

APPENDIX THREE: CLIENT HANDOUTS: WORKSHEETS AND INTERVENTIONS

INTRODUCTION AND OVERVIEW: APPENDIX THREE contains forms that may be printed out and given directly to the client to serve as

- an aid in explaining a particular concept (e.g., 3.0--Four quadrant modes figure; Examples of listening to control speech)
- examples and models of topics discussed (e.g., 3.13 Affirmations for the five steps for the yielding/accepting mode and for the assertive/change mode; 3.15 Example of creating options for the best possible response (dongjing) integrating assertive and yielding modes).
- specific instructions for techniques (e.g., 3.10 Mindfulness; 3.11 Diaphragmatic breathing; 3.12; Body scan; 3.14 Control Mode Rehearsal).
- forms discussed but not included in the text of the manual (e.g., 3.1 Self-observation forms; 3.3 Intention to change/accept and goal setting; 3.4 Assessment of self-efficacy beliefs; 3.5 Freedom Reflex Scale).
- encapsulated summaries of the main points of longer discussions from the text (e.g., 3.6 Questions to facilitate discussion of mode control stories; 3.8 Control Mode Dialogue).

In the Table of Contents, we note where each of these handouts is discussed in the manual. These forms can become a sort of “working” Control Therapy Manual/journal for clients. The order in which these forms are collected and presented has a logic in terms of the flow of the process of Control Therapy—e.g., explaining the modes, self-observation, goal setting, exploring control stories, self-management contract, and interventions. We have also included the summary figure from the Manual (Module 3.2) for the client, and called it *A simplified version of the entire process: “Control Therapy ‘Cliff Notes’”* (3.21).

Of course the order we have chosen should not be considered invariant, and it is up to the therapist’s judgment and discretion, based on the client with whom s/he is working, to decide which handouts might be most helpful at what point in the therapeutic process. Further, depending upon the client’s concern and goal, not every form here will need to be given to each client. Finally, this list of forms is neither exhaustive nor immutable, and we invite therapists and clients to create additional forms, and modify/adapt current ones as appropriate, in order to facilitate achieving therapeutic goals.

These handouts can also be supplemented by material from the SCI (see Appendix 2) such as Figure One, the client’s overall control profile; and the Domain Specific Scale Raw Data (See Figure 1.4, Module 1). Further, certain handouts included in “Frequently Asked Questions: Client” might be helpful to “summarize” discussions if they occur during the sessions, such as “What is Control Therapy?” (FAQ 1); “Isn’t control sometimes bad?” (FAQ 2); “Isn’t positive yielding really fatalism?” (FAQ 3); “Why do things seem to be getting worse? I feel like I’m going backwards. Will they get better?” (FAQ 8).

A Note on Voice. These forms are written so that they can be used by the client, and instructions are in the “you” voice. There are also notes directed toward the therapist indicating how the forms may be modified for particular clients. There are also times where we specifically refer to the client and therapist working together.

APPENDIX THREE :
 CLIENT HANDOUTS:
 WORKSHEETS AND INTERVENTIONS

3.0	UNDERSTANDING THE MODES OF CONTROL.....	4-5
	<i>A FOUR-QUADRANT MODEL</i>	
	<i>EXAMPLES OF CONTROL SPEECH</i>	
	(Discussed in Module 1.)	
3.1	SELF-OBSERVATION FORM.....	6-8
	(Discussed in Module 1.2; 2.1)	
3.2	GOALS: ONE WEEK TO FIVE YEARS.....	9
	(Discussed in Module 2.1)	
3.3	INTENTION TO CHANGE AND GOAL SETTING.....	10-11
	(Discussed in Module 2.1)	
3.4	ASSESSMENT OF SELF-EFFICACY BELIEFS.....	12-14
	(Discussed in Module 2.1, 3.1.2)	
3.5	THE FREEDOM REFLEX SCALE.....	15-16
	(Discussed in Module 2.1)	
3.6	QUESTIONS TO FACILITATE DISCUSSION OF MODE AND MODE CONTROL STORIES.....	17
	(Discussed in Module 2.2)	
3.7	SELF MANAGEMENT CONTRACT.....	18
	(Discussed in Module 2.1; 3.2)	
3.8	CONTROL MODE DIALOGUE: ENVISIONING WHICH MODE TO CHOOSE.....	19
	(Discussed in Module 2.3)	
3.9	CLIENT HANDOUT FOR DECISION-MAKING : PRIORTIZING DOMAINS AND CHOOSING MODES...	20
	(Discussed in Module 2.3; See also 3.3.1, 3.3.4, decision making revisited)	
3.10	MINDFULNESS: BREATHING AND MIND SCAN.....	21
	(Discussed in Module 3.1)	
3.11	DIAPHRAGMATIC BREATHING.....	22
	(Discussed in Module 3.1)	
3.12	BODY SCAN/Progressive Muscle Relaxation.....	23-24
	(Discussed in Module 3.1)	
3.13	THE FIVE STEP PROCESS: AFFIRMATIONS.....	25-29
	<i>FOR THE 5 STEPS FOR THE YIELDING/ACCEPTING MODE</i>	
	<i>FOR THE 5 STEPS FOR THE ASSERTIVE/CHANGE MODE</i>	
	(Discussed in Module 3.1)	
3.14	CONTROL MODE REHEARSAL.....	30-34
	<i>FOR THE YIELDING/ACCEPTING MODE</i>	
	<i>FOR THE ASSERTIVE/CHANGE MODE</i>	
	(Discussed in Module 3.1)	

3.15. SEEKING THE BEST INTEGRATION OF ASSERTIVE AND YIELDING FOR A GIVEN SITUATION: A DONGJING EXAMPLE. (Discussed in Module 3.2.2;)	35-37
3.16 COGNITIVE AFFIRMATION EXAMPLES OF INTEGRATING THE TWO POSITIVE MODES.....	38
3.17 A BODY EXAMPLE OF INTEGRATING THE TWO MODES: HATHA YOGA.....	39-40
3.18. INTERPERSONAL EXAMPLES: INTEGRATION OF THE TWO MODES.....	41-44
a. Yoga dyad	42
b. Tai chi dance.....	43
c. Interpersonal four mode dialogue.....	44
3.19 FURTHER LISTENING TO CONTROL SPEECH.....	45-48
a. Agent and object of control.....	45
(Discussed in Module 1)	
b. Who or what controls your life?.....	46-47
Self as agent	
Other as agent	
(Discussed in Modules 1, 2, 3.1)	
c. Six dimensions of control and self-control...48	
(Discussed in Module 2)	
3.20 DEEPENING EXPLORATION OF CONTROL STORIES.....	49-54
a. What is a control story (discussed in Module 1,2)	
b. Practice: Raising awareness of control stories. (Module 1.4; 2)	
c. Evaluation of control stories (Discussed in Module 2, 3.1)	
d. Re-editing and rewriting control stories (Module 3.1)	
Modifying control stories in the direction of greater self-trust, self-efficacy (Discussed in Module 3.1)	
3.21: A SIMPLIFIED VERSION OF THE ENTIRE PROCESS “Control Therapy in a ‘Cliff Notes Form’	55
(Discussed in 3.2.4, including Figure 3.2.3)	

3.0 UNDERSTANDING THE MODES OF CONTROL

Research on Control Therapy has demonstrated over the past thirty years with several thousand individuals that an optimum sense of control frequently comes from having the flexibility to use either (or a combination of) positive assertive (change) as well as positive yielding (acceptance) strategies depending upon the particular situation and circumstances one is encountering.

An **assertive, change mode of control** can be positive (striving for excellence, self-improvement) or negative (overcontrol, perfectionism). Similarly, a **yielding, accepting mode of control** can be positive (at peace with self, gratefulness for what you have) or negative (passivity, helplessness). This gives us the following four-quadrant model—as shown below.

On the next page you will find examples of control speech for the four modes of control. It can be helpful to “listen” to yourself and others and notice when you hear speech reflecting these different modes.

A FOUR-QUADRANT MODEL OF MODES OF CONTROL

<p>POSITIVE ASSERTIVE</p> <p><i>Assertive, Change Mode of Control</i></p> <p>(Quadrant One: Q1)</p>	<p>POSITIVE YIELDING</p> <p><i>Yielding, Accepting Mode of Control</i></p> <p>(Quadrant Two: Q2)</p>
<p>NEGATIVE ASSERTIVE</p> <p><i>Overcontrol</i></p> <p>(Quadrant Three:Q3)</p>	<p>NEGATIVE YIELDING</p> <p><i>Too Little Control</i></p> <p>(Quadrant Four: Q4)</p>

EXAMPLES OF CONTROL SPEECH FOR THE FOUR MODES OF CONTROL

QUADRANT 1—POSITIVE ASSERTIVE: ACTIVE, ALTERING, MODE

1. *Active Assertive Positive.*

This refers to words that show instrumental activity in a positive way toward the accomplishment of something—goal oriented, self-starter, independent. They involve a concept of doing, of activity, of motion.

EXAMPLES: I am going to go on a diet to try to lose weight.
I'm working hard to influence my senator to vote to ban CFC.

