a week, and one of them complimenting my looks, one my intelligence, and one just globally saying you love me).

To influence yourself. Another type of goal would be to try to reduce the number and intensity of negative thoughts you have (i.e., self as agent, self as object) of not being appreciated (e.g., from 8 to 4, with a shift in intensity from 4 to 2). You could also set a goal for yourself of

trying to manage your own reactions if you feel the agreement is being violated, and try not to escalate, but merely point out in a centered, calm way, your concern.

Examples from other scales.

Desire for Control. Let's say "Desire for Control" was an area you *monitored* this past week, based on items from the SCI Scale 9, or in other ways, you have defined what you mean by desire for control in a specific way you recognize. Now, *evaluate* your self-monitoring to notice your reactions to times when you had different levels of desire for control.

Too high desire for control. Did you notice any "conditions": e.g., circumstances, people, places) where you had too much desire for control, and would like less (e.g., "I noticed when I get stressed, I start to try to micromanage everything around me")? What might be a goal here? Would you like to learn to develop and practice more accepting thoughts when you find yourself in those "too high a desire for control situations"? For example, "I don't have to be in charge of everything. I can take some time for myself. I can strike a balance between caring for others and caring for myself?" Would you like to practice relaxing breathing? Again, try to frame your goal as a behavioral objective.

Too low desire for control. Did you notice situations in which you had too little desire for control and would like more? What were the internal feelings that caused you to feel you wanted "more control"? Was it a feeling of being resentful for not being asked about your desires? Of being taken for granted? Of going along with the crowd even when you didn't really want to? How did you act in the situation? How would you have liked to act? One behavioral goal could be learning to be more assertive in situations in which you feel your wishes are not being taken into account.

In some cases of low desire for control, a person may have to actually pay conscious attention to opportunities when it would be appropriate for them to feel and have a desire to state their preferences. What this person may choose to observe is situations and choice points when they could become more aware of what they want. For example, they could begin asking themselves at regular intervals during the day, "What am I feeling? What is it I want to be doing right at this moment? What will bring me satisfaction/enjoyment?" The behavioral goal would be to increase the desire for control, and would need to be stated precisely as a behavioral objective: when, under what conditions, to what extent.

Negative Sense of Control. If you monitored "negative sense of control" this past week, you will have learned what that construct feels like (your thoughts, bodily sensations), both intensity and duration. You will also have learned about antecedent conditions (people, places, events, times, situations) that seem to increase the likelihood that you will have a negative sense of control. The consequence side will give you information on how you currently deal with feelings of losing control (e.g., leave the situation, overeat, etc). Your goal may address the intensity of your feelings in loss of control situations, and how you would like to deal with them, again, framed as a behavioral objective so you can, once the intervention phase begins, see if you are making progress toward your goal.

For example, if the situation has to do with losing control of anger with one's spouse, the person will start by observing anger in their body and its antecedents, including thoughts that may promote more anger ("Why, that SOB can't do that to me and get away with it!"). The person may decide the first goal is reducing anger intensity so that no one gets hurt. To do this a sub-goal may be to practice deep breathing if anger reaches an intensity of 3-5, and to leave the room for 15 minutes if it reaches a 6-7. If the spouse participates in the therapy, the couple could also agree to have a word or signal that means one of them needs a break and they will reconvene in an hour or some predetermined time.

(NOTE how the goal setting phase in the above examples can often naturally flow into the intervention phase. Once a goal has been set, as in the above example, a self-management contract can then be developed (See Appendix 3.7 for a form).

Practice. Again remembering what we discussed about self-disclosure and personal responsibility, please break into dyads. One of you will be the counselor, the other the client, then switch. Your task is to help each other frame a goal as a behavioral objective: What behavior (internal or external), under what conditions, to what extent.

<After both trainees have had a chance to share with each other, then it can be helpful to take another fifteen minutes) to have a few "counselors" share (with their partner's permission of course) what behavioral objective has been worked out. This becomes a "listening" exercise for the counselor, as well. The trainer can ensure and model clarity regarding the goal setting. >

FAQ 5: Aren't the goals you have selected as examples narrow and simplistic, and the process of self-observation you have discussed too reductionistic and overly analytical? Might this approach miss the larger picture? Didn't Einstein say that "Not everything that counts can be counted, and not everything that can be counted, counts?"

There are several important questions here. We would like to answer them on different levels.

A) Providing Foundational Tools as Building Blocks. We agree that the process of self-observation, self-evaluation, and goal-setting we have discussed above is narrow and specific, rather basic and "bare-boned" compared to the complexity of clinical problems with which a therapist is often faced. Clients come to therapy with issues they have not been able to work out through conventional methods of problem-solving. Often, clients carry compacted emotional material that needs to be explored and understood before they can set step-by-step behavioral goals.

Our goal in this section is not to underestimate either the difficulty and complexity of self-observation, self-evaluation, and goal setting, or the therapeutic context in which they are shared and taught. We definitely understand and recognize that the therapeutic process can be multilayered and complex.

Rather, our only intention here is to ensure that you understands the *basic sequence* of the model, as a foundation to be built upon. Therefore we have tried to present it in a systematic, clear way so that the foundational building blocks are well understood. Once these are understood, we then address below more multifaceted

aspects of self-observation and goal setting, which may be necessary to engage in depending on the nature of the issue and the client's style. <In Part Two, *Training Module Four, The Therapeutic Encounter*, we address the therapeutic context in more refined detail.>

However, we also want to emphasize, and hope you have experienced by practicing these exercises, the potentially powerful self-learning and insight that may be achieved through these simple, clear techniques. Learning how to systematically observe and monitor our own behavior, thoughts and feelings; then pausing to reflect on and evaluate what we have observed; and finally, setting a clear, congruent goal, is foundational for the development of our ability to engage in self-change. It can have a profound and positive effect on our self-awareness, self-understanding, as well as offer valuable insights into a particular area of concern.

B) The Selection of Goals. Once the you can competently perform this basic model, and the above building block is in place, we can turn to additional layers of this process, as the situation warrants, and where supplementary material is found, including:

- how short term goals mesh with long term goals; (form 3.2, Appendix 3)
- how to assess the client's intention to change/accept; (form 3.3, App 3)
- assessing the client's belief in their ability to meet their goals, (form 3.4, Appendix 3)
- exploring the client's ability to receive guidance from and learn from another, how resistant and defensive s/he might be to "being taught" new skills; how able and willing to admit to others that s/he needs help--the Freedom Reflex Scale (Appendix 3.5).
- dealing with clients who have multiple, conflicting goals, or unrealistic goals; clients who have trouble formulating and setting goals, (Form 3.9, Appendix 3, prioritizing domains)
- addressing and discussing client's ambivalence about and resistance to meeting their goals (Control Mode Dialogue, Module 2.3)
- helping clients who can't decide whether they want to address an area of concern by being assertive and making changes, or by yielding and acceptance; or both (Appendix 3.6-- Questions to Facilitate

Discussion of Mode Control Stories; also Control Mode Dialogue)

- clients who meet their goals and still aren't satisfied (or decide it was the wrong goal). (Start of Module 3.2)
- making sure the goals that are selected are congruent with our vision of our self and who we want to be (Discussed below Module 2.2: obtaining a larger Perspective: From the Micro to the Macro).

Completing these forms—the "*Client Worksheets*"-- is an important part of the process of Control Therapy, and can help both in the process of choosing the goal, making sure it is congruent with one's values, and in helping to address in a preventive way, resistances that may arise regarding the goal that has been selected (e.g., it's the wrong goal, I don't believe I can do it, etc.). (This will be part of Homework 5 at the end of this module).

C) Some comments on Awareness: "Analysis" and "Counting, Not Counting": A cognitive/behavioral versus/and a meditative perspective. This is an intriguing question, and replicates the debate about the "best" type of awareness that

occurred in ancient China between Confucius and Lao-Tzu thousands of years ago during a time of chaos in that society. Confucius argued that the problem was that people weren't being systematic and analytical enough in their awareness. Therefore he argued that what was needed was more precision and clarity in language and word choice, and more refined analysis. This would lead to better discrimination, more systematization, and greater understanding. (Yes, he was an early advocate of behavioral self-observation!).

Lao-tzu, on the other hand, argued that the problem was that people were being too analytical, and that more precision was as wrong a solution as trying to divide a flowing river into segments. The river just flows, as one. Therefore what was needed was a more holistic, less evaluative, less systematic and more "fluid" type of awareness.

The approach in Control Therapy is that both approaches are important and valuable, and involve skills that can be useful, either alone, or in combination.

Behavioral self-observation skills involve precision about what is being monitored, and clarity about antecedents and consequences. As you have probably seen, we often have a naïve awareness that is not very precise or accurate: we don't "know" ourself as clearly and carefully as we may assume. Behavioral self-observation is an important skill in gaining this awareness and self-knowledge.

The type of awareness involved in behavioral self-observation can be complemented by a type of observing awareness, practiced in many meditative traditions -**mindfulness** - in which the goal is "bare awareness": to just observe thoughts, feelings, behavior, without any further reactivity, or any analysis of antecedents or consequences.

Behavioral self-evaluation takes the further step of exploring what has been observed to see whether it is an area a person is comfortable with or whether it is something the person would like to address further, and change. Mindfulness meditation, on the other hand, is about simply witnessing what arises with no effort to evaluate, change, interpret, or judge.

Finally, in the behavioral approach, a very specific goal is set as to how a person wants to change *in the future*: what "behavior, thoughts, or feelings"; to what extent; and under what conditions. Mindfulness meditation is an effort to live in the present moment without any goals. It could be said to have a paradoxical "goal of no goal": keeping a present centered awareness, being in the here and now.

The same Ashleigh Brilliant whom we cited earlier on the importance of setting goals - "One reason things aren't going according to plan is that there never was a plan"- also has captured the essence and joy of the goalless position: "In order to hit the target, shoot first, and whatever you hit, call it the target."

Suggestion: As you continue through the manual, and further your practice of both of these types of awareness, we invite you to begin to note in your journal when each is helpful, what might be the limits of each (depending upon the situation and goals), and how the two may be able to complement each other.

A further brief note on mindfulness meditation. We explore and provide instructions on mindfulness in more detail in Module Three, Interventions, and in Appendix 3. In addition, when this practice can provide counterpoint and/or nuance, we have also sought to interlace some teachings from mindfulness throughout the first two modules in discussing behavioral self-observation, self-evaluation, and goal setting. For example, you may have noted in Module One in the homework of self-monitoring, that we added the instructions, "As you bring this level of

heightened observation and precise, careful attention to your experience, *we want to invite you (and in turn your clients) to also bring qualities of kindness, patience and compassion to whatever is being observed, whether in yourself or in others.*”

In Module Two, in discussing self-evaluation and goal setting, we offered the following:

We invite you to seek to practice this process of self-evaluation with a certain gentleness and kindness, rather than harsh judgmentalness. During both the self-evaluation and goal-setting phases, we suggest trying to keep a kind-hearted, calm, and curious mindset, and to explore in a compassionate, thoughtful (versus unforgiving, severe, or self-punishing) way....

These words are derived directly from mindfulness teaching, as mindfulness involves not only what is observed, but how it is observed (Shapiro, SL & Carlson, 2009; Kabat-Zinn, 1990)⁵.

