

	(A) About-ism (Venting myth): When talking to someone, I <i>have to</i> keep talking about my problems, inventing explanations for my feelings, magnifying my situation, and attacking, complaining, and blaming others. I thought that I had to come to therapy, talk about all the problems in my life, explore the past – and leave! I believe when I speak “about the problem enough,” the issue will be resolved.
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient- disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations. Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> I must talk about my difficulties, hardships, or painful frustrations, but at the same time, I have to avoid these vulnerable and hurtful feelings. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<i>Extreme Evaluation:</i> I see the situation as awful, and it is too uncomfortable to feel this way. I am a horrible person (global rating) for feeling this way,
6	<i>Extreme Evaluation:</i> I am an ordinary person who often avoids real feelings. I can disregard the emotional consequences, and I can assume that if I avoid my real feelings, I will disregard the emotional consequences I may feel. I found out that if I keep talking about how terrible others are, I will feel better. I can talk about it and talk about it, but I seem never to get to the real problem or feeling, which only shows how incompetent I am. I can talk about it and talk about it, but I seem never to get to the real problem or feeling, which only shows how incompetent I am.
7	<i>Extreme Evaluation:</i> I can’t stand to have these feelings.
8	<i>Dichotomous Thinking:</i> I have to be dependent and inferior, or I have to be fully independent and feel superior.
9	<i>Conditional Thinking:</i> <input type="checkbox"/> If I talk about it and talk about the problems I have with this significant person, somehow, I will feel better and solve the problem I am facing. This proves I’m unlovable. Because my true feelings are toxic and harmful, proving I’m unlovable. <input type="checkbox"/> What belief would I want my child to hold in this situation? If I continually vent, my problems will resolve themselves. If I talk about it and talk about problems I have with this significant person, somehow, I will feel better and solve the problem I am facing. However, if I have inappropriate feelings, I am incompetent, and people will disapprove of me. To be happy, I believe people have to recognize me and reward me for me to feel good.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> What belief would serve me better as I face reality? I avoid my responsibilities by talking about the “cause” of my problems. Suppose I keep talking about all these irrelevant explanations and causes. In that case, I don’t have to face what I am feeling.” I believe this justifying routine will protect or maintain my self-esteem. I can’t have “unpleasant feelings.” If I have problems, I don’t know what to do – What does this say about ME! If I have a dreadful feeling, I can give up.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is the following conclusion logical? “If I vent my feelings strongly, I’ll feel better in the long run.” Using logic, I cannot make a rigid approach (I must vent my feelings vehemently) from a flexible idea (I want to express my feelings calmly and appropriately without putting the other person down). My premise is that I have to vent my emotions because my feelings are of as a valve (metaphor), which I have to release periodically. I am making an inside event (my feelings) and an outside event (something to vent like a stream.). Changing my thinking about how I go about expressing my true feelings or dealing with tension would make sense. Magically believing I have to vent my feelings to feel better is unrealistic and illogical.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is my rigid belief serving me well as I face reality? When am I only repeating my problems - will this help me? Will this constant venting magically make me feel better? No! This excessive venting may actually be harmful to me. Excessive venting will lead to negative conflicts with others, and it will not help me make decisions based on my own best interest. Usually, if I vent my feelings, I have not thought about all the consequences. When I hold onto this impractical idea, I will increase the chances of feeling enraged, depressed, and/or anxious. I am only reinforcing my toxic feelings and not dealing with my concerns in a healthy way. By making explanations that go round and round, I will never touch the “heart of the matter.” I want to verify myself-concept or enhance my self-image by discovering the cause of my problem.
13	<i>Self-Responsibility:</i> If I talk aimlessly about my awful problems, my horrible issues will disappear. I won’t feel very unwelcome. Is there any evidence that contradicts my venting myth? I am only reminding myself about how miserable I feel. I want to express my feelings honestly and openly with loved ones. I am unrealistic when I believe, “I must tell people how bad I feel, and it would be horrible if I don’t talk about it and talk-talk-talk...” When I look over the vast options I have for dealing with my feelings, excessive talking about my problems will not make me magically feel better. I would like to express my feelings, but I can’t find any proof that shows “I <i>have to</i> tell people how I think and feel.” When I use realistic evidence to make conclusions, I have a better chance of controlling my moods and actions. The notion that venting has magical powers is unrealistic because the flexibility or rigidity of my thought determines the intensity level of my feelings
14	<i>Healthy Restriction of Your Uniqueness:</i> <input type="checkbox"/> When I think about adverse events, I will feel negative. I don’t have to make those adverse events a disaster. I want to resolve my problems with others, but I don’t have to be in perfect agreement with others because individuals have their own ideas and values. <input type="checkbox"/> It would be rare, although tedious if we would always agree. <input type="checkbox"/> When I disregard my feelings, people may jump to face conclusions. I want to be aware of my emotions to get along with others. I will acknowledge my toxic feelings and not judge my entire sense of self because of anyone feeling. <input type="checkbox"/> I will understand how I create them, and I will work at giving them up. <input type="checkbox"/> Refuting this defensive habit of my mind will help me reach my realistic goals, which I hope will lead to a happier life. <input type="checkbox"/> When I am objective about these defensive beliefs, I will be less anxious and confident in my abilities. <input type="checkbox"/> I will list four unpleasant events and explain why each event was not a disaster. Rationale: I keep thinking I <i>have to</i> avoid my real feelings, but I can tolerate my negative emotions, even if they are toxic feelings. <input type="checkbox"/> I will acknowledge my toxic feelings and not judge my entire sense of self because of anyone feeling. I will understand how I create them, and I will work at giving them up. <input type="checkbox"/> When I let out my feelings, I avoid my real concerns. <input type="checkbox"/> I am not a way of solving the problems I may have with others. <input type="checkbox"/> When I let out my feelings, I avoid my real situations. <input type="checkbox"/> I am not a way of solving my problems; I have others. <input type="checkbox"/> I want to control and master my emotions. I don’t want to be seen as being selfish, but I can use my sense of enlightened self-interest. <input type="checkbox"/> I don’t want to be defensive with people.
15	<i>Healthy Expansion of Your Uniqueness:</i> Talking is a terrific first step but venting my toxic negative emotion can be self-defeating if I rigidly believe “I have to let my anger OUT!” Now, I can think confidently, “I can’t change the past, so I will change my thinking about the past, which will help me today. I would like people’s approval, but I do not have to have their unconditional approval.” I can further think, “I can tolerate people disapproving of me because I have tolerated it many times. I can tolerate it again because I have high frustration tolerance, which will help me in the future. <input type="checkbox"/> Listen to negative comments a person may say about me and find some truth in what they are saying.
16	<i>Healthy Dialectics:</i> <input type="checkbox"/> I accept my uniqueness, and I know that I am an ordinary person. <input type="checkbox"/> I want to conform because I live in a community and can think for myself. <input type="checkbox"/> I want to be responsive, kind, and empathic, while being firm, fair, and focused when problem-solving.

	(A) Abreacting (Toxic: Venting Myth): I <i>have to</i> re-experience the pain so my negative emotion will disappear. Abreaction is when I believe I have to discharge and verbalize my repressed emotional information. I think I will feel better or gain insight into my emotional life when I discharge my emotions. When I abreact in a toxic way, I overplay my toxic negative emotion (anger, anxiety, depression, guilt, etc.) by strongly expressing that feeling inappropriately. I will re-experience “the” trauma to feel better. I think I will feel better, stop having that feeling, or forget about that trauma if I strongly express negative emotions. I see my toxic negative feelings controlling me, so I have to let them out whenever I feel this way.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn, seeking attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I underestimate the situation's impact, and I overestimate my ability to cope. Adversities must not happen to me. The world and others must treat me fairly and considerately. They must not overly frustrate me, or else the world is a rotten place. This demand results in thinking, “You never loved me!” I believe, “You must accept my feelings, and you must accept how I express those feelings - regardless of the results.” This demand could also lead to “I must perform well and/or win the approval of essential people or else I am an inadequate person, and I must be in control, so people don’t take advantage of me. To feel better, I have to let out my anger - this is another venting myth. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to feel better, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible not to have positive feelings, so I feel like dying or I’ll live a miserable life. Since it is awful, it must not exist, and this awful should be happening to me!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand this painful feeling, so I should have this feeling. It is unbearable to feel any negative feelings. Unless I get immediate relief from this conflict and pain, I can’t feel excited or worthwhile. I need sympathy from others because if I don’t - it demonstrates I’m unlovable. Other people should not criticize me or have negative feelings about me, and if they criticize me, they’re worthless.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is no big deal that I’m expressing my feelings inappropriately – I can’t help it! I’m only hurting myself – so who cares anyway. I can avoid my bad experiences and emotions. People look at me funny because they know about my vulnerabilities – so what! If people look at me funny, I can give up. I behave irresponsibly and disregard the consequences because I have to vent my toxic anger, and I can’t help myself because I have experienced trauma.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry most of the time, or I will keep re-experiencing the original trauma.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I vent my anger, it will prevent me from feeling bad. However, if people do not give me the love and approval I desire, I’ll get angry and re-experience my trauma. I infer I have been wronged, and I need to act against those responsible for these injustices, and I conclude toxic anger is justified. I assume I have a right to act against those who have wronged me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want to re-experience adverse events in my life, but talking about the trauma is different from re-experiencing the trauma.” I falsely believe that expressing and venting my feelings will automatically make my negative feelings disappear, and I won’t feel so bad. I know I can’t change the past, even though I would like to do so. I know there is a difference between toxic anger and healthy anger. When I think I am re-experiencing a trauma, I am reminding myself of the trauma. It would be better to change my reasoning about the trauma rather than magically believing that I will magically feel better if I release or re-experience the trauma. I think that my toxic anger and other emotions act as a valve and that all I have to do is release it periodically. It is false because the value metaphor is interesting, but this belief does not accurately represent how human feelings work. This metaphor is a mechanical view of emotions. Indeed, I cannot find any proof for such a position. A more realistic goal would be I want to find better ways of dealing with tension other than using toxic anger.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I don’t want to re-experience unfortunate events in my life, but I can re-experience “the trauma.” Does it logically follow that I can base my non-extreme position (I don’t want to experience the trauma) on my extreme position (I must not re-experience a trauma). My conclusion that venting my toxic anger is helpful is erroneous because letting out my toxic anger only makes me angrier. I want to use flexible thinking when I want to stop hurting about the trauma. I use rigid thinking when I believe “I have to re-experience” the trauma to feel better because there are many ways to feel better. I assume that re-experiencing trauma will increase my toxic negative emotions, such as depression, or excessively expressing my feelings will increase my healthy negative emotions, such as sadness, regret, remorse, and disappointment?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will re-experiencing the trauma help me reach my goals? No! This impractical form of thinking will increase the chances of me feeling angrier, more depressed, or more anxious. I am only reinforcing my anger because I find it comforting to avoid dealing with my feelings and stressful situations. It will lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems systematically. If I “ <i>direly need</i> ” (hidden must) another person’s admiration, etc., I have to obsess about how much they must admire me or whether they will still admire me tomorrow.
13	<i>Self-Responsibility:</i> Yes, when I think about adverse events, I will feel negative. I want to, and I can master and control my impulses and feelings. I don’t have to make those “adverse events” a disaster. I can manage my thinking and emotions to maintain a healthy sense of appreciation and respect. I could use emotive methods, cognitive techniques, and behavioral means to feel better and cope with this “appalling” trauma. Wanting love and fairness is not that unreasonable but demanding that people <i>always</i> act in a certain way is unrealistic because none of us acts the same way all the time – we are not robots.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will acknowledge my feelings of anger and hostility. I want to maintain my sense of self-control. I will understand how I create the intensity of my feelings, and I will work at giving up my self-defeating habits. I want to maintain my self-control, so I won’t hurt people I love.
15	<i>Healthy Expansion of Your Uniqueness:</i> I would like to change the past and hope that the trauma never happened, but it did. I can’t change the past, so I will change my thinking about the past, which will help me today. I wish this traumatic event didn’t happen, but I don’t have to upset myself because (1) it did happen, (2) I can tolerate changes that I don’t like, and (3) it is always possible not to get what I want. Expressing my toxic anger (damning anger) or other negative emotions can be self-defeating if I rigidly believe “I have to let my anger OUT!” I realize that re-experiencing my trauma is not the same as reliving the trauma.
16	<i>Healthy Dialectics:</i> <input type="checkbox"/> I can accept that I am an ordinary person who wants to accept situations I can’t change, and I know I can solve problems. <input type="checkbox"/> I have biological urges that help me survive, and I can compromise my wants with others. <input type="checkbox"/> I want to nurture others and be nurtured and challenge people’s authority and opinions. <input type="checkbox"/> I want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> I want to control and regulate my emotional expression and tolerate those emotions. <input type="checkbox"/> I can acknowledge aspects of myself, others, and the world while ignoring other features of myself, others, and the world. <input type="checkbox"/> I can take care of myself, have healthy self-respect, and show gratitude and appreciation
	(Albert Ellis’ book, “Anger: How to Live With and Without It,” 2003, pages 133-126)