QUADRANT 2—POSITIVE YIELDING: LETTING GO, ACCEPTING MODE

2. *Yielding, Letting Go Positive.*

This refers to the positive aspects of acceptance, yielding, softness, gentleness, and nurturing. There is more a sense of stillness here, of quiet, of softness, of being.

EXAMPLES: I am able to accept that I am never going to lose weight.
I have learned to accept that I can never change her.

QUADRANT 3—NEGATIVE ASSERTIVE: OVERCONTROL

3. *Active (Overassertive) Negative (Overactive/Overcontrol).*

This refers to too much activity, too high control, a sense of aggressiveness, a certain ruthlessness, a Machiavellian quality, a high agitation, an insensitivity, and a selfishness.

EXAMPLES: I am unable to delegate responsibility and end up trying to control everything.
She is an overprotective parent.

QUADRANT 4—NEGATIVE YIELDING

4. *Overyielding, Negative (Too Little Control).*

This refers to too low activity, a mushiness, an overpassivity, a diffuseness, undifferentiatedness, helplessness, and hopelessness.

EXAMPLES: I accepted his offer, but then felt like a victim.
I let everybody boss me around.

3.1 SELF-OBSERVATION

One of the most important aspects of any form of self-learning is awareness. One important type of awareness is gaining more precise information so that you can learn about yourself and how you are affected by the world around you. Please use this form * between our sessions to monitor the area we discussed.

You may wish to make notes below as you become clearer about what it is you are monitoring (e.g., any specific thoughts, feelings, or circumstances that seem particularly important). Also, note any questions or problems you may have in monitoring. For example if you were monitoring “when I feel stressed” you would want to pinpoint what stress means to you, where you feel it (e.g., in your body, your thoughts); how intense it is; how long it lasts.

Then you would want to pay attention to what happened right before the observed area of concern occurred: e.g., what seemed to trigger the stress: e.g., who was present, where it occurred, what you were thinking/feeling. Also note what happens right after the concern you are monitoring occurs. How do things change? What do you do? This information will help you better understand how your behavior, thoughts, and feelings affect each other, as well as how you (and your behavior, thoughts, and feelings) are affected by, and effect, the world around you.

Note: The exact “form” in which you monitor and record what you are learning about yourself and your area of concern is not important. What is important is that you find a way to observe yourself and your environment so that you can explore more fully and more precisely what is going on regarding your area of concern. Below are a couple of forms that may be helpful. The first one provides a more “journaling” opportunity to explore in some depth the concern, what is happening right before and how things change as a result. The second form allows for a broader “overview” of the week and when the “area of concern” occurs. If these are helpful, great! If not, please feel free to adapt them, or devise your own ways of monitoring your area of concern that you feel is most convenient and helpful to you.

<Please be sure to bring these sheets, or whatever written records/journals, diary you kept about your area of concern with you to the next session. >

* Note: Therapists and clients can make additional copies of the following forms, as needed, so that multiple events can be monitored over the course of a day or week. Additional copies do not need to include the above introductory instructions. Further, as noted, these forms are just examples, and can of course be modified in ways that the therapist and client feel are most helpful for becoming aware of and gathering important information about the area of concern.

SELF-OBSERVATION FORM: For each occurrence.

What is being observed: (Be as clear and precise as possible - e.g., physical sensations, thoughts, feelings, behavior, verbal statements, etc)

Please discuss the following for each occurrence:

Intensity (1 = slightly out of control to 5 = very out of control) _____

Time of day observed _____ Day of the week _____

Physical sensations—before; during; after

Thoughts and emotions that preceded the concern being monitored; during? after?

Who was present?

What was going on in the environment?

Consequences of the “behavior”: How did the situation/you change? What happened?

SELF OBSERVATION: A WEEKLY OVERVIEW FORM

Name _____ Week Monitored _____

Concern being monitored _____

BEFORE AFTER

Where, Who was present, doing what; thoughts, body sensations, feelings?*	How did situation change as a result: externally, internally?*		Sun	Mon	Tues	Wed	Thurs	Fri	Sat	TOTAL PER TIME SLOT
		7-9								
		9-11								
		11-1								
		1-3								
		3-5								
		5-7								
		7-9								
		9-11								
		11-7								
		TOTAL EVENTS PER DAY								

*Additional sheets can be attached to provide more details (see previous form). This form gives a broader “overview” of the week and times.

3.2 GOALS: ONE WEEK TO FIVE YEARS. This form is a way to explore our overall (e.g., five year) plans and goals to help ensure the specific goal you have selected is congruent with your overall goals. It can be helpful in “getting the Big” Picture”: and making sure that short term goals and long term goals are congruent and “on the same page.

Name: _____

Date: _____

GOALS

FIVE YEARS:

ONE YEAR:

SIX MONTHS:

ONE WEEK:

3.3 FOR AREAS OF CONCERN: INTENTION TO CHANGE/ACCEPT* & GOAL SETTING

In the following, please note whether there are any areas in which you would like or intend to change or accept. In those areas where you have a slight to very strong intention to change/accept (i.e., in which you circle 2, 3, 4, or 5), please write down as specific a goal as possible. Two examples are provided of how you would specify goals, one of change, and one accepting.

1	2	3	4	5
No	Slight	Moderate	Strong	Very strong
Intention	Intention	Intention	Intention	intention

Please underline or circle the relevant word (change/accept):

Example 1: I plan to change/accept my nutritional habits this year.

Intention = 3

Specific goal: Reduce red meat from 5 to 2 times per week.

Example 2: I plan to change/accept my height

Intention = 4

Specific goal: Every time I have a negative thought about my height, I will counter it with a positive, accepting statement.

(1) I plan to change/accept

Intention = _____

Specific goal: _____

(2) I plan to change/accept

Intention = _____

Specific goal: _____

* NOTE: This form can also be used to assess "intention to accept": i.e., to learn to be more accepting of how one feels about oneself, one's eating, one's body, one's relationship(s).

(3) I plan to change/accept

Intention = _____

Specific goal: _____

(4) I plan to change/accept

Intention = _____

Specific goal: _____

(5) I plan to change/accept

Intention = _____

Specific goal: _____

3.4 ASSESSMENT OF SELF-EFFICACY BELIEFS

Name: _____ Date: _____

SELF-EFFICACY. This form explores beliefs that may influence your ability to meet your goal. If your goal is quadrant one, change oriented, then please circle or underline the word change for each question, and answer accordingly. If you goal is to be more accepting (of your or others' thoughts, feelings, behavior) then please circle or underline the word accept for each question and likewise answer accordingly.

If you have more than one goal, and each involves change or accept, more copies of this form can be printed and utilized!

You will note that questions 1-5 are self-efficacy beliefs about your current ability; questions 6-9 self-efficacy beliefs about your ability to learn new skills.

Question 10 involves self-efficacy beliefs about your ability to integrate the modes.

1 In general, do you believe you have the ability to control (change/accept) your thoughts?

Strongly believe	Somewhat believe	Somewhat disbelieve	Strongly disbelieve
1	2	3	4

2. In general do you believe you have the ability to control (change/accept) your feelings?

Strongly believe	Somewhat believe	Somewhat disbelieve	Strongly disbelieve
1	2	3	4

3. In general do you believe you have the ability to express, identify and achieve your wants and needs? (change what is); to decrease your wants and needs and be more accepting of what is?

Strongly believe	Somewhat believe	Somewhat disbelieve	Strongly disbelieve
1	2	3	4

4. In general do you believe you have the ability to control (change/accept) your behavior?

Strongly believe	Somewhat believe	Somewhat disbelieve	Strongly disbelieve
---------------------	---------------------	------------------------	------------------------

1

2

3

4

Note to therapist: This form (3.4) can be modified for use in interpersonal relationships in general (e.g., boss, co-worker, mother-in law) as well as in couples therapy.

Depending upon the concern being addressed, three additional variations are possible, with each question in the form asked from a different perspective regarding efficacy beliefs about behavior, thoughts, feelings. For example, question 4 can be modified as follows:

- In general do you believe the other person (e.g., your significant other) has the ability to control (change/accept) his/her behavior?
- In general do you believe you have the ability to control (change/accept) the other person's (e.g., your significant other's) behavior?
- In general do you believe the other person (e.g., your significant other) has the ability to control (change/accept) your behavior?

3.5 THE FREEDOM REFLEX SCALE. This scale explores how willing you are to ask for and to receive help and guidance from others.

Name: _____ Date: _____

1. Are you willing to accept guidance and teaching?

Strongly willing 1	Somewhat willing 2	Somewhat unwilling 3	Strongly unwilling 4
--------------------------	--------------------------	----------------------------	----------------------------

2. Are you willing to be told what to do?

Strongly willing 1	Somewhat willing 2	Somewhat unwilling 3	Strongly unwilling 4
--------------------------	--------------------------	----------------------------	----------------------------

3. Do you feel out of control when the only choices you have are generated by others?

Always 1	Sometimes 2	Seldom 3	Never 4
-------------	----------------	-------------	------------

4. If someone tells you the right way to do something, how do you feel?

Very bothered 1	Somewhat bothered 2	Very little bothered 3	Not at all bothered 4
-----------------------	---------------------------	------------------------------	-----------------------------

5. If someone tells you to do X, will you automatically tense up and/or do Y?

Always 1	Sometimes 2	Seldom 3	Never 4
-------------	----------------	-------------	------------

6. How easy is it for you to accept personal criticism?

Very easy 1	Somewhat easy 2	Very little easy 3	Not at all easy 4
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7. I like feeling I have options in any situation.