As noted in Module One, Control Therapy has its roots in self-regulation strategies, both Western (e.g., behavior self-control, cognitive therapy) and Eastern (Zen and Vipassana, mindfulness meditation). What we have worked to develop and evolve over the past thirty years have been methods of integrating these different techniques in ways that are most beneficial for a specific client, with a particular control profile, in a way that serves that person’s best therapeutic interest. We discuss this integration more fully in Training Module Three, Interventions. Now, we turn to the larger philosophical issues raised by the question of “to count or not to count”- what is the worldview each of us has, and what is our preferred theoretical, therapeutic orientation.

2.2 OBTAINING A LARGER PERSPECTIVE: ENSURING GOALS AND VALUES ARE CONGRUENT FROM THE MICRO TO MACRO

The problem with climbing the ladder of success is that once you reach the top, you may realize the ladder was leaning against the wrong wall.

-Huston Smith

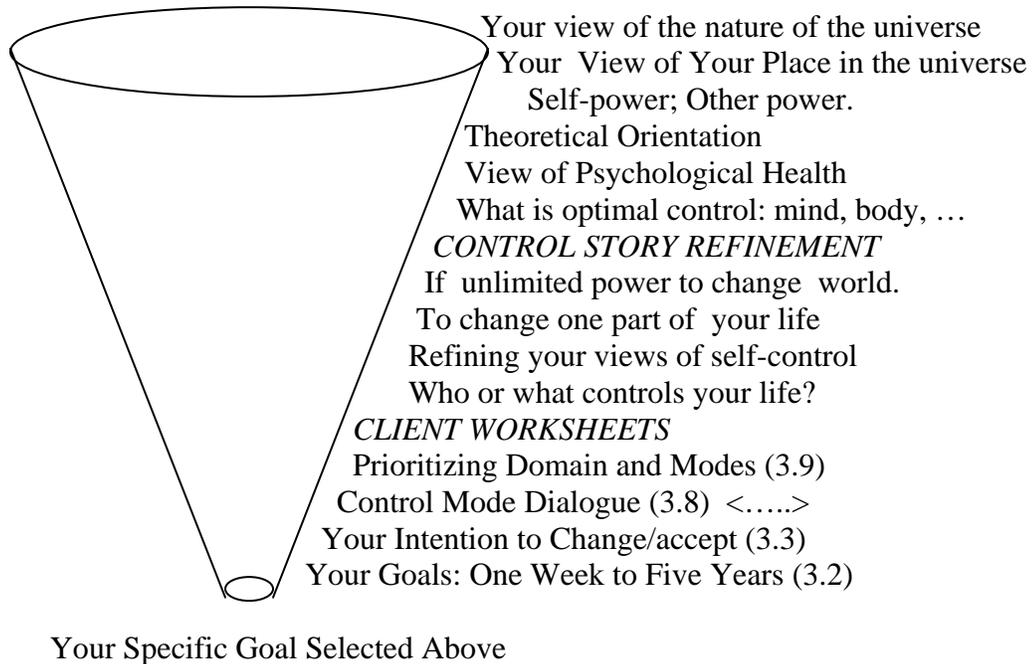
We want to ensure both for ourselves, and for our clients, that the goals we select, no matter how small and specific, are congruent with our larger life values and goals. If you can picture the top half of an hourglass, the goals we have used as examples in the previous section have been ones which involve the narrowest point of the hour glass.

In this section, we would like to raise for the reader questions of greater breadth to consider, all of which are pertinent to the topic of control. Raising these questions helps minimize the chance that the goal selected is “leaning against the wrong wall.”

Although all these questions do not necessarily need to be raised with each client, we believe that all of them are important for us as clinicians to have explored—including our view of the nature of the universe at the deepest level, as well as our theoretical orientation and view of psychological health.

These questions, from broadest to narrowest, are listed alongside the hour glass in the following figure, 2.1 below:

Figure 2.1
GOAL SETTING: TOP HALF OF THE HOUR GLASS
ENSURING CONGURENCE BETWEEN THE MICRO AND THE MACRO



The narrowest part of the hour glass is the precise, specific goal you have selected. Moving up from the narrowest part of the hourglass are *Client Worksheets* we have discussed in the previous section above (e.g., Appendix 3.2—3.9).

Continuing up the hour glass is an opportunity for a deepening self-exploration of your control stories, both personal (the nature of the universe and your place in it); and professional (your theoretical orientation and your view of psychological health). As we move through this section, you will, it is hoped, come to see why this self-exploratory work is important to ensure personal goals and values are congruent from the micro to the macro level—and the role control has along that continuum.

THEORETICAL ORIENTATION, VIEWS OF PSYCHOLOGICAL HEALTH

As therapists in training, each of you has developed, and is refining a theoretical orientation. Each theoretical orientation has a view of who individuals are (personality theory); and a view of who they can become (vision of psychological health) as illustrated by the following figure 2.2, below⁶

Figure 2.2 Comparison and Contrast of Five Schools of Therapy

Subject	Biomedical	Psychodynamic	Cognitive-Behavioral	Humanistic-Existential	Transpersonal
View of Human Nature	Primarily biological/physiological processes.	Ruled by unconscious amoral id.	Blank slate. Determined by environmental stimuli, or cognitive representations of stimuli.	Innately self-actualizing (H). Existence precedes essence (E).	Interconnected. Capable of going beyond ego identity.
Goal of Psychotherapy	Normalize chemical imbalances.	To make the unconscious conscious, "where id was, ego shall be."	Competently respond to environment. Reinterpret illogical cognitions.	Foster self-actualization (H). "Choices" create authentic self (E).	Go beyond identification with limited ego. See interconnection with others and world.

Each of these theories has a view of the extent and limits to which control is useful. For example, a biomedical model argues there is no such thing as self-control; a psychodynamic (id) model argues that the ego needs to gain progressive control of the id impulses; a cognitive-behavioral orientation emphasizes the learning of appropriate (self)- control skills; etc. (These theories and their relationship to control are discussed extensively in *Control Therapy*, Chapter 3; and in Appendix 7 we provide an overview of contemporary control-related constructs). Each of these views suggests how much control humans have (view of human nature) and can (or should have).

We present this material here because we would like you to understand that different therapists can have a broad range of perspectives yet they all see some aspect of control as important in their theoretical orientation. We would like each of you to wrestle with the question of how various aspects of Control Therapy might be helpfully incorporated by those with different theoretical approaches.

This next section is designed to help make explicit the role of control in your theory. Below are some questions for discussion.

View of human nature:

- How much choice and free will do you believe individuals (or you as an individual) have over thoughts, feelings, and behavior?
- Where is the primary source of control in our life: the environment, the person’s choice; biology? When things are not in control, what is the primary cause?

Our views of these topics may be influenced both by scientific theory and research, as well as by our own experiences and resultant control stories. Try to pinpoint your beliefs (and the reasons for them) as carefully as you can. Take a few moments to reflect on where you think these views came from. How much are they based on prior life experiences? How much on research data? How much on a theory of human nature that you feel congruent with?

Theories of the source of human control range from radical behaviorism, which suggests that we are controlled by our environment to biological determinism, which argues that there is “control upward”—biology (genes) determine actions, thought, and

behavior. Existentialists argue that behavior is a function of the person, and that individual is responsible for choosing and developing control. In addition to each of these “uni determinism” models, there are views which suggest that control is a function of a mutual interaction between the individual and the environment; that consciousness can influence biology (reciprocal determinism); and even that consciousness, the environment, and biology are all important as sources of control (omni-determinism). (These are listed in Appendix 7). Where do your views on the “source” of control fall within the above framework?

Control and your vision of psychological health.

Based on your theory, what role, if any, does control play in the attainment of psychological health. For example, in a strictly biological model, human agency plays no role. In an existential framework, “existence (how we act) determines essence” and therefore it plays an extraordinarily large role.

The SCI Control Profile has given you a snapshot of how much control you believe you currently have over your thoughts, feelings, and behavior. ***Your personal control story*** helps you explain why you believe what you do; tells you how much control you believe you can (or should) have over those areas; and, with further exploration, tells you why you believe what you do.

Here are some basic questions to explore (this can be done in dyads):

- How much (self) control do you believe can be gained through appropriate clinical interventions? Control of thoughts? Feelings? Behavior?
- In terms of your vision of psychological health, how much self-control should be gained over feelings, thoughts, behavior?
- What are your feelings about the effectiveness/desirability of the assertive/change mode of control?
the yielding/accepting mode of control?
- Is it better, in general, to rely on self or others as the agent of control?
How much will-power and self-control do you have? Would you like more, or less? How do you feel about others who seem to have more (or less) than you?
- If you can achieve the same results clinically through medication or a clinical self-regulation strategy, which would you prefer? Do you have a bias regarding which your clients “should” prefer?
- Describe what it would be like to an optimal sense of control (and optimal control in terms of the modes)
 - Of your thoughts?
 - Of your body?
 - Of your emotions?
 - Of your speech?
 - Of your behavior?
 - In your relationships with others?

Once you have discussed your views (and perhaps written about them in your journal), please take a few moments to return once again to the question of why do you think (and

feel) you have these beliefs-- the reasons for them, and where they came from as carefully as you can: e.g., life experiences, research data, general feelings.

For example, what have been positive assertive experiences in your life; negative assertive experiences? What are times when you have felt positive yielding? Negative yielding? What does your culture, religion, family have to say about the appropriateness and desirability of "control?" Of each of the four modes of control? Of the source, or agency of control in terms of self and/or other?

A brief discussion of the vision of psychological health from a control standpoint is discussed below. <A detailed discussion of the vision of psychological health from a control standpoint is beyond the scope of this manual, but is offered in *Control Therapy*, (chapters 4-5). In addition, a vision of control and healthy relationships (Chapter 7) and control and physical health (Chapter 6) is also provided.> Here we provide just a brief discussion (From the *Encyclopedia of Psychology*, section on Control Therapy, pp. 362-362).⁷

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" (Thompson, 1981). "Healthy normals" often maintain control through illusory, overinflated perceptions of control (Taylor & Brown, 1994), and they use defense mechanisms such as making external attributions for failure (Seligman, 1991).

The theory, research, and practice of control therapy agree that "normal" control is better than suboptimal. However, it maintains that "normal" control strategies can also be problematic. For example, they can keep individuals from being aware of the unconscious, reflexive, and reactive nature of many of their control desires and efforts; are often insular and self-serving; and can keep people from learning about their mistakes.

Therefore, a concept of optimal control is needed. Optimal control, according to Control Therapy, involves:

- Increased conscious awareness of one's control dynamics, including affective, cognitive, and somatic experiences, to learn when and how the desires 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/changing 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 (gaining a sense of control from a "powerful benevolent other," whether from a doctor [see Taylor, 1983] or from one's view of the nature of the universe, including religious and spiritual beliefs).

YOUR VIEW OF THE NATURE OF THE UNIVERSE, AND YOUR PLACE WITHIN IT: TOP OF THE HOUR GLASS

As we go to the top of the hour glass, the question that we would like to have you answer --<in thirty seconds—don't think too much!>-- is

What is your view of the nature of the universe at the deepest level?

Most people don't spend a lot of time consciously trying to answer this question, but just try to verbalize what spontaneously comes up for you.