<p>(A) Absence of Choices for Others: <i>I have to</i> give people one choice because I believe they will make the wrong choice. I think. People should absolutely make the right choice. Or I could think, "who cares that I'm giving people one choice – they don't deserve anything!" It is not a big deal option. What if they don't like it? Their negative feelings have no impact on me.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered. I can't give myself or others several choices because everything has to be precisely planned or else bad things will happen.</p>
2	<p><i>Behavioral Consequence:</i> When I dogmatically restrict others' choices, I will strengthen my demandingness. This result in aggressive behavior. When I give people one option, I don't allow for exceptions to my ideas or beliefs. I am behaving aggressively because if I don't get my way, I will express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriately. I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
3	<p><i>Cognitive Consequence:</i> I believe everything has to go as I planned - exactly! If not, I think it is okay for me to have a hissy fit. I think it is realistic to desire things to go my way, and because I want it – it <i>must</i> happen! You <i>have to</i> treat me in a particular way, or else you are worthless, useless, etc. People must do what I say, and/or people must do what I want. If you don't, you must not overly frustrate me, or you are a rotten individual.</p>
4	<p><i>Demandingness:</i> When I give people one choice, it will result in believing <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><i>Extreme Evaluation:</i> It is awful if people make the wrong choice and inconvenience me. It is horrible when I only have one option because it is 101% unpleasant to have one choice, and I must always have more than one choice.</p>
6	<p><i>Extreme Evaluation:</i> I can't stand it when I don't get my way because I should have several choices. I want to get my way, so I must get my way.</p>
7	<p><i>Extreme Evaluation:</i> If I don't get what I want and other people get what they want, I'm no good; they're no good. This proves I'm worthless. If you don't let me have my way, you are worthless, and I am an innocent victim of your horrible behavior.</p>
8	<p><i>Dichotomous Thinking:</i> You are for me or against me.</p>
9	<p><i>Conditional Thinking:</i> If I am demanding, people will give in to my demands. However, if they don't give in to my demands, I'll have to turn up the heat and get angry.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> What belief would serve me better as I face reality? I would like to limit people's choices, but I can't control how they see the world. When I restrict the range of choices people have, I am unrealistic when I expect people to accept one choice - the one I chose for them? Most people prefer more than one choice. Realistically, most people will experience more frustration when others give them one choice. It is in my nature to love variety and the freedom to choose. When I observe my social world, I notice that people love choices. Having too few choices can be frustrating, and having too many options can also be overwhelming.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my rigid belief serving me well as I face reality? Am I being reasonable when I only give people one choice? If I go around <i>demanding</i> that people do this and shouldn't do that, people will not see me as unreasonable. When I am demanding, I require people put a lot of time, effort, and attention into my needs. I am intolerant of others' interests, conditions, and wants. Logically, there is no connection between "one particular solution" that will solve many problems and one specific trouble I am facing. General solutions sometimes work, but this is rare. Probably, I will have problems solving troubles because I have painted myself into an emotional corner, which will increase my level of frustration, conflict, and stress.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What belief would I want my child to hold in this situation? Am I actually being helpful by giving people one choice? When I give people one choice, I get angry with them. An absence of choice brings about more conflicts with others because the options range is too limited. A lack of exceptions and decisions leads to blaming, condemning, and feelings of anger, anxiety, helplessness, and/or hopelessness. When we demand things from others and the world, we usually give others "one choice. When we give others one choice, we restrict problem-solving.</p>
13	<p><i>Self-Responsibility:</i> I decide that there is only one path, and I don't understand other approaches. This absence of choice will increase feelings of frustration, resentment, annoyance, bad moods, and stress. Demanding that things go my way will result in toxic anger, resulting in more interpersonal conflicts or violent behavior.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want to impact others, but I don't have to control or restrict their choices. I like to win arguments, but I don't have to win every debate I face. I can be patient and kind with people, while being firm and just. I want to be organized and get along with others without giving up my sense of uniqueness and irreplaceable.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> Getting angry and demanding will not help me control my emotions. In fact, I might become more emotional if I don't control my behavior. I don't want to appear as being overly selfish. I want to face my difficulties and accomplish something in my life that people can be proud of me.</p>
16	<p>Their rotten "behavior" does not make them nasty, lying, wretched people because they don't always act that way. I can legitimately deplore some of the things people do, but I don't have to condemn their entire personhood for doing those things. I want to advance my preference to realize and actualize my talents and potential. When I acknowledge I have emotional and behavioral choices, I can problem solve flexibly. I believe that I have no absolute control over others' decisions, and I know that others control their choices. When I acknowledge my options, I can serve my best interests. When I give people only one choice, I over-extend my responsibilities, resulting in unhealthier negative emotions and cognitive distortions.</p>
17	<p>Application: make a list of positive and negative traits/behaviors and determine if I'm falling prey to a part-whole error; Application: List five ways I can alter our circumstance when I am not getting my desired results; list five situations in which I realize I cannot change what is happening; write down what I can tell myself to believe events I don't like.</p>
18	<p>Unfortunately, people sometimes treat me unfairly and inconsiderately. These actions are frustrating. I know that humans are not yet perfect, and I realized that getting upset won't change that reality (Albert Ellis, Ph.D.). Why should I, in particular, not feel discomfort and pain? I don't like feeling uncomfortable, but I can stand it. Also, my life would be highly restricted if I always avoided discomfort (Albert Ellis, Ph.D.).</p>

Absence of Choice

	Write Trait or Behavior	When do you exhibit these traits and behaviors?	What role are you playing? Victim, recuser, etc.,	How often does this behavior occur (frequency)?	How long does this behavior last? (duration)
+					
-					
+					
-					
+					
-					

<p>(A) Achievement Addiction-Obsession: I have to be successful. “I will do anything to achieve something.” I persistently and compulsively seek achievement that I know is harmful and interferes with my relationships. I believe compulsively that I have to be better than others.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and self-centered. Achieving and succeeding is a dream I have had for a long time, and it has helped me tremendously. Still, demanding absolute success and a complete lack of failure will lead to excessive anger and feelings of toxic envy when others are successful. To be happy, I must not fail. Reverse Evaluation: If you give me what I want, you’re a wonderful person.</p>
2	<p><i>Behavioral Consequence:</i> I exaggerate my situation and attack or blame others. In being rigidly competitive, I may behave aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.</p>
3	<p><i>Cognitive Consequence:</i> I am overestimating the negative situation and the impact my feelings will have on this situation. When my pride is hurt, I believe something is wrong with me, so I will do anything to achieve something. I feel I “need” to win, succeed, have higher status, be more intelligent than the average person in my group, be more talented, have more income, be better looking, etc., to be happy. I must never fail, and I’ll do anything not to fail. I must be in a successful marriage/job. I must be competent 100% of the time. You (others) must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.</p>
4	<p><i>Demandingness:</i> If I demand perfect achievement, I will believe <input type="checkbox"/> You have to treat me in a particular way or else you are worthless, useless, etc. I have to achieve to feel worthwhile about myself. “I have to win!” <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I always have to achieve and be successful. I know that I am less than others, which is awful.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I believe “I can’t get enough performance,” and I can’t stand it when I don’t achieve. I can’t stand it when I fail, so I have to be superior and win, or I’m inferior if I fail. Because I am “addicted” to achievement, I can’t control myself, and I get upset when people don’t think highly of me or I’m not succeeding all the time.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> If I am a success, I’m happy. If I fail, you’re a lousy person. If it looks like I’m going to lose, I can give up and avoid my responsibilities. I need to win. I have an overwhelming fear of failure. My “absolute worth” is proportional to what I have to achieve in life. If I lose, I don’t have to try again. I justify my addiction because it is a “positive addiction.” I believe that if I don’t keep seeking this absolute achievement, people will place me in a situation that will hurt my pride. Blaming others will make me feel better or will protect-maintain my self-confidence. Having a happy relationship is the same as being successful at work, school, sports, etc. If I am less productive and achieving, I am “absolutely no good.”</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> <input type="checkbox"/> If I am not competent or thriving, I am worthless, and these failures prove I am inadequate and I am acting like a phony. <input type="checkbox"/> I’ll always be a phony. If you interfere with getting what I want, you are rotten.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I am better than others, I’ll feel happier than I think now. However, if I don’t feel better, I have to hate those others. If I achieve status, I’ll have to give up my sense of belonging. If I have status, I’ll be happy forever!</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> <input type="checkbox"/> I want to achieve, but I don’t have to achieve all the time to be happy. It is unrealistic to believe that happiness and “absolute achievement” go hand and hand. There is no such thing as “absolute achievement. Fact #1: Achievement is not my only source of pleasure. Fact #2: Workaholic behaviors could lead to feelings of inner emptiness and despair. Fact #3: No one can, and no one will be able to achieve it perfectly. Fact #4: Absolute achievement does not guarantee happiness. Fact #5 Many achieving people have been detrimental to others and their community, so their worth is questioned. For example, what do most people think of a local CEO who steals from the company? <input type="checkbox"/> When I assess reality, I have a greater chance of solving my problems rationally. Because I feel better off and have achieved more than the other person, does it make me better than him? No! In reality, you just have more than the other person. The worth of a person or an object usually involves an arbitrary definition. <input type="checkbox"/> Absolute achievement cannot increase my intrinsic worth, and I know that failure cannot lower my inherent value. Fact #6 I can achieve goals that increase my confidence, but it is false that my happiness depends entirely on “achieving” something valuable.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to calculate “that my worth equals my ideas of “absolute achievements? When I don’t live by arbitrary definitions, I will be confident and have a greater ability to control my moods. There is no such thing as “absolute achievement.” Achievement is an arbitrary definition, and arbitrary definition depends on individual discretion. I am defining my worth as an achievement and achievement as worth; it is not logical to define them as the same concept. Worth is quality, and achievement is an achievement, and ‘twain’ shall meet only when I make them meet.” <input type="checkbox"/> Worth and absolute achievement are different words with different meanings, and I am also making a false conclusion when I connect the two. <input type="checkbox"/> Categorical Reasoning: If you’re not in the “in-group,” then you must be in the “out-group” (David Burns). “I couldn’t feel happy or fulfilled until I’ve accomplished something outstanding. However, I’ve never done anything noteworthy, so this proves I’m worthless and could never feel any absolute joy.”</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does it work to my advantage to believe I need absolute achievement? It will not help me to measure my worth by what I achieve. Without accomplishment, I will feel worthless and bored because I will have no other basis for worth and fulfillment. Constantly pushing for success and being a workaholic is not suitable for my physical health because I neglect my diet and exercise. When I am obese about one thing, other aspects of my life will suffer. When I see the full range of my choices, I have a better chance of avoiding negative and toxic consequences. This distortion leads to greater feelings of anxiety.</p>
13	<p><i>Self-Responsibility:</i> I want to seek enjoyment as well as achievement. I don’t “have to” seek out some magical outcomes. If I fail, there is always tomorrow. Fear of failure is related to other anxieties; it is not always my doing. I want to be concerned about my success, but if I worry excessively, I waste time and energy – won’t reach my goals. I can control my behavior because I have the confidence to do so</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I will reduce my perceived need to be perfect. If some of the things I want to do never are finished, too bad. I want to control my perceived compulsions, so they don’t control me.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> Achieving does not make me better than others, and failing does not make me less of a person or dis. I prefer to be competent and achieve, but it is not my only source of pleasure. Yes, it is frustrating not to achieve or when people interfere with my status, but I can tolerate such frustration because I’m mature enough not to take disappointment personally.</p>
16	<p><i>Toxic Dialectic:</i> <input type="checkbox"/> I want to be successful, but I also want to be safe and avoid threats. <input type="checkbox"/> I want, but I fear not getting what I want. <input type="checkbox"/> I want freedom, but I don’t want restrictions placed on me. <input type="checkbox"/> I want to react to my thoughts, emotions, and environment, but I want to restrict input from my body and perceived threats. <input type="checkbox"/> I want to be self-reliant, but I also want to depend on others. <input type="checkbox"/> I want to focus on the environment, but I also want to focus on my body sensations. <input type="checkbox"/> I want to be in the moment, but I also want to anticipate the future.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person and can accept things not going your way unconditionally. <input type="checkbox"/> You can meet the conditions placed on you by loved ones, authority figures, and your culture. <input type="checkbox"/> You can use healthy pessimism to take people as they are and support them to become what they could become, recognize reality, accept it as it is, and explore the causes and facts that constitute your adversities. <input type="checkbox"/> You can also use healthy optimism to overcome misfortune.</p>
18	<p>Albert Ellis and Robert Harper’s book “A Guide to Rational Living” (1997), Chapter 11). (David Burns book “Feeling Good” (1999), Chapter 13).</p>