Very 1	Somewhat 2	Not very much 3	Not at all 4
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8. Are you willing to admit to others that you need help?

Strongly willing 1	Somewhat willing 2	Somewhat unwilling 3	Strongly unwilling 4
--------------------------	--------------------------	----------------------------	----------------------------

Note to Therapist (and Researchers). The term “freedom reflex” comes from the work of the Russian psychologist Pavlov. Pavlov is best-known for his associational learning studies (dogs, saliva, steaks, and bells). In a footnote he noted that to conduct the experiment, he had to put the dogs in a harness, and that the dogs exhibited different degrees of resistance to being harnessed. Pavlov called this the freedom reflex.

This scale is a heuristic means of exploring the extent to which a person reflexively resents and feels pressured when s/he feels s/he is being told what to do. From a research standpoint, it would be interesting to see how much this clinically derived scale co-varies with self/other agency; self-efficacy beliefs, and desire for control.

Clinically, it is interesting to compare the freedom reflex to Odysseus’ request to have his oarsmen bind him as they neared the sirens (discussed in Module Two). In terms of the six components of control and self-control (Figure 2.3; see also Appendix 3.19c), which are the ones for which clients ask help from others (as did Odysseus), which are the ones they do themselves (“self-bind, e.g., remove “siren-like” food from the house etc).

* 3.6 QUESTIONS TO FACILITATE DISCUSSION OF MODE AND AGENCY CONTROL STORIES. (After results from the SCI have been shared)

Name: _____

Date: _____

1. You have noted your personal preference for either the assertive/change mode of control , or the yielding, accepting mode of control . Please discuss why you feel a preference for one mode over the other.

2. From the perspective of whatever mode you chose, which negative mode seems worse to you: negative assertive or negative yielding (If you had to choose between being considered by others as a passive wimp (quadrant four) or an overcontrolling tyrant (quadrant three), which would seem better and which worse to you? Why?

3. Are there any childhood experiences you have had, or other "significant events" which you believe might have influenced your preferences (and aversions) in questions 1 and 2 above?) What does your culture say about which mode is preferable? Your religious, spiritual beliefs?

4. Do you primarily gain your sense of control from your own efforts, or the help of others? Which do you feel is better? Please discuss why you believe as you do, based on your own upbringing and experiences.

5. How important is it for you to have control in your life? Please discuss experiences in your childhood or upbringing that may have contributed to your desire for control.

- 6.a) Do you have a theistic (belief in God: e.g., Judaism, Christianity, Islam, Hindu) or non-theistic (e.g., existential, Buddhist, atheist, Taoist) view of the nature of the universe.

6. b) Again, from a control perspective, given your belief in 6a, please write a few comments about what is the role of control for humans in your religious belief system.

* This is adapted from the "Semi-structured Interview, Appendix B, *Control Therapy*.

3.7 EXAMPLE OF A SELF MANAGEMENT CONTRACT FORM

Below is a simple example of a self-management contract. It can be modified and added to as you feel helpful (e.g., ways the client might address difficulties, resistances, etc.).

Dates of contract:

I, _____ agree to (list specific goal(s))

1.

2.

3.

I plan to accomplish this goal (these goals) by (note specific strategies, skills, and plans you have developed to achieve your goals).

1.

2.

3.

I anticipate the following difficulties in attempting to achieve this project.

1.

2.

3.

I plan to address these difficulties by... (note specific strategies, skills, and plans you have developed to counteract each difficulty)

If I keep this contract I will (note how you plan to “reward” yourself)

Signature

Date

Witness

Date

3.8 CONTROL MODE DIALOGUE” ENVISIONING WHICH MODE TO CHOOSE

This exercise is an opportunity to explore in more depth your views and beliefs about the different control modes based on your prior control stories and dynamics. Further, the exercise can help clarify goals, based on your control profile and the current situation and concern. The process also helps pinpoint any resistances you might have to positing different positive modes as aspects of your goal.

Note to therapist: Appendix 3.8 provides an outline of the steps for the Control Mode Dialogue detailed and elaborated in Module 2.3. You may choose to share with the client some of the examples of representations and dialogue from that material to model this process. However the important aspect is that this process be tailored to the client’s own area of concern, using symbols and representations that the client chooses and feels comfortable with.

A. CREATE A REPRESENTATION OF THE NEGATIVE MODES. (E.G., COLOR, SOUND, ANIMATE, INANIMATE OBJECT)

B. CHOOSE A PREFERENCE REGARDING THE NEGATIVE ASSERTIVE OR NEGATIVE YIELDING MODE, AND EXPLORE WHY.

C. HAVE THE TWO “REPRESENTATIONS” OF THE NEGATIVE MODES ENGAGE IN A “DIALOGUE”

D. WORKING TOWARD CHOOSING A POSITIVE GOAL.

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

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

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

3.9 DECISION-MAKING PROCESS: *

PRIORTIZING DOMAINS AND CHOOSING MODES

1. Brainstorm broadly and also specifically, in terms of “areas of concern” and note those areas on the left side of a blank page. Then, you may wish to make two columns after each area, stating in the first column what aspect of that area is in your personal control, and what aspects are not.

2. Now, to make sure the above is inclusive, go to the Domains page of your SCI. Note that there were certain domains in Step Two of that page, in which you stated they were “not a concern.” Make a list of the other domains: ones which you feel there is a concern. Then rank order them from most to least important to you right now. (You may want to use as part of your criteria those domains where you were feeling lower degrees of control—i.e., Step One).

3. Think about each one. For each, determine which mode(s) you currently use to handle that issue, and then consider which mode(s) might help you better address it. (See Mode Dialogue 3.8 above to further explore the modes.). You may want to start with the area most “out of control”, or you may want to start with something “slightly in control” or even “moderately in control” since you already have some mastery in that area.

4. Take special care to reflect on your own views: how much lack of active control can you tolerate in your environment, relationships, emotions, body, etc. Examine which areas can or should not be actively controlled, in other words, which would be better addressed by Positive Yielding (acceptance). Ask yourself, “What is in my power to do, with what effort, for what reason, and for what benefit?”

Adapted from page 214, CT.

* NOTE TO THERAPIST. If appropriate, it may also be useful to explore the client’s decision making style in more detail.. (See discussion in Module 3.3.1, and 3.3.4—Decision making revisited: exploring your style).

3.10 MINDFULNESS: BREATHING AND MIND SCAN

Mindfulness is a way of being -- a way of inhabiting our bodies, our minds, our moment by moment experience. It is the awareness that arises out of intentionally attending in a particular way. Three core elements of mindfulness can be helpful in pointing toward this dimension of awareness: Intention, Attention and Attitude (IAA). These three aspects of mindfulness are an interwoven process or system; the three elements informing and feeding back into each other.

Intention refers to why one is attending; the personal vision or aspiration that is motivating the attending. Attention involves the moment to moment knowing of experience as it arises. As Husserl puts it, “a return to things themselves” as opposed to our interpretation of things. Attitude, refers to *how* one attends -- the attitudinal quality of attention is essential. This quality of attention involves a non-judgmental, open and kind attitude, that accepts and “bows” to whatever arises. It is important to note that mindfulness does not require to *feel* open, kind, happy, or any other emotion, the quality of attention simply refers to the way in which you are attending to your experience, which may be feelings of intense sadness. The intention is to hold the sadness with this open-hearted, non-judgmental attention, not to push away the sadness and replace it with “better” “more mindful” attitudes. Mindfulness can hold any state.

Mindfulness is a skill that can be developed through practice. The following simple breathing exercise is a formal meditation practice that can be practiced 5-30 minutes a day. The intention of the practice is to help you cultivate the ability to bring mindfulness into your moment to moment life. Research demonstrates that mindfulness practices leads to greater health and well being.

Guidelines for practicing mindful breathing and sitting:

- Make a special time and place for “non–doing.”
- Adopt an alert, yet relaxed body posture.
- Set an intention for your practice (and then let it go).
- Bring your attention to your body sitting.
- And then notice that you are breathing.
- Really experience the movement of the breath coming into the body and the breath flowing out of the body.
- Try not to control the breathing, but simply experience it.
- When your mind wanders, name what it wanders to and come back to the breath, using it as an anchor.
- Remember to bring a nonjudgmental, accepting and kind attention to whatever arises, moment by moment.

A Reminder: Emotions or thoughts that arise in the field of awareness are just noticed, including any tendencies to push away unwanted thoughts or feelings, or rush toward positive ones. Rather the “goal” is to just allow whatever is arising to be there. If fear, sadness, or anger arises, and you notice a desire to run away from these states, try to just continue your gentle breathing, while noticing the desire to flee, but without judging, seeking to maintain a compassionate, non-judgmental awareness of whatever thoughts and feeling may be present.

