MODULE 3.2

INTEGRATION
GOALS, WISDOM, MODE INTERVENTIONS,
PRINCIPLES OF CONTROL THERAPY

KNOW WAYS OF…
DEALING WITH SUCCESS AS WELL AS SETBACKS
INTEGRATING MODE "WISDOM" AND INTERVENTIONS
APPLYING THE PRINCIPLES OF CONTROL THERAPY

Overview, Module 3.2.   This module begins with an exploration of possible setbacks and difficulties during the intervention phase in seeking to achieve success, and how to address them.   We then examine how to develop and implement an ***integration*** of the two positive modes (assertive/change and yielding/acceptance) in terms of goals, "wisdom," and interventions. Finally, after exploring key frequently asked questions about interventions, we provide an example that illustrates and summarizes the principles of Control Therapy as we have presented them.

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MODULE THREE, SECTION TWO

3.2.1 EXPLORING SETBACKS:
SUCCESS AND GOALS REVISITED

SHOW AND TELL. The first part of this session/section is devoted to exploring how the initial intervention phase is going. There are two "show and tell" items that can be helpful in this discussion, one a "swallowing" exercise, one a three stanza Zen poem. Let's start with the "swallowing" exercise.

For the next twenty seconds, please observe yourself swallowing three times.

What do you notice? Generally, people notice a tightening in their throat, a constriction, difficulty swallowing. Yet, presumably, before being asked to focus on your swallowing today, you've been doing it quite well! The very act of noticing can cause this self-conscious reactive effect. When we focus on our behavior, even a natural one, like swallowing, the very act of awareness initially can effect the behavior. If that happens with a natural behavior that we're just observing, how much more difficult it can be when we try to change a behavior.   Now, let's look at your self-management project and see how and if this exercise applies. (We'll get to the Zen poem in a moment!)

SELF-MANAGEMENT PROJECT DISCUSSION. Since the last session, how did your interventions go? Any questions? Any issues of adherence? Are you able to follow your self-management contract?   Any adjustments you are thinking about making? If there is time and willingness, it can helpful to have the class break into dyads to discuss and work with each other on these topics.

DEALING WITH INITIAL SETBACKS
        FAQ 8; *Why do things seem to get worse? I feel like I'm going backwards. Will it get better?*
         You may have noticed in your self-management project that the area you are monitoring seems to be deteriorating, rather than improving.   That may feel discouraging and you wonder why. Is the act of self-observation and the subsequent intervention making things worse?
        Sometimes the very act of self-observation with no intervention can make things better in the short term (e.g., observing how often you reinforce your child may cause you to reinforce your child more). Sometimes, however, there is a negative reactive effect to observation. This can occur because what was formerly being only vaguely attended to (or even denied) is now being carefully observed. This increased focus on a problem area can cause us to feel that things are worse. Further, sometimes the very act of observing can cause a self conscious awkwardness, as you may have noticed in the "swallowing" exercise above.
        In terms of intervention, the same thing can happen.   For example, when teaching someone diaphragmatic breathing, some people initially feel uncomfortable, and even have trouble catching their breath.

Similarly, think of a child trying to learn a new behavior: e.g., going from crawling to walking. There will be a lot of falls in the process, and the act of walking may seem like it's "worse" than the old behavior of crawling. For those of you who play sports, you probably know that when you try to change something about your game, it often gets worse before it gets better. You also may realize how many different building blocks are involved in learning a sport that, ideally, eventually all work together: e.g., body, emotional, cognitive, visual, attentional. Some specific habits need to be unlearned, then relearned. For example, when trying to improve net volleys in tennis, at first it's necessary to observe any poor habits that may be occurring, so you know what must be changed.[*] Next, you must break down the new motion into its component parts. Finally, each part can be analyzed and placed back into the volley in a better way—and the goal is to seek to integrate those parts back into a seamless whole. However, often before your volley improves, it deteriorates. Whatever fluidity existed in the stroke—even an incorrect stroke-- disappears; and the stroke feels awkward. But with practice, progress occur, and you see that the disorientation phase where things get worse (and seem *more* out of control) is simply a part of the learning process which needs to be expected and addressed with patience and as much equanimity as possible.

A Zen poem.   Here is a "meta-narrative" explaining this process that might be helpful,a Zen poem of three stanzas. The first stanza says, "When one *is unenlightened*, snow is snow and water is water." The second stanza says, "When one seeks enlightenment, snow is no longer snow and water is no longer water." In other words, the very act of exploring one's preconceptions, worldview, normal daily habits, and moving from unconscious automaton (stanza one) causes confusion. There may be doubts that a third stanza even exists, that things will get better.

However, eventually, with practice, one learns to be both conscious, and calm both when noticing swallowing and engaging in diaphragmatic breathing. There is indeed a third stanza to the Zen poem. This stanza says "When one *is enlightened*, snow is snow and water is water." In other words, things may appear the same as the first stanza, but it is on the other side of learning new skills and developing a higher level of observation and consciousness.

One major key during the second stanza--when learning a new skill, like a self-management project-- is gentleness, patience, trust, and practice.

Noticing small signs of success and keeping motivated. Winston Churchill once said, "Success is going from failure to failure without losing enthusiasm."

To keep up our enthusiasm in the process of a self-management project, it is important to look for small signs of success – i.e., successive approximations to the goal. For example, a Godfrey cartoon shows a kid going out for a pass; the ball is in the air in the 2nd frame; in the third fame the ball hits him on the head and falls to

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[*] For example, the ready position may be too much in the backhand position. The knees may not be sufficiently bent; the footwork can be off when trying to step forward to hit the ball; the eyes may not be focused correctly on the ball, but watching where you want it to go; you may not be meeting the ball sufficiently in front of your body; the wrist may be flexed too much or too little.

the ground. In the 4th frame the kid says, "I'm improving. At least that time I touched the ball."

Change is not easy. Enjoy your "touches."

When working on your self-management project, and in working with clients on "control issues," sometimes it seems, as noted, that the concerns and problems seem to get worse (before they get better). It's important to remind yourself (and your clients) that this may be part of the process of change, and is not a reason to get discouraged. That is why, in the five steps, we stress the importance of exploring initial motivation, so that we have a deep understanding of why we are undertaking these control interventions (whether assertive or yielding); and also why we focused in Step Four on commitment-- to help get us through the inevitable difficult, challenging times involved in a self-management process.

Learning from mistakes. If you are not achieving success in your project, then the question is still, what can be learned ? As Jack Nicklaus said,

> "There is no golf shot about which I can't feel good. If it's a good shot, I of course feel good. If it's a bad shot, then I feel good because I can learn something from it."

In Module Four, we present a systems model involving feedback and evaluation at each stage of the therapy process to locate where things may have gone wrong, so that corrections and relearning can take place. The first three elements of this systems model involves the client, the therapist, and the relationship. In terms of your self-management project, that would involve exploring "how is your relationship with yourself!" Are you being a good therapist to your client; a good client to your therapist?

Component four is "assessment of the clinical concern"; component five is selection of an intervention strategy that matches the clinical concern and your control profile; component six is "teaching the intervention: adherence and compliance." As you continue your self-management project, these are issues to which you will want to be sensitive, evaluate periodically, and make changes as appropriate. We will discuss this in more detail in Module Four.

Of course, in examining one's mistakes, we don't want to dwell in non-productive ways on past errors. We want to make sure that we are learning from them, then letting them go and moving on.

Exploring control stories in more depth.   Have you had any thoughts and insights after working on your intervention for a bit that cause you to want to explore further aspects of your control story, e.g., the story you tell about your level and ability to develop self-control, your self-efficacy beliefs, your level of motivation and commitment? Asking these questions of yourself can be helpful (as well as exploring them with your clients if there seems to be some resistance or difficulty in learning and practicing the new interventions we discussed in the previous section).

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Generally, as noted, we decide to undertake a self-management project because there is a concern in our life—a feeling of lack or loss of control, and a desire to improve our sense of control. Notice now how it feels to be working on learning a new intervention.   Is there a sense of excitement and adventure? Is there some fear and trepidation? Frustration? How willing are you to face the ambiguity and uncertainty of a concern getting worse before it gets better? Do you have doubts—feeling that maybe it was a mistake to try something new? Perhaps it was better to have the feeling of lack of control and concern about a "known" problem than the feeling of confusion and feelings of lack and loss of control about an "unknown" intervention that you're not sure will work? Do you feel that your sense of control and competence are being challenged anew?

Are you afraid you won't be successful—that there is no third stanza?

Look at the control stories you tell about your ability to be successful, about what it means to you to make a mistake, about how things "end up" for you. Think back to the material we discussed about accomplishment and being lovable in Module Two.   Is there a part of you that feels you can only be loved for what you accomplish, how you perform and succeed, not for who you are? Might that be a big deterrent to trying something new—what if you aren't successful, or make mistakes, and your control story is that these mistakes become a stain on your lovability and competence? What is your first memory of making a mistake? What story do you tell about the consequences of making a mistake or failing? If you do initially fail, what does your control story tell you about how harshly you should judge yourself? Does a mistake wipe out all your other good works? Do you believe in the truth of your mistakes more than you believe in the truth of your successes?

As you engage in your intervention, it is an opportunity to notice what feelings arise that may not be helpful to your progress. One strategy is just to notice these feelings and thoughts, label them as "doubting mind" and let them go.

Another strategy is to work on modifying your control story.

Modifying control stories in the direction of greater self-trust, self-efficacy. We have seen that a major task in CT is to make our control stories conscious. It is our stories that can give us a sense of purpose and meaning, help us create order out of what seems like chaos. We create our own stories, of course, but they are also influenced by the stories of our families, culture, and society that surround and context us. When we can step back and recognize our story, this gives us an opportunity to examine it (including its different chapters) and evaluate how well they truly match our new learning, how well they serve us in the present, and whether it is as helpful to us as we would like it to be. If we decide to, we can then rewrite them, add new chapters, and explore alternative endings.

Consciously creating a story involves being aware of what our current story is, choosing to shift it, learning to exercise some control over how and what we think, and being conscious and aware enough to choose what we pay attention to. This cognitive, attentional, and decisional control gives us the opportunity to create a narrative which constructs (and/or discovers) meaning from and within experience and to interpret and reframe events. Through our stories, we have the opportunity to develop a narrative that creates meaning, that transforms

seemingly random events into coherence. In some ways, by becoming the author of our own story, we also have a chance to "reparent" ourselves, changing less skillful stories and experiences from our childhood into healthier, more life-affirming ones.

Although this may feel "unnatural" at first—like changing any long-standing habit pattern -- through practice and working with William James' "as if" belief, we can actually consciously participate in the labor and delivery of a new view of the world and ourselves. At the very least, we can give ourselves permission to try on new stories and see how they fit.

For example, might you begin to develop a story that views mistakes as learning experiences (a positive spin), rather than as failures? Might part of this story be to value mistakes for the lessons you can learn from them; and to be proud of yourself for having the courage to try something new that you believe (hope) is in your best interest? From that perspective (and reframe), being willing to fail shows the courage of overcoming the denial, non-consciousness, and reflexive actions of an "unenlightened" stanza one, and being willing to undertake a journey of self-exploration and personal growth.   Might part of the story be to see "doubts" and ambiguity as the confusion of a "second stanza" and as part of progress toward growth and success? Might part of a new story be how you do not need to be judged as unlovable for failure, but lovable for who you are (positive yielding) and lovable for your efforts and attempts to grow and improve (positive assertive)?

REEXPLORING GOALS AND SUCCESS

The above material explored the issue of dealing with setbacks and discouragement, and highlighted the importance of Noticing small signs of success and keeping motivated; Learning from mistakes; exploring control stories in more depth, and modifying control stories in the direction of greater self-trust, self-efficacy. The material below involves actually re-exploring goals and success. This includes looking at how it feels to you to set a goal, and whether you are feeling "trapped" by that process; what happens when you meet your goal—and you're still not satisfied; and is it possible you're focusing on the wrong goal and need to reconsider.

Feeling trapped by your goals? Notice in your own process how you feel about having a goal. Does the goal help you feel reassured, giving you a specific "target" toward which to aim? Or do you feel pressured by your goal? If so, it's worth exploring further. Do you feel that your goal, even though you set it, is a standard that holds you accountable, so that you fear failing or making a mistake? Have you set your goal too high—too unobtainable? On the other hand, do you feel a goal that can be "counted and observed" is too narrow? Do you feel trapped and confined by such a goal, fearing that the boundaries are too strict? Does the very act of existentially choosing a goal feel too restrictive? After analyzing your concerns, is it possible to create a new goal which honors those feelings, and fits more within your comfort zone?
Is it possible for you to have a goal as something to shoot for, but also allowing yourself to treat yourself compassionately when you are not able to meet the "numbers" you have set for yourself?

Meeting goals. In Module Two, we gave examples of four goals stated in behavioral terms. Achieving success, as we are discussing it here, is the fifth step in which we actually accomplish what we set out to do. To draw from the four examples, that would mean having achieved

--Physical Activity: walking twenty minutes three times a week at a brisk pace

--Stress": practicing relaxation four times a week; monitored and reduced "stress" occurrences, both in intensity and duration (fewer butterflies and for less long);

--Thoughts: Reduced the negative thoughts (About physical appearance) by half, and began practicing an "acceptance and self-love" exercise several times each day

--Interpersonal: Your spouse has decreased the number of negative statements about you by half; has eliminated profanity, and compliments you three times a week. Each time you were criticized, you took three calm breaths before saying anything in response

The above are just examples from hypothetical self-management projects. Let's assume you have achieved the goals you first set for yourself in your self-management project.

Now, the question becomes, how do you feel about achieving success in your self-chosen goals? Are you satisfied? Feeling proud and competent? Happy?

On celebrating "success." You may have already determined in the self-management contract how you plan to "celebrate" your success (whether in the assertive mode or the yielding mode). Although success in either mode can be reinforcing in and of itself, this can also be a time to further explore ways that you reinforce yourself and celebrate success in healthy ways. This is a time to show yourself appreciation for your "accomplishment" –whether in the assertive change mode or the yielding accepting mode.

It is worth taking some time to review, explore, and even "savor" what you have accomplished: having the prowess, skill, determination, and courage to navigate from your initial concern, set a goal, and take responsibility for this goal. Think about what it took to persevere, the obstacles and doubts you had to overcome, the ways you gave yourself permission to keep going, the new skills you learned to address your concern. Finally, in addition to reinforcing and thanking yourself, this can also be an opportunity to thank others who have been helpful to you in achieving your success.

Meeting goals, and now wanting to achieve additional goals. If and when you meet your goal, are you satisfied? If so, great.

If not, what can be learned? If we are not satisfied when we achieve our goals, this gives us important information to consider. One question would be, was this the right goal? It's possible that it could have been an appropriate goal, and reaching it helps us realize that there are other goals that we also would like to achieve. CT believes that it is appropriate to take the client's concern at face value, and address that. If after achieving success in one area, there is still the feeling of not being satisfied, it may mean there is something else that now can be addressed . The success experience in one area can give confidence to explore additional areas, a success foundation to build upon. Further, from one perspective, life can be seen as a series of challenges which can increase personal growth. Even "problems" are opportunities.

As Henry Kissinger once said, "Success is only the admission ticket to a new, more complex problem."