To keep it simple, let's say there are two choices: either the universe is theistic; or it's non-theistic. Theistic views believe there is One God. Non-theistic views believe there is no god. Theistic views believe, in general, in a loving, compassionate universe at the deepest level. Non-theistic views believe in a random, meaningless universe (existential) or an interconnected, but not God designed or involved universe (e.g., Buddhism, Taoism).

What is your view? Please note that although this may seem to be an abstract, philosophical question, it actually can have, as we shall see, practical applications in daily life. For example, imagine you have at a four way stop. You let each of the other three cars, which arrived before you, go ahead. Then, as you are about to pull into the intersection, another car starts to go. What would you do? Let it go, honk? How would you feel? How about if you let that car go, then another car goes? Now how would you feel? Annoyed, angry, because you're being nice and others are taking advantage of you? Why? One reason might be because it violates your view of a "fair world." Though we may not spend time consciously thinking about our view of the universe, and how that's reflected in our daily life, this can be a critically relevant discussion, as we shall discuss at several points in the manual.

The role of personal control in your view of the universe. Now, spend some time thinking about how human control fits into your view, both in terms of agency and mode. Some traditions see control as a blessing, some traditions see it as a problem, a curse, or an illusion. However, whether they see it as curse or blessing, every tradition has had to address the issue of control.

Self and Other Agency: A Continuum. Huston Smith, the author *The World's Religions* has observed that every religious tradition has a view of what he calls "self-power" and "other power," and their relative emphasis. For example, on one end of the continuum, we have Amidah Buddhism, which believes that all one has to do is say the name "Amidah" (a very small amount of self agency; and high "other" agency) and one becomes enlightened or "saved." On the other end of the continuum, we find some forms of Zen Buddhism, where there is an enormous emphasis on self-discipline and controlling the mind (high self-agency). Yet, even here, Smith notes, this "self-power" is done within a context of belief in Buddha and the sangha (other power). Similarly, some Christian traditions place great emphasis on good deeds and works (self agency), while others highlight faith and belief in grace (other agency).

Assertive Control as a Blessing. Many traditions point to the importance of human agency and control in attaining wisdom and well-being. Buddha said that "a disturbed mind is forever active, jumping hither and thither and is hard to control. But a tranquil mind is peaceful. Therefore it is best to keep the mind under control.... To enjoy good health, to bring true happiness to one's family, to bring peace to all, one must first discipline and control one's own mind." ⁸ This is reflected in the Zen ox-herding picture series, which first shows a person chasing a bull (the mind and self) to gain control of it; then in the middle pictures the person is riding the bull (learning to control and rein in

the mind and desires). This view is also represented in the Zen view of the self as a mirror, with “dust” being unskillful habits such as sloth, greed, and anger. The task is to cultivate positive, skillful qualities, and work to diminish negative, unskillful qualities—i.e., to clean the dust off the mirror.

Existentialists, arguing that the universe is random and meaningless, place a singular emphasis on what Victor Frankl called “man’s search for meaning;” the need for human agency to, in Andre Malraux’s words “deny our nothingness.” As Camus describes the myth of Sisyphus, it is up to humans to keep pushing the rock up the mountain, knowing it will only fall back again—and even in that act of futility, Camus asserts, “one must imagine him happy.” As William James said, “My first act of free will be to act ‘as if’ I have free will.” It is up to we humans to choose both our freedom, and our attitude.

The Greek myth of Prometheus stresses the importance of humans learning to overcome their passivity and helplessness (Quadrant Four) in the face of nature’s vagaries, and employing an assertive mode to actively change and alter their lives in a positive direction. Prometheus is said to have taught humans how to plow, plant, and harvest the earth; develop healing salves and medicines for the body; and use the stars to help navigate. If you feel that the self is the agent—both for achieving an assertive mode, and a yielding mode—that can help enhance your view of yourself as “competent”—eg., “Wow, look how much control I can have; “I” can assert and “I” can yield. Look how much I can control my mind. Look at all the good I am doing for others. In terms of optimal control of the self, an existential tradition would say that’s the best you can do.

Assertive Control as a Curse (or Illusion). Some traditions teach that, although the desire and efforts for control are not necessarily a problem, they can become a problem if pursued excessively. As we have noted (Quadrant Three), this can result in manipulation, overcontrol, micromanaging, coercion, and aggression. An example of this negative view of control occurs when Prometheus challenges the gods and takes fire from the throne of Zeus, only to pay a terrible price for his hubris.

A non-theistic Taoist or Buddhist worldview would say that the assertive, active controlling mode can be important and useful, but is insufficient, and can lead to problems. The very egoic self that is constructed to exercise control— to chase and capture the bull (whether of an accepting or assertive nature)— can become reified and limiting: e.g., Look how selfless and egoless “I” am becoming. A theistic view, would say the very act of self creation can also be limiting if we feel that we are the “only” doer, and ignore divine influence.*

Adherents of certain non-dual traditions (e.g., Advaita Vedanta), see self-agency or self-control as ultimately untrue and therefore problematic since from the perspective of the indivisibility or Oneness of the Universe/God, the notion of there being a separate self that could ever exercise agency or control is illusory. Ramakrishna uses the metaphor

* There is a wonderful story told by Rabbi Harold Kushner of a kindly man being honored for all his charitable works at a black tie dinner. After getting dressed, the man realizes he can’t find his cufflinks. He looks everywhere, but to no avail. Finally, in desperation he thrusts his hands into the air, closes his eyes, and pleads with God for help: “I need my cufflinks so I don’t look shabby at being honored. Please help me find them.” He opens his eyes, and lo and behold, there is a cufflink in each hand. He looks back up to heaven and says, “Never mind, God. I found them myself.”

that we are all waves in a cosmic ocean. From this viewpoint, the very idea of assertive control is a false, illusory manipulation—like a wave thinking it’s controlling the ocean. Similarly, Hui-neng, who became the Sixth Patriarch of Zen, responds to the teaching about cleaning dust on the mirror by saying, in essence, when all is void and empty at its basic nature, “What dust, what mirror?” There is nothing to clean, nothing to change or attain.

The Need for a Yielding, Accepting Mode of Control. Given the limitations of active/assertive control, many spiritual/philosophic traditions place an emphasis on the yielding mode, emphasizing the limits of active, ego-directed efforts at control. For example, in the Christian tradition, we find the saying, “Not my will but Thy will be done.” The Hindu tradition reminds us that “God is the doer.” In Judaism, we find the prayer, “Into Your arms, Your loving arms, I entrust my soul.” In Taoism, we are encouraged to let go, flow like water, recognize our unity with the flow of Life (the Tao).

Integrative Models. Many traditions and philosophies also point to the value of blending or integrating assertive and yielding efforts, as well as self- and Other/other control. These integrative views can involve both theistic and non-theistic perspectives.

Theistic traditions. For example, Rebbe Nachman, from the Jewish tradition, says,

Act as if everything depends on you (assertive mode, self-agency)

Know that everything depends on God (yielding mode, Other agency)

Ramakrishna (from the Hindu tradition), who above says that we are all waves in the cosmic ocean and there is nothing that needs to be done, also says:

The winds of God’s grace are always blowing (Other control),
but you must raise your sails (self-agency, assertive mode).^{**}

Reinhold Niebuhr, the Christian theologian, is credited with the prayer now used by AA groups, which highlights three sets of skills involved in Control Therapy: positive assertive change; positive yielding acceptance; and the third set, *decision making*, which we address in the Mode Dialogue Exercise later in this Module, and involves developing the wisdom to know when and where to employ the two modes (as well as how to blend and integrate them.

God grant me the serenity to accept the things I cannot change;
(quadrant 2, positive yielding)

the courage to change the things I can; (Quadrant 1, positive assertive)

and the wisdom to know the difference. (e.g., Decision making; the Mode Dialogue exercise.)

Nasrudin, the wise fool of the Sufi stories, learned there were many camel-stealing robbers in the vicinity. A worried camel rider asked him, “Should I trust Allah, or should I tie my camel to the tent?” Nasrudin replied, “By all means, you should trust Allah, ...and tie your camel.”

For example, Huston Smith, when asked his view of the nature of the universe at the deepest level responded,

“Everything is perfect .”

He then added,

“And we must fight evil with everything we have.”

^{**} A non-theistic version of this was a billboard in Northern California that featured a Buddhist monk in orange robes on a surf board. The caption: “You can’t control the waves, but you can learn to surf!”

Even those traditions that believe in God as “One” --Echad in Judaism, One without a Second in Hinduism, trusting Allah in Islam, what Huston Smith means when he says “Everything is perfect”—also often offer guidance to individuals about how to live on the “earthly plane”—“raise your sails”, “fight evil”, “tie your camel”; “act as if everything depends on you.”

Non theistic traditions. It is also interesting that traditions that are non-theistic, and believe that the universe is void, also often offer guidance. For example, in the Chinese philosophy underlying tai chi, it is said that one must learn to develop xu-jing—the recognition of the cosmic void which is the nature of the universe at the deepest level. Then, from this formless void, emerges yin (the yielding principle) and yang (the assertive principle), which create “form” and “actions” in the world. Our task is to learn what Chinese Taoists call dongjing—the correct balance and integration of yin and yang for each situation.

Zen also states that the universe at the deepest level is emptiness (sunyata) (which can also be fullness!). Yet, as noted above, in a developmental model, the early and middle Zen ox-herding pictures involve learning how to develop and exercise control over the “bull” (our self, run-away emotions, etc.). However, often the last (tenth) ox-herding picture in the series is empty, representing the “Oneness” of emptiness: both the “self” and the “ox” were an illusion, and have disappeared back into the emptiness/fullness of the void. No self. No bull!

Yet another interpretation of the ox-herding pictures is that all the developmental stages are necessary. In the early and middle pictures, we need to learn skillful habits of mind control, as Buddha suggests through his teaching of such as the Eightfold Path, including right speech, right action, right intention, etc. Then, in the last picture, we realize the illusion and limits of those efforts. To jump straight to the last picture, some might argue, creates a “spiritual bypass” in which we avoid, rather than transcend, developmental issues. Interestingly, in this regard, there is also a second version of the last ox-herding picture. This version shows an older person and a younger person together, and it represents the idea that once someone has attained enlightenment, the next stage is to generatively teach the next generation. And so the cycle begins again, with the first ox-herding picture of a young child chasing a bull!

What is your control story about the universe? Given your beliefs about the nature of the universe, where do your views lie regarding the role of control? Does your view help give you a sense of control? What are the relative contributions of self and other agency in your control story? Of the assertive and yielding modes? Where does overcontrol fit in? When (if ever) does too much or too little desire for control become problematic?

These are personal questions that are important for you to explore as part of your broadest and deepest personal “Control Story.” These questions are also ones that each of your clients will have some beliefs about, and may be important to explore as part of the therapeutic process.

This question really relates to your vision of yourself and your place in the universe. At the deepest level, what is the gift that you want to offer, what do you want to accomplish and contribute in your life? What are some “models” and views from which to draw? We briefly discuss several different perspectives. (An extended

discussion of human beings' views of the nature of the universe and the relationship of control to those views is beyond the scope of this manual, but has been addressed in more detail elsewhere.⁹⁾

Discover and create. Existentialists, like behaviorists, and those who believe in John Locke's tabula rasa blank slate view of human nature say we have to find and create that vision ourselves. Existential "control stories" create meaning from randomness. Tellers of these tales have to construct the meaning for themselves, because otherwise they believe none exists. They have to try to "create" love in an effort to bridge the aloneness and distance that isolate and separate humans from each other. They have to create an explanation and justification for why we're here; and choose to develop authentic lives from the nothingness with which they are confronted.