(A) Achievement Obsession-Addiction: Esteem Issues - I <i>have</i> to win. I am inferring that I need to win so I can feel good about myself. I will do <i>anything</i> to achieve something, so people will admire me. I can only feel fantastic about myself if I am performing. If I fail, I am a total loser.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn, seeking attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly. I violate the rights of the other person. Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequence:</i> When I over-focus on achieving, I usually underestimate the impact of the situation, and I underestimate my ability to deal with the situation, so I manipulate others or turn my feelings inward. I have to be successful to feel right about myself. I believe, "Life must give me what I want, or else I will find life unbearable."
4	<i>Demandingness:</i> When I base my self-esteem on my achievement, I believe <input type="checkbox"/> I have to act a particular way to be loved, admired and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to lose and have people look down on you because I have to look down at them.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to lose.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I don't achieve, I am a complete loser.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to win, or I will be a total loser. <input type="checkbox"/> Calculating and manipulating others is no substantial deal because I am more intelligent than most people. I am cautious, so I won't be found out that I am a phony.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am successful, people will automatically admire me forever. However, if they don't admire me when I am successful, they're worthless. I'll find other ways to get what I want, even if I have bent a few rules or laws. I must perform well, or else people will see me as inadequate.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be successful, but I don't always have to be successful. Is my belief realistic when I believe that people will give me unconditional acceptance if I am successful? <input type="checkbox"/> I indeed want to be successful, but it is not true that I <i>have to</i> be successful. <input type="checkbox"/> Will success always bring a sense of joy? <input type="checkbox"/> I have observed that successful people don't appear truly happy. In fact, some people hate successful people because of their toxic jealousy and/or toxic envy. <input type="checkbox"/> It is unrealistic to believe that people will give me something because I am successful.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> <input type="checkbox"/> Unconsciously, I am making a logical connection between being successful, gaining approval, and feeling happy. <input type="checkbox"/> Am I using sound reasoning? <input type="checkbox"/> I am making a false causal connection. <input type="checkbox"/> I hope that if I am successful, people will automatically approve of me, and then I'll feel immediate gratification.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will seeking excessive admiration help me? I hope that if I am successful, people will automatically approve of me, and then I'll feel immediate gratification. The difficulty with this line of reasoning is that if I get approval, I'm great; if I am successful, I'm perfect. The problem is that even if I become successful, that does not guarantee I will get approval. When this happens, my entire world falls apart. I have built a house of cards when I base my happiness on acceptance or success.
13	<i>Self-Responsibility:</i> I want to seek enjoyment as well as achievement. I don't want to seek out some magical outcomes. If I fail, there is always tomorrow. Fear of failure is similar to other anxieties; it is not always my doing when things don't go as I plan. I want to be concerned about my success, but I won't reach my goals if I worry, I am wasting time and energy. I can control my behavior because I have the confidence to do so
14	<i>Healthy Expansion of Your Uniqueness:</i> Each day, I will give myself two reasons why concern is more functional and helpful than feeling anxious. Achieving does not make me better than others and failing does not make me less. I prefer to be competent and achieve, but it is not my only source of pleasure. Yes, it is frustrating not to achieve or when people interfere with my status, but I can tolerate such frustration because I'm mature enough not to take disappointment personally. I'll always seek to achieve as much as possible - but unflinching success and competence are unrealistic. I want to accept myself as a person, separate from my performance (Albert Ellis, Ph.D.).
15	<i>Healthy Restriction of Your Uniqueness:</i> I will reduce my perceived need to be perfect. If some of the things I want to do never are finished, too bad. I want to control my perceived compulsions. Many people enjoy getting what they want and feel virtuous about their achievements. Still, demanding admiration from others is self-defeating because one person's treasure is another person's trash. Do a cost-benefit analysis on the pros and cons of seeking perfection.
16	<i>Toxic Dialectic: Toxic Dialectics:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can value people and their actions and toxic things harmful to others and the environment.
18	The dialectics of "I have to win" highlight the tension between self-worth and external validation, where success is equated with self-esteem. This leads to a conditional sense of identity, where personal value hinges on achievement and the admiration of others. The fear of failure creates a vicious cycle, turning any setback into a devastating blow to self-perception, reinforcing the belief that one's worth is contingent on performance.

(A) **Acting Out:** When I experience a conflict, I *have to* do unpleasant things to express my feeling, but that topic still bothers me. I can't stand to talk about my negative emotions, and I do unpleasant things to express my negative feelings. I use extreme behaviors to express my thoughts and feelings because I believe I can't express myself assertively. I don't feel safe talking about specific topics because those topics still bother me. I am active, but I am passive about my anxiety. I think I am exercising my power but feel helpless and vulnerable. My desires get set on "automatic pilot," and I do not know why I do what I do.

1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn, and I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the impact of the adverse event and overestimating my ability to cope with others and negative situations. When I refuse to talk about my negative feelings, I think, "my life conditions must give me the things I want, and I have to keep me from harm, or else life is unbearable, and I can't be happy at all! I would like a more comfortable life, but it is unnecessary. I must be in control of every situation I face. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> I don't have to do things I don't want to do. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep overfocusing on how awful others are treating me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe I <i>must</i> have my way; if I don't, I can't stand it.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe that if I am not in control, I am weak, inferior, stupid, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to be superior, or I'm inferior. If I don't get what I need or want from others, I'll get it myself.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> If you mistreat me, it is no big deal that I get furious at you. <input type="checkbox"/> I don't want to have a particular feeling, but it is all I feel. <input type="checkbox"/> I feel vulnerable, so I feel unsafe. <input type="checkbox"/> I have sex with a stranger because I'm mad at my spouse. I got drunk instead of preparing for my exam because I hated my parents for making me go to school/college. I have to steal because my father won't give me any money. <input type="checkbox"/> I give up on my reasonable goals if I feel helpless or vulnerable. <input type="checkbox"/> When I act out my anger on a person who is weaker than I am, I'll feel better. If I pick on someone more vulnerable than me, I can undo all my wounded feelings when people decide on me. If I am strong, I am adequate; if I am weaker, I am worthless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like expressing my negative feelings, but I don't have to act out to represent them. I am responsible for my thoughts, feelings, and actions because I am the only person who can control my thoughts. I have observed many people who "reenact" their past trauma, but I have also observed people dealing with their feelings and behaviors by changing their thoughts. It is more realistic to influence people and situations that I have an impact on rather than trying to control others with my misbehaviors. I will not change the other person's behavior, change the past, or it won't remove the fact that I have negative feelings that are sometimes toxic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it follow that I'll feel better if I "reenact" my toxic anger or shame at another person? It does not follow that my acting out behaviors will make me feel better. The position "I don't want to talk about my feelings" is a flexible preference, and "I must not express my negative feelings" is a rigid rule I am applying to myself. There is no logical connection between my rigid control and my flexible preference because flexible ideas are not identical to rigid rules. If I base my decisions on rigid rules, in all likelihood, my acting out will cause me more trouble and pain.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good will happen if I don't get my way and act out? I don't want to have this particular feeling, but all I feel is vulnerable. I feel unsafe when I feel vulnerable, so talking about it makes it worse! I cannot control others' thoughts and choices, so acting out my conflicts will not help me. Actually, not talking about these feelings will make things worse. When I "act out" my feelings instead of expressing my feelings, I could feel better for the moment, but I might get myself in trouble and feel negative Consequences that I didn't anticipate. Instead of acting out my feelings and conflicts, I could seek new activities and healthy hobbies. I could seek out others who are supportive. I could devote more time and energy to activities outside the home. I could teach myself to enjoy life without getting everything I think I need and must have. I can practice unconditional self-acceptance without getting everything I want. When I don't address my concerns, it doesn't solve the problem, and innocent people are being hurt. I will get into more legal and financial troubles when I act out my conflicts and feelings. Acting out my anger and frustration can lead to problems such as being aggressive, self-injurious behavior, substance abuse, or an eating disorder. Have I ever observed others acting out and noticed their lives improving?
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because no one can control each other's thoughts. I want to know more about myself to understand my thoughts and feel better. I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> Each day, list three things I appreciate about myself and three things I value about myself; each day, list three actions you can take that will increase your respect for others
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer not to be angry at loved ones. I want to ensure I don't get myself in trouble, but there is no empirical proof that my "acting out" behaviors will change others' behavior. I want to deal with people directly and honestly when appropriate. No law says that things have to be the way I want. It's disappointing, but I can stand it - especially if I avoid catastrophizing.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons - versus - my feelings don't need justification. <input type="checkbox"/> Feeling immediate - versus - my behavior is separated from my feelings. <input type="checkbox"/> I won't feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> I will face my difficulties and see them as challenges. I will vigorously practice each day refuting myself-defeating thinking, and I don't want people to see me as a selfish person. I want to avoid hurtful expressions and addictive behaviors, but if I act selfishly - it does not make me worthless. I want to be less judgmental of others so I get along with people.
18	

Apply these five criteria of respect:	<i>In these situations, I was F.A.I.R. as possible</i>
F: be fair minded as possible	
A: be assertive without put downs	
I: accept and tolerate the other person's sense of individuality	
R: be responsive to the other person's concerns and wishes	

<p>(A) Addiction Excuse: I have to give people excuses because I believe I can't curb my addictions, so why try to change? I am saying, "I would have succeeded if I didn't have this addiction." I blame my addiction(s) for my actions. I have to explain my behavior by blaming my addiction. I have used my addiction as an excuse to be irresponsible.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered. Everything has to be meticulously planned or else.</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest, and usually inappropriately. The rights of another person have been violated. I am convinced that I will never be able to manage my life or curb my addictions because I have an addiction. Because of my addiction, I am unable to control my behavior or feelings. My addiction controls my life and restricts my feelings and desires.</p>
3	<p><i>Cognitive Consequence:</i> I am overestimating the impact of my behavior, and I am overestimating the impact of my behavior. I magnify the situation and blame others. I blame my behavior on my addiction. You should treat me fairly and considerately and not frustrate me too much. Otherwise, you are a rotten person." I shouldn't have bad habits that interfere with my success. If I attribute my behavior to my addiction, I may be demanding, "To be happy, people must be perfect, and they must not take advantage of me." Other people must not do anything against my wishes. I must do what I want to do. People or the world must reward me, give me pleasure, when I do something right and ignore my mistakes. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
4	<p><i>Demandingness:</i> My excuses are derived from the following beliefs: I have to be loved, admired, and appreciated by others, or otherwise I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that my addiction controls me. Either I feel worried, down, and angry most of the time or I will fail at controlling my addictions, and that would be horrible. (I shouldn't have this addiction!)</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I believe it is not exciting unless I get immediate gratification. I believe "I can't get enough, and I can't stand it when I don't have what I need." I can't stand it when people say they are willing to put themselves out of their way, but I absolutely know they are lying to me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I must stay on top and in control, so people don't take advantage of me. If they take advantage of me, I feel helpless.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> If people don't reward me, I will become painfully inferior. I <u>can</u> disregard the results, or I can only focus on the positive consequences." I believe that blaming will make me feel better about myself and it is a way to maintain self-esteem. I hate this addiction, but everybody needs an explanation. I am very adept at inventing excuses to keep my addiction because I believe that my life would be hellish and unbearable if I gave it up. Because I think my addiction controls me, I can't deal with others. I feel like I can't trust myself – so what? I can't give up because I am an addict.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I believe consequences don't apply to me – if I think they do – then I feel helpless.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> <input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to have this self-defeating addiction, but I can confront and find healthy ways of dealing with it. What are the facts that contradict my conviction that my addiction controls me? In reality, I have several choices when I "feel like" doing my addiction. Every choice has reasons, related responsibilities, and repercussions. This is a half-baked excuse for abusing myself. As a result of my addiction, I disregard my physical health and my personal problems. My actions will have far-reaching and long-term repercussions, which I do not want to experience.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> <input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I tell myself that I can't trust myself because I cannot control my addiction. Is that logical? No. The first inference (I don't like this addiction) is true. The inference (So, I must not have this addiction) is false. When I connect a true inference with a false inference, the result is an illogical conclusion. I solved part of my problem using logic. It does not follow that my addiction controls me. My addiction is something I do - it is an action. It is not an outside force that dictates my behavior. I understand this addiction problem. I understand how my feelings influence my behaviors. My rigid thinking determines the intensity of my feelings. As I uncover my unhelpful beliefs, I can refute my toxic beliefs about my feelings, which are about my addiction behaviors.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will coming to this conclusion that it is okay to blame my crummy behaviors on my addiction help me reach my rational goals and help me develop my potential? When I make excuses, I try to remove blame for my offensive actions. When I avoid my duties, and I don't take ownership of my half of the problem, personal problems and interpersonal conflicts linger and consume my energy and time. When I over focus on not solving problems maturely, I have greater difficulty developing new skills. In fact, the opposite will happen. If I continue to abuse myself, I will <u>not</u> experience my talents and the enjoyment those talents bring. This harmful addiction will interfere with my ability to reach my goals and prevent me from fulfilling my desires.</p>
13	<p><i>Self-Responsibility:</i> Each time I start to believe my addiction is controlling my actions, I will read this page three times. I can stop believing that this addiction controls me. I want to perform well and have respected people in my life approve of me, but I am not an "inadequate person" because getting people's disapproval does not prove I'm a loser. Rating parts of myself will help me improve my life, but devaluing myself will increase toxic negative feelings, such as anxiety and depression. I will increase the number of self-defeating behaviors with my negative and judgmental thinking, and I will make conclusions about myself and make predictions about myself that are self-defeating and unhelpful. I am not characterized by one or two inept traits.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> Yes, I have gotten myself into this pickle jar with this screwy addiction. I can correct my behavior after I have committed a mistake, but I am 100% worthless after I commit mistakes. Will result in utter disaster. Their rotten behavior does not make them a nasty, lying, rotten individual because they do not always act nastily and rottenly, as thoroughly rotten people would. Although I can legitimately deplore some of what they do, I don't have to put the entire blame on them. My addiction does not control me.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> My "addiction" is not some magical force that is outside my control. My addiction is my behavior. If am not my addiction, and when I control my feelings and thoughts, I have a much stronger sense of self-control. If I wish the world was perfectly fair. However, when I look at the world, I clearly see that the world was never absolutely fair and, in all likelihood, it will never be fair.</p>
16	<p>The dialectics in this excuse highlights a conflict between personal responsibility and the perceived helplessness of addiction. By using addiction as a justification for irresponsible behavior, one can avoid confronting personal accountability, creating a cycle of blame and stagnation. This paradox not only perpetuates the addiction but also inhibits the possibility of genuine change and growth.</p>
17	
18	

