

# Behavioral Self-Control: Power to the Person!

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**T**he notion of self-control, associated with the ideals of freedom and self-improvement, is strongly embedded in our society. A free person is one who guides and directs his own actions. He is the master of himself and his immediate environment. Moreover, we value self-control because of its role in the survival of our society and culture. One measure of a "civilized" society is the degree to which its inhabitants direct, maintain, and coordinate their activities without external coercion. If more individuals could develop effective self-management skills, the need for professional helpers and the number of passive, "you help me" patients might be sharply diminished.

The term "self-control" has meant different things to different people. Its most popular synonym, by far, has been "will power"—a vaguely defined inner force. Other definitions have emphasized personality traits or supernatural forces. One of the oldest examples of effective self-control was reported by Homer in describing the travels of Odysseus. To manage the bewitching effects of the Sirens, Odysseus had his oarsmen fill their ears with beeswax. To manage himself he commanded his men to tie him to the mast after warning them not to release him under any circumstances. Instead of beseeching the gods for aid or admonishing himself to exercise his will power, Odysseus altered some important environmental factors.

Vague notions and mysticism, have dominated our perspectives on self-control. Unable to fully understand how some individuals have been able to demonstrate self-control in the face of very trying circumstances, we have called their capacity "will power", or have attributed their behavior to the influence of some supernatural entity or hitherto hidden personality trait. This way of thinking about the problem has retarded understanding and discouraged research by its circularity. The person who demonstrates self-control by resisting a major temptation, such as the heavy smoker who quits cold turkey, is often described as having will power. How do we know he has will power? Well, he quit smoking, didn't he? Observing a self-regulative behavior, inferring will power, and then using the latter to "explain" the former is an all too frequent journey in discussions of self-control. It does not take us beyond the behavior to be explained. If John's unsuccessful attempt to lose weight can be attributed to his lack of will power, then we need not look any further for causes (or solutions). The question is whether conceiving of self-control as the exercise of will is useful in understanding self-regulatory processes. To date, the consensus among people who have studied self-control is that the volitional approach has seriously impaired the collection and interpretation of knowledge about self-management.

What are the alternatives to the Will Power party? If we had listened to Homer many centuries ago, perhaps our efforts toward understanding self-control would not have gone so far astray. The key to Odysseus' success was in recognizing that self-control is integrally bound up with immediate environmental considerations. During the past decade we have again learned that an individual's ability to control his own actions is a function of his knowledge of and control over situational factors. A rapidly expanding body of evidence indicates that effective, durable methods of self-regulation can be established if attention is given to the significant relationships between the person and his environment. Indeed, preliminary studies have pointed toward the possibility of creating a "technology" of behavioral self-control—a set of procedures that the individual can learn to use in directing and managing his own internal and external actions (Thoresen & Mahoney, in press).

The acquisition of these self-control skills is dependent on the person's ability to identify patterns and causes in the behaviors to be regulated—to pick out cues or events that frequently precede overeating, for example, or to notice the consequences that often follow smoking. The Greek maxim "Know thyself might be paraphrased as "Know thy controlling variables." Beyond this, a person must know

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