When to focus more on acceptance (Quadrant Two). Another question which could be explored is whether the client (in this case, you) has a tendency or pattern of feeling dissatisfied after finding some success, and immediately looking for some other goal to try to succeed at, never quite feeling content with what is. If so, this is an important topic for exploration. Under such circumstances, a goal of learning to be more at peace with what is, and developing quadrant two positive accepting skills may be appropriate. There is also wisdom in learning to take time and stop and appreciate what is, to enjoy the journey, as opposed to always forging ahead to seek new challenges and goals.

Are you focusing on the wrong goal: Underlying issues, "gerd," and content issues

Content "versus" underlying issues. The distinction between underlying issues and content issues is something that we have not explored so far in this manual with your self-management project.   There are two reasons for this. First, as should be clear, CT believes that the content issues that a client raises can and should be taken seriously in and of themselves.

Secondly, it is often difficult, without outside counseling and guidance, to develop the skills to step outside one's self enough to explore and connect underlying issues to content issues. This connection is one that, if appropriate, can be efficiently explored in therapy, where an outside person (the therapist) can bring a more "objective" and broader perspective to the issue that is initially raised by the client. It is harder to do in a self-management training manual, where you are simultaneously the therapist and the client.

Nevertheless, we feet it important to at least raise this topic in Module Three and explore how Control Therapy addresses it. It is also addressed further in Module Four.

Other approaches might take exception to this initial and serious focus on content. For example, a psychodynamic approach might argue that a content issue is only a "symptom," an indirect sign of some underlying "pathology" or cause. An existential approach might argue that a content issue (e.g. anger at a doctor about insensitive treatment) is really a sign of an underlying root issue of human existential fear of death.

Control Therapy does not accept, as the existentialists have suggested, that every health concern is really an underlying fear of death; or that every relationship issue is really a fear of our ultimate existential loneliness.[*] Further, CT does not assume, as do some classical Freudians, that every issue is only a symptom of a deeper problem, and is best seen as an indirect sign to help identify an underlying "cause."

Nevertheless, both these schools of thought contain important insights, which CT incorporates. For example, it can be important to look "beneath" the content area when a) the client has success in one area, but is still dissatisfied; b) the same type of content issue continues to surface, even after the initial one is addressed c) the client rejects all interventions and insists there are no content solutions to the problem (whether change or acceptance), and/or d) the client's affect is out of proportion to the content area

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[*] Existential root issues (e.g., facing mortality, addressing loneliness, seeking to find meaning) are clearly control-related concerns that all humans face, and try to gain a sense of control about in their own ways. If a client enters therapy wishing to address such root issues, of course they can and should be the focus of the clinical work.

being addressed; e) if content issues cannot be successfully addressed as initially conceptualized.

        Examining "beneath" the content area. Exploring beneath the content area can take several forms. One, as discussed in Module Two, involves exploration of the client's "control stories and dynamics" through examining important historical events, emotional reactions to those events, generalizations about life, and resulting stories about how to gain and maintain a sense of control. This process sets the stage for editing and rewriting the story, as discussed in this module.

    A second way is to explore the "affect" to see if there is an underlying issue or symbolic value of the content that might be profitably addressed. For example, do you sometimes notice that the feelings you have about an issue you are trying to address on a content level are out of proportion to the actual issue? Here it can be helpful to explore whether these disproportionate feelings have to do with control issues associated with the content concern : i.e., fear of loss of control, desire for control, a control battle involving egoic conflicts.

    One example might be a divorcing couple who are fighting over a $2,000 financial issue with $200,000 worth of emotion. The money is actually a "control battle"—a "lightning rod" for underlying feelings of being out of control: anger, helplessness, resentment; and the couple is using this content issue as a way to regain control. These underlying emotions can influence the content issue—e.g.,, the feeling of being treated unfairly, of being a victim, of being taken advantage of.. This affect can cause and/or be exacerbated by control stories such as "my soon to be ex is being so withholding about $2000"; "my soon to be ex is being so greedy."

    A third level to explore is the underlying existential "root" issues. An example of such a root concern that may be inhibiting dealing with the content in the divorce case is the realization that once this content issue is finalized, the marriage itself is truly ended, and underlying existential aloneness may need to be faced. Thus, arguing about content issues in some ways can serve to "hide" the deeper loneliness, and thereby give the surface dispute an importance far outweighing its "dollar" amount.

        Gerd: When root issues affect content. An analogy that we have found helpful is the medical diagnosis of GERD (Gastroesophageal reflux disease, commonly referred to as acid reflux). A person can have a sore mouth, coughing, difficulty breathing (content) while the underlying issue has to do with an opening in the lower esophageal sphincter that allows acid to wash up into the mouth. Similarly, the affect (acid) of an underlying issue can wash up and create extra disturbance about a content issue we are facing. If we don't separate out the underlying issue from the content issue, we may be trying to deal with a content issue, but our efforts are clouded by unnecessary emotion. The content doesn't get solved well, nor does the underlying issue.

    Therefore, in certain situations, it is indeed necessary to look beneath the content issue to the underlying issues and to address each as two different levels. Underlying issues include both emotions and control stories, which both can create and be influenced by each other. Emotions can be generated by an underlying story ("I am a victim"); or can generate a story of their own ("I am a victim"). Sometimes the underlying issue is part of our universal human condition—existential root issues that we all must address. Each of these underlying issues can, like acid reflux, infuse the content issue with a value far disproportionate to its worth.

In a therapeutic encounter, in this case, it would be desirable to clarify and address each of these levels separately and therefore more effectively: existential root issues, control stories and emotions, and then the content issue itself. Further, in an ideal therapeutic encounter, underlying hurts and wounds eventually could be addressed through focusing on forgiveness, healing, letting go, and moving on.

Again, we address this topic further in Module Four. We only raise it here for its possible relevance to your self-management project.

KEEPING A LARGER PERSPECTIVE AND A SENSE OF HUMOR.

During the process of your self-management project, as you engage in intervention strategies to "achieve" success—whether through an assertive mode or a yielding mode--it may be helpful to keep our "cosmic" chuckle perspective, and remind ourselves of these seemingly paradoxical views about success and failure:

"If you can meet with triumph and disaster, and treat those two impostors just the same…"   --Rudyard Kipling

"There are only two problems in life. One is not getting what you want. The other is getting it." –George Bernard Shaw

3.2.2 EXPLORING THE TWO POSITIVE MODES TOGETHER: GOALS AND TECHNIQUES

A strong case can be made for the importance of presenting the two positive modes as unique and separate. We have done this in several places so far in the manual. For example, if you look at the twenty-five domains of the SCI Domain Specific Scale, you are asked what areas are "not a concern" and of those remaining areas (e.g., physical exercise, eating behavior, body weight, etc), whether you want to address the area by developing acceptance, or by making change. Further, in Module 3.1, we examined the five steps for utilizing the positive assertive mode of control, and the five steps for utilizing the yielding, accepting mode of control. We have also shown how the foundational building blocks—e.g., mind, body, emotions, images, other people—can be used to facilitate each. There are times when the use of a specific mode of control is clearly the best match for a particular person with a particular concern, Control Profile, and goal: i.e., it is important to have the "wisdom" to know the difference between the "courage to change" and the "serenity to accept."

We have also shown how the "goals" of the two positive modes can be integrated (end of Module Two).   In this section we are now going to look at ways that the modes may be integrated as intervention techniques. To do so, we once again start with the "wisdom to know the difference."

WISDOM TO KNOW THE DIFFERENCE

As we discussed in the Control Mode Dialogue (Module Two), it is sometimes not easy to see which is the wiser course. In your own self-management projects, you need to distinguish between healthy (realistic, affirming) yielding and unhealthy yielding (passivity, depression, self-pity, victimhood, inappropriate minimizing); between healthy (courageous, self-determining, optimistic) assertive control and unhealthy (manipulative, entitled, overly micromanaging, unrealistic) instrumental control.

Sometimes we may err on the side of accepting things that are not healthy for us to accept, often from many years of conditioning, about which we may not even be aware.

This would not be positive yielding, but negative yielding. For example, a woman being abused by her partner may wish to ignore her despairing feelings so she can survive another day in her situation. Perhaps she does not feel safe enough to face her condition or is not aware of her choices and the resources available to help her make a safe plan for change. Clearly these feelings of helplessness and lack of options need to be addressed and therapy. Positive assertive skills would be needed, and the development of "the courage to change": to develop a courageous, positive, optimistic belief in one's abilities and capabilities to both set goals, and achieve them: in this case, at the least, to leave an abusive relationship.

Sometimes, on the other hand, there are situations where we seek to make changes that are beyond our limits and capabilities, trying to actively control too much and engaging in "magical" thinking that "where there is a will, there is a way." "I can do anything and be anything I want." "Nothing can stop me from reaching my goals." Too high and optimistically unrealistic a belief in our own self-efficacy may also be harmful. (Negative assertive, overcontrol, quadrant three). This can occur when we keep doing the same thing, trying even harder, and keep hoping for a different outcome, the result may be that we continue to hit our heads against a wall, creating pain for ourselves (and others). A better idea may be to look for other creative options (both means and goals) that might be more appropriate, as well as learning the "serenity to accept" that which we cannot (or should not) try to actively control.

How do you know when it is appropriate and wise to continue your efforts, when to give up would be quitting prematurely? How do you know when it is time to accept that a particular change path is not working? Sometimes, as noted, the task involves one of will—the willingness to continue to practice and "do the homework" with regularity and consistency (hitting the stone five hundred times; meditating on a daily basis; practicing changing and replacing negative thought patterns with positive ones) even when we aren't seeing immediate results. Should we try harder with more effort (Winners never quit. Keep hitting the stone, it will eventually break)? Should we recognize that it is time to go around the rock, to try more softly, with *less* effort? In the face of challenges and adversity, when is it resilience to pick oneself up and get back in the game; when is it wisdom to seek a different game?

Effort revisited. What is your own experience with effort? Do you sometimes find yourself feeling you are using too little effort, not trying hard enough, and feel lethargic and unfocused? Or, conversely, so you sometimes notice that when you try "really hard" to increase your effort, you also feel tense and stressed? While neither of these options may be optimal, what might "optimal effort" mean?

Let's look briefly at this by discussing words like determination, effort, resilience, fighting spirit. When you hear these words, which positive mode do you believe they most apply to? Most people feel that they apply to the positive assertive mode: e.g., when life presents difficulties and challenges, when faced with a limitation or roadblock, we need to learn to look for alternatives, find a way to "overcome" the situation, look for ways to quickly recover from the mistake, get back on the horse, bounce back, and maintain active effort.

Most would say positive assertive, and, from one perspective, they would be correct. But these words can also apply to a goal of being more yielding and accepting. Sometimes it can be just as difficult to stay committed and determined to that goal, and

require as great effort as in the positive assertive mode. It can take training and concentration to learn to accept and yield, including the willingness, when we find ourselves getting caught up in dramatic stories and want to take action, to bring our attention back to soft, gentle breathing. It can take a constant vigilance in meditation to make sure our minds neither run toward nor run away from different feelings and thoughts.

Finally, optimal effort may involve—for both positive yielding and positive assertive—may involve some combination of equanimity and determination. In terms of positive assertiveness, if you observe great athletes, such as Michael Jordan, Kobe Bryant, Pete Sampras, and Roger Federer, you may notice that often their "assertive" actions appear to be done with gracefulness, and they appear to "glide"--relaxed and calm-- what appears to be "effortlessness." This seeming "effortless" effort can also occur in meditation and yielding modes as well.

So, as you engage in your mode strategies, notice what amount and type of effort seems most effective for you. Also, be aware that different levels of effort may be needed at different times. Sometimes you will need to up the ante in terms of effort, focus, and discipline (while seeking to stay calm and centered!). This is the "no pain, no gain" mantra. At other times, that intensity of effort may be less skillful, and it seems that "trying harder" only makes things get worse. If you have a feeling of "pushing the river," it may be helpful to explore the path of least resistance, try a softer effort, flowing with the river. Again, pay attention to your own "effort" process and style as you explore your self-management project.

Acceptance revisited. In Module One, FAQ 3, we discussed the difference between acceptance and "giving up" or "fatalism." In Module Two we noted different ways that acceptance can be a context for, as well as a facilitator of, change. In the material that follows, we delve a bit deeper into the concept of acceptance, to note its gradations along a continuum.

To begin, we'd like to restate the caution that ***positive yielding and acceptance is very different from denial, inappropriate minimization, or indifference.*** In fact, in some ways denial is the opposite of acceptance. The person who says, "I accept my drinking because I'm not an alcoholic, I never drink before 9 a.m.," is in denial. The person who condones his/ her behavior through downward comparison with others—"I only cheat a little"; "At least I'm not a mass murderer"—is rationalizing and seeking to accept poor personal conduct in order to keep from facing and addressing it. Acceptance is not the same as indifference: "I don't care." "It was a worthless prize [person, event] anyway. It means nothing to me."   Therapeutically, and personally, it may be necessary to break through unhealthy denial and minimizing, overcome a masking indifference to become aware of and address concerns about an area.   As noted, this may be harder in a self-management project, unless there are others who can provide honest feedback about one's behavior and attitudes.

In terms of your own control dynamics, what is your process of acceptance in different situations? For example, when you come up against the limits of your ability, do you say, "I can't accept this; I know I'm capable of more"? (And is this optimism or denial?). Do you become angry at yourself that you're not capable of more? Do you bargain?: "Okay, I'm willing to let go of control here, but I still want to maintain control

in this area." If that doesn't work, do you feel helpless and hopeless, sad, even depressed, about your lack of active control

A continuum: Two models. As we hope is clear from our discussion thus far, one model of acceptance, the most "radical" definition (and position) of acceptance is to accept what is, regardless of *what* that is. We accept, as part of the "big mind," feelings and times of chaos and lack of active control, just noticing what is. We observe with as spacious a mind as we have, negative assertive and negative yielding feelings and thoughts. This radical acceptance is perhaps most fully embodied in the practice and attitude of mindfulness meditation, which includes accepting when you are being non-accepting. It is *not* making an effort to "drop the bundle" and "let go of thoughts." Rather, it is just noticing whatever is, and accepting that. It is "Shoot first, and whatever you hit, call it the target." Whatever comes up is what comes up and that is what is.

A second model, a more "change-oriented" type of acceptance is *learning* to be more accepting. This may involve changing your thoughts and feelings from those that are harsher and more judgmental, to those that are kinder, more compassionate and gentle. Rather than acceptance being an all-or-nothing proposition, it may be better characterized by stages along a continuum. For example, the lowest level may be simple recognition and goal setting: is there a willingness, eventually, to come to peace with your circumstances? "I don't like this. But this is what is and there's nothing I can do about it. I have to learn to accept it." Other levels may include: "I can tolerate this"; "I can face this"; "I can live with this"; "I can be ok with this." "I hope to learn to accept this situation with some serenity, and until then I can accept it realizing that I'm not yet perfectly serene or at peace."

The highest level along this continuum is calm acceptance with serenity. This level allows a more complete living in the here and now. For example, research shows that in terms of accepting death, the sooner parents whose children were dying of cancer accepted that the child would not recover, the more they enjoyed their final months with their son or daughter.

Thus, there are two different models of acceptance. One is to accept whatever is, including when you're not being accepting. The other is acceptance as a goal, and is an evolving proposition along a continuum. [*]

Wisdom revisited. Think about your own life when you have faced adversity and roadblocks. What about times when you have made a mistake? In general, what is your preferred mode strategy to address these situations? Are there times when you have utilized the two modes in combination?