(A) All or Nothing Thinking (Negative Dichotomous Thinking: I <i>have to</i> have things my way. It is my way, or it is no way! I go from one extreme to another extreme. I am assuming I can divide people or events into two parts where these are sharply distinguished or opposed. For example, I have to be the best by consistently winning, or I am the worst, and I might as well lose at everything.” I can only be happy if I win all the time. I am assuming that “if I can’t have everything, I will probably never get anything I want.” I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I’ll be happy for the rest of my life.	
1	<i>Affective Consequences:</i> I think, “I must perform well and /or win the approval of important people, or else I am an inadequate person.” I must not fail at this or any relevant work to be happy
2	<i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others’ demands, and I act non-assertively.
3	<i>Cognitive Consequence:</i> All or Nothing thinking leads to other distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating my coping resources (Windy Dryden, Ph.D.). I believe I have to be the best, or I am the worst. There is no middle ground. I think that if I can’t have everything my way (their absolute approval), then I don’t want anything. I falsely believe that people have to love me absolutely because I perform well, or they will hate me because I have failed. Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness</i> stems from the following beliefs <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I evaluate the situation as awful, it must mean I am in danger. I have no control over my feelings because I’m in a dangerous and terrible situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when I don’t get my way.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having unpleasant thoughts means I will do something horrible. Since I do horrific actions – I’m useless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry most of the time, or I will fail, and then I can give up and stop trying. If I can’t have everything, I don’t want anything. <input type="checkbox"/> The world is not an “all or nothing” proposition.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I’m not the best (number one), I’m the worse. Everything has to be perfect to be happy, or nothing is worth anything! <input type="checkbox"/> If I can’t have a perfect relationship with others, I don’t want to talk to anyone. I want people to leave me alone, so they must leave me alone. <input type="checkbox"/> They must think like me, and if they don’t, I can get pissed off and start putting them down. I don’t want to be around anyone, so people must not bug me! It has to be perfect, or I don’t want anything! I don’t make a big deal about not getting what I want because failing reminds me of my imperfectness, which feels awful! <input type="checkbox"/> If I am in a perfect relationship, I will be perfectly happy. However, if I am not in a perfect and incredible relationship, I’m unlovable, and I’ll feel abandoned – that would be awful. If I fail at this job, I’ll always fail.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Why is it unrealistic to believe “I am a loser if I’m not acting perfectly or I am not completely and 100% happy all the time?” I cannot find facts to prove or disprove that I have to be perfect to be happy or even I have to be happy. Most people prefer to be happy, but it is not written anywhere that I <i>have to</i> be happy. There have been many times in my life when I have been imperfect and failed, but I was still happy with other aspects of my life, such as the time I _____ and I _____. Thinking rationally and realistically will avoid naïve and immature solutions. Relationships and happiness fluctuate from person to person, and I know that these two concepts change within us all over time. I know that I can modify my goals and sources of happiness over time.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that I will be happy forever if I am in a perfect relationship? It is logical to want happiness and be in a good relationship, but it does not logically follow that one will cause the other. I believe relationships and joy are equal to each other. There may be some cause-and-effect relationship between caring for each other and happiness, but there is no perfect one-to-one cause-and-effect relationship. <input type="checkbox"/> To believe that I have to have a perfect, stable, dependable relationship between others and my happiness will result in my inability to solve problems because my thinking is illogical. This is illogical because I start with a non-extreme position, “I want to be in a healthy relationship.” Still, I conclude, “I can only be happy if I am in a relationship, so I must be in a relationship to be happy.” This is a false conclusion because I falsely connect an extreme idea with a non-extreme one. When I do this, I am illogical.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I want a simplistic view of the world, but the world is not one-dimensional. Artificially dividing the world into two separate categories is an unworkable idea. I am just chasing my “preverbal tail” and getting nowhere with this demanding “I must be perfectly competent all the time.” When I put rigid demands on myself and make everyday events a disaster, I frequently feel angry, depressed, and anxious. I increase the magnitude of the stress I am experiencing when I see myself as either good or bad.
13	<i>Self-Responsibility:</i> When I make it so, the world and my life are only an “all good or all bad” proposition. When I artificially divide the world into separate groups, I am only fooling myself, which increases self-doubt and feelings of despair. I could be just naively fooling myself. (When I am naïve, I reduce my healthy sense of appreciation and respect and self-sentiment). I want to know myself to control my impulses, thinking, and feelings.
14	<i>Healthy Expansion of Your Uniqueness:</i> Because I don’t get my way and people respond negatively to my demandingness, I prefer not to make a mistake and have most of the people I love to agree with me. There is no logical connection or empirical proof that I must be perfect for expressing my love for others, and there is no proof that I <i>have to have</i> perfect love to be happy. The conclusion that I am “worthless” is a static-fixed, simplistic global negative evaluation of a complex person confronted with a complex set of life circumstances. The global rating that I am worthless is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error and judging my entire personhood (the whole) based on a few bad traits (parts).
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to know myself, so I can influence my thinking. I am realistic about my impulses, decisions, and feelings. Failing proves I am a unique person and an ordinary human being capable of doing well and not doing so well.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I feel empty, but I can fill me up. <input type="checkbox"/> I’m in control, but I just don’t let you see how much control I have. <input type="checkbox"/> My image is all important, but I’m a fraud. <input type="checkbox"/> I’m nothing without your attention, but you are a fool for ignoring me. <input type="checkbox"/> My image is all that matters, but there is nothing to see. <input type="checkbox"/> I fluctuate between self-disgust and self-righteous. <input type="checkbox"/> I’m not hurt, but if you hurt me, I’d be fine. <input type="checkbox"/> I’m ashamed, but you could have prevented my shame.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	(David Burn, The Feeling Good Handbook; 1989 - all-or-nothing thinking; pages 8, 16, 96, 99, 112) (Albert Ellis and Robert Harper, A Guide to Rational Living; 1997; page 216)
19	<i>Hypothesis:</i> You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! When I use “All or None bias,” I will switch moods easily depending on the situation.

<p>(A) All or Nothing Thinking (Negative Dichotomous Thinking): <i>I have to</i> have things my way. It is my way or the highway! From one extreme to another, I cycle through a range of emotions. People or events can be divided into two distinct or opposing categories if I divide them into two distinct or opposing categories. For example, I have to be the winner by consistently winning. Otherwise, I am the worst, and I might as well lose at everything.” I can only be happy if I win all the time. I am assuming that “if I can’t have everything, I will probably never get anything I want.” I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I’ll be happy for the rest of my life.</p>	
1	<i>Affective Consequences:</i> I think, “I must perform well and/or win the approval of influential people, or else I am an inadequate person.” I must not fail at this or any relevant work to be happy
2	<i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to negative behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. I give in to others’ demands, and I act non-assertively.
3	<i>Cognitive Consequence:</i> All or Nothing thinking leads to other distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating my coping resources (Windy Dryden, Ph.D.). I believe I have to be the most effective, or I am the worst. There is no middle ground. I think that if I can’t have everything my way (their absolute approval), then I don’t want anything. I falsely believe that people have to love me absolutely because I perform well, or they will hate me because I have failed.
4	<input type="checkbox"/> <i>Demandingness</i> stems from the belief that I must behave in a certain way to be loved, admired, and appreciated by others, or they will think I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> <input type="checkbox"/> <i>Extreme Evaluation:</i> If I evaluate the situation as awful, it must mean I am in danger. I have no control over my feelings because I’m in a dangerous and terrible situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when I don’t get my way.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having unpleasant thoughts means I will do something horrible. Since I do horrible things, I am useless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry most of the time, or I will fail, and then I can give up and stop trying. If I can’t have everything, I don’t want anything. <input type="checkbox"/> The world is not an “all or nothing” proposition.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I’m not the best, I’m the worst. Everything has to be perfect to be happy, or nothing is worth anything! <input type="checkbox"/> If I can’t have a perfect relationship with others, I don’t care to talk to anyone. I want people to leave me alone, so they must leave me alone. <input type="checkbox"/> They must think like me, and if they don’t, I can get pissed off and start putting them down. I don’t want to be around anyone, so people must not bother me! It has to be flawless, or I don’t want anything! I don’t make a big deal about not getting what I want because failing reminds me of my imperfections, which feels awful! <input type="checkbox"/> If I am in a fulfilling relationship, I will be perfectly happy. However, if I am not in a fulfilling and incredible relationship, I’m unlovable, and I’ll feel abandoned – which would be awful. If I fail at this job, I will always fail.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Why is it unrealistic to believe “I am a loser if I’m not acting perfectly or I am not completely and 100% happy all the time?” I cannot find facts to prove or disprove that I have to be perfect to be content or even that I have to be content. Most people prefer to be happy, but it is not written anywhere that I <i>have to</i> be happy. There have been many times in my life that I have failed. However, I was still happy with other aspects of my life, such as the time I spent with my family and friends. They will be able to avoid naive and immature solutions by thinking rationally and realistically. It is true that relationships and happiness fluctuate from person to person, and that both of these concepts change as we progress in life. I know that I can modify my goals and sources of happiness over time.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that I will be happy forever if I am in a successful relationship? It is logical to want happiness and a healthy relationship, but it does not logically follow that one will cause the other. I believe relationships and joy are equal to each other. Although there may be some cause-and-effect relationships between caring for each other and happiness, there is no one-to-one causal link. To believe I must have a flawless, stable, trustworthy relationship between people and my happiness will result in my inability to solve problems because my thinking is irrational. This is illogical because I start with a non-extreme position, “I want to be in a healthy relationship.” Still, I conclude, “I can only be happy if I am in a relationship, so I must be in a relationship to be happy.” This is a false conclusion because I falsely connect an extreme idea with a non-extreme one. When I do this, I am illogical.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I want a simplistic view of the world, but the world is not one-dimensional. Artificially dividing the world into two separate categories is an unworkable idea. I am just chasing my “preverbal tail” and getting nowhere with this demanding “I must be perfectly competent all the time.” When I put rigid demands on myself and make everyday events a disaster, I frequently feel angry, depressed, and anxious. I increase the magnitude of the stress I am experiencing when I see myself as either good or bad.
13	<i>Self-Responsibility:</i> If I make it so, the universe and my life become all good or all bad. When I artificially divide the world into separate groups, I am only fooling myself, which increases self-doubt and feelings of despair. I could just be deluding myself (When I am naive, I reduce my healthy sense of self-respect and appreciation). To control my impulses, thoughts, and feelings, I want to know myself.
14	<i>Healthy Expansion of Your Uniqueness:</i> I don’t get my way and people respond negatively to my demandingness, I prefer not to make a mistake and have most of the people I love agree with me. There is no logical connection or empirical proof that I must be more capable of expressing my love for others. In addition, there is no proof that I <i>have to have</i> perfect love to be happy. The conclusion that I am “worthless” is a static-fixed, simplistic global negative evaluation of a complex person confronted with a complex set of life circumstances. The global rating that I am worthless is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error and judging my entire personhood (the whole) based on a few bad traits (parts).
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to know myself, so I can influence my thinking. I am realistic about my impulses, decisions, and feelings. Failing proves I am a unique person and an ordinary human being capable of doing well and not doing so well.
16	<i>Toxic Dialectic:</i> I feel empty, but I can fill myself up. <input type="checkbox"/> I’m in control, but I refuse to let you see how much control I have. My image is everything, but I’m a fraud. <input type="checkbox"/> I’m nothing without your attention, but you are a fool for ignoring me. <input type="checkbox"/> My image is all that matters, but there is nothing to see. <input type="checkbox"/> I fluctuate between self-disgust and self-righteousness. <input type="checkbox"/> I’m not hurt, but if you hurt me, I’d be fine. <input type="checkbox"/> I’m ashamed, but you could have prevented my shame.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	(David Burn, <i>The Feeling Good Handbook</i> ; 1989 - all-or-nothing thinking; pages 8, 16, 96, 99, 112) (Albert Ellis and Robert Harper, <i>A Guide to Rational Living</i> ; 1997; page 216). Hypothesis: You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! When I use the “All/All or None bias,” I can easily adjust my moods, depending on the situation.