Uncover what already is. Humanistic and transpersonal psychology's views can be illustrated by a folk story that before we are born, we had all the wisdom inside us, and then before we came to earth, an angel touched us, and we forgot it all. Our task on earth is therefore to uncover and remember what we already know. (The angel is said to touch us right under our nose, and that's why we have an indentation there!) To take the analogy of a flower, the "bud" is already within us. We are allowing to unfold what is already there.

Some stories involve "finding" and discovering, or uncovering, meaning that exists but which involves our seeing in new ways. (e.g., Jacob in the Bible: "God was in this place and I did not know it.")

Some combination? Accept and transform? Rabbi Lawrence Kushner in his book, *Honey from the Rock*, says that each of us is a piece of the cosmic puzzle. Our task is not to be all the pieces, but to find, honor, and develop our own unique piece, and to trust that God will fit all the pieces together. In this model, we have the responsibility to water, provide sunshine, and cultivate our "garden"; but we also know that the "bud" is within, and, with patience and trust, will flower in due course.

Your view? What is your view of who your "self" is? Is there a "self" that you show to the world that is sometimes different than the self you feel is "really you?" Do you sometimes act "worse" than you'd like to? Which do you believe is truer—how you actually act, or the vision of yourself as you would like to be?

Now, reverse the question. Do you sometimes act "better" than the way you really feel? At those times, do you feel that who you show the world is an "impostor"? If you show only your wisest self in interactions—behavior and speech -- is that hiding the real you?

Who is your "real" "authentic" self?

Is it already within you, and you only need to uncover it? Is it something you have to create? Is it some combination of the two? Along these lines, there is a Native American saying: "Who we are is God's gift to us; who we become is our gift to God." What this saying suggests is that one way to view the question of our "authentic self" is a version of the "combination approach": to recognize that the transformed self that you try to present to the world takes the raw material of emotions, thoughts, feelings, attention, etc., and then pauses to figure out how to express these in the best way possible. All parts are "you"; the "raw" you is what you've been given (by the universe,

your upbringing, your genes, God); the transformative part is what you do with what you've been given (your gift to God and others; your existentially created self).

Please take a few moments to meditate/reflect upon your gifts, abilities, desires, and wisdom, at the deepest level, and write a few lines in your journal about what comes up for you about this issue. What is your piece of the cosmic puzzle? Based on your view, what part of your task is to accept who you are; what part of work to become who you can be?

FURTHER ADDITIONS TO YOUR CONTROL STORY: SELF-EXPLORATION

Depending upon class time, the following questions can either be addressed in class, as a group discussion or by breaking into dyads. They also can be given as homework, to be discussed in each person's journal.

We are coming down the hourglass now, and have looked at your control stories regarding the nature of the universe, and your place in it. Here are three more questions for you to explore further about your control story.

- 1) If you had unlimited power to make changes *in the world*, what would you do, and why?
- 2) If, *in your personal life*, you had certain magical powers to affect a change, what would that be, and why?
- 3) You have already answered how much self-control you feel you have (e.g., on our four point SCI scale), and whether you want more, less, or to stay the same. Take a moment to discuss what you mean by self-control, and why you answered the way you did.

Relevance of these questions to your control story. The first question, if you had unlimited power, reflects your hopes, dreams, and visions for the world, an important part of any control story.

The second question is really an "If only... then I would be happy." (This is really a refinement of the homework question <e> you were given in Module One) Generally we desire control in our life because we feel it will make us happy. Note what the area was that you wanted to change, and why. "I want to be... richer, wiser, taller, stronger. Or, I want to have... a relationship, house, etc." See if this thinking doesn't apply to your desires for control. What is your belief about the relationship between control and happiness in your life? That, also, is an important element of your control story.

The third question relates to self-control. At a simple, descriptive level, increasing self-control involves doing something that you are not doing, or that you want to do more. Or, it means working to stop doing something that you are doing that you wish you were doing less! What would you like to do that you're not doing? What would you like to not do that you are doing?

Sometimes we may feel like we are exercising too much self-control. One meditation student, while working on relaxing and just "allowing breathing" pulled back in tension, and said, "I don't feel like I have the self-control to just let go of active control."

Are there areas where, in order to realize your vision for yourself (actualize your piece of the puzzle), you would like to exercise increased self-control and/or become more comfortable with not having active control? Spend some time exploring those areas.

Can you refine them enough so that they can be self-observed? Clearly, the issue of self-control, where we want it, and why, is also part of our control story.

These are all excellent topics for discussion in your personal control journal.

Practice: From awareness to evaluation. We humans create stories to reduce uncertainty and ambiguity and to give us a sense of control. For example, we see a semi-random collection of stars in the sky, and call it the “Big Dipper” and then proceed to tell stories about the constellations. Sometimes these imaginal stories are harmless, and serve a positive, reassuring function. Sometimes these stories can be wrong: e.g., the earth is flat, the sun revolves around the earth.

In Module One, and in the material above, we have given you an opportunity to increase your awareness of your control stories, from the micro to the macro.

The next step after raising your awareness of your personal control story or stories is to focus on the present-day beliefs you hold and ask yourself if these beliefs about yourself and the world are as true, accurate, and helpful to you as they can be. Do not assume all control stories are problematic. Control stories can be helpful and adaptive. Sometimes they are adaptive in some situations, but not in others. Or they may have been adaptive in a past situation, but they could be a hindrance in the present.

As you become more sensitive to your speech, you will notice that we frequently use short hand “control stories” regarding different events in life:

“It’s fate that we met.”

“There are no coincidences.”

“If it’s meant to happen, it will. You can’t push the river.”

“Where there’s a will, there’s a way.”

“My efforts make a difference.”

“It’s not meant to be.”

Note that some of the above “mini control stories” involve yielding; some are assertive. In general, we don’t really begin to think about evaluating a control story until a concern or problem arises that challenges it. Part of evaluation involves knowing your “preference” in control stories, and then evaluate whether your preference always serves you well. Are there times when a different control story, or the flexible use of control stories regarding mode and agency, might better serve you?

Below are a couple of examples when a control story is creating difficulties for a person. A woman who remembered her parents as continually harping on her to do better internalized this message, so that in adulthood she worries, “I always second guess myself. I do not feel I am adequate to competently exert control in the world in an effective manner.” Or think about the example we discussed in the first module of the person who was reinforced for performance and came to feel that “I am not lovable as I am; I can only be loved for accomplishment” and therefore relied on the assertive mode—doing—in order to gain a sense of control through competence and productivity. The problem was she felt unlovable “just as she was.”

Locating this present-day meaning stemming from early and/or crucial experiences allows us to step back and examine this belief and reflect on how it guides our choices today. As a way to explore these issues, break into your dyads and focus on some of the present-day control stories you have, selecting from the micro to the macro.

You may wish to examine the exercise we did at the end of Module One about a core past event and the control story that evolved from it, or to look at some of the larger macro issues we've just been discussing. Take some time to examine these beliefs, and to explore whether and to what extent you believe these stories are absolute truth, provisional truths, and whether you feel these control stories, even if they once served a useful function, may need to be reconsidered and evaluated for their current helpfulness.

One way to do this is to look at the four questions from module one, and evaluate each.

What happened was _____ . Generally, the event you describe in your control story will be something that was “true.” Let’s take it as a “fact.” What is interesting is how, from your current perspective, you evaluate that fact: what do you remember feeling? What conclusions did you draw? What did this story teach you about maintaining a sense of control in life?

I remember feeling _____ , Let’s also take your feelings as “fact.” The current evaluation might involve exploring whether there are other ways that now, as an adult, you might a) have felt in the same circumstances if they were to happen today; b) even if not, are there ways you might want to address, modify, and/or soften those feelings: e.g., less fear, more forgiveness, more trusting of yourself?

I concluded that life is/can be _____ . Is it possible, given additional life experiences that you have had since this event, that there is a more nuanced approach and understanding you could have now in terms of how you view life?

Therefore, to gain a sense of control , I _____ . Based on the event, your emotions about the event, and your generalizations about “life,” you then evolved and created ways to protect yourself and to gain and maintain a sense of control. Those ways to gain a sense of control—modes, desire, agency—may have served you well then. The question is whether questioning these strategies , and looking for other options and skills, might serve you better now.

If there are aspects of your control story that you feel might be worth changing, following the above analysis, what would be your goal? Ideally, how would you like your control story to read? For the woman who felt she was always second guessing herself, she may want to add a component such as, “I’m doing the best I can. I need to be more trusting.” For the person who felt unlovable unless doing, it might be helpful to add, “I can be valued for what I accomplish, and I can be valued for who I am at my core, just as I am.” If you feel there are problematic areas in your control story, make a note of them, and begin to explore how you’d like them to change.

We’ll talk more about how to edit, rewrite, and live our new control stories in the next module. Once you have spent time exploring some of your control stories, we can return to the issue and process of choosing specific goals in the middle of the hour glass.

2.3 GOALS REVISITED: CHOOSING THE “RIGHT” MODE(S) CONTROL MODE DIALOGUE

Whether from a theistic perspective (Neibuhr’s prayer) or a non-theistic perspective (Chinese philosophy of dongjing), one task each of us faces in selecting our goals is whether we want to have the goal of being more assertive and making changes; or being more yielding and accepting—toward the situation, our self, and/or others. Although sometimes the goal may seem clear and easy, there are other times when a major task is actually figuring out what our goal is, and then determining the relationship of the modes to that goal. To facilitate this process, there is an exercise we have developed called the Control Mode Dialogue.

This exercise is an opportunity to explore in more depth your views and beliefs about the different control modes based on your prior control stories and dynamics. Further, the exercise can help clarify goals, based on your control profile and the current situation and concern. The process also helps pinpoint any resistances you might have to positing different positive modes as aspects of your goal. We would like you to experience this exercise yourself by going through each of the steps described below. The exercise can be done in dyads during the training session, if utilized in a class situation, or by making notes in your control journal, if you are reading this manual as a practitioner’s guide. While going through the exercise, we will also illustrate the process through a clinical example.

The *first step* in the mode dialogue exercise is to become as clear as you can about your views toward each of the four modes, and then try to ground those beliefs in specific situations or memories. What are specific times when you have used each mode?

You may want to review your journal (from Module One) where you explored your test results on the modes (Scales 5-8) while also referring to the handout of the 4 modes/quadrants. To further explore the modes, it can be helpful to look at the adjectives that comprise each mode by reflecting with your dyad partner (and yourself) on specific situations and issues that come to mind when looking at the adjectives you either endorsed or rejected. You may also want to look at your preferred mode (item 11), including which modes you wanted to increase, and which you wanted to decrease.

What is the mode you use most? Which least? Which would you *like* to use most? This is a way to help you explore your “control story” and a way to begin to see how to *match* your goals to your control profile.

The *second step* in this exercise is to look again at each mode, one quadrant at a time, and come up with an image, color, or character that those adjectives suggest, some representation that encapsulates the mode for you. Once you have that representation, it is then possible to actually create a dialogue between different modes which will help you explore in more depth each mode individually, and as they interact with each other.