Wisdom—about effort, about goals, about choosing modes-- comes from self-exploration and learning from past experiences. Each of us has to decide which of the foundational building blocks we "trust" and can utilize in making this decision: how

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[*] [*] Some might argue that, in certain situations, acceptance with serenity is not a helpful or appropriate goal.. They may be concerned that such an attitude might lead, for example, to diminishing the connection (and sadness) at losing a loved one. Clearly, each person has to decide for themselves what is the wisest, most skillful way to deal with loss, and to what extent one can "accept and move on" but still do so with compassion and honoring the memory of the person lost. Others might feel that for certain horrific events, forgiveness and acceptance might diminish memories they feel important to keep alive—e.g., remembering the Holocaust as a way to prevent it from ever happening again. Here too, each person must decide whether one can forgive, but not forget; and whether coming to an acceptance of a terrible tragedy necessarily precludes active efforts to ensure it is never repeated.

much our mind and reason; how much our gut and feelings, our heart; how much the views of others whom we consult. (Module 3.3 provides an opportunity for a more in depth exploration of your individual preferences for building blocks.) As Carlos Casteneda says in the *Teachings of Don Juan*, to know whether to drop a path or continue on it, "You must lead a disciplined life….free of fear or ambition… dropping it if that is what your heart tells you to do. Try it as many times as you think necessary….Does this path have a heart?"

Part of wisdom is learning through experience to evaluate your own limits and skills, to evaluate the different situations, and to find the best mode match of which you are capable. One way to start developing this wisdom, as we discussed in Modules One and Two, is to "know your own Control Profile" and to continue to explore your control stories and beliefs regarding the modes as ways to gain a sense of control.

Sometimes the best wisdom is not an "either/or" choice between the modes, but some combination, integration, and balance between them. In that regard, it often takes courage not only to change, but also to accept. Similarly, there can be serenity in acceptance, but serenity can also be part of the change process. Thus , as we have discussed throughout this manual, particularly at the end of Module Two, the two modes do not need to be separate. Sometimes wisdom involves knowing how to integrate, balance, and synthesize the two modes.

Using the modes sequentially. Sometimes, as pointed out in Module Two, the assertive mode is needed to create personal space for the yielding mode to occur. Further, after we feel we have "done everything we can" through the assertive mode, this can make the yielding mode easier and lead to a sense of calm: "I did the best I could." For example, in a relationship, if there is anger or residual bitterness that you haven't shared with someone, you may decide to share it directly through a positive assertive strategy. If you do, and you don't get the outcome you desire; or if you decide you don't want to address them directly— this can create the opportunity now utilize a positive yielding strategy and to come to peace, forgive, and move on.

Conversely,   although the yielding mode can be an end in itself: i.e., drop the bundle, the yielding mode of control can also be a means to an end, a component and a strategy to facilitate the change process--(i.e., picking up the bundle and continuing the journey). The body relaxation and centering strategies discussed in the yielding, accepting mode of control, such as diaphragmatic breathing and the body scan; as well as the technique of mindfulness meditation, can help us be more centered, calm, and clear—a helpful preparation if we decide to take   subsequent assertive action.

Once we can observe all the feelings, emotions, thoughts in our mind with clarity and equanimity, we then, when we are ready to decide, like a symphony conductor, can see how we want to play the music (or allow the music to emerge). The qualities of mindful awareness and acceptance can serve as a context for initiating wise and assertive action, action that is less influenced by biases, distortions, and habitual patterns of reactivity. Thus, while mindfulness meditation can be an end in itself (i.e., positive yielding mode) it can also provide a basis for subsequent assertive change, learning to cultivate skillful habits and decrease negative habits.

Integrating the modes simultaneously. Further, as we discussed in Module Two, 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.

We have seen at the end of Module Two, and the start of Module 3.1, how interventions follow from the goal selected. In the material that follows, we give several examples of mode intervention integration: cognitively, at the body level, and interpersonally. As a context to that material, and to further clarify the relationship between choosing integrated mode goals and subsequent integrated mode interventions, we explore in more depth the Chinese word dongjing, which we briefly discussed in Module Two.

INTEGRATIVE EXAMPLES

Finding the best response for a given situation: Dongjing. Dongjing is a marvelous word, the equivalent of which does not exist in the English language. It means finding the perfect proportion of yin (yielding) and yang (assertive) action for a given situation. There are three intriguing aspects to this word. First, the word is based on the assumption and belief that if we come from a centered place (i.e., xujing), we can always find the exact right response. That very belief can give a sense of control and self-trust. Secondly, having a word in the language embeds the very idea of looking to integrate the assertive mode and the yielding mode. Finally, the idea of dongjing, the best possible *response* in a given situation, shows how closely *mode intervention* is tied to *mode goal.* As you will note in the following discussion, sometimes by laying out different intervention possibilities, we help refine and clarify what our goal is in the situation, as well as the best way to achieve that goal.

There are several "metaphors" that can be used to help understand and achieve the wisdom of finding the right alternative for a given situation. Each person should pick the metaphor that best fits with their preferred "representational" way of learning.[*]

- For those who are more visual and spatial, the idea of "blending paints" may be helpful e.g., red (assertive) and blue (yielding) to get to get just the right shade of color e.g, purple). Or the classic yin/yang Chinese symbol can be used, with the white representing yang, assertive and the dark yin, yielding, accepting. For a more assertive action, imagine the white sections growing larger; and conversely, for more acceptance, imagine the dark sections growing larger until the "best" integration for a given situation is reached.

- For those who are more kinesthetic, the idea of balancing hot and cold water coming from a shower to get the right temperature; (or think of Goldilocks and the three bears: one porridge is too hot, one too cold, and one just right!)

- For those of you who are more analytical, and value linear/ cognitive, verbal explanations, the actual concrete use of "dongjing" can be helpful, discussed below.

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[*] This example highlights the importance, discussed in Module Four, of matching the intervention to the client's style and personality.

Dongjing may be understood as representing several possible alternatives from a maximum of yang/assertiveness to a maximum of yin/acceptance . When confronted with some situation (from embarking on an exercise program to bringing up a sensitive issue with another person), it can be a helpful exercise to imagine what the maximum positive assertiveness (perhaps bordering on negative assertive) and maximum yielding response (perhaps bordering on negative yielding) would look like. Middle response would be more balanced (assertive and yielding).

An illustration of creating dongjing options: Poop-- The Tao is in the excrement. To discuss more refined gradations of the dongjing model, let us use the "form" or example, of a person who is causing us some grief. First, we would want to mindfully notice this issue, develop xujing, a centered stillness. This task involves recognizing and reflecting on (a) the issue that wobbles us; (b) why we are wobbled; (c) seeing the issue in perspective and centering ourselves.

The second task is dongjing, Which of the various response options feels most right to you in your situation? Choosing the optimal yin/yang, assertive/yielding mode for the situation, involving gradated options in tone, voice, and action. This task involves recognizing our own personal dynamics, such as a fear of being too passive (quadrant four), or a fear of being over-controlling and unkind (quadrant three) as we discussed in Module Two with the "Control Mode Dialogue."

Let us suppose the specific issue is how to share with someone that their dog is pooping on our flowers, in the yard where our children play.

From a still calm, void place, we can then layout our dongjing options. Below, in a simplified version of classical Chinese philosophy, we represent maximum assertiveness as three solid bars and maximum of yin/acceptance as three dotted bars. There are eight possible combinations of gradation. <The controlling, most important line is the bottom one, then the middle, then the top, as will be seen by the examples below>

The bars are only meant to be tools. Some may find them helpful. One advantage of them is that they help clarify the construction of small increments of response. Others may find a 1 (maximum yielding, accepting, yin) to eight (maximum assertive, change, yang) to be too complex. Further, depending on whether you are more visual or kinesthetic, gradation in other modalities could be developed.

Laying out the model as shown in Figure 3.2.1 below this provides up to eight potential groupings from which to decide on the best calibrated response for a given situation. Once we have laid out the options, we can then decide which of the various responses feels most right in this situation, That will be influenced by the frequency of times we have previously made a request, our views of the seriousness of the issue, and the nature of the person to whom we are making the request.

If an imagined response feels too yielding/passive, this model can help us see what would it like look if we added one more yang bar. If it feels a bit harsh, we can imagine what it feels like if we   take away a yang bar and add a yin bar. Going through this process offers the   highest likelihood of expressing the kind of skillful action and wisdom most appropriate to a given situation. Can you think of ways that this kind of

refined exploration of integrating the two modes might apply to your own self-management project?

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

8   MAXIMUM YANG (Three solid bars)

    _____DOG WASTE MUST BE PICKED UP FROM THE AREA
    _____WHERE OUR CHILDREN PLAY. IT IS NOT SANITARY; THE
    _____LAW FORBIDS IT; WE WILL PROSECUTE. CLEAN IT UP!

7   YIN   ___ ___   WE KNOW YOU WANT TO BE A RESPONSIBLE PET
    YANG _____ NEIGHBOR, THEREFORE WE STRONGLY
    YANG _____REQUEST THAT YOU CLEAN UP AFTER YOUR DOG

6   YANG _____ WE APPRECIATE YOUR KIND ATTENTION
    YIN   ___ ___ TO CLEANING UP AFTER YOUR DOG'S
    YANG _____ WASTE. PLASTIC BAGS ARE PROVIDED.

5   YIN   ___ ___ YOUR EFFORTS TO HELP KEEP OUR CHILDREN SAFE AND THEIR PLAY AREA HEALTHY
    YIN   ___ ___ ARE MUCH APPRECIATED. THANK YOU FOR PICKING UP AFTER YOUR DOG, AS THE
    YANG _____ RESPONSIBLE AND CONSIDERATE PET OWNER WE KNOW YOU MUST BE

4   YANG _____ WE WANT TO ALL BE PEACEFUL COOPERATIVE NEIGHBORS, SO WE WOULD APPRECIATE
    YANG _____ IF YOU WOULD HELP US OUT BY PICKING UP AFTER YOUR DOG. WE'D BE HAPPY TO
    YIN   ___ ___ DISCUSS THIS WITH YOU IF YOU'D INTRODUCE YOURSELF TO US. PERHAPS WE COULD
              BETTER SEE EACH OTHER'S PERSPECTIVE

3   YIN ___ ___ FLOWERS ARE BEAUTIFUL. DOGS ARE LOVELY PETS. HOW CAN WE BE OF SERVICE IN
    YANG _____ HELPING YOU ENJOY YOUR DOG; AND HELPING US KEEP OUR CHILDREN'S PLAY AREA
    YIN ___ ___ FECES FREE? YOU PICK UP? WE PICK UP? WE PROVIDE DOGGIE BAGS? PLEASE HELP
              US WORK TOGETHER SO THAT ALL MAY LIVE IN HARMONY

2   YANG _____ WE LIKE DOGS, FLOWERS, CHILDREN. WE KNOW IT MUST SEEM LIKE A SMALL ISSUE
    YIN   ___ ___ AMIDST THE WORLD'S CRISES, BUT WE'D GREATLY APPRECIATE YOUR CARE AND
    YIN   ___ ___ ATTENTION TO YOUR DOG'S WASTE, WHICH YOU MAY NOT REALIZE IS BEING
              DEPOSITED IN OUR FLOWER BED, WHERE OUR CHILDREN PLAY

1. MAXIMUM YIN (three yin broken bars)
    ___ ___ ALL IS PART OF THE TAO. CHILDREN LEARNING TO BE
    ___ ___AWARE AND WATCH WHERE THEY STEP IS AN IMPORTANT
    ___ ___LESSON. DOG WASTE IS FERTILIZER TO CREATE MORE
       FLOWERS. DOING NOTHING IS LIVING IN HARMONY, NO
       REQUEST, NO PROBLEM.

_____   _____   _____   _____

Cognitive affirmation examples. Below are cognitions that integrate active and yielding modes. As you say them, notice the effect these cognitions have on both your mind, and your body/feelings. These cognitions can be stated on their own, or as responses to replace "negative" thoughts. For example, a negative thought might be as follows: "My progress is too slow; I must see more results." Here is a possible replacement: "I'm learning to accept myself as I am" (Quadrant two, positive yielding). "Even if progress is slow, it is only making me better (Quadrant 1, positive assertive). Here is a different

example of a negative thought: "I am a victim" (Quadrant Four, negative yielding); and a positive replacement: "When I was abused, it was not my fault. I *was* a victim. But I'm now an adult; I've accepted that I can't change the past (Quadrant Two, positive yielding) but I am no longer a victim. I'm a courageous survivor who will not allow myself to be treated disrespectfully" (Quadrant One, positive assertive).

Think how you might tailor these examples to your own self-management project.

- I will do my best (positive assertive) within my limits and abilities……and that's all I can ask of myself (positive yielding).

- I'm learning to accept and forgive myself when I'm not as accepting as I'd like to be. Yes, I do fall off the path, lose a perspective, and get upset about not being able to control things that I know are not that important. I'm a work in progress. And that's ok. I am also resilient enough to get back on the path, gently and firmly, after I become aware of my lapses.

- Through creatively and wisely using the positive assertive and yielding modes in combination, I trust and believe that, in facing a difficult, challenging situation or circumstance, there is a way for me to gain or regain a positive sense of control. I have a choice about how I respond and react, behaviorally, emotionally, and cognitively, including the control stories and meaning I create to understand the situation.

- Even as I work on making changes in one area that feels out of control (positive assertive), I realize that there are many areas of my life where I already have a great deal of personal control. By also choosing to focus on these, I'm learning to feel grateful for what is working in my life, as well as developing the courage and confidence to believe I can be effective in addressing new areas of concern where I'd like to make changes.

- I am learning to do for myself as best as I am able (positive assertive), and am learning to accept help and guidance from others (positive yielding). No one can do it for you, you cannot do it alone.

- I fall off the path a thousand times, the trick is to get back on the thousand and first time. (This affirmation emphasizes non-defensive acceptance of limits—both in developing the assertive and the yielding modes—and willingness to keep trying--positive assertive).

- I am learning to accept my limitations and mistakes (positive yielding), learn from them (positive assertive), to forgive myself and others (positive yielding), and move on (positive assertive or positive yielding, depending on the definition of 'moving on').

- I am developing flexibility and balance to use and integrate both modes of control.

- When a door closes, a window opens. <This statement can be used to create positive yielding and acceptance in the here and now, while focusing optimistically on healing, change and positive opportunities for the future.>

- Wisdom is learning to get what you want (positive assertive) and want (be grateful for) what you have (positive yielding).[*]

A body example. Below is an example of a technique, hatha yoga, involving the body that "embodies" the integration of both modes. We present this technique here to give you an opportunity to experience at a body level the integration of the two modes. As you practice the exercise, note what you are feeling in your body; in your mind.

As you begin to experience the integration of the two modes through this exercise, we invite you to consider how such an integration of change and acceptance working together might be applicable (as metaphor and as experience) in other areas and levels of you life. Might it have application to your self-management project: e.g., learning to become more centered even while actively trying to make changes?

Yoga (hatha). The practice of accepting and changing simultaneously is embodied in hatha yoga*.* We will discuss one yoga posture (asana), as a way to share the principles of acceptance and change involved in the practice. Often a yoga posture begins with lying flat in shavasana (the corpse position). There one practices diaphragmatic breathing, just being quiet and accepting.