3.11 DIAPHRAGMATIC BREATHING

There are several ways we can breathe. One is where we actively try to control it. For example, draw a big breath in through your nose. Now exhale forcefully. Good. Notice whether your chest rises during the process.

Now, in this exercise, we are going to try to let the air come at its own pace—without any active control on your part. For example, your breath comes at its own rhythm during the night when you sleep. You don't have to control it.

Further, when we sleep at night, our body naturally breathes from the diaphragm. Therefore, DIAPHRAGMATIC BREATHING is really something that our body already knows, and we are just trying to “learn” to do it well awake.

Research has shown that when we breathe from our diaphragm (belly) our brain goes into a relaxed state (EEG alpha) and that when we breathe from our chest (thoracic), our brain goes into a more excited state (EEG beta).

One of the easiest ways to begin to learn and practice this type of diaphragmatic breathing is at night, just before you go to sleep. Lie down facing the ceiling, and place your hands, palm down, on your belly, with your two middle fingers just barely touching about an inch below your navel.

Now, let your body take a nice relaxed breath, allowing yourself to feel the air gently entering through your nose. Don't try to draw it in. Just allow it to come in at its own pace. You will notice if you are breathing from your belly, your two middle fingers will move a small distance apart as your belly rises. It's as if the stomach is gently inflating on its own.

Then, as you allow your breath to exhale at its own pace, your two index fingers will come back together and gently retouch each other.

There is no need to force it (e.g., puff your belly up). Just trust your body and your natural breathing style. Allow your breath to come in at its own rhythm, noticing your stomach gently rising, your fingers coming apart on the inbreath as the air enters your nose; then your fingers coming back together as your stomach gently sinks back toward the bed on the outbreath.

Practice this each night, taking three conscious breaths. You may notice that this will help relax you more easily into sleep!

As you become more comfortable with this practice in the evening, you may want to practice it a few times during the day, as a way of “re-centering yourself.”

3.12 BODY SCAN

BODY SCAN. This is a way to get to know your body better, looking for tension and areas of relaxation. Practice this at home, or after class with a partner, letting each read the instructions to relax the other.

To begin the body scan, you can either get into a comfortable position in your chair, with both feet on the floor in front of you, arms gently resting by your sides or in your lap. Or you can lie on your back in a comfortable position. Have a blanket or sweater available in case you get cold. Gently close your eyes and begin with diaphragmatic breathing.

Then bring your attention or awareness to the toes of the left foot. Without moving or wiggling them, simply notice whatever sensations arise in that area of the body, being with the sensations without judging them. Now imagine that you are breathing into and out of this part of the body, as you continue to focus on whatever sensations may be arising there. If there is no distinct sensation present, simply attend to the absence of sensation. Go through several rounds of breathing into and out of this area.

Then, move your attention to the other regions of the left foot (top, bottom, ankle), repeating the same process, allowing the breath to move into and out of each area. Next focus on the right foot and proceed through each part of that foot (toes, top, bottom, ankle) using your breathing (in, out) as you attend to any sensations.

Now move up through each region of the body: left calf, left upper leg, right calf, right upper leg, buttocks, groin, left hand, right hand, and so on. Remember to breathe several times into and out of each area. Continue up to the regions of the face (chin, jaw, cheeks, eyes, ears, forehead), finishing with the top of the head and allowing the breath to move in and through your entire body.

It is natural that your attention will wander during this process. When it does, simply notice the distraction, and then gently bring your attention back to the part of the body you are focusing on, without judging yourself for having become temporarily distracted. When feelings arise (judgment, non-acceptance, gratefulness), just notice them and gently return to focusing on breathing into and out of the body part to which you are attending. You may be tempted to fall asleep during this process; try to remain awake and aware, in order to foster a sense of conscious, yet deep relaxation.

In addition to the practice of this formal body scan exercise, it can also be helpful to informally practice a quick body scan at different times throughout the day, to - increase awareness of bodily cues and sensations during our daily lives (i.e., work, interactions with others, how our body feels and responds during times of stress, times when we feel a loss of control or when we feel we are trying to control and manage too much.)

A second body-focused technique often used for relaxation is **(Progressive Muscle Relaxation)**: This variation of the body scan involves going through each muscle group, alternating tensing, then relaxing. Again, below, one example is used. You can apply it to each muscle group, or target specific areas as needed:

On an inbreath, tighten your right fist. Notice the tension. Keep tightening, and notice how you can make yourself tense, and where you feel it. Now, on the exhale, relax your right hand, opening your fingers. Feel the difference. Notice what it is like for your fingers to feel at ease and with the excessive tension removed.

Notice in these two techniques, even though the focus is the body, other “building blocks” are involved. In progressive relaxation, there is a specific focus on teaching that we need to take responsibility for our stress, that we are the ones that can make ourselves anxious, and that we have the ability (self-efficacy) if we so choose (decisional control) to relax ourselves. This body-focused technique, also involves, attentional focusing, cognitions, as does the body scan, which also involves imagery.

3.13 THE FIVE STEP PROCESS: AFFIRMATIONS

There are five steps for gaining a sense of control, either through the yielding/accepting mode; or the assertive/change mode. Below are AFFIRMATIONS—cognitive statements and self-instructions-- you can say to yourself to help guide you through each step. Try to feel each statement within yourself--breathe as you say it—and let yourself experience its truth for you.

The five steps for the yielding mode begins below; for the assertive mode, on p. 27.

FOR THE FIVE STEPS FOR THE YIELDING/ACCEPTING MODE

1. DESIRE FOR LEARNING THE ACCEPTING/YIELDING MODE* (ENHANCING MOTIVATION)

- I want to learn to act and believe that I do not always need to be in active control.
- I want to learn to trust that things will be all right if I am not managing everything, and that the world will not fall apart if sometimes I let go of my active efforts and relax.
- I'm ready to learn that I don't need to have a façade of always being strong and totally confident.
- I'm ready to learn to stop worrying so much about how I look or act in every situation.
- I want to learn to accept my limits, and to realize that I can do only so much before I need to pause.
- I want to learn to accept and love myself just as I am (general affirmation).
- I want to learn to accept and love my (specific affirmation: body part, height, weight, etc).

2. RIGHT AND RESPONSIBILITIES

RIGHT

- I have a right to think of myself and protect my time, including taking time to nurture myself, and “just be.”
- I have a right to try to control my thoughts and feelings and reactions to events, to learn greater equanimity and acceptance.
- I have preferences and desires, but can accept that I don't have a ‘right’ to necessarily receive everything I desire.
- I don't have a right to have every need of mine met. I can learn to increase my acceptance of situations where I don't have every need met when and how I want it.

RESPONSIBILITY

- There is a time for action and doing, and a time for rest and being.

* Note to therapist: These affirmations, such as desire for learning the accepting mode, assume that the topic has been sufficiently discussed (see Module 3.1) and the client has determined that the goal of a yielding, accepting mode is the appropriate one: e.g., is not an inappropriate avoidance of assertive action, the client has sufficient motivation, etc.

- I have a right, even a responsibility, to create times of safety where I can let go, relax, and just be.
- It's okay for me to let go and not try to push beyond my limits.
- I realize that not everything in life is under my personal control. I am not responsible for changing or solving all the world's problems.
- It is not being irresponsible to take time just for myself to relax and replenish, to not always try to improve and perfect myself and others.
- There are some situations where I have the responsibility to learn to let go and allow others the chance to grow and make their own decisions.
- I have a right, and even a responsibility, to learn to love and accept myself just as I am.

3. SELF-EFFICACY BELIEFS.

- I am willing to believe in and trust my ability to become more serene about those areas I cannot control, or believe that I should not try so hard to control
- I will notice all the areas of my life where I am already being successful in exercising the positive yielding, accepting mode of control. These areas give me the knowledge and strength to know that I can apply that mode to my current area of concern.
- I am learning to counter my self-defeating doubts and fears about my ability to succeed in becoming more accepting. My self worth is not based on "doing" alone.
- I believe that I can learn to yield and accept without feeling passive or as if I'm giving up, acting like a victim, or being unproductive.
- I can learn to be less influenced by other people's doubts about my ability to succeed, and trust my own decisions and abilities.

4. SKILLS AND COMMITMENT

SKILLS

- I'm doing the best I can. There's nothing more to be done; I'm coping (solving) what's facing me as best I am able." (acceptance with gentleness toward self).
- "Rather than focusing on what is lacking or missing in my life, I choose to count my blessings, and find things I can be thankful for in my life as it is." (acceptance with gratitude)
- I will seek to focus on and appreciate those parts of my(body, life, relationships) that are working, and to develop conscious appreciation for what is.
- I can love and accept myself just as I am.

And, as continued practice in specific areas:

- I am working on learning to deal with specific situations that are out of my active control—e.g., : a busy signal, traffic, red lights, long lines)-- as an opportunity to pause and accept what I can't change with one or two degrees greater equanimity and serenity (rather than with aggravation, impatience, and helplessness).