In order to help facilitate the understanding of this second step, we have divided it into sub-steps A-F. We are going to illustrate and model this process with a clinical example.

A. CREATE A REPRESENTATION OF EACH NEGATIVE MODE.

As a way to ground this exercise and model its use, let’s take a look at the situation with Jane, a 44 year old female attorney who came to therapy complaining of

feeling stressed and anxious, and in particular had concerns about her interactions with her mother-in-law, who was always criticizing her and putting her down.

THERAPIST: What are your choices?

JANE: I don't know. I've tried everything. I've yelled and screamed at her. I've tried to ignore her. She's just horrible.

THERAPIST: If you were to look at this sheet of paper, (handing her the Four Modes of Control handout Appendix 3.0) which quadrants would you say best describe your current responses to the situation?

JANE: Well, my yelling and screaming are clearly this negative assertive, quadrant 3. I identify with the words tense, rigid, withholding, aggressive, selfish. And my feeling so victimized and helpless seems like negative yielding, quadrant 4. I identify with the words manipulated and indecisive, and sometimes past-oriented because I just stew over the things she has done to interfere in my marriage, even back to when we were dating.

In exploring a representation of each of those modes, Jane described her negative assertive side as a fierce, tough, callous drill sergeant; and her negative yielding side as a rag doll lying helplessly in a hospital bed.

In your dyads (or four your journal), please make sure that each of you have now generated a "representation" of your negative modes.

B. EXPLORE FEELINGS ABOUT THE NEGATIVE MODES, AND CHOOSE A PREFERENCE

THERAPIST: And how do you feel about those two aspects of yourself?

JANE; I hate them.

THERAPIST: If you had to choose between being considered too assertive and overcontrolling or too passive and yielding, which one would you pick?

JANE: Well, my own mom is very possessive and overcontrolling, and my mother-in-law is so interfering. So I guess if I had to make a choice, I would say that I am more afraid of being too controlling. I'd rather just see things work out. I don't like the anger in me, and I don't like feeling stressed all the time, especially around her. It just doesn't seem to be a healthy use of my energy. I guess that's a long way of saying that I'd rather be in the hospital bed than be putting someone there!

Again, in your dyads (if a class situation) or in your journal (if this is being used as a practitioner's manual), please discuss your feelings about each negative mode, and which

you would choose as the preferred one. You may want to explore what aspects of your past experiences and beliefs (i.e., your control story and dynamics), and/or the current situation are involved in your “preference.”

C. CREATE A DIALOGUE BETWEEN THE 2 NEGATIVE REPRESENTATIONS.

Although it may feel awkward at first to “play act” different parts, it can be helpful in recognizing the different (sometimes conflicting and paradoxical) control stories we have operating. Engaging in this dialogue can make you conscious of your resistances, and the reasons for them.

JANE: The rag doll patient says, “I give up. Nothing I do is good enough. What’s the point? I’ll just lie here and wait for her to finish. No use fighting. That hurts more; better to just take it and pretend I’m somewhere else.” But after a while, the warrior says, “She can’t do this to me! I want her to get out of my life and stay away! I can’t stand her butting in. If she wants to ruin my life, then I need to give her a taste of her own medicine!”

To summarize the insights that emerged from Jane’s dialogue, she realized the positive role that each of these aspects of herself was trying to play. The rag doll side helped ensure that she did not put herself in scary, dangerous situations where she could be hurt and which caused her enormous stress. In her hospital bed she was safe. The rag doll also served as a counterbalance to the unrelenting, hard-driving task-master, drill sergeant side. In some ways, the rag doll was trying to keep the drill sergeant safe, removing her from battle.

The drill sergeant, on the other hand, felt she had worked hard to be taken seriously and “I don’t appreciate others just walking in and telling me what to do.” Further, even though she was pretty critical about her own work, she admired the high standards she has set for herself. Stress is just a part of life, and can make you stronger. She saw her task as standing up for the passive, lazy rag doll, and motivating and disciplining it. The toughness and warrior-like ferocity were necessary to compensate for the lifelessness of the rag doll, including the rag doll’s fear of responsibility and the accountability that comes with it. This exercise helps us recognize that there are multiple perspectives and that each mode of control, even the negative ones, may be trying to help protect us in some way. It can be helpful to learn to befriend these different perspectives, even as preparation for choosing a positive goal.

D. WORKING TOWARD CHOOSING A POSITIVE GOAL.

The Control Mode Dialogue up to this point is an exercise designed to help each of us (as well as our clients) learn how to make peace with and move toward “letting go” of the negative modes. *The negative modes are not goals.* It is unlikely a person would say, “Oh, I want to be negative assertive.” Or “I want my goal to be negative yielding.” These negative modes are (often reflexive) reactions to situations, or feelings about how we’ve acted in situations. What is important to recognize thus far in this exercise is that

the negative modes are efforts to “control the world,” and that they can be understood at some level as trying to help protect and serve your best interest. However, even though their *intentions* may be good, their methods are generally not especially effective or skillful. Learning and understanding their purpose and intent, <i.e., once the two “negative modes” can (anthropomorphically!) feel understood and appreciated>, helps lessen “sub-conscious or non-conscious” resistance toward selecting and clarifying the best goal(s) for the situation.

THERAPIST: As you can see, your two negative modes are trying to help you out. But they are also causing you to feel stressed, and don’t seem to be improving the situation. What would you like to see happen—what are your goals?

JANE. I’m not really sure. I know it can’t go on like it is. I know that yelling and screaming is not my goal! But I’m so frustrated. I’d like to find some way to get along better with my mother-in-law.

THERAPIST. And what would that mean to you? How would you like to see that happen?

JANE. I guess I’d like to be less passive, less the rag doll, and put some boundaries on her, tell her she has to act with more respect toward me, less punishing and negative. She’s just a bully. (She pauses and smiles). But I’d like to do that without being a bully back and acting just like her—without being my drill sergeant warrior. But I want respect. And I want her to know how angry I am at the way she treats me.

THERAPIST. That makes a lot of sense as a goal. What quadrant do you think that goal represents?

JANE: Well, it’s certainly not quadrant four, negative yielding. And, it’s not the negative assertive quadrant three. It’s this quadrant one, positive assertive. A forceful positive assertive, how’s that?

THERAPIST. Good. That’s an excellent goal, and there are some specific skills we can work on to help you share with your mother-in-law what your concerns and wishes are that are forceful and direct, but don’t involve acting like her, or invoking your drill sergeant warrior.

JANE. I’d like that. Do you really think it can work with someone like her?

THERAPIST. I’m glad you asked that. There are definitely skills and strategies that we can work on that will maximize your chance for success in reaching this goal. But as you well know, at some level we can’t really control the other person, no matter how skillful we are in our approach. *One of the things we all have to learn is what is in our control, and what is not in our control.*

JANE. But then what would I do? Won't we just be back in the same situation?

THEARPIST. How else might you take care of yourself? What would positive yielding, quadrant two mean for you in the situation?

JANE. I know I can't keep feeling this stressed and angry. This is hurting me in my relationship with my husband, and at work, and I know it can't be good for my health. I want to have more inner peace and self-respect. I guess positive yielding quadrant two would mean doing nothing, just trying to calm myself and accept the situation. That would probably minimize hurt feelings in my mother-in-law if I didn't fight back. . Sort of like when I'm arguing a case in court. I can't control the judge, I try not to upset her or step on any of her little foibles, but in the end she has the power and I have to accept the ruling. (Pause, and with an annoyed look).

THERAPIST What's going on? What are you feeling?

JANE I hate to think of my mother-in-law as a judge. That makes me start to feel really passive and helpless—this quadrant four—again. I don't want to be afraid to act. Given my history of people-pleasing, and always being a good girl just to get along, it's hard for me to even imagine a yielding quadrant that isn't quadrant four. I'm probably hypersensitive about acting in ways that seem too passive.

Although Jane realized that the negative modes were not helping her, she also realized that her primary goal—changing her mother-in-law-- though understandable, and even laudable, may not be completely achievable. But she also felt that to work toward changing herself to be more accepting of the current situation—to just not engage, to only work on staying calm--felt too passive—a quadrant four, not a quadrant two response.

Please note in your dyads any ambivalence you might notice in the positing of your goals. Does any of that, as in the case of Jane [see above], relate to your own control stories and dynamics regarding the modes? These issues are further addressed in the next step of the Control Mode Dialogue, creating representations of the two positive modes.* Please work with your dyad partner (or your journal) to create representations of the positive assertive mode and the positive yielding mode for yourself.

E. CREATE REPRESENTATIONS FOR THE TWO POSITIVE MODES: EXPLORING INITIAL RESISTANCES AND PREFERRED MODE.

* At this point in an actual therapy session, some therapists may wish to spend more time exploring past control dynamics and stories as they relate to modes and agency, reviewing in more depth her SCI Control Profile, especially as it relates to modes and preferred style. The material presented here is a curtailed version of a therapy session used for illustrative purposes about how to use the Control Mode Dialogue.

Jane described her positive assertive side as a judge in robes seated behind a high desk in a courtroom with a confident, amused smile. Her positive yielding side emerged as a puppy, playing with children, a little cocker spaniel that was warm, loving, and accepting of everyone.

THERAPIST: Having looked at these two positive modes, how would you like to deal with the situation with your mother-in-law?

JANE. As I've said, I know I don't want to keep doing what I've been doing, to shuttle between being the rag doll and the warrior sergeant. But I'm not sure which of the two positive ones I'd rather choose. Positive acceptance just seems like letting her get away with it, being a little puppy rather than a mature woman. With my mother-in-law, I just feel completely at a loss, like my hands are tied, and nothing I do ever works. It's hard to imagine being positive yielding without falling back into negative yielding.

On the other hand, when I think of trying to be a calm, forceful judge, it's hard for me to imagine a situation where I could stand up to her without it escalating into a shouting match. I don't think she would respect me as an authority figure, with the right to make requests of her. She would just accuse me of being tyrannical and overcontrolling. Then I'd feel guilty, like I'm pushing her away and causing her a lot of pain. So, I guess it's hard for me to imagine being positive assertive without it degenerating into a negative assertive encounter.

As we discussed in FAQ #3, Module One, Jane's situation is a common one. Often clients see Positive Yielding as being weak or wimpy, more limp, acquiescing rag doll than playful, kind puppy, and even fear that the puppy, for all its playful non-judgemental love, may be being taken advantage of. Likewise, they may feel they lack the skills to be positive assertive, the right to be so, or fear they will fail miserably if they try, or be castigated as overcontrolling if they succeed.

F. FURTHER EXPLORING RESISTANCES: DIALOGUES BETWEEN NEGATIVE YIELDING AND POSITIVE ASSERTIVE; NEGATIVE ASSERTIVE AND POSITIVE YIELDING

Next, the therapist helped Jane's negative modes dialogue with her positive modes in order to continue examining resistances to using the latter. He asked her how her warrior side would respond to the idea of acting in a positive yielding, puppy dog manner.

JANE: My jungle warrior self (negative assertive) is having a fit at the idea of my smiling and being calm, even playful (positive yielding) in response to my mother-in-law confronting me. I hear that side saying, "Don't be a wimp. You're no different than that comatose rag doll in the hospital bed (negative yielding), and that's where you'll end up if you let that woman keep pushing you around

and verbally beating you up and ordering you around Can't you see I'm trying to protect you from being hurt?"