When one begins a yoga posture, (an specific example of a seated toe-touch is provided in Appendix 3.17), on the out-breath, *slowly* begin to stretch into the posture, leaning gently toward your toes. On the in-breath, relax, hold your posture, and re-center. On the next out-breath, allow yourself to gently continue the stretch again (positive assertive) a little further.

Note here the importance of stretching slowly and gently. If you push too hard (negative assertive), our muscles, rather than relaxing into the posture, and stretching more, will actually overstretch, then reflexively tense and pull back. On the next outbreath, seek to stretch a little further, while realizing the goal is to remain calm and centered, and learn what the limits of your stretch are. Again, pause on the inbreath, relax, center, maybe do a body scan to see where there is tightness, and breathe into that area. If you have hit your edge, return to the shavasana (corpse), lying-down posture, and allow a few more diaphragmatic breaths. You will notice that with practice, you may not only increase your stretch, but also do so with equanimity.

If at any point during the exercise you feel yourself getting frustrated because your limbs don't stretch as far or as much as you want them to, don't continue to push and struggle harder. Rather, just notice your thoughts, and go through a gentle breath cycle.

Through this process, you can learn what your outer "edge" is at the present moment, minimizing injury to yourself while also maximizing the potential you have for growth. The process teaches us that we learn to set goals, and also how to let go and

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[*] Or, in the words of the Rolling Stones, "You can't always get what you want, if you try, sometime you find you get what you need": i.e. sometimes it can be helpful to learn to be open to what life gives us, accept and learn from it.

surrender. We can come to realize that in order to change, we don't need to be hard on ourselves or not accept ourselves. (e.g., we don't have to hate our body, or be angry at it, in order to improve it). It can be both/and: desire to change and grow, and a context of acceptance, caring, and compassion. The goal here is to learn to stretch, change, and grow in a positive assertive way (quadrant one) while keeping the equanimity and self-acceptance of the quadrant two, yielding mode.

Interpersonal examples. Below we present two interpersonal body exercises—the yoga dyad and the tai chi dance—and one "four mode dialogue" that can be experienced as ways to integrate the assertive and yielding modes. As you practice these exercises, try to notice two things: 1) how the two modes work in concert with each other; and 2) how these exercises might be helpful to you (and/or your clients) in integrating the two modes in interpersonal relationships.

For example, as you think about your own life on the interpersonal domain in general, are there "control" issues that you notice? Do you sometimes feel that you are giving more than receive? That external demands of others are limiting the time you have for taking care of yourself?   How much helpful guidance and a sense of control do you feel you can and do receive from others? The first exercise, the yoga dyad, addresses issues of receiving and giving energy—both giving to others, receiving from others, and giving to ourself.

Again, thinking about interpersonal "control" issues, do you sometimes notice that you have "control" battles with others over a myriad of different content issues? Do you sometimes feel the other person is being too pushy and demanding? That you are? Do you sometimes feel too passive? How much active control do you believe you can and should have over others? This second exercise, a tai chi dance, explores a way in which each person can be both "assertive" and "yielding" at different times, as part of a contextual harmony. We first present this dance as a body movement, then add a "verbal" component to show how it can be used in addressing "disagreements" "negotiations" and "conflict resolution."

As you think of your area of concern in your self-management project, if it has an interpersonal component, these exercises may be helpful. If it does not, then these exercises may be useful as one more way of understanding and experiencing the integration of the two modes.

Yoga Dyad Exercise. Find a partner and stand facing each other, feet shoulder width apart, knees slightly bent, arms at your side, palms facing your partner, elbows straight. Now, as you take an in-breath through your nose, slowly bend your elbows and raise your palms toward the sky, until they reach waist level.   As you do so, imagine and feel yourself receiving energy. Now, turn your palms outward (toward your partner) and let your palms touch—and imagine and feel yourself giving the energy you have just received *to* your partner.

 (During the first round when you do this, it's helpful to focus at the point primarily on the giving of energy to your partner. In the next round, it can be helpful to focus primarily on the feeling of receiving energy *from* your partner (even as you are giving energy to your partner), In the third round, you might try to experience both at the same time!).

Next, while you take another in-breath. raise your hands, fingers pointing to the sky (right hand at two o clock, left hand at ten o clock), palms facing each other. Again,

feel yourself receiving energy, breathing through your nose. Now, turn your palms toward yourself, cross your wrists at face level (so both palms are facing you), and give energy to yourself as you let your crossed wrists slowly go from your face over your heart, down across your abdomen, and let your arms once again return to your sides.

Now repeat the exercise two more times, with slow, gentle breaths.

Discussion. At the end of the three cycles, take some time to process with your partner what you experienced. In this exercise, what did it feel like to give energy to another; to receive energy from another? To self-nurture by giving energy to yourself?

This exercise teaches us about receiving and giving energy. All of us need to receive energy—from our biological breathing, from others, from the universe[*]. Some people are more "takers" who need to learn to give to others. Others give too much; they need to learn to receive and give to themselves. This exercise offers a nice balance between the two.

In your own life, where do you believe you fall on the continuum? What are ways you give energy to others? Receive energy from others? Give energy to yourself? This exercise can be thought of in relationship to "others" ranging from your significant other, friends, community, society, and the world and environment around you.

Tai Chi dance.[**] Stand facing a partner, your right feet adjacent, and your left feet placed behind your bodies. The right hands, palms open and shoulder height, are also touching, but not too tightly, as if they are holding a piece of Kleenex between them. One person starts, pushing forward with the right hand (assertive mode) while the other lets their hand yield. The one in active control has the responsibility to listen to the partner, so when the partner gently signals they have yielded to their comfortable limit, the energies shift and the yielding hand begins the assertive mode, gently pushing forward; and the one who had been in active control moves into the yielding mode.

This process teaches trust and communication in a physical way. It allows us to see what it's like to work with another, to be the leader (who is attentive and listening to the receiver); and the follower, who accepts direction while knowing that at any time s/he can become the leader.

Once you have experienced this "dance" several times so that you are comfortable with the non-verbal process, a "verbal component" can be added. This verbal component can be about a topic or concern under discussion, such as each person's preferences or viewpoints about a topic of concern. while moving her hand forward, one person says, "Here is what I'd like (or my preference, or my point of view)." (If there is no specific

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[*] This exercise can be done in and of itself, independent of its original cultural context. Depending on your view of the nature of the universe (see Module Two), it may be helpful to know that the word yoga means "union" (with the Divine). Another variation of this exercise involves receiving energy on the first in breath from "Mother Earth"; and during the second in breath from "Father Sky" (borrowing from the Native American tradition). You may wish to practice this exercise incorporating this variation, to see what it feels like to receive (and give) feminine and masculine energy.

[**] [*] As in an "Individual" Tai Chi form, the weight is evenly balanced on the balls of the feet, with a focus on the *dan tien* energy center below the navel. In individual tai chi, as you begin doing a "form," the body weight slowly shifts from one leg to the other and the hands go through different motions (representing different combinations of yin and yang).   If you   interested in learning tai chi, an excellent practical book is Douglass, Bill (2002), *The Complete Idiot's Guide to Tai Chi and QiGong*, 2nd edition; Alpha Books: Indianapolis, Indiana); see also   the superb overview by Jou, Tsung Hwa; *The Tao of Taijiquan*,Tai Chi Foundation, Scottsdale, Az. 85254.(89th printing, 2001)

issue being discussed, such as in this dyad exercise, the verbal statements can be done generically just for practice). The other person receives this message, kindly hears it, paraphrases it, (e.g., I hear that your preference (viewpoint, concern) is that…..) Is that right? as he moves his hand forward and seeks clarification and corroboration .   The first person acknowledges that she as been heard, while moving her hand forward, adding any additional details as need. The second person   then says what his feelings and desires as he moves his hand forward and she receives his message, concern, point of view. She then becomes the leader, paraphrasing and seeking clarification of this perspective. This cycle, done within a context of caring and partnership, illustrates the yin/yang energies of assertive and yielding interpersonal dancing for the benefit of both.

Discussion. After the exercise, spend some time discussing how it felt to lead (and listen); and how it felt to receive. What were your limits of acceptance - how far back would you allow your hand to go? When did you start to feel the need to shift? When you did shift, how softly and centeredly were you able to do so? Did you notice some desire to push strongly, to make sure your partner understood you wanted to shift the mode? How receptive was your partner to the energy shifts? How receptive were you?

This exercise helps demonstrates the utility of the positive modes in relational trust and intimacy - connecting with a partner as an I-Thou rather than I-It – as well as a way to negotiate and dialogue about different points of view while staying connected, and having anchor points through which trust can be built (e.g., I hear your perspective, here's my perspective, I see it somewhat differently---versus "you're wrong!"—which, in tai chi dance terms, would be a strong arm push).

Please take a few minutes to discuss how and where the lessons from this exercise might be applied to your own life.

Interpersonal four mode dialogue. In addition to the tai chi dance above, another helpful way to explore the mode process that may be occurring interpersonally during a conflict or "control battle," and to help each person hear more clearly each other's perspective, is to have each person engage in a dialogue (modeled after the control mode dialogue) where there are four chairs, each representing one of the quadrants.

If a person is feeling "bullied" they would take *the negative assertive chair, and talk to the negative yielding chair,* sharing all their feelings from that perspective, talking to the quadrant four, negative yielding chair: "You're so passive, you never go along with anything I suggest. You're always resisting my ideas."

Then the partner who is being accused of being too bullying would sit in the negative yielding seat, talking to the negative assertive one: "You're always trying to bully me into doing what you want. You never let me make any of the decisions."

After each partner has had a chance to show they understand the other person's viewpoint, they each take turns in the positive yielding, then in the positive assertive seat, sharing how they would like to be addressed, and act as if they are speaking to a "beloved" who is on the same team. In this way, each person hears the other person, and both contribute to ideas of how to positively address a conflict, a seeming "control battle."

Agency revisited: Who is the agent and who is the object of an intervention? further integration and discussion.

The tai chi dyad dance above is an interesting example not only of integrating the assertive and yielding modes, but also of integrating agent and object of control. Before further discussing this integration, let's recall that we first addressed this topic in Module One, Table c.6, discussing the seven groupings of agent and object of control. As we have noted, just as when you selected your self-management goal, it is important to know the agent and object when selecting interventions to achieve that goal. We need to be clear with whom we are intervening. If your goal is to lose weight, then you are both the agent and the object (i.e., self-control). If the goal is interpersonal (change your spouse's negative comments), the primary point of intervention is the "other"—getting someone else to behave differently.

We also pointed out at the start of this module—using the Venus de Milo joke — the importance of not asking something of someone else that they are not capable of doing or giving. In that situation, the "object" of the intervention may not be only the other person, but also ourselves in that we need to find other ways to get our needs met.

Further, we may need to learn to manage our reactions if our goal is not met: e.g., we can make wonderful changes, say things kindly and courteously, and our spouse may still say mean things, and /or not accede to our request. In these circumstances, we would need to manage our thoughts and emotions, and to curtail inappropriately negative comments. Thus, the self would be both agent and object, both seeking to work on and improve the relational context.

Self and other as agents in meeting our goals. We've also explored— recall the Odysseus example in Module One, and Huston Smith's discussion of self and other power in Module Two-- that there are views in which both self and other can be "agents" in achieving our goals. For example, this principle can apply to situations where the goal is to let someone else take charge (to yield to the other as agent). If we let go of control in an area (i.e., let doctors treat the cancer; let God carry out His will; asking for help in caring for a loved one) then we are teaching ourselves to manage our discomfort about depending upon someone else. We are choosing (self-control) to give up some active control, and to yield. Again, we are the agent (the one who accepts help, who dares to try something scary) and the object (recipient of that help), even if the other is also an agent in the situation.

As an assertive example of this, let's look at the above example of trying to change a spouse's negative comment, in which, clearly, part of the "object" of the intervention is the spouse. But, as noted, it is only because of the relational context that we undertake such an effort. Further, as we've pointed out, part of this intervention also involves self: self as agent, and self (behavior, mind, emotions, attention, cognitions) as objects: —teaching ourselves to manage our emotions, speak from a centered, firm place, and request positive behavior from the spouse. This is standing up for one's self, asking for what we want, speaking from an attitude of strength and being grounded.

Think how these examples apply to our ongoing discussion of "Who or what controls your life?" We have suggested the paradox: *No one can do it for you* (i.e., you have to take personal responsibility for your choices and actions) *and you cannot do it*

*alone (*we are part of a web of life, with which others are intimately connected). It's both/and.

Working on both/and. The tai chi dance is one example of consciously working on that both/and. Think for a moment about the shift between agent and object manifest in the tai chi dance and the lessons that can be learned from this movement. In part of the dance, you are the self who is the agent, pushing forward assertively. Yet even as you are this self-as-agent, you are listening respectfully and carefully to the other person (the object of your control efforts), and pushing in a way that is calm, careful, gentle (utilizing self-control: self as agent, but also self as object). Then, the other person, who has been yielding, lets you know they want to become the agent of control. Then, from their perspective, you become the "object" of their assertive control efforts. But it is also true that for this shift to occur, you need to utilize decisional control, and make a choice to move to the yielding mode of control with calmness, grace, and serenity (self-control, with you as agent, you as object). You also know that when you feel you have yielded as much as you are willing and able, you can once again shift the modes and the agency. Thus, when you are the agent of control, the "object" is *both* the other and your self. And when you are the object of another's control efforts, you are also the agent and the object of your own control efforts.

CT posits that interventions for both change and acceptance can involve others and self as agent. Interventions can also focus on others and self as the "object" of the intervention. However, even when an intervention involves "other" as the object of control, we may also need to work on ourselves as additional "objects" (i.e., self-control of our mind, body, emotions.

Learning from others, learning from self: Who we surround ourselves with. To paraphrase a teaching from one of the classical Buddhist texts, it is said that there are two types of people in the world. When you are around one type, you feel a lack of energy, tired, contracted. When you're around the other type of person, you feel light, energized, and joyful. The text says that we can learn lessons from both types of people. That means we don't run away from difficult people, blaming them for our problems. We stay as long as we need to see what we can learn. But once we have learned our lesson from those who "deplete" us, it is time to thank them, say good-bye, and then surround ourselves with those who have positive and supportive energy.

Each of us needs to become aware of situations and people that cause us to feel uncomfortable, depleted, more "out of control." One example might be in a relationship with someone who makes "demands" on you that you are not able or do not feel capable of fulfilling (cf the Venus de Milo statue in the joke). When your body feels tight or constricted by what someone has said, take some time later to examine their speech--what did this person say and explore why it bothered you. Did you feel heard and understood? Did you feel belittled and criticized? Did you feel the other person overreacted and shut you down? Was there a lesson in the interaction that *you* could learn—not just about the other person, but about yourself? About how you reacted? Or about what you might have been able to do more skillfully? What might this person have to teach you as a life lesson, just by being in your life, no matter how difficult that lesson might be to receive?

The text suggests that once you have learned the lessons that this type of person has to offer you, it may be time to move on, and to find people who do not treat you in ways that are disrespectful and depleting.[*]

Interestingly, the text goes onto say that both types of "people" are also within each of us. In other words, there is a part of us that depletes us, and a part of ourselves that energizes us. Again, we don't want to "run away" from these parts of ourselves. We can learn lessons from both parts of ourselves. But once we learn our lessons from those aspect of ourselves which are not being kind, compassionate, or helpful to us, it is wise and skillful to say good-bye and let it go, instead filling ourselves internally with more positive, wholesome aspects of self.