<p>(A) Altruistic Thinking - Toxic: <i>I have to</i> be seen as selfless, and I am compulsively devoted to the welfare of others. I will even do unethical or irresponsible behavior to “help the other person out.” In an extreme case, Hitler believed he was helping the world by killing gypsies, Jewish people, and people I considered inferior.</p>	
<p>Note: Altruism: I deal with my emotional conflicts (internal/external stress) by dedication to meeting the needs of others. I feel gratification either vicariously or from the response of others. If I dedicate myself to the needs of others, I’ll feel happy, and others will approve of me, making my life fantastic for my entire life.</p>	
1	<p><i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.</p>
2	<p><i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly.</p>
3	<p><i>Cognitive Consequence:</i> In the altruistic excuse, I am underestimating the situation's impact and underestimating my ability to cope. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence</p>
4	<p><i>Demandingness:</i> Not being concerned about my wants stems from believing <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I will be less than others, and if I didn’t help it, that would be awful. If I don’t act strongly and dominate others, disaster will befall me! I feel worried, down, and angry, or I am telling myself I am doing this behavior because I am helping another person. I only am strict and firm in teaching others a lesson so that they won’t do it again, but I don’t do anything. I don’t want this behavior anymore because I withdraw from others. I see my avoiding behaviors as wrong because I say so!</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people are selfish. I put others down because they interfere with what I want, and it is awful they do such things to me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> If I don’t help others, I will be less than others. I believe I can’t help but act altruistically.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I hate ’em or love ’em. There is no in-between in this situation.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> It is advantageous to help others, so to be selfless is only natural. I obsess about helping others and not looking selfish. I have to take responsibility for their horrible behavior, but I won’t take responsibility for my actions and feelings. I justify my irresponsible behavior because I have to help others and people’s reckless behaviors. They wouldn’t have been in this mess if they had listened to me. However, if people do not listen to me, people are worthless, inadequate, or inferior.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be altruistic, but I don’t always have to be altruistic. Is there evidence that people change because of another person’s actions? It is exceedingly rare for people to change their attitudes and their behaviors completely. It is a fact that doing something for another person does not always get the results I want. It is inaccurate to think that my unethical behavior will inspire ethical behavior in others.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that others will change if I become altruistic? The preference that “I want to be altruistic” is logical and flexible, but I cannot logically say that because I am a certain way (altruistic) – then people must take my actions the right way. When people resign themselves to my wishes and give in to me, it would be nice, but they don’t have to because there is no logical connection between “wish” and “demand.” A wish is something I prefer, and demand is something that must happen each time I “wish” it. Demand is not identical to desire; I can’t demand and prefer something simultaneously. I am demanding, or I prefer to have something. When I mix up a “wish” with a “demand,” I will be judgmental, and I overcompensate by becoming “over-confident.”</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I see no logical connection between my actions and the other person's actions because I have no direct control over the others’ thinking. Usually, anger begets anger, and people do not always return favors. What will I get if I hold on to this belief? Since <i>demanding</i> leads to dysfunctional feelings, and I know <i>wishing</i> motivates me to healthy behavior, I had better cut out this demanding. I will get into trouble with prominent people in my life, and it is not helpful for me to behave irresponsibly regardless of how altruistic I think I am. There is no guarantee that my altruism will help anybody or if the other person is learning a lesson or not. I am basing my decision on my subjective opinions, not facts or logic.</p>
13	<p><i>Self-Responsibility:</i> I want to know myself, so I don’t damage my appreciation and respect and to be assertive in getting what I want. I want a healthy sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be more careful in social situations to get along with others better. I want to be assertive, so I will increase my sense of appreciation and respect. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to be caring and concerned about others, but I don’t have to be selfless. Behaving passively is just another form of contempt I have for people. I want to do enjoyable and worthwhile activities rather than going around and helping everyone. Doing things for others will not change their unreasonableness, and I know my action will not make them act in a fair and just way. Caring about others is an admirable way to get along with others, but when I demand that life’s conditions give me the things I want, the world has to keep me from harm.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I don’t want to be seen as “selfish,” judgmental, or self-righteous. When I demand that I must be altruistic all the time and I must hide my true feelings, it will not help me get rid of my toxic habits. I will stop using these manipulative behaviors and start being responsible for my actions and the intensity of my feelings.</p>
16	<p><i>Toxic Dialectic:</i> <input type="checkbox"/> I want to love everyone, but I hate certain people. <input type="checkbox"/> People are free to do what they want, but they are worthless if they go against my values, wishes, or expectations.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> I want to be successful, but I also want to be safe and avoid threats. <input type="checkbox"/> I want, but I fear not getting what I want. <input type="checkbox"/> I want freedom, but I don’t want restrictions placed on me. <input type="checkbox"/> I want to react to my thoughts, emotions, and environment, but I want to restrict input from my body and perceived threats. <input type="checkbox"/> I want to be self-reliant, but I also want to depend on others. <input type="checkbox"/> I want to focus on the environment, but I also want to focus on my body sensations. <input type="checkbox"/> I want to be in the moment, but I also want to anticipate the future. <input type="checkbox"/> I want people to reassure me, but I also wanna be secretive. <input type="checkbox"/> I want to solve problems, but I also want to blame others for my problems.</p>
<p>(A) Always and Never Thinking: The word “always” implies, invariably, forever, and perpetually happening. The term “never” suggests not ever, at no time, not in any degree, or not under any condition. For instance, <i>I have to</i> perform well all the time. When I fail, I think I never win. I conclude I always fail, so I predict, “I’ll never be happy, so why try? I must always perform well,</p>	

	and <i>since</i> things never work, I'll never get my way. I think, "Things never work out for me" (self-pity). "You're always picking on me," or "You never do what I want to do."
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequence:</i> When I use "Always and Never Thinking," I could act non-assertively because I tell myself, "I never get my way." When things are not going my way, I am non-assertive because I think, "Things never work out for me, so there is no purpose in being assertive."
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation and underestimating my ability to cope with this situation in the future. I assume I will "always fail, always be alone, and never be happy again." This conclusion (distorting inference) implies that I don't have to try again or put forth effort because I have failed "this time." I falsely believe that I always must perform well, so I think, or else I am inadequate." Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> My "Always-Never Thinking" results from believing <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe it is awful that I have failed, and others have treated me poorly. I think conditions are too difficult and excessively painful, so I'm in a horrible situation. This extreme evaluation leads to feeling down or angry, which I dread.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I never get my way, so I can't stand it when people don't do what I say. People should give me what I need, and when they don't give me what I need, I believe it is awful, and I put myself down
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Since I failed, I must be useless. If I am worthless, it proves I am weak, and only vulnerable people are useless. Since I'm weak, I will never be in control, and this proves others are powerful and strong, and I am weak. I am worthwhile if I succeed, and I am a failure if I fail, so I always have to achieve to avoid feeling useless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I succeed, which proves I'm not a failure, or I fail, which proves I am a loser.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I fail, I can give up. However, if I fail, I have to do something else because I can't do things that benefit me. I am assuming "people who fail are worthless." <input type="checkbox"/> I don't have to keep my responsibilities or try because I justify my actions based on my bleak outlook. If I fail, which I always do, I'm second-rate. If I am second-rate, I don't have to try as hard as everyone else. I will "always fail, always be alone; I'll never be happy again because I am always failing." If I fail, I don't have to keep up with my responsibilities. I can give up because I have failed in the past, and that task "was boring anyway!" I can only feel good about myself by doing something exciting.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want things to work out for me, but things don't have to work out for me. Do the facts unquestionably support my conclusion that one part of the day can dictate what will happen the rest of the day? Not succeeding each time, I attempt a difficult task is a fact, but calling me a failure and believing I'll never be happy again is not a fact. I will only know if I am second-rate on my deathbed, and until that time, I have opportunities to strive for excellence in my life. It is unrealistic because it does not make reasonable sense to give up this opportunity because of a setback. I can rely on the fact that there is no reason I must have anything I wish for, including achievement, love, and approval.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it follow that because I have failed, I will never be happy, and I'll never get what I want, etc.? Is it logical to give up? It does not logically follow that because I have failed at "everything I've tried," I will never be happy. If I try something new, I could fail, moderately, or mildly succeed. It is rare for people to completely succeed (100%) or completely fail (100%). In another situation, I could be happy at failing. For instance, I could be fired from one job, and I could actually love my new job, so failing actually brought about my newfound happiness. It is also possible that I could succeed and still be unhappy. Achievement and approval are not identical to happiness and meaningfulness. I could have a new job and receive a high salary but see that job as meaningless and boring. Negation: If I never succeed at any critical project, I can enjoy doing what I can and still have a reasonably happy life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I see myself, the world, and others in terms of absolutes, such as "good-bad, failure-success, happy-unhappy," will help me excel in reaching my goals and getting along with people I am love, and tolerating life's mishaps? No, this "Always-Never" thinking will lead to an increasing number of toxic negative emotions. This thinking decreases my chances of getting my desires met. This thinking interferes with my ability to resolve conflicts with others and does not provide me with a "high frustration tolerance." I can learn to test my abilities over the long term without putting myself into uncompromising positions. I want to have people I love approve of me, but they don't have to always love me. If I keep trying, I can practically always find some people who will like me as I like them.
13	<i>Self-Responsibility:</i> I want stable relationships. I know I am responsible for my thoughts, feelings, and behaviors, but I am not responsible for others' thoughts, feelings, and behavior because people can't control my thoughts, and I cannot control them. I want to know more about myself and understand my thoughts and feelings because I want to do my best and accomplish significant activities in my life, such as my career, family life, and financial stability.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others, but I cannot control their thoughts. I want to be concerned and careful when dealing with topics that are relevant to others if I want to get along with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> Because I want to succeed and to win the approval of my significant others, I very much prefer to do so. If I don't succeed or get approval, I can find other things to succeed at and explore new meaningful activities in my life. If I never get the approval I wish for, I will have different areas in my life that I can enjoy. I'll keep looking until I find them. I will never like failing. I want to perform well and for people to approve of me, but demanding perfection will not make people hate me or love me. I know I cannot control every choice they make. I want to be happy, and I don't want people to look down on me, but people don't have to do what I want them to do.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm out of control, and I don't want to be in control. <input type="checkbox"/> Others hurt me, and I'll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won't hurt me, but I'll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I want to decrease my impulsiveness and increase reflective listening: combine incompatible statements, e.g., validation and confrontation and going back and forth from validation and confrontation, not accepting excuses or irresponsible behavior while conforming their uniqueness, confrontation is not being combative.
18	(Albert Ellis: Overcoming Destructive Beliefs, Feelings, and Behaviors, 2001; page 108) (M. Neenan and W. Dryden: Cognitive Behavioral Therapy: An A-Z of Persuasive Arguments, 2002)