Likewise, Jane constructed a dialogue between the competent judge and the hospitalized rag doll .

JANE: The rag doll says, "Are you kidding? You're not going to try to talk to your mother-in-law reasonably, are you? Sure, you have control in a courtroom, , but she's not a defendant. She'll just escalate and you'll end up fighting and getting a verbal tongue lashing after which she will once again declare herself the winner and you a horrible person. How do you think I got here?"

THERAPIST: As we have discussed, it seems both the warrior and the rag doll want to help you and are still trying to protect you. Would you be willing to explore, once more, whether they would be willing to look for other ways to reach this same goal but without some of the negative consequences?

In your dyads, note what situations "cause" you to feel negative yielding or negative assertive. How do you feel when you act positive assertive and it doesn't work? Do you revert to negative yielding (helplessness) or negative assertiveness (attempting to overpower)? How do you feel when you act positive yielding and it doesn't work?

Please pay careful attention to the interactions between modes, including the dialogue of the negative modes and the tendency to alternate from one to the other: e.g., from "I feel passive helpless" (negative yielding) to "I'm not going to let myself be taken advantage of." (negative assertive). Notice when you seem to slip from positive yielding into negative assertive (to keep from feeling negative yielding): e.g, when we see ourselves as kind and giving, or "turn the other cheek" and forgive and accept, and feel the recipient isn't sufficiently appreciative , we may say, angrily "I'm not going to be a patsy" and find ourselves tightening and becoming "negative assertive."

Please discuss and stay attentive to any other mode interactions and dynamics and patterns that you notice in yourself.

G. MOVING TOWARD RECONCILIATION, APPRECIATION, AND SAYING GOOD BYE TO THE NEGATIVE MODES; EXPLORING THE POSITIVE MODES, ALONE AND INTEGRATED

During the ensuing dialogue, Jane's "judge" and "puppy" went on to thank her hospital-bound rag doll and her jungle warrior for their efforts to protect her. They realized that, despite their best intentions, Jane was still getting hurt, and so were her mother-in-law and husband. *Jane asked if the negative modes she'd relied on previously in dealing with her mother-in-law would be open to some alternatives, including what conditions would have to be present for them to try something new.* Jane's warrior and rag doll acknowledged that they felt appreciated and understood. The rag doll admitted she actually admired the judge's ability to stand up for herself, and the warrior confessed she was exhausted by all the fighting.

Having acknowledged and expressed appreciation for the intentions of the

negative modes, Jane was able to address how the two positive modes might be helpful in her situation.

In the Control Mode Dialogue, the final step is looking for ways to explore how the two positive modes might be utilized together. <If this exercise is being done in a class, this would be the final step to explore in the as part of your dyad>.

The therapist had Jane create a dialogue scene between her two positive modes, the judge and the puppy. In one of the scenarios, the judge was feeling quite exasperated and hassled, not only by the load of work before her, but also by the vicious adversarial comments of the opposing attorneys, and the disrespectfulness of the defendant. Just then the puppy came into the courtroom. The judge immediately smiled, lightened up, became calmer, and noticed she was able to listen more compassionately and carefully to the case before her (without getting so hooked by the negative emotions). The puppy in turn had no fear of the judge, and treated her with good humor and affection.

From this interaction of the two positive modes, Jane realized that she had two goals in addressing the issue with her mother-in-law. First, from a positive assertive standpoint—and the judge’s wisdom, authority, and fearlessness--, she wanted to ask to be treated with respect, and to share her concerns in a calm, clear, unintimidated way (but without resorting to negative assertive screaming or yelling).

Secondly, from a positive yielding standpoint –and the puppy’s wisdom--she wanted to bring compassion (for her mother-in-law’s hurt and pain), as well as lightness, even humor to the conversation, not taking her mother-in-law’s antics so seriously. She wanted to minimize unnecessary pain to her mother-in-law, and to reduce “entangling engagements.” Further, still from a context of positive yielding, she wanted to recognize that no matter how well—calmly, kindly—she stated her concerns, she couldn’t control how her mother-in-law would react. The therapist pointed out that sometimes no matter how well you present a concern to another, or draw a boundary, or make a request, there is no guarantee the other person will not respond defensively, hostilely, and angrily, and launch a counter attack. If the mother-in-law reacted poorly, Jane wanted to be able to honor herself for acting in a respectful way while at the same time being assertive (and not a rag doll). And she wanted from a compassionate place to be able to thank her mother-in-law for listening as best she could, and to appreciate whatever increased kindness and respect the mother-in-law was able to offer. She also realized that part of her goal might be to learn how to not take personally and “shrug off” any negative statements of the mother-in-law and to stay calm, centered, even forgiving during the process. Jane felt that this goal gave her the best opportunity to develop “the best possible” relationship with her mother-in-law, while still keeping her own self-respect and inner dignity.

SUMMARY REMARKS ON THE MODE DIALOGUE. Jung suggested that an important part of psychological growth involves acknowledging, non-defensively taking responsibility for, and to a certain extent accepting and integrating the shadow side of one’s personality. The Control Mode Dialogue helps us delve deeper into our control stories, including our views of the “negative” modes. It’s very hard to set a goal to learn and grow if we don’t acknowledge “who we are” including parts of our self that we may consider less desirable.

As you have seen in the case of Jane, this dialogue and exploration can be useful in helping you and clients to realize that, at some level, each of the modes serves a function, even the negative ones. This may seem counterintuitive initially, but, after reviewing the above case, as well as experientially going through this exercise yourself, you now have a clearer understanding of what this means. Understanding why we are reacting relying on negative modes can help us be more willing to focus with less ambivalence and more certainty on choosing a goal, and to see how each of the two positive modes may be components of that goal .*

The Control Mode Dialogue can help us recognize and move through resistances to utilizing the positive modes, as well as to help clarify any confusion that may occur in mistaking negative assertive for positive assertive, and negative yielding for positive yielding based on prior control stories. Thus, rather than simply reacting automatically, the hope is that by going through this process, in the end, with each mode understood and validated, each of us can feel an internal healing and then more freely choose the best positive mode(s) as a component of our goal in a given situation. Once such a goal is selected, the stage is set for developing positive assertive and positive yielding mode interventions (Module Three)—wiser and more effective means for gaining and maintaining a sense of control.

2.4 INTEGRATING THE TWO POSITIVE MODES: ADDITIONAL REFINEMENT

FAQ 6 Does Control Therapy have a bias toward the assertive mode in preference to the yielding accepting mode?

FAQ 6a? Does Control Therapy have a bias toward the yielding accepting mode in preference to the assertive mode?

The meta-goal of Control Therapy is to help individuals achieve a positive sense of control. Sometimes this can best be achieved through the goal (and practice) of an assertive/change mode; sometimes through the goal (and practice) of a yielding accepting mode; and something through a combination of both. The first part of this manual is designed to help you determine for yourself, depending upon your own control profile and values, what is the best goal for you. Through self-exploration and self-evaluation, each person can determine the point at which s/he begins to feel that positive yielding becomes negative yielding; and positive assertive becomes overcontrolling, negative assertive. We have also suggested that there are times when a sense of control in and of itself may not be positive—e.g., such as denial, defensiveness, avoidance of issues, a self-deceptive illusion of control.

* The Control Mode Dialogue can be used to explore and clarify the relationship of the modes to the goal, as in the above illustration. It can also be used as a stand alone exercise to further deepen and explore our control stories and dynamics. Some therapists and clients may find the use of “representations” helpful to achieve these objectives. However, the “representations should be understood as only one “means” to facilitate this process and achieve those objectives.

A developmental dance? Life in some ways may be thought of as a developmental “dance” between the assertive change mode and the yielding accepting mode, self and other agency. As the Chinese characters (heredity and environment) for fate suggest, when we are born we have few “assertive” actions available to us (only our infant cry). One of the tasks and goals for this phase is to learn to gain greater competence and active control over our environment and our selves. This assertive/change mode, as a goal, involves developing a corresponding self-efficacy scale: that we can gain over our thoughts, our emotions, and our world. It’s even been suggested by some that the “illusion” of active control and belief in our ability to “make things happen” can be a good thing during certain developmental periods as we strive to make our way into the world.

However, what may work well in one domain—e.g., assertiveness at work—may be less effective in another domain—e.g., the same assertive style in relationship. Further, in facing certain uncontrollable events, and at different developmental periods (end of life, for example) the assertive change goal may not be sufficient, and may need to be balanced, integrated, and/or complemented by a yielding accepting goal. .

Further, even as we learn these positive assertive lessons, there is also wisdom in learning how we handle defeat, rejection, adversity, and not getting what we want. Certainly one aspect of wisdom/psychological health involves being increasingly comfortable with not having active control, losing control, and recognizing one often can’t be in control of circumstances, thoughts, feelings, sensations, or other people, our work environment, our world, the cosmos. We also need to learn the balance in different situations between self-effort and help from others as agents.

Each of us has to come to an understanding about how much self-acceptance and serenity we feel we can have when we are not in active control of each of these areas: (e.g., our thoughts, emotions, feelings, relations, work, etc.). How comfortable are we, or would we like to become, when we feel we’re not in control of our emotions; of our thoughts; of events? How much of a lack of active control—including ambiguity, uncertainty, the unknown-- are we willing to tolerate and accept in a relationship; in our work environment; in the community; in the world?

As we get older and have less control of our body, our mind, our children, lose loved ones, face our own mortality, we may need to develop greater positive yielding and acceptance of others as agents and helpers. We also need to develop a “wisdom” about how positive acceptance of inevitable losses can be balanced by doing “everything” we can in a positive assertive way to maintain an active and healthy body and mind; and to continue to work toward making improvements in ourselves (right mindfulness, right intentions), our relationships (e.g., right speech, right action), our environment, and our world.

As a “mantra,” Control Therapy believes the wisest course is to examine our selves, our biases*, our goals and, from a centered place, try to arrive at the best goal for the situation, time, place, person, developmental phase, and concern being addressed.

* It’s interesting that the FAQ 6 and 6a are each seeing CT in opposite ways: one person brings a bias toward positive assertive, one toward positive yielding. Although that may say something about CT, it may also say something about the perceptions and biases of the one who asks the question.

FAQ 7 You make a strong either/or distinction between the assertive and yielding modes. Then you say they can be integrated. I understand that. But I'm still confused. If a person normally is someone who wants to make things happen, and prefers the positive assertive mode (and is even sometimes a hot reactor), if that person chooses the goal of being more accepting (quadrant two), isn't that really the goal of changing oneself (quadrant one)--isn't becoming more accepting a type of change?

Great question. You're right. We posit the assertive/change and yielding modes as two different modes of control. And, we think that a good case can be made for their differentiation in many cases, and that is why in Module Three, we present the five steps process of attaining each separately. We believe that learning each mode is an important skill set.

In addition, as noted above in the Mode Dialogue, we believe learning how to choose which mode is most appropriate for a given situation is a third skill set, "the wisdom to know the difference"

However, as you correctly point out, the two modes can be intimately connected. Interestingly, this is recognized visually in the yin/yang Chinese symbol  in which the white (yin) contains an element of yang (the small dark circle in it), and the dark yang contains a small white circle of yin.