Praise and criticism: Self and other. We have spent considerable time observing and assessing how we talk to ourselves, and exploring ways to "talk" to ourselves that are helpful, including self-evaluation, goal-setting, self-instructions, and affirmations. One of the most important aspects of our "self-talk" is how we praise and criticize ourselves.   Supportive comments and constructive feedback are also essential aspects of interpersonal relationships.

In Module Two, we suggested monitoring ways in which you prefer to be reinforced and praised (including verbal and non-verbal). Here we explore some general guidelines that may be helpful regarding verbal praise and constructive criticism. We discuss these in terms of interpersonal relations, but they also apply to individual "self-talk." Ask yourself, how to you feel about giving constructive criticism to others? Receiving constructive criticism from others? Giving global praise to others? Receiving global praise?

Global Positive. Relationally, most of us like to receive global praise ("You are wonderful." "I love you so much." "You are such a special, amazing person"). We like to feel accepted contextually and non-judgmentally as we are, a quadrant two positive acceptance. Global praise is good for this purpose. It is praise just for "being", and allows us to feel accepted and loved for who we are "as is." These kinds of remarks help create a positive context for relationship, feelings of safety, security, and love.

Specific Positive. Research has shown that specific (in contrast to global) praise can be helpful for encouraging and rewarding efforts to learn new tasks as well as praising successful specific actions and/or quadrant one positive assertive change. For example, rather than say, "You're a good boy (global praise) for raking the leaves (specific action)," you'd want to say, "Thank you for raking the leaves. That was really helpful." Or "I admire the way you are sticking to your exercise program" or "Thank you so much for listening to me so carefully. I really feel heard."

Specific Criticism, not global criticism. Although receiving "negative" feedback, no matter how nuanced and calibrated, is never that much fun, there are

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[*] This "wisdom teaching" can be meant literally and/or metaphorically.   We may not always want (or be able) to literally walk away from difficult people. But, after we have learned our lessons from those who are not "nourishing" to us, we may want to create some emotional and interpersonal distance (including forgiveness), so that we don't get stuck in unhelpful patterns that don't' any longer have something to teach us.

ways to do it that can increase the chances of its being well-received and heard. First, it should be noted that *global criticism* is not helpful and should be avoided (e.g., "you are horrible"; "you're a mess"; "you're such an angry person"; "you're so selfish"). Secondly, it can be helpful to context the criticism. Lloyd Homme suggested the "sandwich" technique: saying a positive, then the negative feedback, then another positive in conclusion. Third, the negative feedback should be specific. For example, "I feel sad when you turn away and begin watching TV when I am talking to you. I wonder if we can discuss this."

So, putting all these ideas together, an example of effectively giving criticism and feedback might be as follows: "I really enjoy the times when we share with each other. You are my best friend. (Positive). Sometimes it seems we aren't communicating as well as I think we can. For example, I feel sad when you turn away and begin watching TV when I am talking to you. I wonder if we can discuss this. I bring this up only because I feel so close to you and hope you know how much I adore you."

Dealing with Adversity: Integrating Modes, Agency, and Control Stories

--If you can stay calm and in control while others around you are panicking and out of control….then clearly you don't understand the situation.

--Start worrying. . . details to follow.

Some suffering in life is unnecessary, and one of the goals of Control Therapy is to help us reduce and minimize unnecessary suffering. However, some suffering is necessary, and is part of being alive. Although there is a myriad of potential specific content concerns that may cause us stress and heartache on an individual level, there are universal root issues that all humans have to face. All of us have hardships and wounds in life. Many of these involve dealing with situations that are outside of our active control. For example, in the Chinese painting below, Figure 3.2.2, each monkey is looking at what we may assume to be some "stressor" outside the picture.

Although the content may change for each of us, there is eventually always some stressor metaphorically "out there" (e.g., getting back "results" from the doctor; a challenging financial situation; relationship issues; and loss, such as death or divorce) that can be frightening, scary, challenging, and for which we need to develop skills and wisdom to address.   FIGURE 3.2.2.

The human species has an extraordinary capacity for coping and resilience, and an amazing capacity to find ways to act, think, and feel that make difficult, even horrible losses and challenges seem bearable. It would be simplistic, if not foolhardy, to try to suggest a unitary "best wisdom" for dealing with adversity. Responses to stress and challenges are both personal and cultural, and there is no simple or single way.

However, if you look at how we humans attempt to cope, in general it involves *some combination of the positive assertive change mode and the positive yielding, accepting mode, and some combination of self efforts and other efforts*. It involves learning to choose wisely what we can actively control and to accept what we cannot. Variations of this balance allow humans to deal with both root and content issues as resiliently and skillfully as possible.

Positive yielding and acceptance of "what is"; Looking for positive assertive actions and attitudes. Sometimes, as we discussed in Module Two, addressing a difficult situation involves integrating the modes in order to gain or regain a sense of control.

To take a relatively simple example, if you get aerobic exercise by jogging, and you can't run because of an injury, it is important to acknowledge that you are hurt, and can't run (positive yielding), rather than trying to push it through (negative assertive). You need to recognize what is-- "accepting your limits" and the current situation-- and then seek alternatives "around the mountain."

It is important not to hide from and deny adversity, to pretend it doesn't exist. Rather, we need to be willing to acknowledge what we are feeling—upset, frustrated in some situations, saddened, grieved, even devastated in others. Facing and feeling the emotional turmoil is an important step, rather than just trying to "put on a happy face," saying, "Don't' worry, I'll be fine." It may mean taking time to rest, restore, and heal (positive yielding).

However, it also helps to develop a core mental/emotional strength, where we don't catastrophize, panic, or become unduly alarmist, even while recognizing where there is cause for concern, as well as feelings of grief and sadness. This attitude is not the same as giving into hopelessness and helplessness, or indulging a sense of powerlessness —poor me, why me? Rather, it is working toward not being overwhelmed and incapacitated by these emotions.

It may also mean actively seeking out alternative methods that might help to maintain control. In the aerobic example, that might mean swimming and biking (positive assertive). When facing adversity, part of good control-related coping is to address the specific tasks that are under our control-- what we need to do on a content level, the tasks that need to be dealt with. For example, people who interpret difficult economic situations as a challenge do better than those who only stay focused on how bad things are and how helpless they feel.

Further, as we will discuss further in domains at the end of this section, it is important to minimize unhelpful "leakage" from a domain of concern to other domains. For example, in the aerobic situation described above, you may feel as if everything is out of control because you can't run, but on a content level, it is important to focus not only on what isn't working (a body part) but also to remember and focus on what is

working (e.g., other body parts, your mind, your work, your relationships, etc). The same is true when the "work" or any other domain is an area of concern—try to keep that one domain from leaking into the other domains.

Conversely, we also want to make sure that we keep the other domains "as healthy" as possible to support and help the domain of concern. So, when you're going through a stressful experience (e.g., a rough economy), you would want to make sure you try to eat right, exercise, and get enough sleep so your body supports your coping efforts; be open and attentive to friends and family so you are able to receive relational and social support; and focus on meditative or other mental strategies to relax and calm your mind.

Control stories and adversity. There are several different types of control stories that can help us gain, maintain, and/or regain a sense of control during and after times of adversity.

Positive Assertive Stories. One type of story involves the positive assertive mode. In medical humanities, this is often referred to is a restitution story. We like these positive assertive stories that restore the original equilibrium: individuals overcoming chaos, difficulties, setbacks; fighting their way back to health. These are courageous and hopeful stories of individuals triumphing over adversity and obstacles to achieve success.

Such stories certainly fit with our culture's view of the self as a "doer and achiever"--indomitable optimism, American individualism, the self- made person shaping the future (and herself!). You can be what you want to be. We resonate with the characters in the Chinese symbol for crisis: danger plus opportunity. Yes, there are challenges and things may be frightening, but we can use this as an opportunity for new growth. It's not how many times you fall down, it's how many times you get back up and keep trying. We look optimistically for the silver lining in every dark cloud. A positive assertive control story says that everything is going to be ok, maybe even better than before. What is needed is to to keep going forward, not quitting, developing a tough-minded endurance, a quiet strength, an emotional resilience, a persistence, a never-give-up determination.

When a positive assertive control story is not enough. Sometimes we don't have sufficient active control, no matter how heroic our efforts, and a loss can't be restored or can be restored only imperfectly. In these circumstances, we have to acknowledge and to a certain extent accept a "new reality." This does not mean we don't grieve and rage. It does mean that sorrow and anger aren't our final steps. It can be both/and: Feeling the pain, allowing the grieving process, summoning the ability to take that emotional turmoil, grief, and chaos, and channel it productively, changing what we can to go forward, accepting what we must, healing what we can physically and emotionally as best we are able. Successful coping may involve knowing we have done everything we can in an assertive mode, and then it's a matter of acknowledging that sometimes we're "in the dark," that we are tired and need to rest, that there's nothing more we can do, and we have to trust, hope, wait patiently, allowing healing to occur in whatever form that may take.

Dr. Rachel Naomi Remen tells the story of a talented athlete who developed bone cancer and had his right leg amputated above the knee to save his

life. In art therapy, he drew a vase with a black crack in the center, a broken vase that could never hold water, could never function as a vase again. When he drew the picture his anger was palpable, the crayon even tearing into the paper. During the next two years, however, he began volunteering with other patients who had suffered similar medical events, sharing his experience and working to help them understand and cope with their own losses. In this endeavor, he proved to be quite effective and helpful. In his final session with Dr Remen, he took the picture of the vase he'd drawn two years ago, and began drawing thick yellow lines emanating from the black cracks. When she asked what they signified, he put his hand on the cracks, and said simply, "This is where the light comes through."[*]

Acknowledging and accepting loss: Stories that create meaning.
There are, or will be, times in all of our lives when we can't restore what was through active control efforts--like the young man above who was not able to restore his amputated leg. Then, searching for a positive assertive control story, a literal restitution story, only brings anger and bitterness. What this young man had to do was to experience the chaos and pain— first, to live within a chaos story, where things are not in control at all (quadrant four, negative yielding). He then evolved into what can be called a journey story, in which we come to accept that things have changed forever, and we try to proceed with a curiosity and openness to face the challenge to see where these new circumstances lead us (positive yielding plus positive assertive).

Sometimes that journey story can lead to a "transcendent" story. In the case of this young man, he was able to learn to accept that although he could not restore a specific body part, he could use what he had learned to become a more compassionate person, showing greater kindness, generosity, and empathy to others—letting the light come through. He was able to transcend the specific body domain, take a wider view of suffering, and even at times to touch the sacred. He was able recommit to life, and to embrace a moment of transcendence in his revisioning of the broken vase. Positive yielding involves learning to accept the ongoing or new reality—even if that means acknowledging and directly facing the chaos. Positive assertive involves trying to turn that new reality into something that is positive: e.g., I may not be able to control what happened in the past, but I can create something from the pain and loss of the past to motivate me to do something meaningful and productive in the present, such as helping and giving something of myself to others.

Sometimes control stories are what we use to create meaning out of chaos. As noted in Module 2, a classic and poignant example of this meaning-making occurs in Victor Frankl's book *Man's Search for Meaning*, which chronicles his time in a concentration camp during World War II. Frankl couldn't change the fact that he was imprisoned—ie., the event was out of his active control. But he could change his attitude about the event to create some sense of meaningful order as he envisioned a more hopeful future.

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[*] Rachel Naomi Remen, Kitchen Table Wisdom, Riverhead Books New York, l996, pp 114-118

Another such story of meaning-making is told by a family whose daughter had been senselessly and brutally murdered. They created a scholarship in her name to help others, then held an "event" celebrating her life. This family wanted to make sure that they chose the ending of their daughter's story, that evil didn't have the last word, that the good and the light of her life could continue to shine. Although we may not be able to control events, we have some control in facing adversity in terms of choosing how we want to create the ending of the story.

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 (If a class, this is a good time for a stretch break. If reading on your own, pause and take a few meditative breaths). Two additional topics will be discussed as a way to end this section. The first is some FAQs about techniques and Control Therapy. The second is an example that illustrates and summarizes the principles of Control Therapy as we have presented them, giving practice in Control Therapy as a way to integrate what you have learned.
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3.2.3 *FAQs ON INTERVENTION*

FAQ #9 You've given us a lot of interesting techniques, but how do we know what to use for a specific client? When should we use mindfulness or body scan or control mode rehearsal, or yoga or tai chi.? Is there any psychotherapeutic technique that is not compatible with CT? Is there any technique unique to CT?

This is an excellent question--actually it's three questions! Let's start with the first:

9.1 HOW TO KNOW WHICH TECHNIQUE TO CHOOSE. Given the vast array of therapeutic approaches and techniques, sometimes knowing which to choose with a client may seem overwhelming, like facing a hodge-podge smorgasbord. Darwin is purported to have said that without a theory, a geologist is only a collector of rocks. In this manual we have tried to help you explore and clarify your own theory of human nature, and psychotherapy in general, and to examine your own core beliefs about how the human ability to gain and maintain a sense of control fits into your beliefs.

The manual has also attempted to show how Control Therapy, through the careful linking of theory, research, and practice, provides a framework, a meta-structure, a set of principles for selecting and tailoring techniques and interventions (based on and matched to the person's control profile and the goal). CT is a way of analyzing a concern, problem, and clinical issue from this multilayered framework linking beliefs about human behavior (broadest level) with specific assessment tools (e.g., SCI; middle level) that then suggests interventions (specific level).   In this way, the manual has explored how to facilitate, in the context of a healing, collaborative, therapeutic relationship, the choice of which particular control strategies to teach to a particular client with a particular problem, and to teach those strategies in a way most appropriately matched to the client's learning style.

The five steps provides a clear structure in which techniques are embedded and gives a nuanced and larger context for the process of change, including preparation and readiness for change, issues of personal responsibility, self-efficacy beliefs, as well as

skills for addressing resistances and maintaining commitment. In so doing, CT offers a set of skills for helping the therapist (and client!) use wise and informed flexibility—giving guidelines and structure, but avoiding a one-size-fits-all, cookie-cutter pitfall. CT also seeks to build on a client's strengths, looking for coping skills the person already has, offering practical interventions to gain and regain a sense of control no matter the presenting problem-- helping the client become both more comfortable seeing "what is" and also, as appropriate, preparing the client for change. Further, through a systems feedback model, CT provides ways to evaluate progress and pinpoint specific potential difficulties during the therapeutic encounter, as well as follow-up evaluation to ensure success is achieved and maintained.

Specific intervention protocols for depression, anxiety, and other specific clinical disorders (addictions, eating disorders) are based on the individual control profile of the client. Since research has shown that there are different control profiles for these clinical disorders, the interventions follow from the profiles, and can be uniquely tailored to the person and clinical diagnosis based on the guidelines, principles, and interventions outlined.

One of the advantages of Control Therapy, which we hope you realized in your own self-exploration (e.g., listening to control speech, investigating your control story, and doing self-management project), is that the concept of control is something involved in normal everyday life, conversation, and experience. Therefore, CT offers the client the opportunity to frame clinical concerns in non-pathologizing language. Further, control language provides a common link between clinical disorders, normal psychological health, and positive well-being. Therefore, client desires, goals, and strategies can be viewed along a continuum from less skillful (causing increased suffering to self and others) to more skillful: decreasing suffering and optimizing well-being in both self and others.