<p>(A) Anger Obsession: I obsess about the people I'm angry at. I have to show my anger in toxic ways, so people will respect me and not see me as weak. I compulsively use unhealthy anger to antagonize others. I have to "scream, yell, curse," etc., so people will do what I believe they must do. I have this persistent compulsion to be angry that I know is harmful and interferes with my relationships. I like feeling angry and bitter, and I find it rewarding to get angry. I can't change the intensity of my anger, or I want to continue this toxic anger.</p>	
1	<p><i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. I feel better and angry. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate, and I violate the rights of the other person.</p>
3	<p><i>Cognitive Consequence:</i> I have to get angry because people won't listen to me if I don't get mad, people won't respect me, people will walk all over me, people will talk behind my back, etc. When I frequently feel angry, I think my life conditions must give me the things I need to keep me from harm, or else life is unbearable. <i>I must scream and yell, so people will listen to me.</i></p>
4	<p><i>Demandingness:</i> My anger is self-imposed by believing <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. I must not feel or think this way. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Life is awful if you don't give me exactly what I want – you no good bastard! I have no control over my feelings because I'm in a dangerous and awful situation. <input type="checkbox"/> If I think I'm in an awful situation, it must mean I am in danger. Having sinful thoughts means I will do something immoral.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> <input type="checkbox"/> I truly believe I can't stand it when others mistreat me. I can't stand it when others treat me poorly and conditions are too difficult and excessively painful. You shouldn't make me maintain my responsibilities.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation</i> You are no damn good for making me feel so horribly. Rather than seeing myself as worthless, you're useless if you do not give me what I need to make me worthwhile. If someone crosses me, I will be seen as a wimp if I respond with healthy anger.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are for me, or you are against me. You are downright trustworthy, or you are pathetic.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> The other person is a bastard and needs to be taught an extraordinarily severe lesson. Therefore, I don't have to give up my toxic anger. I feel immensely powerful when I am toxic and angry, and I don't get that same buzz with healthy anger. Underneath, I agree with you that I shouldn't misbehave. <input type="checkbox"/> I don't care what people do. If you make me angry, I don't have to do what I agreed. I don't have to be responsible because I am mad. I can justify my temper tantrums if people try to walk over me.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to get my way, but I don't have to antagonize others to get my way. Realistically, are people utterly void of worth for not "giving in" to me? Sensibly, people are not 100% worthless because they go against me. Everyone is unique in their choices, interests, and needs. It is a fact that people have different needs than mine, and because they differ only makes them "different," not "worthless." I want to accept that people have different needs than mine, and that's okay. Yes, people will act differently when I yell and scream. Still, my actions will not change their attitude because I realistically cannot control their thoughts –thereby, I cannot control their feelings and behaviors. When I try to control others' feelings and thoughts, I will consistently fail and experience more frustration and disappointment.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical when I think, "I want to be treated fairly," so people must treat me fairly? I am putting two statements together because I'm using the same concept in the premise and conclusion (fairness). If you mistreat me, I conclude that you are inconsiderate, and you must not frustrate me, and if you do - you are not rotten. The idea of "worthlessness" is a static-fixed, simplistic global negative evaluation of a complex person confronted with life circumstances. The global rating that you are absolutely "rotten" is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error when I judge others as being rotten. I am assuming their entire personhood (the whole) is based on a few bad traits (parts). <input type="checkbox"/> Making mistakes proves that I am unique and an "ordinary human being" capable of doing well and not doing so well. Believing others possess "unqualified rottenness" leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. (Windy Dryden, Ph.D.). When I think being "different" is the same as being "worthless," I am illogical because semantically, "being different" is unlike the concept of "worthless."</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does it help to believe "getting angry" at others will change their attitude? My negative behavior may increase others' mistrust of me, and I don't know many people who trust people who easily lose their temper. My demand to <i>get my way</i> will increase my anger and bring other toxic feelings, such as guilt and shame. My demandingness will bring about more self-defeating behaviors, such as arguing, being defensive, hitting, etc. My demandingness will morph into other cognitive distortions, such as emotional reasoning (If I feel mad, I can get angry!); should evaluations (I can justify my anger because they SHOULD know better!) Does this use of anger help me with problem-solving and decision-making? No! I believe I can't be happy at all, but I am only adding to my frustration by demanding the world should be a certain way! This belief will create more conflict and regret.</p>
13	<p><i>Self-Responsibility:</i> I can be ordinary and happy. I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I don't need special treatment to experience happiness. My uniqueness does not make me superior to others. I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. I want you to do what I want, and I feel frustrated when you don't; I am not inferior if I experience frustration.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I want you to treat me fairly and adequately, and I won't like it if you don't, but it is not the end of the world if I am mistreated. You keep acting wrongly, and I don't want your behavior. I dislike it when you tell me what I should do, but it is not the end of the world if you go against my wishes. I can stand it because I'm a mature person that can refute my distorted thinking and change my defeating behaviors without punishing myself or others.</p>
16	<p>The dialectic here revolves around the paradox of seeking respect through toxic expressions of anger, rooted in a fear of vulnerability and perceived weakness. This compulsive behavior not only alienates others but also reinforces a cycle of antagonism, where unhealthy anger becomes a misguided tool for exerting control. Ultimately, the belief that aggression garners compliance undermines genuine connection, as fear-based respect lacks the foundation of trust and understanding.</p>
17	<p>The dialectic here revolves around the paradox of seeking respect through toxic expressions of anger, rooted in a fear of vulnerability and perceived weakness. This compulsive behavior not only alienates others but also reinforces a cycle of antagonism, where unhealthy anger becomes a misguided tool for exerting control. Ultimately, the belief that aggression garners compliance undermines genuine connection, as fear-based respect lacks the foundation of trust and understanding.</p>
18	<p>Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild to Well-Being; page 167</p>



	(A) Anger: Rigid-Toxic Anger: When I don't get my way, I have to show my anger in toxic ways, so people will respect me and not see me as weak. I have this persistent compulsion to be angry that I know is harmful, interfering with my relationships. I believe I can't change the intensity of my anger, or I think I want to continue to do this toxic anger.
1	<i>Affective Consequence:</i> I like feeling angry and bitter. I find it rewarding to get mad. I am impatient, impulsive, callous, stubborn, and seek attention inappropriately. I feel better and angry.
2	<i>Behavioral Consequence</i> I feel I have to "scream, yell, curse," etc., so people will do what I believe they must do. I don't have to be responsible because I am angry. I compulsively use toxic anger to antagonize others. I don't care what people do, so I act indifferent. I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately, and I violate the other person's rights.
3	<i>Cognitive Consequence:</i> I have to get angry because people won't listen to me if I don't get mad, people won't respect me, people will walk all over me, people will talk behind my back, etc. When I frequently feel angry, I think my life conditions must give me the things I need and have to keep me from harm, or else life is unbearable. <i>I believe I have to scream and yell, so people will listen to me.</i> Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> My anger is self-imposed by believing <input type="checkbox"/> Others have to treat me in a particular way, or they are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or I am worthless, and I must not feel or think this way. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe life is awful if it doesn't give me exactly what I want – the world sucks! I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger. Having sinful thoughts means I will do something immoral. I think it is terrible when my thoughts control me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I truly believe I can't stand it when people get in my way and interfere with my ability to get what I want. I want it, so you should let me have it. Your attempt to put me down will be met with anger because I feel sorry for myself (self-pity). You're putting me through this painful and stressful event I shouldn't have to go through
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> The other person is a bastard and needs to be taught an extraordinarily severe lesson. Therefore, I don't have to give up my unconstructive anger. I feel immensely powerful when toxic and angry, and I don't get that same buzz with healthy anger. Underneath, I agree with you that I shouldn't misbehave.
8	<i>Dichotomous Thinking:</i> <input type="checkbox"/> Either you are for me, or you are against me. <input type="checkbox"/> You are downright trustworthy, or you are absolutely pathetic.
9	<i>Conditional Thinking:</i> If people try to walk over me, I can justify my temper tantrums. You are no damn good for making me feel so horribly. Rather than seeing myself as worthless, you're useless if you do not give me what I need to make me worthwhile. If someone crosses me, I will be seen as a wimp if I respond with healthy anger.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Realistically, are people utterly void of worth for not "giving in" to me? Sensibly, people are not 100% worthless because they go against me. Everyone is unique in their choices, interests, and needs, and it is a fact that people have different needs than mine. Because they differ only makes them "different," not "worthless." I want to accept that people have different needs than me, and that's okay. Yes, people will act differently around me when I'm yelling and screaming. Still, my actions will not change their attitude because I realistically cannot control their thoughts –thereby, I cannot control their feelings and behaviors. When I try to control others' feelings and thoughts, I will consistently fail and experience more frustration and disappointment. I want to get my way, but I don't have to antagonize others to get my way.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When I think, "I want to be treated fairly," so people must treat me fairly, is my thinking logical? I am putting two statements together because I'm using the same concept in the premise and the conclusion (fairness). If you mistreat me, I conclude that you are inconsiderate. I believe you must not frustrate me, and if you do - you are not rotten. The idea of "worthlessness" is a static, fixed, simplistic global negative evaluation of a complex person confronted with a complex set of life circumstances. They evaluate others using a global rating that they are absolutely "rotten" is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error when I judge others as rotten. I am assuming their entire personhood (the whole) is based on a few bad traits (parts). Making mistakes proves that I am unique, and I am an "ordinary person" capable of doing well and not doing so well. Believing others possess "unqualified rottenness" leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. (Windy Dryden, Ph.D.). When I think being "different" is the same as being "worthless," I am illogical because semantically, "being different" is unlike the concept of "useless and worthless."
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does it help to believe "getting angry" at others will change their attitude? My negative behavior may increase others' mistrust of me, and I don't know too many individuals who trust people who lose their temper quickly. My demanding that I must get my way will increase my feelings of anger and bring about other toxic emotions, such as guilt and shame. My demandingness will bring about more self-defeating behaviors, such as arguing, being defensive, hitting, etc. My demandingness will morph into other cognitive distortions, such as emotional reasoning (If I feel mad, I can get upset!); should evaluations (I can justify my anger because they SHOULD know better!) Does this use of anger help me with problem-solving and decision-making? No! I believe I can't be happy at all, but I am only adding to my frustration by demanding the world should be a certain way!
13	<i>Self-Responsibility:</i> I can be ordinary and be happy. I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I don't need special treatment to experience happiness. My uniqueness does not make me superior to others. I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want you to do what I want, and I feel frustrated when you don't do it, but I am not inferior if I experience frustration. I want you to treat me fairly and appropriately, and I won't like it if you don't, but it is not the end of the world if people mistreat me. You keep acting wrongly, and I don't like your behavior. I dislike it when you tell me what I should do, but it is not the end if you go against my wishes. I can stand it because I'm a mature person that can refute my distorted thinking and change my defeating behaviors without punishing myself or others.
16	<i>Toxic Dialectic:</i> I'm not in control vs. I don't want to be in control. They desire my anger-wrath. Vs. My self-respect is more important than their consequences. I have valid reasons. Vs. My feelings don't need justification. Feeling prompt immediate feelings. Vs. My behavior is separate from my feelings.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I can accept that I am an ordinary person who wants to accept situations I can't change, and I know I can solve problems. <input type="checkbox"/> I have biological urges that help me survive, and I can compromise my wants with others. <input type="checkbox"/> I want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> I want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> I want to control and regulate my emotional expression and tolerate those emotions. <input type="checkbox"/> I can acknowledge aspects of myself, others, and the world while ignoring other features of myself, others, and the world.
18	Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild to Well-Being; page 167