The Control Therapy approach believes strongly in the importance, where appropriate, of integrating the two positive modes: wedding active change methods with a healthy focus on acceptance. To do this, *Control Therapy teaches clients how to formulate goals--again, where appropriate-- that move beyond either/or selection of a specific positive mode, and to move between using both modes.* Below are some thoughts to consider as it relates to the integration, blending, and balancing of the two positive modes of control, and, we hope, provides the additional refinement your question deserves in terms of how the interrelationship between the two positive modes.

EACH MODE CAN CONTAIN AN ASPECT OF THE OTHER MODE.

Yielding can involve change. To respond to the specific question, we agree that learning the positive yielding mode of control can be understood as essentially developing a skill. For those who don't use that skill, or haven't developed it, the process of learning to yield and accept will actually involve *changing* their normal ways of behaving in certain situations.

Change can involve letting go. Just as learning acceptance can be a type of change, change can involve letting go. There is an aphorism that in order to set sail for new lands, you have to be willing to let go of sight of the land that you are leaving. Similarly, if you are swinging from vine to vine, you have to let go of the one behind in order to grab hold of the next one and continue on your journey. Change often involves unlearning (letting go of) old habits in preparation for new growth. For example, think of "negative habits" metaphorically as dead or overgrown branches on a tree. Taking a positive assertive action (trimming the branches, seeing to remove negative habits)

involves “letting go” and leaving behind (positive yielding) of that which is no longer useful or helpful. That letting go, in turn, allows for the potential for new buds (and new habits) to grow.

EACH MODE CAN FACILITATE THE OTHER MODE

Change strategies can create opportunities and facilitate subsequent yielding and acceptance. Let’s take an example of people who are constantly doing for others, and not taking time for themselves. They feel stressed, overwhelmed, harried, and decide that their change goal is to find a quiet, peaceful time each day in which they can “just be”. So, their goal is to find time for non-action and quiet relaxation. This is a positive yielding, accepting goal. However, to achieve this goal, they are going to need to use assertive strategies to set boundaries, and not continue to allow things to continue as they are. Then, of course, they will also need to learn yielding, accepting techniques, such as meditation, relaxation, enjoying without doing.

Yielding and accepting can facilitate subsequent change. Just as change can create an opportunity for acceptance, in reciprocal fashion, acceptance can often lead to positive assertive growth. As Carl Jung and others have pointed out, often the process of change begins with learning to accept ourselves. The first step toward change, as we have pointed out in Module One, involves a clear and honest assessment of where we are (using self-observation and assessment of our Control Profile). This includes acknowledging all the feelings and thoughts that are within us, without defensiveness, distortion, projection, or minimizing. (Another, complementary technique for doing that—mindfulness meditation-- is discussed more fully in Module Three).

Once we have recognized who and where we are, we may decide that we can “live with what is” and no further action is necessary. Or we may decide that we wish to set a goal of change, and engage in subsequent interventions. As the saying goes, if you are taking a trip from Kansas City to Los Angeles, where do you begin? (The answer is Kansas City—where you are!).

When we recover from a mistake, this again assumes recognizing and accepting responsibility for it-- we have made a mistake, that is where we are. Sometimes the recovery may involve forgiving ourselves (positive yielding). It may then be important to learn from your mistake and practice new skills (mental, emotional, behavioral) to avoid a similar mistake in the future (positive assertive). The goal is learn from and heal the past, where appropriate, but not to be caught by the past.

Likewise, there is the adage, when life gives you a lemon, make lemonade. Again, we might be inclined to initially think of this as a “pure” positive assertive change strategy: we take an obstacle, and transform it. That is true from one perspective. However, often in order to make change, there has to be an acceptance that there really is an obstacle—a rock blocking us; that life really has thrown us a “lemon”; or that we are lost. This can be especially true—and a critical antidote-- for people with a more “action at all costs” mentality. It can help avoid potential wheel-spinning and acting to keep in motion at all costs: i.e., to barrel through the rock, to squash the lemon, and/or, as the adage says, “When you are lost, just pick up the pace.”

In AA “hitting bottom” and learning to recognize and accept one’s powerlessness to make change solely by self efforts is seen as an essential first step. Sinking to the bottom of the well (rather than, as we are falling, madly scrambling to hold onto the

sides, or defensively pretending that everything is “under control”), gives us a place to rest and regroup. We may realize that we’ve “taken a hit”, are facing a daunting obstacle and challenge, and that there is no immediate or clear way to proceed. Sometimes it is necessary to accept our situation—that we are at the bottom of the well—not necessarily as a final answer, but certainly in recognition that “this is where we are.” That acceptance can be an important part of a subsequent assertive change strategy.

There is a lovely story that illustrates this approach of surrendering as a step toward more centered action. There once was a seeker after knowledge. One day, he is walking in the mountains, carrying a heavy bundle, when he meets the Buddha (disguised as a poor peasant). The seeker greets the Buddha by saying he has been searching for enlightenment for many years, is frustrated and tired, and wonders if the poor peasant has any advice.

“Put down your bundle,” says the Buddha.

The seeker drops the bundle and in that moment becomes enlightened. He recognizes the essential need to trust in the universe, to let go of his burdens, even the burden of seeking, of trying to change himself and the world, and to just accept what is (positive yielding mode). With that, he recognizes the Buddha. After a pause, the recently enlightened seeker says, “What do I do now?” to which the Buddha responds, “Pick up your bundle and continue your journey.”

Pausing, dropping the bundle, and accepting where we are, (positive yielding) can then lead to regrouping, and subsequently forging ahead, finding new direction, being resilient, committed, and determined to overcome difficulties to make successful changes in our life (e.g., positive assertive mode).

EACH MODE CAN BE USED TO ACHIEVE THE OTHER MODE

Yielding and letting go can be a strategy to bring change. There is a story told of how to catch a monkey. You place a banana in a container, the opening of which is large enough for the monkey’s hand to enter. Once the monkey closes its hand around the banana, however, the opening is too small for its hand to exit. The only way for the monkey to escape is to open its hand and let go. This principle is similar to the party favor in which you stick your fingers into each end. If you pull, the “trap” only gets tighter. To escape, you have to let go in order to free yourself from a situation in which you are trapped by holding on and grasping. These letting go stories are also similar to the ones we discussed in Module One—1) Lao-tzu’s “way of water” accepts the rock, gently flows around it, rather than confronting it head on. But water eventually wears away the rock by yielding to it! 2) The heavy snow breaks the large unyielding tree branches, while the smaller, more flexible limbs yield and bend with the weight of the snow, allowing it to fall to the ground without harm to them.

Think in your own life about ways in which a yielding, accepting mode of control has been, or might be, helpful in providing you more freedom to bring about the change in your life that you desire.

Efforts to change can bring letting go and acceptance. Sometimes, as noted, the positive assertive mode is needed in order to achieve positive yielding. Individuals may need to be assertive and set boundaries on others (positive assertive) in order to create the space and time for engaging in positive yielding (e.g., practicing meditation). Further, sometimes having tried the positive assertive mode first helps us feel more comfortable with subsequently turning to positive yielding. For example, feeling that we have done

everything we could through assertive action and efforts at change can often help us feel more willing to embrace the yielding mode

As an example, suppose someone has a physical limitation/challenge which is not changeable (e.g., deafness in one ear). The person comes to realize that there is nothing that can be done, and so he resigns himself to the situation. This is positive yielding--to a certain extent. The person has to overcome self-pity, feeling a victim, and acknowledge that the deafness is "what is." Once having accepted "what is," the question is might it be possible to turn that deafness into a challenge to be embraced and overcome, which would allow that person to move on to develop other strengths and gifts (positive assertive): e.g., to become an exceptionally good listener with the one ear; to train himself to be particularly adept and sensitive to the use of colors. By adopting this positive assertive strategy, this person may be able to subsequently reflect on his deafness, and become even more accepting of this "limitation"—seeing it in a new light: e.g., because he lost part of one sense—hearing--, he may feel he became more skilled in another—visual; or he may create a story of the one-eared person who learned to be an exceptionally astute "listener" to himself and others.

Through the positive assertive action, as well as cognitive reframing, we may *evolve a control story, and create meaning* about a difficult event that makes it easier for us to understand and accept it. These control stories and narrative meanings can include feeling that the tragedy or difficulty we have encountered is something we learned from, helped us refine and reprioritize our values, become more empathic to others' suffering, and in other ways influenced us to become a better person.

Thus, just as yielding and accepting can lead to change, it's also possible that if you choose the assertive path, it may ultimately bring you back to greater acceptance.

THE TWO MODES CAN BE INTEGRATED SIMULTANEOUSLY.

Let's say you have the goal of wanting to lose weight (active control) but find yourself impatient and not wanting to follow through on a gradual diet and exercise plan. You want to lose weight and lose it NOW. It's possible that learning to accept yourself as you are may allow you to foster greater patience and a more realistic assertive plan, so that change can be experienced in a slow, peaceful way.

In this weight example, as in other areas in life, we certainly have a right to ask for and work toward obtaining what we want (positive assertive) but we may not always receive it (an outcome for which we may need positive yielding and acceptance). A simple example of this can be found in sports such as golf: you hit the ball the best you can. This is a positive assertive act. But from that point forward, what happens to the ball is out of your control. This is where positive yielding is important. So to in other aspects of life.

If you are having an interpersonal conflict that is a concern, it is possible to execute the positive assertive mode flawlessly and competently, and still not get the effect from others or the world that you wish. Others, after all, have their own agency, desires, and goals: i.e., you can lead a horse to water but you can't make him drink. Therefore, sometimes we must learn to accept that even our best positive assertive efforts may not bring the results we want, and adopt a positive yielding mode. Similarly, as in the weight control example above, you may want the yielding accepting mode as a context, so that you become less attached to the fruits (outcome) of your actions: i.e., I

will do the best I can, and accept that's all I can do. Sometimes we feel we must act (positive assertive), even if there is little hope of success. For example, there are teachings that say that, even though we may not be able to solve the world's problems, we need to take some actions toward trying. As the Bhagavad-Gita advises, one should "be non-attached to the fruits of one's actions." All we can do is the best we can. The outcome is often out of our control, and an important skill is learning to accept with equanimity that which we cannot control, even as we try to the best of our ability to effect that outcome.

The quality of acceptance/yielding (i.e., allowing things to be as they are from a serene, peaceful core) can help one to navigate through challenging times of change and transformation. Bringing an attitude of inner peace and serene acceptance to the process of change can be helpful, particularly when one is finding that the changes he or she is embarking on are difficult.

In the next module, we provide and discuss specific interventions techniques that can help you work toward developing and creating ways to integrate the two modes of control in a graduated, calibrated, nuanced fashion in order to create the best response for a given situation.

All the above examples suggest ways in which the two positive modes can interact in a healthy way--each mode can contain an aspect of the other mode, each mode can facilitate the other mode, each mode can be used to achieve the other mode, and the two modes can be integrated simultaneously. This refinement may be helpful as you reexamine your goals for your self-management project (see homework below) and later, as you work with clients, to help them clarify their goals. Note how the two modes in your life can and have worked together.

HOMEWORK.