- Every out breath I take, I am learning to practice consciously letting go, trusting, and accepting.
- I am increasingly able to be peaceful and accepting, and not rise to every trivial annoyance.

Accepting beliefs can also be facilitated by one's world view. For example, affirmations can incorporate a theistic view:

-- I trust in a higher power and that this makes sense. I accept what God gives. It is God's will.

-- Everything happens for reason; I choose to trust that this makes sense.

For those with a non-theistic view such as Taoism or Buddhism, affirmations can involve a belief and trust "in the way"; in the "isness" of things:

--You can't push the river.

--It is what it is.

--Trust the Tao (the way).

COMMITMENT

- I am willing to give myself permission to act in new ways--involving the yielding, accepting mode of control-- that will be healthy and life-affirming for me.
- When I am not as accepting as I would like, I will seek to learn to accept that, too. I recognize that initial failure is possible, even sometimes likely, and that I must be willing to persevere in the face of these inevitable setbacks. I see myself handling these setbacks well—with calmness and equanimity as best I am able-- and continuing toward my goal of becoming more accepting.
- I am willing to stay focused, determined, and fully committed to my goal of developing the yielding, accepting mode of control.
- I am willing to pay attention to my reactions—feelings, thoughts, and actions. I will challenge doubts, and explore potentially negative thought patterns, beliefs, and habit patterns which may hinder my efforts to use the accepting, yielding mode of control.
- I am willing to practice self-management techniques on a regular basis that involve the yielding, accepting mode of control in my efforts to develop a healthier mode of living.
- I I will stay determined and firmly committed to my goal of becoming more accepting. I feel a sense of excitement and adventure about what I am pursuing. I see any barriers or setbacks as challenges and opportunities enabling me to grow in strength and understanding, helping me move beyond my self-perceived limitations

5. SUCCESS. Take some time to notice your own internal reactions, feelings, thoughts, and feel grateful and appreciative for your accomplishment and wise use of the yielding, accepting mode of control.

FOR THE ASSERTIVE/CHANGE MODE OF CONTROL.

1. DESIRE FOR INCREASED ASSERTIVE CONTROL*

- I want to learn to develop the courage to act in a way that helps me change my current situation. .
- I want to learn to not sit passively by and watch things happen when I know I can impact them in a positive way.
- I want to learn to test my limits, and am willing to try new ways of acting and behaving.
- I want to learn to improve myself, and make the changes that I know are in my best interest.

I have thought about and reflected on this situation at a time of quiet and stillness. I have an appropriate desire and am sufficiently motivated to seek to gain more active control in this area.

2. RIGHT AND RESPONSIBILITY

RIGHT

- I have a right to greater control in the area I'm focused on.
- I have a right to think of myself and protect my time.
- I have a right to try to control my thoughts and feelings and reactions to events.
- I deserve to exercise positive control in my life.

RESPONSIBILITY

- I am not a victim. I have rights as a human being, and a responsibility to stand up for myself.
- I have only so much time and energy; if I fail to protect these resources, no one else will.
- Only I can decide whether I want and am willing to truly make changes in my life.
- I am responsible for my reactions to events.
- I am responsible for how I let other people treat me.
- I am responsible, within the limits of my ability, to effect positive changes in my life. Where I am not able, I am responsible for seeking help and guidance.
- I have a right to be the master and shaper of my own destiny—I can and must take responsibility for directing the course and direction of my life.

3. SELF EFFIACY BELIEFS

- I am willing to believe in and trust my ability to succeed.
- I will notice all the areas of my life where I am exercising positive active control. These areas give me the knowledge and strength to know that I can make changes in new areas.
- I am a person of strength and power.
- I am confident I will achieve my goals and address this concern. I am competent; I will find a way. I can do this. I feel optimistic in my ability. I

* Note to therapist: These affirmations, such as desire for learning the assertive/change mode, assume that the topic has been sufficiently discussed (see Module 3.1) and the client has determined that the goal of an assertive/change mode is the appropriate one: e.g., the client has a sufficient motivation; the desire is not too high or inappropriate; the concern is achievable by an assertive mode; the goal is congruent with the client's values.

- I can learn to say no to self-defeating thoughts, doubts, and feelings. If I think I can't and don't try, I'll just be proving myself right.
- I recognize that even though setbacks are possible, even likely, I believe I can persevere and overcome them. I trust I can handle them well and continue toward my goal.
- I can learn to be less influenced by other people's doubts about my ability to succeed, and trust my own decisions and abilities.
- I can practice firm, fair, and calm statements of my needs and feelings.
- I feel I will be able to make changes to help me reach my goal. For those skills and abilities I do not yet have, I trust that I will be able to develop them; and/or find others who can guide and teach me.

4. SKILLS AND COMMITMENT

SKILLS

- "I can do this"
- "I'm ready";
- "I'm going to follow through."
- "I am proud of myself and the courage I'm showing by being willing to make this change."

COMMITMENT

- I recognize that failure is possible, even sometimes likely, and that I must be willing to persevere in the face of these inevitable setbacks. I see myself handling these setbacks well and continuing toward my goal.
- I am willing to give myself permission to act in new ways that will be healthy and life-affirming for me.
- I am willing to explore the potentially negative thought patterns, beliefs, and habit patterns that I have never really critically evaluated.
- I am willing to be proactive and use self-management techniques in my efforts to develop a healthier mode of living.
- I am willing to pay attention to my reactions—feelings, thoughts, and actions—and to use specific focusing techniques to become aware of the subtle and specific feedback my body gives me.
- I will stay determined and firmly committed to my goals. I feel a sense of excitement and adventure about what I am pursuing. I see any barriers or setbacks as challenges and opportunities enabling me to grow in strength and understanding, helping me move beyond my limitations.

5. SUCCESS.

Assertive change can bring positive feelings and a sense of control resulting from competence and mastery. You have gone from *I want* to *I have a right and responsibility* to *I can* to *I will* to *I did it!* There can be a great sense of satisfaction in having the courage, determination, will, to have gone from feeling out of control, powerless or helpless in a certain area, to feeling more in control and empowered. When you achieve your goal, it's important to focus on these feelings of success and accomplishment. Robert White called this the "joy of being a cause." Pay attention to the ways that you have been successful in actively gaining control over the area of your life you chose to work on, and take time to savor and enjoy the accomplishment.

3.14 CONTROL MODE REHEARSAL.

Now that you have a clear goal, there are several helpful techniques that can be used to achieve your goal, whether it be to be more yielding and accepting of what is; or more of an assertive/change type of goal. One quite helpful technique involves combining together several “building blocks”—attentional, emotional, bodily—into an integrated whole: the Control Mode Rehearsal.

This technique is an opportunity to practice, through visualization and self-instruction, modeling the new skills you wish to develop in order to reach your goal. CMR has two main steps: 1) imagining the problem scenario, noting any mental and physical cues and sensations; and then 2) imagining effectively handling the situation by using those cues as a “signal” to create and model through imagery the desired behavior, thoughts, and feelings you would like to see in yourself, visualizing yourself acting exactly as you would like, including feeling your body calm and relaxed, making cognitions that are supportive and helpful, and saying and doing whatever supports your goal.

Control Mode Rehearsal operates on the same principles sports psychologists use when helping athletes use self-hypnosis to effectively execute a play sequence, golf swing, or other highly controlled yet relaxed precision movement. The more clearly you can see the problem situation and a desired solution or solutions, the more likely you will be to successfully reach your goal.

Would you be willing to practice one with me? Good. First, take a couple deep breaths, exhale, and as you are willing, let your eyes gently shut. Allow your breath to settle into its natural rhythm and let yourself practice the diaphragmatic breathing we have discussed. Good. Nice and easy. Just let yourself feel the chair holding you up, your breath coming nice and easy.

The scenario as it is. Now, as you are willing, notice in your mind’s eye a situation that is causing you some concern. Try to see the situation in as much detail as possible. Where are you? In a room? Outside? Who is present? What time of day is it? Describe the scene as precisely as you can (sights, sounds, sensations, tensions).

Bring your attention to how you are ***feeling*** in this situation. Are you noticing any stress in your body? If so, please note where as clearly as you are able you are feeling any anxiety? Butterflies in the stomach? Tension in the neck? Sweaty palms? Are there other emotions? Fear? Anger? Again, notice where you are feeling these emotions in your body. Notice where and how you are ***breathing***. Is it somewhat shallow? In your chest?

Let yourself notice Note as precisely as you can what you are ***saying*** to yourself, what thoughts you are having.

As you envision the problem situation, try to make it as realistic as possible. This is important because it will help you recognize (in this safe environment) what feeling anxious, even slightly “out of control” is like for you. This is important so that, in the future, you can detect these feeling and thoughts early, and use them as a cue to break the negative sequence and transition to the next phase, below.

The scenario as you would like it to be.