<p>(A) Anger - Toxic Acting Out (Feeling Hurt - Fairness issues): When I experience a conflict, I have to do nasty things to express my feeling, but that complicated topic still bothers me. I can't stand to talk about my negative emotions, and I don't feel safe talking about issues because those issues still bother me. I don't want to have a particular feeling, but it is all that I feel.</p>	
1	<p><i>Affective Consequence:</i> I feel vulnerable, so I feel unsafe. I am active, but I am passive about my anxiety. I am impatient, impulsive, callous, and stubborn, seeking attention inappropriately.</p>
2	<p><i>Behavioral Consequence:</i> got drunk instead of preparing for my exam because I hate my parents for making me go to school/college. I have to steal because my parents won't give me any money. I use extreme behaviors to express my thoughts and feelings because I believe I can't express myself assertively. If I feel helpless or vulnerable, I have to give up on my reasonable goals. I do unpleasant things to express my negative feelings. I have sex with a stranger because I'm mad at my spouse, ex, boss, etc. I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the other person's rights.</p>
3	<p><i>Cognitive Consequence:</i> I think I am exercising my power, but I feel helpless and vulnerable. I am underestimating the impact of the adverse event, and I am overestimating my ability to cope with others and negative situations. When I refuse to talk about my negative feelings, I think, "my life conditions must give me the things I want, and I have to keep me from harm, or else life is unbearable, and I can't be happy! I would honestly like a more comfortable life, but it is unnecessary. I must be in control of every situation I face. My desires get set on "automatic pilot," and I end up not knowing the reason why I do what I do. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><i>Extreme Evaluation:</i> It is awful when people deliberately try to hurt me because they have malicious motives. People shouldn't be malicious because I can't stand such horrible behavior</p>
6	<p><i>Extreme Evaluation:</i> I keep overfocusing on how awful others are treating me. I believe that I <i>must</i> have my way; if I don't, I can't stand it. If I can't stand it, that proves my anger is justified</p>
7	<p><i>Extreme Evaluation:</i> If I am not in control, I am weak, inferior, stupid, etc. It would be awful not to be in control because I couldn't stand all that uncertainty.</p>
8	<p><i>Dichotomous Thinking:</i> I have to be superior, or I'm inferior. If I don't get what I need or want from others, I'll get it myself.</p>
9	<p><i>Conditional Thinking:</i> If you mistreat me, it is no big deal that I get furious at you. When I act out my anger on a person who is weaker than I am, I'll feel better. If I pick on someone more vulnerable than me, I can undo all of the wounded feelings I had when people picked on me. If I am strong, I am adequate. If I am weaker, I am worthless.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief that I must always disagree, or I must control my thoughts realistic? Realistically, I am responsible for my thoughts, feelings, and actions because I am the only person who can control my mind. I have observed many people who "reenact" their past trauma, but I also have found people dealing with their feelings and behaviors by changing their thoughts. It is more realistic to influence individuals and situations that I have an impact on rather than trying to control others with my misbehaviors. I will not change the other person's behavior, modify the past, or it won't remove the fact that I have negative feelings that are sometimes toxic. I don't like expressing my negative emotions, but I don't have to act out to tell them.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it follow that if I "reenact" my toxic anger or shame at another person, I'll feel better. It does not follow that my acting out behaviors will make me feel better. The position "I don't want to talk about my feelings" is a flexible preference. "I must not express my negative feelings" is a rigid rule I am applying to myself. There is no logical connection between my rigid practice and my flexible preference because flexible ideas are not identical to fixed rules. If I base my decisions on fixed rules, in all likelihood, my acting out will cause me more trouble and pain.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good will happen if I don't get my way and act out? I believe I cannot control others' thoughts and choices, so acting out my conflicts will not help me. Not talking about these feelings will make things worse. When I "act out" my feelings instead of expressing my feelings, I could feel better for the moment, but I might get myself in trouble and feel negative consequences that I didn't anticipate. Instead of acting out my feelings and conflicts, I could seek out new activities and healthy hobbies. I could find others who are supportive. I could devote more time and energy to activities outside the home. I could teach myself to enjoy life without getting everything I think I need and must have. I can practice unconditional self-acceptance without getting everything I want. When I don't address my concerns, it doesn't solve the problem, and innocent people are being hurt. I will get into more legal and financial troubles when I act out my conflicts and feelings. Acting out my anger and frustration can lead to problems such as being aggressive, self-injurious behavior, substance abuse, or an eating disorder. Have I ever observed others acting out, and I noticed their lives were improving? I don't want to have this feeling, but all I feel is vulnerable. I feel unsafe when I feel weak, so talking about it makes it worse!</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because no one can control each other's thoughts. I want to know more about myself to understand my thoughts and feel better. I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> Each day, list three things I appreciate about myself and three things I value about myself; each day, list three actions you can take that will increase your respect for others. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting myself-defeating thinking. I don't want people to see me as being a selfish person. I want to avoid hurtful expressions and addictive behaviors, but it does not make me worthless if I act selfishly. I want to be less judgmental of others to get along with people.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I prefer not to be angry at loved ones. I want to make sure I don't get myself in trouble, but there is no empirical proof that my "acting out" behaviors will change others' behavior. When appropriate, I want to deal with individuals with a direct and honest approach. No law says that things have to be the way I want. It's disappointing, but I can stand it - especially if I avoid catastrophizing.</p>
16	<p>Apply these five criteria of assertive respect: <i>In these situations, I was F.A.I.R. as possible:</i> F: being fair-minded (marked by impartiality and honesty); A: being assertive w/out put-downs; I: accepting and tolerating the other person's sense of individuality; Apply these five criteria of assertive respect: <i>In these situations, I was F.A.I.R. as possible,</i> R: being responsive to the other person's concerns and wishes</p>
17	<p><i>Toxic Dialectic:</i> I'm not in control vs. They desire my anger-wrath. Vs. My self-respect is more important than their consequences. Hurt me, and I'll hurt you. Vs. I need to deal with my own hurt. I won't hurt. Vs. I'll hurt first.</p>
18	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> As with everyone, I know I have skills and capabilities and limitations and deficits. <input type="checkbox"/> I have an emotional brain (limbic system) and a thinking brain (prefrontal lobe). <input type="checkbox"/> I understand that I have a healthy sense of independence and simultaneously have a healthy sense of dependence. <input type="checkbox"/> Sometimes I want to observe, and other times I want to participate. <input type="checkbox"/> There are situations where I need to focus on myself and other circumstances in which to focus on the environment. <input type="checkbox"/> I can be a leader and give orders, and I can be obedient when necessary.</p>

<p>(A) Anger – Toxic Aggressive – Violence (Self-Destructive): When I don't get my way, or someone offends me or disrespects me, I believe I have to be violent. I have to hit and attack people physically because I find being aggressive is exciting. I enjoy hurting people, and it feels good to hit something or someone (David Burns, M.D.). For instance, I think I can beat up this six-foot-five-inch person who weighs two-hundred and fifty pounds because he has twice the muscle mass as me! I've seen violence firsthand, and I believe it is okay to be violent to get my way.</p>	
1	<p><i>Possible Affective Consequence:</i> If people piss me off and are worthless, I believe it is okay to hit someone. I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
2	<p><i>Possible Behavioral Consequence:</i> When I lie to myself, I convince myself (1) it was the best I could have done, (2) it was "really" the right thing to do, (3) there was nothing else I could have done, and (4) it was not that big of a deal, or it wasn't such a horrible decision. I am behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately. I violate the rights of the other person.</p>
3	<p><i>Possible Cognitive Consequence:</i> I underestimate the situation's impact, and I overestimate my skills to deal with the situation. Life must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! To get through life, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><i>Extreme Evaluation:</i> It is awful to feel bored. I desired to be happy all the time, and I can't stand it to be bored because people must entertain me.</p>
6	<p><i>Extreme Evaluation:</i> I can't stand to feel excited. It is unbearable when people act against my wishes. It is awful when I am bored when people don't entertain me. If I don't feel excited and happy, then there's something wrong with you, and that's awful.</p>
7	<p><i>Extreme Evaluation:</i> I feel weak and vulnerable when I am not doing something exciting.</p>
8	<p><i>Dichotomous Thinking:</i> People either are on my side, or they are against me.</p>
9	<p><i>Conditional Thinking:</i> If someone crosses me and I don't respond with toxic anger, I am a wimp. I believe the other person is a bastard and needs to be taught an extremely severe lesson, so I don't have to give up my toxic anger. I feel mighty when I am angry. I don't get that same buzz with healthy anger.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I think being aggressive is worthwhile, but it is not! I believe using toxic anger will stop people from mistreating me, but it doesn't. Is it my only choice to get upset when people act unfairly? If you mistreat me, you are inconsiderate, and/or you frustrate me - you are not worthless because the word "worthlessness" is a static, fixed, simplistic global negative evaluation of a complicated person. Life often confronts us with complex problems. The global rating that you are utterly "worthless" is false because it does not consider the complexity and fluidity of what we evaluate.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I am illogical when I use part-whole errors. Because I get a flat tire on my new car, I would not junk the entire vehicle. It is illogical to judge a whole car just on one aspect of the vehicle. When I consider others rotten, I am making a part-whole error, and I think their entire personhood (the whole) is based on a few lousy traits (parts). Making mistakes proves they are unique, and they are ordinary human beings capable of doing well and not doing so well.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will being violent with others have a wide range of seen and unforeseen consequences? Yes! When I am violent, people will not trust me, and they will put restrictions on me. Believing others possess "unqualified rottenness" leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and morbid envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. It also leads to distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating their coping resources (Windy Dryden, Ph.D.).</p>
13	<p><i>Self-Responsibility:</i> I will put a reasonable amount of time and energy into controlling my impulses, reducing the intensity of my toxic emotions, and disciplining my mental processes through mindfulness. I want a stable sense of appreciation and respect, so I will develop appropriate social skills. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want to be concerned and careful when dealing with others. I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, or behaviors. I will identify rigid rules and irrational beliefs that counteract sincere caring and showing genuine concern.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to get my way, but I don't always have to get my way because not getting it is a part of life. I can accept I will not always get my way because no one, even God, gets their way all the time. I don't like not getting my way, but I can tolerate it because I am a mature person who realizes that working against my best interests is irrational.</p>
16	<p><i>Toxic Dialectic:</i> I'm not in control vs. They desire my anger-wrath. Vs. My self-respect is more important than their consequences. Hurt me, and I'll hurt you. Vs. I need to deal with my own hurt. I won't hurt. Vs. I'll hurt first.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> I accept my uniqueness, and I know that I am an ordinary person. <input type="checkbox"/> I want to conform because I live in a community and can think for myself. <input type="checkbox"/> I want to be responsive, kind, and empathic, while being firm, fair, and focused when problem-solving. <input type="checkbox"/> I can value people and objects and devalue people's actions and toxic things harmful to others and the environment. <input type="checkbox"/> I can unconditionally accept myself, others, and the world and place conditions on myself, others, and the world.</p>
18	

<p>(A) Anniversary Date: I have to feel bad because I can't control things that have happened to me. <i>I have to get upset</i> when an anniversary of an adverse event occurs. I believe that a particular date is causing me to suffer. I think the yearly date of an event will cause me to have a "toxic negative feeling." I tell myself, "I feel depressed because it has been one year since my divorce, the death of a friend, etc..."</p>	
1	<p><i>Affective Consequence:</i> I quickly get upset when the anniversary date comes up because I believe the memory of that adverse event controls my behavior. I think, "I think I'll get approval from others because I believe "I must win the approval of important people or else I am an inadequate person." Since I cannot do anything about that reality, I feel helpless and seek approval from others. To deal with adversities, I must not have painful memories. I believe that the calendar date brings on my depression, anxiety, or my repressed anger.</p>
2	<p><i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. I am overly apologetic, diffident, and self-effacing. I believe people don't take me seriously.</p>
3	<p><i>Cognitive Consequence:</i> I overestimate the situation and my ability to cope with adverse events. I underplay my thinking in this situation because I can't control the situation. I am demanding that distasteful events must not happen to me. I must not feel upset or have toxic negative feelings or self-defeating behaviors. The world and others must be understanding and kind and adhere to my wishes because of how bad I have had it! I believe I still have to feel bad. It is not my unhelpful beliefs about the divorce/death influencing my feelings; it is the damn day. I think that I can't stop grieving. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> My toxic negative emotions stem from believing <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to think about how regrettable and terrible my past has been. What happened in the past is horrible, and it is disgusting. I continue to have these terrible thoughts. It is awful when that date comes around. I have no control over my feelings because I'm in a dangerous and horrible situation. If I think I'm in an awful situation, it must mean I am in danger.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I hate consequences; they hurt me all the time. I shouldn't have to learn from the consequences of my action – it's done and over with. Life sucks because it should treat me better, and advertisers should never happen to me. It is awful when they happen. I shouldn't feel self-pity, but I do and that's awful.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> When I have bad thoughts, it means I did something wrong or will do something bad. I should feel bad about adversities happening to me.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry most of the time, and I have to blame my feelings on some outside event, like an anniversary date. When I think about how "bad" my life has gone, I think – "Here I go again – I'm stuck in this hopeless situation. Whenever I think about the date a significant person left me, I want to avoid my responsibilities. It makes me cry, and I feel depressed for weeks, so it is okay to slack off when that date rolls around.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I feel bad on a day that brings up bad memories, I'm helpless. However, I won't feel that bad if I blame the situation. I am inferring I have been wronged, and I need to take action against those responsible for these injustices, and I conclude that if I blame them, I'll feel justified in feeling anger. I assume I have a right to condemn those who have wronged me.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to experience adverse and painful events in my life, but they do happen regardless of my wishes. The evidence contradicts me re-experience myth, and this experience is awful. Yes, it feels bad to think about adverse and painful events, but this very bad situation is unfortunate, sad, distressing, and heartbreaking, but it is not awful. This situation is not horrible because "awful" is an extreme position, and there is no "absolute good" or "absolutely bad" in any situation. Love and approval are good things to have, and I'll seek them when I can, but they are not necessities. I can survive (even though uncomfortably) without them (Albert Ellis).</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I wish it didn't happen, so it shouldn't have happened. Is this statement logical? No! I want <u>adversities</u> that didn't occur to be flexible and rational. Demanding unpleasant things <i>not</i> happen is rigid because adversities occur to everyone. Logically, I cannot derive a demand from a natural preference because it is unreasonable, which shows that a demand differs from a choice. I wish unkind things didn't happen to me is a flexible idea, which is not logically connected to an extreme notion such as "this is awful, horrible, terrible." My demands lead to toxic behaviors, and a preference helps me to reach my goals or helps me to accept things that are out of my control.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will expressing my feelings of helplessness be helpful regardless of how adverse that event was? No. This thinking will lead to feelings of helplessness. I can't control this date from coming around each year. I am telling myself, "I can't stand this feeling, which increases feelings of helplessness. This leads to depression and other toxic behaviors. Feelings of helplessness lead to poor performance and lowered effort. I am making "stable, internal, and global attribution." This adverse event is going to be stable (always going to happen), I think I am not smart enough (internally), and it will occur in many situations (global attribution).</p>
13	<p><i>Self-Responsibility:</i> I will feel negative when I think about the painful events I have experienced. I can cope with such thoughts by using mindfulness techniques, such as focusing on the task at hand, being present, and being responsive rather than reacting to such ideas. I can rationally say, " I <i>don't have</i> to make those events a disaster. I can control my impulses, thinking, and feelings and maintain a healthy sense of appreciation and respect. I'm not a globally <u>bad</u>-horrible person when I misbehave." I wish this bad event did not happen, but my over-focusing on this event will not help me. It is unrealistic and unreasonable to believe that date controls me. I can grieve, but I don't have to bemoan my misfortune. Re-experiencing my trauma is not like re-living the trauma. I can't change the past, so I will change my thinking.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I can strongly convince myself that I have the strength to tolerate pain while never liking them. I know tolerating frustration is essential and a significant skill I can learn.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I will acknowledge my feelings of anger and hostility, and I can understand how I create them and will work at giving them up. I want to maintain my self-control, so I can reach the healthy goals that I have chosen.</p>
18	