9.2 IS THERE ANY PSYCHOTHERAPEUTIC TECHNIQUE THAT IS NOT COMPATIBLE WITH CT? The short, simple answer is no. The more complex answer is it depends! What is critical from the perspective of Control Therapy is the rationale for when and why a technique is used. For example, as you have seen in Module One, we utilize several different types of skills—structured assessment, listening to speech, stories, self-observation-- in order to help a person become more aware of their control-related habits, patterns, and dynamics. In Module Two, we utilize self-evaluation and goal setting borrowed from behavioral approaches, tempered with meditative approaches, in order to help a person set a control-related goal based on their concerns. Finally, as you are hopefully seeing for yourself in this module in the intervention phase of your self-management project, Control Therapy draws from several different potential techniques as interventions.

As we discussed in Module 3.1, and will elaborate on in Module 3.3, all therapeutic approaches draw from a common "alphabet" of building blocks that we can use to construct an intervention: the body, the mind (attention, choices, images, cognitions, beliefs), emotions, behavior, and other people. CT draws from these building blocks, this alphabet, and puts them together into "words," "phrases," and "sentences" matched and tailored to create an intervention specifically designed to best address a person's control profile, area of concern, and goal. Specifically, we would be

intervening to address a desire for control which was too high or too low; to transform a negative assertive or negative yielding tendency with a positive assertive and/or positive yielding intervention; and to ensure that self as agent and other as agent were utilized effectively and skillfully. As you have seen in Module 3.1, this can involve helping a person notice default and unproductive modes of thinking, change or accept self-cognitions and thought patterns, reinterpret and transform emotions, develop greater emotional self-regulation and equanimity, change perceptions, notice unproductive habit patterns, and modify unskillful behaviors.

Control-enhancing interventions which increase self-control and a positive sense of control can be profitably "borrowed" from other psychotherapeutic approach and be applicable in a CT context when they are appropriate for a particular person with a particular control profile and a specific control-related goal.

9.3 IS THERE ANY INTERVENTION TECHNIQUE UNIQUE TO CT? To answer that question we'd like to take a step back and ask a broader question: what is unique about CT, including interventions? As noted in the introduction to this manual, Control Therapy was one of the first therapeutic schools to specifically explore behavioral therapy strategies and meditation as different forms of self-control strategies. [11]

One aspect of the CT approach was to perform a "deconstructing" content analysis of different self-control techniques. The dimensions addressed were: environmental planning and strategies (e.g., where the intervention occurs, stimulus cues); preprogrammed punishments and reinforcers); nature of cognitive statements and instructions, nature and type of attentional focusing and observation; content of what is observed; nature and type of self-evaluation and goal setting; ; images used; how thoughts are viewed, and, if appropriate stopped or changed; type of breath regulation nature of physical posture; and behavioral practices. (see Appendix 8).

Through this deconstruction process, it was possible to compare similarities and differences in the techniques (and also to do research exploring active from inert variables within each intervention). Also, comparing the strategies at a reductionistic level helped suggest ways that they could be used to complement each other, as well as combined and integrated. This became the basis for the Control Mode Rehearsal, as well as its contingent practice in the natural environment.

Also, exploring the goals and context of these eastern and western techniques led to the positing and conceptual development of the four modes of control, including identifying positive assertive/change and positive yielding/acceptance as important aspects of positive psychological health and well-being. Control Mode Dialogue, which addresses the two negative modes (negative assertive and negative yielding) was developed to help recognize, understand, and transform those modes into positive ones.

These are all unique and, from a therapeutic perspective, pioneering efforts at integration and synthesis, and several approaches are now to utilizing the assertive/change model of self-control with an acceptance/yielding model of self-control, and to find ways to integrate both eastern and western self-control strategies: e.g., Acceptance Commitment Therapy, Dialectical Behavior Therapy, Mindfulness-based Cognitive Therapy. Control Therapy also has developed guidelines and principles, based on theory, research, and practice, on how and when to utilize control-enhancing techniques based on a unique individualized

Control Profile.

However, having posited what is unique and original to Control Therapy, it is also important to note the enormous debt CT owes to its philosophical and psychological precursors, a debt which is honored by the over 1000 citations and references to those schools of thought and approaches upon which it has evolved and been built[1] and continues to evolve.

3.2.4 PRACTICE IN CONTROL THERAPY: INTEGRATING WHAT YOU'VE LEARNED
An External Rorschach Vignette

A morning dewdrop…
Hanging from a blade of grass…
Reflecting the world

In this final section, we present a small, specific example (a dewdrop?) as a way to review, overview, summarize, and encapsulate the principles and procedures of Control Therapy (the world of this manual!).[*] In addition, we provide practical, concrete guidelines about how to integrate the two positive modes of control in a specific situation. For this exercise, please once again break into dyads (or write in your journal) to examine how you would address the following situation:

> ***You and another person (roommate, significant other, spouse) have agreed that he/she will water the plants in your home. You notice that the plants are beginning to wilt. What do you do?***

We might think of this example as an "external Rorschach vignette" in that each of us, based on our control profile and dynamics, may have different responses to the same situation. How would you be feeling? Angry, helpless, frustrated, sad?   Are there any "root" issues that would be accessed (e.g., not able to rely on someone else for help? Feelings of loss—mortality at seeing something "ill"?).

Before proceeding, take a few moments and being as honest as you can, try to imagine the situation, and notice what would be your "natural" (typical, reflexive) response to this situation.

Now, take a look at the responses you gave, and try to classify them in terms of the four quadrant model: positive assertive, positive yielding, negative assertive, negative yielding. In examining your responses, look for "feeling" words and their intensity: e.g., enraged (angry, upset, frustrated concerned); disappointed (sad, helpless). Also look at verbs used by both yourself and others and their "force" ("bully," pressure, demand, insist, state as non-negotiable, persuade, urge, request, suggest, ask, encourage, coax, cajole, invite, offer [e.g., "how can I support you?"] plead, beg).

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[*] A reviewer of this manual (who is also an accomplished poet) asked, "What is the blade of grass?" Upon reflection, could it be the growing fertile response in the reader? A symbolic pen that grows from the fertile earth (mind) of the authors? Both? ☺

In an earlier study, we examined the relationship between people's control profiles and the nature of their responses to a series of gradated situations (e.g., your boss asks <demands> that you do something that is reasonable <of questionable ethics>. How do you respond?). Below are some subjects' answers generated in response to the situation about watering plants:

Take charge once again and do it myself.
Tongue lashing on behalf of the plants.
Call their attention to it, and make decisions about future of plants and "other."
Ask partner if he'd like more instructions on their care.
Say that I want nice plants around but don't want to maintain them myself.
   If he doesn't care, I'll get rid of them. And him?
Why are you acting so passive/aggressive? If you don't want the plants, say so.
   Don't just let them die.
I'd hire someone to water them.
Let the plants die, throw them away, and say nothing –no direct communication--
      he'll get the message.

How would you frame these responses in terms of the four quadrants? Note, there can be integration both of the positive assertive and positive yielding modes (dongjing), but there can also be an integration of the two negative modes: it's called passive aggressive (for example, see the last response above, which, while "doing nothing" (quadrant four) is actually a very conscious and destructive controlling action which causes the plant's death (quadrant three) as a way to send a message. Once you have generated a couple of your own responses, please proceed.

STEP ONE: BEING CENTERED BEFORE TAKING AN ACTION

Control Therapy recommends that the most helpful way to address this issue, as with nearly every issue that you face, is to take a breath and center yourself—using one or more of the techniques described in the foundational building blocks with which you are most comfortable (or one of your own choosing that you feel works for you).
   NOTE: (This centering ideally takes place *before* choosing either the assertive/change mode, or a yielding/accepting mode—discussed in Module 3.1, or before choosing integrative modes (discussed in this Module 3.2)>

Centering techniques: A reminder First, take a breath and center yourself (xujing). Unless it's an emergency, which this situation is not, it's generally best not to reflexively bring up the topic as soon as you see the problem. Instead take a few moments to center yourself, so that your mind and emotions are relatively calm as you pause, and take time assess the situation, and evaluate its nature and severity. Then, from a non-reactive place, at a quiet time, if you decide you still want to pursue the issue, you can say, "I have a concern, and I'm wondering if we could set aside some time to talk about it."

There are centering prayers in all spiritual traditions. At its simplest, we can just "*Take a breath*." If the situation is not an emergency (and most situations aren't, even though they might feel like it), it's always better to come from a centered, calm place.

There are several techniques discussed in Module 3.1 and detailed in Appendix 3 that can be used to help calm and center us before embarking on some course of action: diaphragmatic breathing, (3.11) body-scan (3.12), and mental-scan/mindfulness (3.10). These techniques can be practiced "formally" on a daily basis. They can also be practiced "informally" during the day, particularly when a difficult or stressful situation arises.

You might practice a quick body scan, and engage in a few moments of diaphragmatic breathing . Think about the ways that are most effective for you to calm your mind. You may wish to find a metaphor that is calming and centering —the mind as an empty mirror, a clear, calm lake, a vast expanse of empty sky—that encourages you to allow the dust swirls in your mind or the debris in your water settle.

There are very few situations in which taking a twenty second breath to calm and center ourselves before taking an action will be detrimental.

The advantage of "centering before taking an action" are several:

1. Help us see what actually is the issue that concerns us. If our mind is swirling, it's a bit like a body of water, a small pond, that is being stirred up. It's hard to distinguish all the pieces of sediment. Letting the water calm, we can then see more clearly what needs to be addressed.

2. Help us see how important the issue is. There's a wisdom teaching that says there are two rules for stress management. One is "Don't sweat the small stuff"; the second rule is that "It's all small stuff." At the very least, taking a time to pause can help us center and see how important the issue is we are addressing.

3. Help us distinguish the content area that is observed (e.g., feeling out of control at work) from other aspects of our life and "self." For example, through mindfully observing, we may notice the feeling of discomfort about having trouble at work, while also realizing that there are other domains of our life that are calm and more in control. (cf Domain Specific Scale of the SCI).

Or you may want to practice the variation of Mindfulness by Joseph Goldstein-- the "Big Mind Game"— which can be helpful in practicing this attitude of not letting one domain overwhelm the others.   As you recall from Module 3.1, where we discussed it, in the "big mind game" we image our mind as a vast, empty sky. Thoughts, feelings, sensations are like "stars" in the night sky. With practice, we can learn to observe a star light up (e.g., the work domain) without having that star outshine all the other stars. We neither rush toward it or away from it. Rather, we just sit quietly and notice as different stars "shine" and then fade, while trying to keep the still, open expansiveness of the night sky which holds it all.

Creating a context for the interaction: e.g., core beliefs, gratefulness. Centering our "self" can be facilitated by the use of specific techniques, as noted above. Centering can also be increased by seeking to create a positive context for our subsequent actions. For some, this may be based on their view of the nature of the universe, which we

explored in Module Two, and can be understood within either a theistic or non-theistic context. [*]

For example, from a theistic context there are "centering prayers" and Niehbur's prayer asks that "God grant me….wisdom." From a non-theistic context, in Chinese philosophy, as we have discussed, this process of being still or centering before engaging in action is referred to as xujing. In this philosophy, before the activities of yin (yielding) and yang (assertive) arise, there is no form or movement, just the vast, cosmic empty void from which we all come. From a Hindu perspective of Advaita (non-duality), Gandhi said that we must respect our "enemy" even if, and especially when, we disagree with them. Monotheistic beliefs talk about how we are all descended from a common humanity, and are all children of God: love thy neighbor as thyself.

In situations in which our concern involves another person, one aspect of centering ourselves can be looking at what our personal philosophy of life says about our common humanity, and how we treat those with whom we disagree. Even if our personal philosophy is more "existential" and the universe random, if we can find some way to create a shared positive context with the person who is causing us a concern, that often leads to a more satisfying outcome. Though it may be hard, if you're upset with someone else (or yourself!), one way to do this is to try to find at least one positive thing about that person. This helps to soften the mind, and reminds us our shared human context.

You may have to look deeply to find something to appreciate about this person (e.g., nice to their children, smart in some areas, dedicated to their field of study etc). You might even discover that you admire (in a rueful sort of way) how persistent they are in being annoying! Connecting with gratefulness toward the other (or ourselves) helps ensure that we don't reflexively react in the same way we feel we were treated (e.g., fighting fire with fire). Sometimes fire (maximum yang) may be appropriate and the best dongjing response. But sometimes water is the best dongjing response (or a blend of the two). Taking time to be still, center ourselves (xujing), and find a sliver of shared humanity, creates a context of equanimity from which it is easier to pause, create, and weigh alternatives, before deciding what is the best course of action to take, e.g., change, acceptance, or some combination.

In the specific example we're discussing, involving a relationship, it can be helpful to try to think of not only one good thing about the person, but also the nature of the relationship. What is the context of the relationship. If this is a partner, or spouse, or significant other, it is important to remember the context (e.g., loving, committed) before addressing a specific content issue.

When you are ready. We end this discussion of "centering ourselves" and "creating xujing" with a comment that "perfect" xujing may a rare occurrence. Therefore, the idea is to take a pause before the next step, so that you are as ready as you can be to move to the next step. It's really about doing the best you can—try to center

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[*] Based on your world view, and your theoretic orientation, the nature and meaning of the term "self" may differ. Some may understand the "self" to be an observing self; a "core" authentic self; a "created" self; an impermanent "self." We believe the following discussion respects these differing variations. Further, that is why we spent considerable time in Module Two inviting you the reader to explore in some detail your own views of the nature of the universe, your theoretical orientation, and the role of self and human agency.

yourself, and then accept (but be aware of) your level of centeredness (perhaps using a ten point scale from 1 being perfectly centered to 7, pretty upset and out of control). See if you can get to 2

STEP TWO: ASSESSMENT/ EXPLORATION/EVALUATION:
(From Module One)

Once we have centered ourselves, we can then explore and assess the situation, ourselves, the other person, with more clarity and calmness.

The situation. In terms of the situation, concern, what is the nature and *content* of the situation of concern? How severe, acute, important? Is this panic time, cause for concern; a molehill? To get at the situational element, there can be refinements in the scenario: e.g., what if the plant is doing fine, but water is being spilled on the carpet, wood floor, near electronics. What if the plant is doing fine, no water is being spilled, but you feel the plant isn't being trimmed and pruned sufficiently to your taste. One aspect of evaluation is the nature and severity of the situation itself.

The other person. A second aspect of evaluation, if someone else is involved , is the nature of the other person, and your relationship with them. What do you know about the other person's interactional style, trust level, control dynamics, and openness to honest feedback? What do you know about how this person responds to your expressing concerns or criticism? Are they receptive to feedback? Is there a way to express your concern so that they won't feel defensive or attacked? Or is s/he hypersensitive to any criticism, no matter how constructive?

What is the nature and context of your relationship with that person?   Does age, gender, power differential have any effect on your evaluation (i.e., does one person own the house, or is the sole signature on the lease?)   What is the length and depth of your relationship with the other person? Is there an underlying "control battle" or "power struggle" going on (eg, a feeling that "I make all the compromises, s/he always gets her way.)" Does that influence how you might act? Do you have any thoughts or feelings about the intention of the other person? Does his/her behavior or actions seem like an unintentional mistake, an exception to their normal responsible behavior?