FOR THE YIELDING, ACCEPTING MODE OF CONTROL:

If your goal involves accepting some problematic aspect of another person, you might want to see yourself in the CMR guided visualization being accepting and non-reactive when the person acts in the way that concerns you. If your goal involves letting go of past hurts you feel were caused by another, and you wish to offer forgiveness, you might want to use CMR as a way to visualize the practice of offering forgiveness to another for pain that person has caused you, whether intentionally or unintentionally, by their thoughts, words, or deeds. As you visualize this process, feel yourself letting go of unproductive anger and dwelling in the past about events that cannot be changed, and see and feel in your mind's eye as you allow yourself to come to a greater inner peace and healing acceptance in the here and now.

If there is a specific aspect of yourself that concerns you—a limitation, something about your body—in your CMR send as much caring and love as you are able to that aspect of your self, greeting it with kindness. If you have made mistakes or caused suffering to yourself or another in the past, it is helpful to practice self-forgiveness in your CMR “for any hurts I’ve caused, intentionally or unintentionally, by my thoughts, words, or deeds.”

If your goal involves more holistic self-acceptance, you may wish to practice a CMR in which you cultivate images and make “self-statements” of self-acceptance and self-love for who you are, just as you are, without trying to accomplish, change, or actively control anything. Feel a deep caring about yourself, a willingness to nurture yourself, and to accept yourself at the most fundamental level, unconditionally, not dependent on what you perform, do, or accomplish.

Diaphragmatic breathing. Now, take a few slow, diaphragmatic breaths. Allow your breath to settle into its natural rhythm and let yourself practice the diaphragmatic breathing we have discussed.

Mindfulness. If you continue to feel anxiety or tension, allow these feelings to arise. Then, just notice them mindfully, while continuing your diaphragmatic breathing. You may also wish to direct your breath gently toward the areas of discomfort, as in the body scan allowing a calm, gentle relaxation to flow through you.

Visualizing positive self-modeling. As you continue this mindful noticing and slow, gentle breathing, switch the scene in your mind so that you now see yourself thinking, feeling, and if appropriate, acting exactly as you would like to in the situation. If someone else is present in your CMR, see yourself saying or doing exactly what you want to do, if anything, toward that person. When you switch to the desired scenario, try to be as specific and detailed as possible. This helps you visualize what success would mean to you in concrete terms, thereby modeling it for yourself.

Remember to keep your breath as an anchor, inhaling effortlessly, exhaling gently and calmly.

Positive thoughts. Remember to create positive thoughts as part of your CMR ideal scenario. Are you telling yourself that you are proud for the courage you are showing in attempting to act in accordance with your self-chosen goals? Are you admiring your willingness to become more accepting in this area? You may use positive self-statements listed above as affirmations, may add ones like “This is a brave step I am taking,” “I am doing the best that I can,” “I am feeling loving and accepting of myself just as I am,” as well as create your own cognitions specific to your self-management project.

Positive emotions. Also try to cultivate and feel the positive emotions that you want to have in the CMR situation, using a combination of thoughts and images that are most helpful for you. For **serenity**, you may think about and see yourself “dropping the bundle” of cares; being in a place that brings you quiet relaxation (e.g, the ocean, watching a sunset, a favorite place in nature). For **gratitude**, you might think of all the blessings that you have right now. You can create your own positive scenarios for the healing power of **forgiveness** (to self and/or another), and of extending **loving kindness** to yourself, a part of your self, or to someone else.

As you continue your slow, gentle breathing, allow all the thoughts and feelings that contribute to peaceful acceptance and letting go to flow through and in you.

Discussion. When you are ready, let your eyes gently open. Do not try to focus on anything, but just allow them to take in what is, slowly, peacefully. Let yourself take a few gentle breaths. Now, when you are ready, let’s talk a little about what that experience was like for you. What was the nature of your thoughts when you visualized the scenario “as it is” compared to “as you wanted it to be.” Were the second set of thoughts an antidote to the first. Notice that the first set of thoughts can be a cue to “change the scene” to the ideal CMR and replace the thoughts themselves with the positive statements. Similarly, notice the differences in feelings and emotions between the two situations, and realize that you can use the negative emotions of the “as is” situation to become a cue triggering a new sequence: beginning to breathe diaphragmatically, notice mindfully, and cultivate the positive emotions of acceptance that you desire.

FOR THE ASSERTIVE/CHANGE MODE OF CONTROL. When the Control Mode Rehearsal is directed toward the assertive change mode it involves a way to self model through visually role-playing trying on new behaviors. Through guided imagery and self-instructions, you can image see yourself building competence and confidence in the ability to engage in “change” that fits your goal (e.g., slow eating, speaking up, exercising). CMR helps you use imagery to see yourself acting exactly as you would like, including visualizing and feeling your body calm and relaxed, making cognitions that are supportive and helpful, and saying and doing whatever supports your identified goal. When creating your script, you may wish to include positive affirmations we have discussed above about your desire, right, responsibility, and belief in your own efficacy to accomplish what you wish to change. As you go through each of these building blocks, try to find what is the best ready position for you in terms of your assertive/change project—physically, mentally, emotionally?

Body position: preparation for “assertive” action. There are many physical postures that prepare us for action. Think of the ready position in tennis, or of a shortstop, or for beginning tai chi /chi gung. In these postures, knees are slightly bent, weight evenly distributed between your two feet, usually with more weight on the front third, the ball of the foot. What is the optimum level of “controlled” arousal for the situation: you may want to be relaxed, minimizing any unnecessary tension, a slow even breathing, eyes softly focused, ready, attentive. These ready positions allow us maximum flexibility in terms of the next step (e.g., moving right or left, up or back in tennis and baseball). By staying balanced and maintaining a calm, quiet breathing, this ready position also allow us to move gracefully and with balance from one “form” to another. When you think of and try to image the ideal “ready position” for your situation, what would that be for you? If you’re thinking of confronting your mother in law, do you want to be standing, seated? Do you want to be leaning forward? Where are your hands? Where do you want to focus your eyes? Imagine and practice how you want to be breathing.

It may be helpful to take a few moments, either with a dyad partner, or practicing on your own, to explore a ready position that is comfortable for you—both for your self-management project in particular—and one that you might use easily use on a daily basis. Again, notice your breath, your hands, your eye focus, where your body is being “balanced.” This attention to your physical posture can be an important part of the preparation for taking an assertive action.

Mental/emotional attitude. What would be the mental/emotional readiness you would want before embarking on an assertive action? You would probably want to be focused, attentive, determined, relaxed and minimizing unnecessary tension/mental contraction, while projecting a certain confidence--the psychological representation of the ready position described above. What are cognitive statements, self-talk, and instructions that would be helpful for you: e.g., “I can do this”, “I’m ready”; “I’m going to follow through.” “I am proud of myself and the courage I’m showing by being willing to make this change.”

Visualization. The next step would then be to see yourself acting exactly as you wish. This may involve seeing yourself talking a brisk walk; eating slowly and calmly. If your goal involves another person, the next step is to see yourself saying exactly what you would want to say to them, with the confidence, clarity, calmness, and forceful self-assurance that you would ideally want to have. Then you would see them act exactly as you would want in response to your request, actions. Create a scene in which this person acts exactly as you wish. Remember, this is your mind, so why not go for it!

Keep taking your slow, diaphragmatic breaths, as you see yourself acting just like you would like to act in the situation. Notice what your body feels like. What thoughts are you having? What emotions are coming up? What are you saying or doing? Remember to keep your breath as an anchor, letting it come nice and easy, exhaling gently and calmly. As you take the actions you want, let yourself feel proud for being willing to do so. Tell yourself, “This is a brave step I am taking,” “I am doing the best that I can,” and “I admire my willingness to seek change in this area.”

Discussion: From practice to the real world. When you have finished addressing the situation, take a few moments to notice what you are feeling. As you are ready and willing, let yourself slowly return to the here and now, and gently, as you feel comfortable, let your eyes slowly open. Let’s take a few moments to discuss what you have learned and noting any trouble spots. Was the “trouble” in how the other person responded? How you responded? If so, what might be different scenarios of how you would ideally like to respond to these reactions: i.e., staying calm in body and mind, choosing the best possible option staying on target in terms of your goal. <Note to therapist: These could then be role played, as appropriate.>

Now, let’s discuss ways in which you plan to apply this exercise to the actual situation which concerns you--once you have practiced this CMR a sufficient number of times that you feel increasingly comfortable and confident in your “self-modeling” rehearsals.


Note that each time you notice a negative thought or a certain feeling (e.g., anger, stress, fear, sadness) in the “natural environment,” you can make that a cue for beginning the practice of a “control mode rehearsal”—an abbreviated version of what we discussed and practiced above: e.g., focusing on diaphragmatic breathing, practicing new thought patterns, creating positive images, re-centering your body.

3.15 EXPLORING BLENDED OPTIONS OF ASSERTIVE AND YIELDING: FINDING THE BEST RESPONSE FOR A GIVEN SITUATION: “DONGJING”

When faced with a situation or concern, it can be helpful before you act, to take a few deep breaths, and center yourself (xujing).^{*} From this centered, still place (using some of the relaxation techniques we have discussed), you can then spend some time recognizing and reflecting on (a) the issue that wobbles us; (b) why we are wobbled; (c) trying to see the issue in a “larger” perspective.