Before proceeding to Module Three, Interventions, please review all the material from this session—Sections 2.1—2.4). Then address the following seven topics homework exercises (and one "extra credit" topic at the end).

NOTE ON MODULE TWO. A lot of material has been covered in this module. We believe it was important to present all this material (including homework # 7A/B below) before turning to Module Three, Interventions. The exercises in Section 2.2, at the top of the hourglass, are to ensure that when you work your way down to a precise goal at the bottom of the hour glass (Section 2.1), and the two are congruent with each other—i.e., you're leaning against the proverbial "correct wall." Section 2.3 is designed to help address any confusions, resistance, difficulty in formulating the mode goal; and Section 2.4 is designed to show in a nuanced way how the mode goals may be balanced, blended, and integrated. We of course leave it to the teacher's/reader's discretion to determine the pacing and amount of time/session(s) devoted to this material before going onto Module 3, Interventions. For convenience, we have noted in parentheses which aspects of the homework refer to which sections of this module so that it may be paced as you see fit.

1. SELF-OBSERVATION. (From 2.1) Narrowest Part of the Hour Glass: Based on what has been discussed in Training Module 2, a) do you feel you could do a better job of

monitoring the area you monitored in the previous session; b) if so, please continue to monitor that area; c) do you feel that there is another area that interests you more that you would like to monitor? In that case, please monitor the new area.

2 SELF-EVALUATION AND GOAL SETTING: (From 2.1) Narrowest Part of the Hour Glass: Before going to Module Three, please evaluate your self-observation, and create a goal for yourself, as we have discussed in this Module. You may find it helpful to review the specific, concrete examples we provided at the start of this module (2.1). You may also find the Control Mode Dialogue exercise and the subsequent discussion of how the two modes can be blended and interact helpful in refining your goals in terms of positive assertive and positive yielding modes (2.3-2.4).

3. EXPLORING CONTROL STORIES; VERY TOP OF THE HOURGLASS. (From 2.2) Please review what has been covered in Training Module 2 regarding:

- a) your views about the nature of the universe and where control fits;
- b) your view of your role in the nature of the universe; and,
- c) your theoretical orientation specifically with respect to control and views of human nature
your control-based vision of mental health; physical health,
relational health.

Please spend some extra time exploring how you arrived at your control stories, and how much these are based on prior experiences, research, faith, socialization, family dynamics, and any other factors you feel are important (See also Appendix 3.8)

4. CONTROL STORIES: MIDDLE OF THE HOURGLASS. (From 2.2) Please take some time to reflect on the three questions in the middle of the hour glass: 1) if you had unlimited power to effect the world; 2) if you had magical power to change one aspect of your life; and 3) your views of self-control, all as they effect your control story.

5. FURTHER EXPLORATION OF YOUR GOAL. NARROWING PART OF THE HOUR GLASS: (From 2.1-2.2) As noted, starting at the bottom of the hourglass, and working up, there are specific forms in Appendix 3 that we would like you to complete as part of your homework between Training Module Two and Three (Appendix 3: 3.2-3.9)

Your overall (e.g., five year) plans and goals (Appendix 3.2) to help ensure the specific goal you have selected is congruent with your overall goals
Intention to Change/accept(Appendix 3.3) to see how committed to the process of working towards your goal you are;

Self-Efficacy beliefs (Appendix 3.4) to assess your level of belief in your ability to reach your goal

The Freedom Reflex Scale (Appendix 3.5) to explore your willingness to receive guidance from and learn from another.

Questions to Facilitate Discussion of Mode Control Stories (Appendix 3.6)

Control Mode Dialogue (Appendix 3.8) as needed for review (see 6 below).

Prioritizing Domains and Choosing Modes (Appendix 3.9);

Self-Management Contract (App 3.7: as much as you can before beginning Module 3).

6. CONTROL MODE DIALOGUE: (From 2.2) Take some time to review your notes on the Control Mode Dialogue, and explore further those aspects of it (e.g., A-F) in your journal, as appropriate, to attain further clarification of your own mode goals.

7. LISTENING TO CONTROL SPEECH: CONTINUED PRACTICE AND FURTHER REFINEMENT.

7a. Refining the concept of control and self-control: Exploring Your Views.

In Module One (1.3) we discussed the importance of listening to Control Speech, and gave some examples of control speech for the four modes of control (Figure 1.5) and for the seven groupings of agent and object (Figure 1.6). We would like you to continue to listen to control speech between now and the beginning of the next module. And we would like to add additional refinements. Specifically, please note control speech (yours or others) related to the dimensions of self-control. The following discussion can occur in class, or, if there isn't time, on your own:

STORY FOR DISCUSSION REGARDING SELF-CONTROL. Homer described Odysseus' preparation to navigate the bewitching effects of the sirens, whose lulling sounds inevitably caused sailors to steer toward them and crash their ships on the rocks. Knowing this, he had his oarsmen tie him to the mast and place wax in their own ears.

Does this represent self-control? Why or why not? Please take a few minutes to discuss or think about this question before reading further.

Those who argue that this does not represent self-control say that Odysseus doesn't have either sufficient personal skill or discipline to handle the sirens' call. Those who argue that he is demonstrating self-control say he has awareness of the situation and his limitations, has a clear goal, exercises a conscious choice about how to proceed toward his goal, and takes responsibility for both his limitations and his actions.

These six dimensions of control (awareness, choice, responsibility, goal, effort, and skill) are building blocks that underlie all human control strategies. Although all six are needed, they do not all necessarily have to come through self-agency. Odysseus has four of them. He is aware of what he doesn't have—skill and discipline—and therefore asks others for help.

Notice how the Odysseus tale (as well as the discussion of self and other power by Huston Smith regarding spiritual and philosophical traditions) helps refine and clarify the lines at the start of this module: “*No one can do it for you* (i.e., we have to take responsibility for being aware, for making choices, for choosing our goal, for exerting the discipline and skill within our capabilities and potentials); and *you cannot do it alone* (there are times when we need to recognize our interdependence on others and seek “a little help from our friends”).

Again, please note before turning to Module Three, how and to what extent these dimensions are involved in the area you are choosing to self-observe and the goal you set. You may wish to make notes in your journal about how observing these dimensions may give you some initial ideas about the nature of the intervention(s) <Module Three> you might develop for your self-management project, including whether and where you may decide to ask “others” for assistance.

EXAMPLES OF EACH DIMENSION. One way to help you pinpoint these six areas more carefully, is to listen to speech (yourself and others) reflecting these dimensions. The following table provides high and low examples of each dimension.*

FIGURE 2.3

Six Dimensions of Control and Self-Control

1. CHOICE

This dimension suggests volitional efforts in which external demands (shoulds, oughts) are minimized. Choice implies alternative degrees of freedom and the ability to evaluate as well as posit goals. Averill (1973) has referred to this as “decisional control.”

REFERENCES: Furlong, 1979; Lefcourt, 1973; Nolan, 1972; A

EXAMPLES: I want to make a clear choice about this. (High)

I don't feel like I have any options in this. (Low)

2. GOAL

One's goal (or vision) is what choices are made toward (i.e., "control and self-control for what?"). Goal is defined as the desired objective toward which effort (discipline) is directed.

REFERENCES: Bandura, 1977; Thoresen & Mahoney, 1974.

EXAMPLES: I definitely want to control my temper. (High)

I don't know what I really want to do. (Low)

3. AWARENESS

The ability to discriminate cues in the internal and external environment and the ability to note how those variables affect a person. Awareness can be of a particular cause/ effect change, a style of striving, a recognition of the goal (#2), and/ or an awareness of choice and options.

REFERENCES: Furlong, 1979; Lefcourt, 1973; Nolan, 1972; Shapiro, 1983; Thoresen & Mahoney, 1974.

EXAMPLES: I am learning how my thoughts affect my feelings. (High)

I don't understand why I act the way I do. (Low)

4. EFFORTS/DISCIPLINE

Efforts/ discipline is used here to include effort, delay of gratification, self-sacrifice, and determination. Webster's defines discipline as "training that molds, corrects, or perfects the mental faculties or moral character... .. Control gained by enforcing obedience or order." (1981, p. :322)

EXAMPLES: I am willing to do whatever it takes to stick to this program (high)

I don't have the energy to make much effort (low)

5. SKILL

Webster's defines skill as "the ability to use one's knowledge effectively and readily in execution of performance" or "a development of aptitude or ability." (1981, p. 1079).

REFERENCES: Bandura, 1977

EXAMPLES: I know how to act assertively. (High)

I don't know how to change. (Low)

6. RESPONSIBILITY Responsibility is defined as a cognition in which one assumes unidirectional, casual attribution about the effect one's own behavior and thoughts have or could have on the environment and/ or oneself.

REFERENCES: Globus, 1980; Knowles, 1977; Shapiro & Shapiro, 1979.

EXAMPLES: It's up to me to control my behavior. (High)

It's my parents' fault that I act like this. (Low)

* You may recognize these dimensions—they were part of the SCI Positive Sense of Control scale (questions 13-18).

__FIGURE 2.5
"OTHER" CATEGORIES

DESCRIPTION AND EXAMPLES OF "OTHER" AS AGENT AND AS OBJECT

INTERPERSONAL: Refers to a continuum of personal and support relationships, ranging from those that are quite close (e.g., spouse, parents, children, relatives) to those that are less close (e.g., acquaintances), but excluding business and professional relationships.

EXAMPLES: My spouse dominates me. (Interpersonal as agent)

I make all the decisions in my family. (Interpersonal as object)

OCCUPATIONAL/FINANCIAL: This category includes mention of the person's job, profession, and/ or any relationship .involved (e.g., boss, colleagues), as well as mention of money and financial issues.

EXAMPLES: My job enslaves me. (Occupation as agent)

Bill controls the hours he works. (Occupation as object)

I cannot get my spending habits under control. (Finances as object)

ENVIRONMENTAL/BOTH ANIMATE (NONHUMAN) AND INANIMATE OBJECTS: This category includes the entire physical environment from one's yard and neighborhood to other planets and the weather. Also included here are "chemicals" such as alcohol and both prescription and nonprescription drugs, as well as inanimate objects (e.g., guns).

EXAMPLES: The stars determine our future. (Environment as agent) The tranquilizer gave me a sense of control. (Environment as agent)

I make my garden look neat and orderly. (Environment as object)

SOCIAL/POLITICAL/ECONOMIC . This category refers to macro level issues not covered in interpersonal and occupational/ financial (e.g., the community, the city, the state, the government, the police, big business, the economy, inflation, the stock market).

EXAMPLES: Big government tries to control our lives. (SPE as agent) One person's vote can affect the political process. (SPE as object)

SPIRITUAL: This term refers to that which is part of a person's religion and spiritual worldview, including references to God, the religious beliefs, etc.

EXAMPLES: God rules my life. (Spiritual as agent)

Technology is teaching us to control our primitive religious beliefs. (Spiritual as object)

ADVANCED CREDIT ASSIGNMENT. For those of you who feel you have mastered most of this material, we suggest you seek to operationalize and monitor the following "goal" from the mystical poet, Rumi:

Wherever you are, be the soul of the place.

ENJOY EXPLORING YOUR CONTROL STORIES, FROM THE WIDEST PART OF THE TOP OF THE HOURGLASS TO THE NARROWEST PART AT THE MIDDLE! AND HAPPY GOAL SETTING! ☺