Your self. The third aspect of evaluation is your "self." What do you know about yourself and your control dynamics, profile, and story that is relevant to the situation? Think back to your assessment in Module One and your   Control Mode Dialogue in Module Two (For example,   how do you generally respond to situations that feel out of control—increased desire for control and assertive action? Feeling helpless?) Are there any *root* issues that might affect how you see the *content* issue? For example, are there other problems in the relationship (e.g., lack of trust, feeling you're not being taken care of, that you are not being supported, that you have to do everything yourself and can't rely on your partner) of which the plant issue is only a manifestation. If so, can you separate the two and deal with each separately? It is important when discussing content issues to be sensitive to whether there are any root issues that are also going on, and which the content issue is only serving to hide?   Are there other things in your life that are going on that might make you more reactive to this issue (e..g, feeling taken advantage of at work—so you might be displacing some anger here)? This is a chance to assess both why you are feeling "bad" and whether your feelings are justified.

From a centered place, it's easier to see "all the stars in the night sky"—all the emotions and feelings within us, recognizing our own "dust" and dynamics, observing potentially conflicted or ambivalent feelings. For example, in the above situation you may have feelings of anger at your partner not pulling their weight; you may feel sad at the plant's wilting. You may feel you are being disrespected—that by not caring for the plant, the partner is not caring for you. You may feel frightened—is this the type of person I want as a partner. You may reflect on whether you are carrying your own weight in the relationship, and think of times you have been less than perfect. This may raise feelings of self-doubt in terms of your own personal competence, or even guilt if you haven't kept up your end of some aspect of the negotiations and agreements.

How receptive might this person be to feedback? If you think of "confronting" the other person, do you feel or fear that they may become defensive, point out your shortcomings, and create more discord than you would like? How much risk do you want to take – is this a situation where you want to take a stand? Is it worth it, or is it a self-sabotaging effort to try to confront this particular person on his/her behavior?   There may also be a fear of not acting, not standing up for oneself. This too may seem like a self-sabotage.

The more centered we become within mind and body, the easier it is to see more clearly, and with less projection, those with whom you interact. Then, to mix metaphors, we can observe all the different melodies and instruments playing within our mind, and become the "orchestra leader" who chooses how to make the best music for this situation. Further, it's sometimes hard not to "sing the other person's voice." In other words, if the other person is acting harshly, it's difficult not to reflexively mirror that same tone. Being still or pausing/centering before we decide on a course of action, and working to stay centered during the interaction, allows us to decide at each moment what's really our best response.

STEP THREE: FRAMING OUR INTENTION AND GOAL: (From Module Two)

We all have wishes that other people would change. Each of us has to decide to what extent we believe we have a right to ask others to change, and to seek to exert a skillful influence on others to change in ways that we feel would be healthier for us (and in this case, our plants). For example, you may have the goal to *influence* someone else, such as a spouse, to become more attentive, to see the reality of the situation as you see it,   to hear your viewpoint more openly and less defensively, to do a chore that they have agreed to with more consistency and care, to consult with you before major decisions.

A crucial part of choosing the best "dongjing" strategy is based on what our intention, our goal, is for a given situation. What are you trying to accomplish? Try to be as honest and go as deeply as possible. For example, in the above example, part of your goal may be too make sure the plants stay alive—to have your wishes honored and the agreement adhered to.

Part may be to express your concerns to the other person, even to vent and get some anger off your chest or to let the other person know that you are hurt and saddened by their actions (or lack thereof). You may want to make sure your voice is heard, that

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you don't remain passive and immobilized and can speak up assertively when things go wrong. You may want to convey that you feel you are being disrespected when the plants are treated poorly.

Perhaps you have a deeper motivation. You may, for example, feel this content event points to a deeper root issue that you might want to explore, to use this "challenge" as an opportunity to discuss some larger "contextual" issues such as sharing responsibility. That might have to do with your wanting to feel positively valued in the relationship, to make sure that the other person is willing to "pull their weight" and be a team player. Perhaps you want to see if you can practice acting in a way which offers constructive criticism, but to do so in a calm centered way, within a context of compassion.

In order to figure out your intention, think about what you would like the other person to say, do, and/or feel by the end of your interaction for you to feel successful (e.g., is it only "I hear you, I'm sorry. I will make every effort to be more careful in how I water and care for the plants).

Maybe your goal is simply to "keep peace." Perhaps you're afraid of appearing too "controlling" and would like to believe that somehow "it's your fault." You may feel it's a lot easier to deal with your own annoyance and frustration than trying to "change" your partner's behavior. Do you notice any feelings such as this? Do you believe this is appropriate ambivalence, or is there also an element of conflict avoidance, fear of acting assertively, and/or excessive self-blame?

We discussed in Module Two the Control Mode Dialogue as a helpful way to explore and understand our view of the different modes, as well as control stories and dynamics in order to select a goal. From one perspective, this is what Niebuhr refers to as the "wisdom to know the difference. Do we utilize the "courage to change"; do we seek the "serenity to accept"? As we have discussed, Control Therapy believes those two paths represent a profound wisdom for gaining a positive sense of control. However, Control Therapy further suggests that there can be ways to integrate those two modes, as we discussed in the Mode Dialogue and the subsequent discussion about integrating the two modes at the end of Module Two.

No matter what the situation you are exploring, think and feel what is necessary for you to be satisfied. If everything goes perfectly, what would be the best possible outcome for this situation? That is, what is your goal for addressing this situation or concern? ***My goal and intention is that by whatever action and speech I take (or don't take), the following will occur……***

Please note in your journal, or discuss with your dyad partner , what your specific goal is (or goals are), before proceeding.

Now, please take one more look at your goal. How much of your goal is focused on trying to influence the person who has let the plants wilt?   That obviously would make a lot of sense given this situation. However, note how much, if any, of your goal is focused on your own style and reaction. For example, one self-directed goal here could be to change *your* approach with the person to whom you will be speaking (i.e., spouse, roommate) including staying centered while sharing your concern in as skillful a way as possible, that maximizes right speech and minimizes unnecessary suffering, places the

issue in perspective, honors the content concerns within the context of the relationship, and which is clear and direct, not bringing root issues into content discussions, thereby modeling the process you want to achieve. Another self-directed goal could be *staying* centered and flexible, especially if the process goes on for many cycles. And a final personal goal might be how you would wish to react (internally and externally) if you meet all your personal goals, but your partner does not respond as you wish them to. This can also include stating—not as a threat, but as a reality—the consequences of their behavior.

STEP FOUR: INTERVENTIONS (Module Three)

As is hopefully clear, there is an intimate connection between goal setting and interventions. Once we can determine the precise nature of the "mode" goal we want, we can then utilize "mode" interventions to achieve that goal. Once you are clear on your goals, then you will need to choose actions that make it likely they will be achieved. What are interventions that might help you achieve your goal?

In this particular case, try to generate a list of up to eight possible options without stopping to evaluate each, or worrying about which one is "best." (In creating the list, don't be afraid to let your mind think outside the box: and don't worry, humor works here!)

Think in general how you go about getting others around you to change. When you want something from them—including that they act differently-- how do you seek to get it from others (as discussed above) e.g., ask, tell, threaten, cajole. guide, force, pressure, demand, invite, drop hints, hope they notice on their own, use guilt, use subtle, "it's your choice, only if you want to," soft tactics, so they don't feel pushed and feel they are acting with free will?

Do you believe you can really force another to change? Can you let them know the consequences of their actions: i.e., if they don't change, what you will do? Stating consequences should be done in a clear, non-threatening way, as intentions, and the effect of the other person's actions on you. Sometimes when you do this, if may be labeled by the other person as a threat, blackmail, bullying, manipulation, coercion. That is why it is important to be clear on your own motivations—not acting out of retaliation or retribution—but out of trying to decrease your own (and the other's) (and in this case, the plant's) suffering.

Exploring alternatives and finding the best response. Once you have laid out several options, you can then, from a centered place (See Step One above, keeping your diaphragmatic breathing gentle)), based on your assessment and exploration and assessment of the situation (Step Two above), and the goal and intention you have established (Step Three, above), to select from the list of options that you think and feel (based on your decision-making process) will best help you achieve your goal. Which option feels the best calibrated choice for you in this particular situation. Now, compare that choice to what might have been your "typical" reaction when first presented with this "External Rorschach Vignette." Also, compare your choice to that of your dyad partner's. If in a class format, it might also be interesting to list on a blackboard everyone's responses.

First notice if any responses seem like they are Negative Yielding (put in a box to the right). How do you know something seems like negative yielding? Would you feel too passive, a victim, helpless at what is happening and not feeling like you are able or willing to do anything? Where do you feel that in your body? Think of past times when you have not acted, been "too easy, nice, accommodating" and ended up feeling like a patsy, taken advantage of.

Now notice which responses seem like Negative assertive and put them in a box to the left. How do you recognize that? Does your body constrict and tighten; can you feel an "excess" of anger. What has been your experience of times when you have acted from that place, and in a negative assertive way? How has the "world" responded?

How about positive assertive responses? Positive Yielding?

By definition, a dongjing response, no matter how yin or yang, is considered a wise response. Look at your blended responses involving both positive assertive and positive yielding, noticing subtle differences—i.e., a little more yang (hotter, darker purple), a little more yin (slightly cooler, a little less purple)

Then try to classify the remaining responses in their range along a continuum from maximum yin (most accepting) to maximum yang (most assertive). As discussed above, you can do this by imagining each response as a color (from assertive-red to accepting-blue, with different shades of purple in between); or as a kinesthetic sensation (different water temperatures from hot to cold).

What would maximum yin be? Since a dongjing response, is, by definition, always a "wise" response, how would maximum yin be different from negative yielding. If anyone selected maximum yin, have them discuss why. Note the way they would frame the issue, the situation, the relationship so that it would feel positive yielding.

For those who felt that to say or do nothing is too passive (negative yielding), and that some something must be said or done, there will be at least one bar of yang.

Notice whether some responses shared just the concern: "I notice that the plants are wilting. You agreed that you'd water them. Is there a problem? I'd like you to water the plants.

Others may have decided that sharing feelings is also important: e.g, this is not just about the plants: I believe it is better to put my feelings out there as opposed to holding it inside I think that is better in the long run for our relationship. I want you to know that feel frustrated and sad that the plants seem to by dying." (If you share feelings, what response are you hoping for back? What else are you asking for?)

I'm open to any creative possibilities. If you'd like to renegotiate, I'm open to explore other options, and would be happy to brainstorm with you. (asking to work together to problem solve—part of the "tai chi dance")

Some may feel that response does not have enough emotional punch, and that frustration and anger should be shared. "I find it really frustrating, and even unconscionable that you could let these plants die." Others may feel this way, but decide that it seems too accusatory, and expressing more anger and venting than was warranted as part of the initial dialogue. They might feel, depending on how the other person responded, that they could always add more "yang" in a subsequent conversation, if that felt helpful to advancing his goal and intention.

Look at different gradations of how different people decided how best to proceed skillfully. If there are more yang responses, let the person discuss why? Perhaps they felt

there have to be a few more yang bars showing annoyance and intensity to make sure the message gets across.

A final note on choosing the best response—" dongjing."   You may feel that "nothing will work." If you are even a little more "yang," you won't get a good response from the other person. If you dial it down, and are a little more yin, that won't achieve the response you want either. This may understandably create a feeling of frustration and/or helplessness. However, it's important to remember the discussion of what you can and can't control. You can't necessarily "control" the other person's response. What you can do is once again take a breath and try to center yourself (xujing); and then act in a way that you believe has integrity and clarity.

Implementing the Best Response. There are a couple of general principles that should be mentioned here in terms of choosing and implementing the best response.

A. **Xujing (centering) and paraphrasing (hearing the other's perspective) does not mean maximum yin**. Sometimes people feel that if they center themselves and see all their own "dust," then they won't have the motivation or right to take assertive action (e.g., redress a grievance). ***We want to make it clear that centering is not the same as yielding/accepting.*** Centering just lets the dust settle so that you can make a wise, rather than an automatic or reflexive choice. It takes no alternatives off the table. The idea is to let the water in the lake settle, so that you are in a position to see what debris is actually there. That includes recognizing your own dynamics and issues, but it also includes attention to the other's dynamics and issues as well. Sometimes after this "settling" process, you can see that the situation is "small stuff," not worth the time or energy to confront and engage. At other times, you may realize that what you are encountering really *is* a situation that requires some type of assertive action. In such situations, you can be centered even while your dongjing is quite yang. Similarly, trying to hear the other person's perspective and paraphrasing their concerns is a way of letting the other person know you hear and understand their point of view. It is a common courtesy of good communication.   It does *not* mean that you necessarily agree with them; and again, takes no options of action off the table. This section makes a good point.

B. **Level of directness**. The level of directness will vary depending on the communication styles of the two people conversing, and the nature of the situation that is of concern. In general, it's a good principle to start off with quite a bit of yin mixed in with the yang. You can always "up the ante" and become more positive assertive if that seems like the most strategic thing to do. However, there are times and situations when a strong yang response may seem most appropriate and skillful.

Some people like to share in person, others prefer in writing: e.g., a note, or email. What is the medium in which you would want to convey your concern? What is the medium in which your partner best receives it? There are advantages and disadvantages to each. Face to face allows you to gage the other person's nonverbal response, and to modulate how you voice your concerns accordingly. e.g., , "I have a concern, and I'm wondering if we could set aside some time to talk about it."Also, some people feel strongly that email is a way to hide behind "writing," avoiding and replacing real human interaction about tough issues.   Sharing in writing allows you to make sure you've created the tone you wish, and make sure that all your concerns get fully

expressed without being interrupted. Also, because it is in writing, there is clarity about what you have said, to minimize the chances that something might be misconstrued, thereby helping reduce misunderstandings. It also allows the other person the opportunity to take time to "digest" your concern without feeling they need to immediately respond. You may find that some issues are best dealt with face to face, others by writing, depending upon your style, your partner's style, and the situation.

C. Being centered before you speak or write. Creating a context. Breath. Body and Mind scan. It can be helpful before beginning to express an affirmation and intention that our words are as wise as we can make them, and that the other person hear them as they are intended. In terms of creating a context, what might you say to this person that is positive: e.g., if it's a committed relationship, you might say "*I'm so appreciative for all the positive things you bring into my life."* (Gratefulness as context)

D. Right speech and right action.   Stating the intention*. "Within that context, I have a small content concern that I'd like to share with you regarding the plants.<I also have some feelings I'd like to share> I hope I can do this in a way that is constructive and helpful and promotes open communication and respectful dialogue. I very much appreciate your hearing me"*
You should always strive to implement your choice using right speech and   right action-- to make sure that what you say and how you behave are as clear and   fair as possible. This means using speech and action that are no more forceful than necessary to achieve your goals and intentions, and that seek to minimize hurt and harm to the other person.   No matter what level of yang response you determine is the correct dongjing, it is always important to speak and act carefully. For example, this would mean avoiding personal attacks "e.g., you're selfish, inconsiderate, careless, insensitive, thoughtless" and focus on the behavior and issue at hand: I feel sad and hurt, <or it feels inconsiderate> when you don't keep the agreements we've made."

E. Modeling the process you want to achieve. To model how you'd like to be treated, you may feel it might be helpful to be respectful and calm (positive accepting) throughout (a yin bar), even if the person with whom you're speaking gets defensive and aggressive. You also might decide to paraphrase and reflect the other person's perspective, thereby modeling careful listening and understanding another's viewpoint. [*] After you've paraphrased, you could even say, "Do you feel that I understand your viewpoint?" If the other person doesn't appear to be listening or hearing your perspective, you might consider adding the following: "I want us to understand each other's view points. Right now, I still don't feel heard. Would you mind paraphrasing what you hear me saying?"