The second task is choosing the optimal yin/yang, assertive/yielding mode for the 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. 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).

There are several different “metaphors” that may be helpful to you in understanding and achieving the wisdom of finding the right nuanced alternative for a given situation. Below are several examples to explore to find the metaphor that best fits your 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

An illustration of creating dongjing options: Poop-- The Tao is in the

^{*} In Chinese philosophy, the word xujing means the experience of the void, oneness, nothingness before form (yin and yang) arose. The idea is to reconnect to that centered place, before taking any action.

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, as noted above, we would want to mindfully notice this issue, develop xujing, a centered stillness.

In terms of the second task, dongjing, it can be helpful to try to generate as many as 8 nuanced options yin/yang, assertive/yielding mode for the situation, involving gradated options in tone, voice, and action.

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 you have laid out the options, you can then decide which of the various responses feels most right in this situation, In this example, that will be influenced by the frequency of times you have previously made a request, your views of the seriousness of the issue, and the nature of the person to whom you are making the request. This task also involves recognizing your 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 the "Control Mode Dialogue."

If an imagined response feels too yielding/passive, this model can help you see what would it like look if you added one more yang bar. If it feels a bit harsh, you can imagine what it feels like if you 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 area of concern?

EXPLORING BLENDED OPTIONS OF ASSERTIVE AND YIELDING:
DONGJING

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.
-

**FOR A SIMPLIFIED VERSION OF THIS ENTIRE PROCESS, ADDING IN
ADDITIONAL CONTEXT AND CENTERING AT THE START (XUJING), AS
WELL AS ASSESSMENT AND GOAL SETTING, SEE HANDOUT 3.21**

3.16 COGNITIVE AFFIRMATION EXAMPLES OF INTEGRATING THE TWO POSITIVE MODES

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.

- 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).*

* 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.

3.17 A BODY EXAMPLE OF INTEGRATING THE TWO MODES: HATHA

YOGA. 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 your life. Might it have application to your self-management project: e.g., learning to become more centered even while actively trying to make changes?

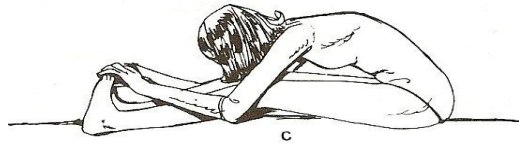
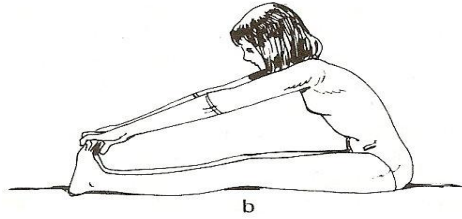
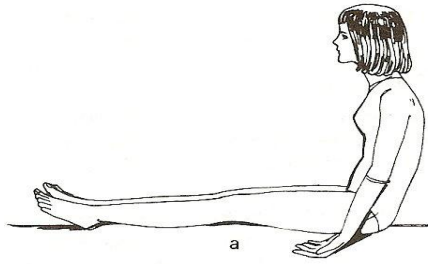
Yoga (hatha). The practice of accepting and changing simultaneously is embodied in hatha yoga. We will discuss one yoga posture (asana), as a way to share the principles of acceptance and change involved in the practice. Often a yoga posture begins with lying flat in shavasana (the corpse position). 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 below.) On the out-breath, *slowly* begin to stretch into the posture, leaning gently toward your toes (b). 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 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.



Figures from Precision Nirvana, 1978, p. 180.

3.18 INTERPERSONAL EXAMPLES OF INTEGRATING THE TWO MODES.

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 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 yourself.

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, 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.

3.18a 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.

* 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, 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.

3.18 bTai Chi dance. *Stand facing a partner, your right feet adjacent, and your left feet placed behind your bodies, your weight evenly balanced. 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).” 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 has 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. How did it feel to lead (and listen); 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 demonstrate 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.

3.18c 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.”

3.19 FURTHER AWARENESS OF AND LISTENING TO CONTROL SPEECH

At the start of this Appendix (3.0) we provided a handout which could be helpful for recognizing “control speech” regarding the four modes of control.

Below are a couple of additional handouts that can be helpful in further exploring and listening to your control speech.

3.19a AGENT AND OBJECT OF CONTROL. For example, notice when one of the following terms come up: having or gaining control; efforts to gain control; desire for control; fear of losing control, losing control, lack of control, out of control..

Then you can look for the agent and object of control. That is, who is talking, about what or whom? For example, “the world is sure a mess, completely out of control.” Or, “he always needs to be in control.” Or, “I’m having trouble controlling my eating.” Note, in the last sentence, “I” is the agent of control while “eating” is the object of control.

Figure 1.6 below provides the seven groupings possible with agent and object:

FIGURE 1.6: SEVEN GROUPINGS OF AGENT AND OBJECT OF CONTROL

Self as Object		SELF AS AGENT			OTHER AS AGENT		
		Group 1: Self Control			Other Controlling Self (Positive: Group 4) (Negative: Group 5)		
		<i>Self as Agent</i>	<i>Species</i>	<i>Self as Object</i>			
Examples:		I	cannot control	my eating.	Examples:		
		My thoughts	control	my feelings.	God	gives strength	to me. (Group 4)
					AA	helps	me stop drinking. (Group 4)
					My spouse	dominates	my behavior. (Group 5)
					The noise	makes	my mind crazy. (Group 5)
Other as Object		Group 2: Self Controlling Other			Group 6: Other Controlling Other		
		<i>Self as Agent</i>	<i>Species</i>	<i>Other as Object</i>			
Examples:		I	cannot control	my spouse.	Examples:		
		My	thoughts	control God.	She	dominates	her spouse.
					The economy	controls	all human life.
No Object		Group 3: Self as Agent, No Object			Group Seven: Other as Agent, No Object		
		<i>Self as Agent</i>	<i>Species</i>	<i>No Object</i>			
Examples:		My body	is out of control.		Examples:		
		My thoughts	are running wild.		God	controls.	
					She	lacks control.	

3.19b . WHO OR WHAT CONTROLS YOUR LIFE ? Exploring the agent and object groupings above (3.19a) helps us explore one of the central questions of our human “control story” “Who or what controls our life?” You started exploring this question in handout 3.6 above, and can further explore it in handout 3.20, below, on control stories.

How would you answer that question?

Below are two “content analyses” of speech forms that help refine this question. If you answered the question, “I do,” (self as agent) the first form below can help you notice and explore more fully what you mean by “self.”—“I”. Do you mean your personality? Your thoughts? Your emotions? Your brain/mind? Your body? Your behavior? Start to refine the different ways in which these aspects of you interact and influence each other.

If you answered this question that something “other” than self controls you, again, please start to become more precise about what you mean.

"SELF" CATEGORIES

DESCRIPTION AND EXAMPLES AS AGENT AND AS OBJECT

GLOBAL: This refers to the entire "self"; the person in his or her totality.

Code words include "I," "me," and so on.

EXAMPLES: I control him. (Self as agent)

She ordered *me* to stop. (Self as object)

MIND: To be coded as a descriptive term when used by the person giving the speech sample.

EXAMPLES: My mind controls my body. (Mind as agent) Voices control my mind. (Mind as object)

BRAIN: This term is coded either when the word "brain" is used by the person giving the speech sample or when there is reference to a certain part of the brain.

EXAMPLES: My brain waves control him. (Brain as agent) God controls my brain. (Brain as object)

COGNITIONS: Refer to thoughts, statements, beliefs.

EXAMPLES: My thoughts control my feelings. (Cognitions as agent)
Meditation has helped me slow down my thoughts. (Cognitions as object)

FEELINGS: Refer to emotions, mood states.

EXAMPLES: My anger made me lose control and hit her. (Feelings as agent) I feel I can control my sadness. (Feelings as object)

BEHAVIOR Refers to actions, bodily movements, deeds.

EXAMPLES: My behavior affects others. (Behavior as agent)
The government interferes too much with my private actions. (Behavior as object)

BODY: Refers to weight, illness, body parts (e.g., eyes); also coded here are statements about genes, heredity, etc.

EXAMPLES: My genes make me aggressive. (Body as agent) I am having trouble controlling my weight. (Body as object)

"OTHER" CATEGORIES

DESCRIPTION AND EXAMPLES AS AGENT AND AS OBJECT

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

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

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

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

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

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

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

ENVIRONMENTAL/BOTH ANIMATE (NONHUMAN) AND INANIMATE

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

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

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

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

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

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

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

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

3.19c DIMENSIONS OF CONTROL AND SELF-CONTROL

There are six major aspects of developing a sense of control and self-control. Notice, in general, how often these words and concepts come up in your speech. Also see if when you are having a particular “control issue” you can refine which of the following may be “problematic”: e.g., do you have the “goal” but don’t feel you have the discipline? Do you feel you have “awareness” but don’t feel you have any choices?

1. CHOICE

This dimension suggests volitional efforts in which external demands (shoulds, oughts) are minimized. Choice implies alternative degrees of freedom and the ability to evaluate as well as posit goals. Choice can be thought of as a type of “decisional control.”

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

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

2. GOAL

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

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

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

3. AWARENESS

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

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

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

4. EFFORTS/DISCIPLINE

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

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

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

5. SKILL

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

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

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

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

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

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

3.20 CONTROL STORIES.

You have already done good work on understanding your control story by exploring the questions in Appendix 3.6 above, and by exploring your control speech in Appendices 3.0 and 3.19. Here we are going to explore and refine a bit more the nature of a control story, how to become more aware of it, explore it, evaluate it, and, if you feel it helpful, to re-edit, even rewrite it.

Note to therapist: You can determine the pacing at which you share the following handouts on control stories. For example, you may decide to give this introductory page as a summary of what you might share in the session, plus the following page on “awareness”. Once that is completed and reflected on, you could then hand out the two pages on “evaluation;” and finally, when appropriate, the two pages on rewriting a control story.

What is a control story? Control stories are formed by the units of control speech, and coalesce and evolve into a narrative—consciously or unconsciously—by which we create stories to

- frame, explain, and understand events in our world—why things happen
- seek to explain chaos and disorder—internally and externally
- reflect attitudes and views about the amount of influence we believe we (and others) can and should have over events in our lives.
- explain our level of motivation and commitment, as well as our ability to develop self-regulation of our thoughts, emotions, and behavior.

Control stories further tell us whether, when, and how we are feeling in control, out of control, and the means by which we believe we can best gain and maintain a sense of control. These stories are a chance to create explanations that make us feel more in control, and make events more understandable. Sometimes we do this by looking back and connecting the dots of our past into a meaningful whole. Sometimes we do this by looking forward and creating and planning the dots of our future and how we would like to imagine things will be.

“Naïve” unexamined control stories are based on our early childhood experiences and parenting, personality, salient control-related life events in “love and work”, and cultural and religious attitudes. In effect, our control story “not only creates beliefs about reality, but defines that reality.”

Control stories can become fundamental, core belief systems and self-narratives we use to shape and define our lives--past, present, and into the future. Everyone has them. In addition to being conscious or unconscious, they also may be in varying degrees accurate or erroneous (or a mixture of both).

Control stories can help explain the world, creating meaning throughout the developmental life cycle, addressing the individual’s need for a sense of cosmic perspective, and framing existential human concerns of identity (who am I?); direction (where am I going?), and meaning and purpose (why am I going there?). Control stories can also play a key role in determining our motivation, including our motivation for change. In fact, major thematic stories, once they take hold in our mind, then become

like “perceptual filters” through which we receives input from the environment, interprets it, rejects some of it, and accepts other parts of it.

Practice: Raising awareness of control stories. In Appendix 3.6, we explored your preferred *mode of control*, and preferred *agency of control*, and the sources which may have influenced those beliefs. In terms of your *desire for control*, where do you think that desire (high or low) comes from? Are there certain areas where you desire control more than others? If so, why might that be? What is the story that you tell about your desire for control?

To explore these issues further, you might consider whether there was a defining moment that synthesized for you what the world is all about, and what your place is in it. This event may have something to do with fear of loss of control, actually losing control, or gaining a positive sense of control. Note the event, the feelings that it produced in you, any “generalizations” you may have made about “life” itself, and then how you felt it might be best for you to gain or maintain a sense of control as a result. Control stories can either create, explain, or exacerbate a feeling.

What happened was _____,

I remember feeling _____,

I concluded that life is/can be _____,

Therefore, to gain a sense of control , I _____.

For example, a major event for someone might have been the parents’ divorce. A child might have several different feelings from that event: abandonment, loss of control, feelings of personal responsibility. These feelings may lead to a story: e.g., “The world is/can be a scary, overwhelming, fragile, chaotic, out of control place. I can only trust myself, because things can fall apart at any moment.” Such a story can create a high desire for control and self-agency. It may also lead to an exclusive reliance on the assertive mode—seeking to always be alert and doing everything possible to manage and keep things in control. Thus, how an event is interpreted and the resultant control story that evolves may then influence future attitudes and behavior.

Let’s look at another example: A child whose parents reinforce her only for performance may develop the belief that “I am not lovable as I am; I can only be loved for accomplishment.” The person may remember feeling “I am not lovable as I am, and therefore cannot accept myself or be accepted and valued unless I am accomplishing. Life rewards those who succeed.” With this story, time spent “being” instead of “doing” may feel uncomfortable. Therefore as an adult this person may develop a reliance on the assertive mode—doing—in order to gain a sense of control through competence and productivity, which are firmly associated in her mind with love and acceptance.

See if you can come up with a sentence or two that encapsulates your most central control story (core belief), and how that relates to your sense of control and views of modes, agency, and desire.

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

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

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

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

“My efforts make a difference.”

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

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

Locating this present-day meaning stemming from early and/or crucial experiences allows us to step back and examine this belief and reflect on how it guides our choices today. As a way to explore these issues, break into your dyads and focus on some of the present-day control stories you have, selecting from the micro to the macro. You may wish to examine the exercise we did at the end of Module One about a core past event and the control story that evolved from it, or to look at some of the larger macro issues we’ve just been discussing. Take some time to examine these beliefs, and to explore whether and to what extent you believe these stories are absolute truth, provisional truths, and whether you feel these control stories, even if they once served a useful function, may need to be reconsidered and evaluated for their current helpfulness.

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

What happened was _____. Generally, the event you describe in your control story will be something that was “true.” Let’s take it as a “fact.”

What is interesting is how, from your current perspective, you evaluate that fact: what do you remember feeling? What conclusions did you draw? What did this story teach you about maintaining a sense of control in life?

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

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

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

For example, what messages did you receive about whether you were "good enough?" Was there a message of "more is needed"? That there was a problem with the way you were? "You'd be so much more attractive if you could just gain (or lose) a few pounds?" Was it okay to take time to just "day-dream" and "be?" Did you hear messages that "winners never quit, quitters never win." "Don't be complacent, don't rest on your laurels." "When you're resting, someone else is getting ahead?" Did you grow up in a family where you had to become an adult "too early" and were told that the "fate of the family" was in your hands? How do the messages, the "control stories" you learned about your rights, and your responsibilities, affect your current ability to learn a yielding, accepting mode of control? Notice that a control story that can be used appropriately for motivation during the assertive mode of control "commitment" phase, can also be misused in a situation in which active control is not possible (ie., winners never quit).

Choosing a more positive yielding control story may bring us face to face with our own biases that might make us feel we are acting weakly if we accept what is. This may come in part from our culture which suggests that we need to be strong, rugged individuals with a fighting spirit. We don't want to be thought of as passive, weak, a door mat to be walked on, a victim, someone who "gives up." What are the control stories you may be fighting as you try to learn to be more accepting? Are you afraid that acceptance means you're giving up on yourself: that your body "is what it is"; that your relationship is as good as it's going to get; that your vision of yourself as better and more perfect may not happen?

Conversely, did you receive "control stories" that it wasn't worth the effort to strive for what you wanted; or that you didn't really have the skills or ability to achieve

your goals. In this case, then, it may be time to explore developing a more positive assertive control story as a way to achieve what your goals and address your concerns.

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

What was the reason you chose to come into counseling? Often it is a concern in our life—a feeling of lack or loss of control, and a desire to improve our sense of control. How does it feel to be working on yourself and your concern? 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?

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. 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?

Modifying control stories in the direction of greater self-trust, self-efficacy. We have seen that a major task in 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 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 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)?

For example, here is an affirmation regarding control stories cited above:

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.

In the space below, or in your own personal journal, give yourself permission to explore how you would like to reedit and rewrite (aspects of) your control story. This may include your views of how to best integrate the two positive modes of control; how to balance and integrate personal efforts (self as agent) and “a little help from your friends” (others as agent); and the focus of where and how you feel it would be most skillful to have a desire for more (or less) control.

3.21

“Control Therapy in a ‘Cliff Notes Form” A SIMPLIFIED VERSION OF THE ENTIRE PROCESS

1. *Centering Oneself.*

Take a breath.

Body Scan-- Ready position physically

Mind scan/mindfulness (recognizing with bare awareness all the feelings that you are having

Gratefulness: Creating a context for the interaction.

2. *Assessment/ Exploration*

--**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?

3. *Goal Setting: Intention.*

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?

4. *Intervention:*

Creating options for the response (dongjing) that best matches your goal..

Once you have completed your exploration/assessment, and have your goal, what is the best combination of assertive and yielding modes (dongjing) that you can create to help you achieve your goal?

8 Maximum Yang (most assertive/change)

7 < gradated options

6 for

5 blending

4 and

3 integrating

2 the two modes>

1 Maximum Yin (most yielding and accepting)

Select what you feel is the best option.

Take some time to practice your intervention: e.g., the five steps for the assertive mode; the yielding mode; and/or their integration including the Control Mode Rehearsal as 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.

- #### 5. *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, yourself, the strategy you used? What changes might you make for next time, or for the next phase of the process.