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[*] Active listening—including paraphrasing-- is an interesting intersection of the two positive quadrants. Although it's called "active", it's actually in many ways a quadrant two, positive yielding skill, in that you are hearing and "accepting" without filtering (like a mirror) what the other person says. However, as noted, just because you can hear with clarity what the other person says, doesn't mean you necessarily agree with it. Therefore, once they have been heard, you can then share your viewpoint (positive assertive).

F. The process can go on for many cycles: Staying centered and flexible.
What you may find, if you were to carry this example forward, or in real life, is that the selection of the goal and the actual intervention can sometimes be intimately interwoven, an organic evolving progression. As in the "tai dance," sometimes this process needs to go several rounds, ideally with each person sharing their "dongjing" responses from a centered (xujing) place. Each "cycle" of the interaction brings new opportunities to practice the process. When each person uses xujing and dongjing, it maximizes the chances for clear, calm, productive dialogue.

In terms of attentional focusing, this involves a somewhat complicated double movement: a focus on keeping yourself centered, a focus on what the other person is saying and feeling and how they are responding to you (but without giving your eyes away), and being in a prepared ready position to respond flexibly and calmly to their response.

However, no matter how well you express your concerns in speech and action, there is no guarantee either than an open dialogue will occur or that you will get the reaction you want from the other person. Although you can center ourselves and prepare and give the best initial "dongjing" response possible, there is no way to control how the other person will react.

Responsibility revisited: What is in your control? It's important to keep in mind our discussion of responsibility (Module 3.1) through this process. In terms of another person, to what extent do you believe you have the ability to "change" and "control" another?[*] How responsible do you feel you are for the other person's emotional responses and behavior? Specifically, what are your views about how much control you have in making someone do something (e.g. water the plants, act in skillful ways)? How much control do you have in terms of how the other person feels (e.g., can you "make" them react non-defensively and skillfully? Can you "make" another person happy?). The reality is we may not be able to "make" our partner water the plants, no matter how carefully and calmly we speak. We may not get them to recognize and apologize for letting us down.

What then do you think about your responsibility for your own emotions and behavior? Do you feel it is appropriate or skillful for you to allow your emotions to be "controlled" by another person's actions and reactions? What we do have some control over is our own reactions and feelings. We may not be able to perfectly control how the other is going to respond to us, no matter how skillful we are. But we can, to an extent, learn to control our "centeredness" (xujing) no matter how the other responds— our response to their response.

Reassessing goals and interventions. If the cycle goes more than one round, you have a choice to reassess and revisit your goals as well as your interventions. Imagine how you might react if you achieve your goal of using a more skillful approach, but your partner doesn't react well to your request: i.e., your wishes aren't realized, your partner doesn't do what you want, no matter how skillfully you have expressed it. What are your choices at this point? Do you follow up your first action with other new behaviors or further adjust your communication in some way? Are you calmly persistent

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[*] You may want to examine your general view of how possible you believe it is to "change" another person (Self-Efficacy Form, Appendix 3.4, see note at end); and then to assess your specific beliefs about this person in this particular situation in light of that information.

in requesting what you wish, realizing with positive yielding that you cannot control another person? Do you revisit how important the issue is, how much attention, time, and effort it is really worth?

The ability to be flexible in consciously reacting to different responses from the other person (and the situation) is facilitated by maintaining an emotional attitude of centeredness in mind and body. Otherwise, even though you may begin the conversation by being patient and calm, open and non-reactive, if the other person comes back hard (i.e., reacts defensively or angrily), you may lose your center, and start "singing the other person's voice" and unnecessarily escalate in anger more than is useful. Or, you may reflexively and unnecessarily back down in fear more than you need to. These are not examples of flexibility, but of over-reaction and compensation. Therefore, one goal you might want to have in the process of xujing/dongjing is to see if you can stay nonreactive and open: before you choose your response, during the "execution" of your response, and *no matter how the other person responds.*

For example, you may feel that it is important to you to show that you are not going to remain passive and helpless at your partner's inaction, and it may be worth it to you to act assertively and say what's on your mind, requesting that your partner "step up" and take responsibility for what they've agreed to. If there is no satisfactory action from your partner, you may decide to add another assertive (yang) bar, and state what the consequences for inaction on the other's part will be. That assertive action of clarity and firmness may give you some sense of control and empowerment—even if it doesn't "change" the other person's behavior.

Responses on a more yielding/accepting end of the continuum may include choosing to forgive the other person for their limitations and mistakes. Forgiving and letting go may or may not produce an effect in the desired direction in the other, but it may result in an increased sense of control, calmness and peace within yourself. Therefore, it is important to be "ready" and flexible (from a centered place) with an array of "dongjing" responses at your disposal. In tai chi, as we've noted, there are many physical gradations of "dongjing" blendings of yin and yang movements. In one impressive example of flexibility, a maximum yang form (the two fisted punch) is immediately followed by a maximum yin form in which the fisted hands become like floating birds. This capacity to dramatically and flexibly shift one's dongjing "form" is an important lesson that we can use in navigating interpersonal situations as well.[*]

A Final Note on Interventions: The example utilized here has been an opportunity to explore the Principles of Control Therapy, integrating what has been covered in the previous training modules. It should be noted, however, that the specific focus in this example has been on selecting a particular intervention "dongjing" response for a given situation. The actual implementation of that response can be facilitated by

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[*] Another example of this flexibility of "dongjing" strategy can be seen in differing forms of tai chi that address the "tiger." One form is "embrace tiger, return to mountain" (i.e., embrace, accept the tiger <our inner "demons"—e.g., untamed passions> and return to the mountain [your spiritual home]). Another form is to "ride the tiger." This form can have two interpretations: either "retreat" from fighting and "go with the flow" (i.e., ride what is); or it can be thought of like the ox herding pictures: i.e., ride (tame) the tiger. A third form is "shoot tiger with bow," i.e., eliminate and destroy the tiger. Note the gradation and multiplicity of potential responses, so that there is maximum flexibility in choosing the "best one" for a given situation.

utilizing, as appropriate, the five steps for the yielding/accepting mode of control, and/or the five steps for the assertive/change mode of control detailed in Figure 3.1.2 and Module 3.1. For example, Control Mode Rehearsal (and the cognitive, emotional, attentional, and bodily building blocks) can be utilized to visualize and practice the varying responses explored in the example. Thus, the five steps from Module 3.1 can be incorporated within the larger five step model as part of interventions, Step 4. This larger five step model of the Principles of Control Therapy is presented in Figure 3.2.3 below.

STEP FIVE: EVALUATION

Did you achieve your goal? If your goal was a process one regarding the other person, was it successful: i.e., was the other person able to hear and acknowledge your concern (frustration, hurt, pain)? Did s/he seem empathic, and respond in a way that took responsibility? Did s/he offer a reasonable explanation and/or apologize, noting how s/he would try to be more responsible in the future? On a content level, did the other person change his/her behavior, and begin taking better care of the plant? If you were successful on a process and content level, how does that feel to you? Are there any lingering feelings, or are you at peace? If there are residual feelings, what can you do to heal them within yourself?

If you were not successful with the other person—either on a process or content level, what did you learn: e.g., about the other person? Yourself? The strategy you used? What changes might you make for next time, or for the next phase of the "tai chi" dance? Were you able to effectively keep yourself "centered" during the process? If so, make sure to congratulate yourself! If not, what did you learn about what others "do" that pushes your emotional "buttons"? Did you learn something that you might be able to practice in preparation for the next time this person or "the universe" gives you an opportunity?

It should be clear from previous discussions of "fingers pointing to the moon" that there is not necessarily one correct response in a given situation. Individuals will bring their own control profile, control stories and dynamics to events in their lives. There also may be cultural differences that effect how problematic issues are raised and addressed. Some might see expressions of gratitude toward the other as overly considerate, and a particular response as too restrained or careful (i.e., lacking impact), and dismiss it as "beating around the bush". [10] Others might see a given response as too yang and confrontive. What is important, however, is that individuals learn to go through the above five step process to maximize the chances that they will achieve the possible outcome for their particular situation.

Figure 3.2.3 below provides an overview of the Control Therapy model through which it can be helpful to proceed each time in addressing a situation of concern.   You may refer back to this list as you discuss the situation in your dyads.

After taking time to center oneself, the next step is to assess, explore, and evaluate the situation (Module One). That assessment helps in setting a goal and intention (Module Two). You can then create and explore the best approaches to help you achieve your goal. Finally, you develop the skills so that you can reach the goal you have chosen (Module Three). At the end of the process, you evaluate whether you are successful, and what you have learned.

***Every Situation is an Opportunity*.** Every interaction can be an opportunity to explore your characteristic control response mode, and to go through the above steps to ensure that it is as wise as possible. Can you learn to distinguish different gradations in the situation (e.g., situation specificity). Do you begin to notice and are you comfortable with your "normal" response style to situations of concern? Do you feel you may be too passive, do you feel you are too sensitive and a quick reactor? How would you like to act? Your response, after you have centered yourself, will depend in part on how important you feel the situation is. Is it even worth bringing up or addressing all of these situations are opportunities to explore the xujing/dongjing process—and each may have different levels of importance to you and involve different "wise" responses.

As part of your "homework" it is helpful to find situations in your daily life—no matter how simple they may seem—to continue working on these steps. You will notice that you actually go through the process (perhaps non-consciously) several times a day. For example, how do you react when someone takes your parking space, or cuts in front of you on the road. How do you deal with yourself when you when you do not eat or exercise as well as you would like? What is your response in interpersonal situations where there is disagreement or conflict, ranging from a significant other who does not meet your expectations, a child acting "stubbornly", a client, professor, waitress, or police officer, who does not seem respectful—e.g., curt and demeaning?
The more you practice the process of centering yourself, generating options, and seeking to arrive at the best calibrated response, the better you will be at pausing and formulating several degrees of freedom and choice across a variety of situations. Then, when more complex opportunities arise, you reduce the chances that you'll simply respond in the moment out of non-conscious reflex. You will have created positive habits and styles to draw on.
Of course there are situations in which we won't have the time to go through the whole process of centering, generating options, and then weighing the different control modes in terms of the relative wisdom of various responses. That's why you are practicing now how to center yourself (xujing) and then go through the process of envisioning alternatives to a relatively simple situation—the external Rorschach vignette—to find the best calibrated response (dongjing) for the situation in your mind. Then, when "sudden" situations happen in real life, you are familiar with the process and can activate it quickly, almost like second nature.
Some may be concerned that the process is too time consuming, energy draining, and cumbersome. Initially, like any new skill, it does take time to learn and practice.

FIGURE 3.2.3

AN OVERVIEW OF CONTROL THERAPY PRINCIPLES AND PRACTICE

STEP ONE: CENTERING ONESELF.
Take a breath. Body Scan-- Mind scan/mindfulness
Creating a context for the interaction: e.g., gratefulness.

*STEP TWO: ASSESSMENT/ EXPLORATION/EVALUATION (*From Module One)
--SITUATION/CONCERN. What is the nature and *content* of the
situation of concern? How severe, acute, important?
--OTHER. If another is involved, what do you know about the other person's
interactional style, trust level, and openness to honest feedback?
--SELF. What do you know about yourself and your control dynamics, profile,
and story that is relevant to the situation? Think back to your assessment in
Module One and your   Control Mode   Dialogue in Module Two (e.g., how do
you generally respond to situations that feel out of control—increased   desire
for control and assertive action? Feeling helpless?)
Are there any *root* issues that might affect how you see the *content*
issue? If so, can you separate the two   and deal with each separately?

STEP THREE: GOAL SETTING: INTENTION. **(**From Module Two**)**
If everything goes perfectly, what would be the best possible outcome for
this situation? i.e., What is your goal for addressing this situation or concern?

*STEP FOUR: INTERVENTION: (*Module Three)
-- CREATING OPTIONS FOR THE RESPONSE (DONGJING) THAT BEST
MATCHES YOUR GOAL. Once you have completed your exploration/
assessment, and have your goal, what are the eight combinations of
assertive and yielding modes (dongjing) that might help you achieve
your goal? *8 Maximum Yang (most assertive/change)*
7……… 6………… 5……… 4………3……… 2
1 Maximum Yin (most yielding/accepting)
--CHOOSING AN OPTION. From a centered place (first step), based
on your exploration and assessment of the situation   (second step), and
the goal and intention you have established (third step), select from the
list of options you have generated the ones you think and feel (based
on your decision-making process) will best help you achieve your goal.
--MODE PRACTICE AND INTERVENTION. Use of the five steps for the
assertive mode; the yielding mode (Module 3.1); and/or their integration
(Module 3.2) as appropriate to develop your intervention, including the
Control Mode Rehearsal (Module 3.1) as "in vitro" practice.
--IMPLEMENT YOUR CHOICE USING RIGHT SPEECH AND   RIGHT
ACTION. The principle of right speech and right action is to make sure that
what you say and how you behave are as clear and fair as possible. This
means using speech and action that are no more "yang" than necessary to
achieve your goals and intentions, and that seek to minimize hurt and
harm to the other person—and to your self.

STEP FIVE: EVALUATION. Did you achieve your goal? If so, how does that feel
to you? If not, what did you learn: e.g., about the other person, ourself,
the strategy you used? What changes might you make for next time, or
or the next phase of the "tai chi" dance?

Clearly there is a balance between spending time centering and evaluating gradations of options, and taking the actual action. However, as in constructing a house, time spent on the architectural plans, though it may seem like nothing is happening, is critically important to what is eventually built. There are few situations in which we make a worse decision by centering ourselves and taking a little time to review options before choosing a course of action or speech.

What is also important about staying "conscious" in these situations and continuing to "practice" is that we don't necessarily "get it right" the first time. What you will notice in some situations, is that the selection of the goal, and the actual intervention can sometimes be intimately interwoven, an organic evolving progression— part of a tai chi dance. If we make a mistake, we can learn from our mistakes: we can learn to see when we were not as centered as we might be, when our actions might be a little more yang (or yin) than they need be, and in so doing, we can create an ever-closer approximation to the wisest possible response for a given situation.

It's important to remember that in some way, there are no bad responses, because every choice can be learned from, as the following story illustrates

> A person asks a wise man the secret of happiness.
> "Good choices," the wise man says.
> "But how do we learn to make good choices?" the seeker queries.
> "Experience," the sage whispers.
> "But how do we gain experience?" the supplicant probes.
> "Bad choices."

HOMEWORK.

3.2.A. Continue to practice your interventions for your self-management project, as you continue to monitor your self-management area.

3.2.B. After going through the material regarding combining modes do you feel you would like to make any revisions or alterations to your self-management contract (Appendix 3.7) showing how you plan to create and match interventions to address your concern and goals.

3.2.C In addition to your actual self-management project, please keep your eyes, ears, and heart open for any (additional) situations or examples that present themselves in which you might (or do) engage in a xujing (centering)/ dongjing (selecting best response) process.   Please bring one such example to the next class. (Or write about it in your journal).

3.2.D Keep your eyes open for any show and tell materials (cartoons, vignettes) about control and your ears open for interesting examples you hear while listening to occurrences of your own (and others) control speech.

MAY YOU ENJOY –AND LEARN FROM--YOUR EXPERIENCES (AND CHOICES)! ☺