<p>(A) Apathy - I Don't Care: I have to be indifferent. I don't have to care, so I am free of any responsibilities or consequences. I act without feeling or emotion (impassiveness; insensitive; immature). I can show a lack of interest or concern, indifference, coldness, and lack of sympathy because I don't want to think about that situation. I frequently say, "I don't care!" I cover up my true feelings by being passive. Passively refusing is a form of aggression.</p>	
1	<p><i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. I become angry or upset when people confront me about my apathy.</p>
2	<p><i>Behavioral Consequence:</i> Passive-Aggressive behaviors: I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriately, and I violate the rights of the other person. I justify my actions because I blame others, and I believe I can disregard the consequences because "I don't care." Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
3	<p><i>Cognitive Consequence:</i> I underestimate the situation's impact and disregard the negative consequences. I overestimate my ability to cope. If I don't care, I think I can avoid any responsibility for what might happen. I have to be self-centered to protect my self-esteem and protect myself from others' negative comments. The world has treated me poorly, so I believe, "My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy! It would be great if the world knew exactly what I wanted and then would automatically give me those things, but this thinking would lead to depression and a lack motivation.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> If I care and get rejected, that would be awful.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I want people to leave me alone because I can't stand it when they bug me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> When people expect too much of me, I withdraw because I don't want to feel so stupid.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I just won't care." If I don't care about something 100%, I won't care.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> By not caring, I can avoid any unpleasant feelings. <input type="checkbox"/> I don't have to care because the consequences don't apply to me. <input type="checkbox"/> If "I don't care," I am free of all responsibilities. <input type="checkbox"/> When I act incompetently and incur disapproval, I conclude that I don't have to care about anything because it is too uncomfortable to care. <input type="checkbox"/> I'm only wasting my time caring. <input type="checkbox"/> I have no interest in others, and I am not concerned about anything, so I can give up! <input type="checkbox"/> If I don't care about my failures, mistakes, and broken relationships, I won't feel so depressed or hurt. <input type="checkbox"/> I am concluding that people are always bossing me around, telling me what to do, or they're acting stupid so I can get pissed, depressed, or nervous.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I can't care about everything in the world, but I want to care about the important things to me. Where are the outward signs that I can disregard my agreements and responsibilities if I don't care? The facts show that my opinion or view of an issue may not do with my obligations. Factually, I may care deeply about an issue, but I have no responsibilities for that issue. For instance, I may care about the children down the street, but I am not responsible for those children. On the other hand, I may have many responsibilities that affect several people I don't know or will ever know. My caring about or not caring about an issue does not alter the reality of the situation.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Why is "not caring" illogical? Logically, will I be free from all responsibilities if I don't care? No! It is illogical to believe that "if I don't care, you shouldn't care." There is no connection between what I believe to be unimportant to others and what I think my responsibilities are. When I say, "I don't care," I have very little concern about the matter at hand. How do I draw the line between what is essential and not important? When I say, "I don't care," I am uncertain and unsure of myself. I am not being clear when I say, "I don't care," or tell people, "I am unsure?" "I don't care" means I don't want to or am not reliable or responsible."</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself or harming myself when I don't care, or do I avoid expressing my feeling? Is "not caring" and avoiding responsibilities helpful or harmful? I will become anxious and depressed when I fail to maintain trust and agreements with others. In terms of my long-term happiness, I will have problems down the road if I avoid and act apathetic now. Many times, apathy is a sign of depression. Not caring has too many negative consequences and secondary problems. I have negative and positive qualities, and I can act well and accomplish things. I can accept myself whether I win, lose, or draw. When "I Don't Care," I disregard entirely others' concerns; I am only cutting off my nose to spite my face.</p>
13	<p><i>Self-Responsibility:</i> When I pretend that I don't care, I am only lying to myself when I do. This self-perception is a form of wishful thinking. I can be honest with myself and not engage in catastrophic calculations (I'll never be happy, I'll never be successful, I'll never love again, and all these things would be horrible). I will not employ self-devaluation. "I'm nothing without a respectable job; I'm nothing without important people in my life. I will not depreciate others for not doing what I strongly desire them to do.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I don't like failing, but my life has several good and bad qualities and traits as it always has. I have other sources of happiness other than my career or relationships. When I don't have a concern about others, I am only screwing myself over in the end. I don't have to like everything and everyone, but I can have an open mind and get as much accurate information as possible. I can have my own preferences and desires and still accept others for their preferences and desires, which may be very different from mine.</p>
15	<p><i>Unhealthy Expansion of Your Uniqueness:</i> I face the paradox where claiming freedom from responsibility actually leads to emotional numbness and immaturity. While one may feel liberated by detaching from feelings and consequences, this detachment can inhibit genuine connections and personal growth. Ultimately, the choice to remain indifferent may create a false sense of freedom, trapping individuals in a cycle of isolation and emotional disconnection.</p>
16	<p><i>Toxic Dialectic:</i> They desire my anger-wrath. Vs. My self-respect is more important than their consequences. I have valid reasons. Vs. My feelings don't need justification. Feeling prompt immediate feelings. Vs. My behavior is separate from my feelings.</p>
17	<p>When I unconsciously misinterpret facts to maintain a belief, I may use wishful thinking. It is better to discover the truth and know I can cope with the negative consequences of that truth. Wishful thinking can lead to false expectations, and I see things more positively than reasonable. (Linda Elder and Richard Paul).</p>
18	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> I can accept that I am an ordinary person who wants to accept situations I can't change, and I know I can solve problems. <input type="checkbox"/> I have biological urges that help me survive, and I can compromise my wants with others. <input type="checkbox"/> I want to nurture others and be nurtured and challenge people's authority and opinions.</p>

<p>(A) Apathy – Other People’s Apathy: I don’t care about them because they don’t care about me. I frequently say, “<i>I don’t care because they don’t care.</i>” When others act indifferently, I believe, “No one cares whether I finish this task or not, so I may just as well keep putting it off.” I may think, “If no one else cares about my task, why should I care about this task.” I believe the task is not that important to them, so why should I bust my neck and get the job done.” I think, “this task is not essential to the people who want me to complete this task, why should I work so hard on something people don’t care about.</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance. Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
3	<p><i>Cognitive Consequences:</i> When I feel apathetic, I overestimate the situation and underestimate my ability to cope with adverse events. I must avoid negative thoughts and feelings about myself. I must perform well and /or win the approval of important people, or else I am an inadequate person. My goal is for people to care about me, and I want them to like me. I know this is my choice, but their choice to care about me or not to care is out of my realm of control. I have to give up status and achievement to feel comfortable and relaxed.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> People have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people don’t care about me.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people bug me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> To be happy with others, they must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual, but this makes me feel awful, so it is all my fault people don’t like me.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I have divided the world into “not caring people” and “caring people.” All I can do is become worried or get angry when people don’t care about me, so it is okay to be irresponsible. My friends don’t care if I finish what I promised, so I don’t have to keep my promise. I must give others excuses, avoid getting into trouble and being punished, avoid losing something or someone I love, and control what I have (power, status, certainty, love, etc.)</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If people don’t reward me, I will feel inferior. However, if people get mad at me, I can put them down, which justifies my anger. I think that not caring will somehow make me feel better.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Unfortunately, others don’t care, but making their choices control me is not a promising idea. The task is not relevant to them, so why should I bust my neck and get it done. They don’t need this, and the evidence contradicts this idea. I am basing my decision on subjective opinion and not on facts. If I complete the task and stop making excuses, I can accept my strength and limitations. Factually, I can still perform well if people are critical of me, do not accept my performance, or choose not to care anymore. I want to be objective and have less stress by completing my tasks on time.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Why is “not caring” illogical? Logically, will I be free from all responsibilities if I don’t care? There is no connection between what I believe to be unimportant to others and what I think are my responsibilities. When I say, “I don’t care,” I have very little concern about the matter. How do I draw the line between what is important and not essential from a situation I know little about? When I say, “I don’t care,” am I saying I am uncertain and unsure of myself?</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I am unclear when I say, “I don’t care,” or I might say, “I am unsure.” “I don’t care” means I don’t want to – or I am not reliable or responsible.” <input type="checkbox"/> If this task is unimportant to the people who want me to complete this task, why should I work hard on something I think is unimportant. <input type="checkbox"/> Will expressing my feelings, regardless of how negative, be helpful? <input type="checkbox"/> How do I know “no one cares” (sounds like I am using negative mind Reading or negative Future Telling)? People may not be concerned after I keep delaying, so my procrastination (feeling lazy) influences their behavior. <input type="checkbox"/> I want to do the task because I will get their approval (see Approval Addiction) <input type="checkbox"/> I still believe I can’t get enough support, and I can’t stand it when I don’t have the approval I need.) is impractical. Suppose I “<i>direly need</i>” (hidden must) another person’s love (approval, acceptance, admiration, etc.). In that case, I will have to constantly worry about how much they love me (approve of me, believe me, admire me, etc.) or whether they will still love me (approve of me, accept me, respect me, etc.) tomorrow. <input type="checkbox"/> Their caring or not caring is their business and not mine. I am personalizing their feelings based on my procrastination (feeling lazy) (see Personalizing). I can respond positively to these challenges. My thinking is rigid and will not help me mobilize my resources and talents.</p>
13	<p><i>Self-Responsibility:</i> Yes, when I think about unfortunate events, I will feel negative. I don’t have to make unpleasant events a disaster. I want to excel in my line of work; to know more so I can be in charge and others will see me as a responsible person. I am responsible for my feelings and not the feelings of others. When I allow others’ feelings (their apathy) to control me, I give in (non-assertive) and judge others as worthless individuals.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I will acknowledge my feelings of anger and hostility, I will understand how I create them, and I will work at giving them up. I want to be a <u>decent</u> friend, a respectable worker, and a <u>moral</u> citizen, and I wish I could do more for my family and/or community. Caring about myself and others is vital to being responsible. List: ways I can be responsive to others while being fair as possible with others and myself. I can list each day three ways I can show my appreciation; I can list the value of rules, keep my promises, and when I do not keep my promises, I can repair those broken promises.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I prefer to care, but I don’t always have to care. Caring is based on others’ values and beliefs, which I have no control over, and I don’t want to control their choices. I’ll always seek to achieve as much as possible - but unflinching success and competence are unrealistic. Better I just accept myself as a person, separate from my performance. I see that loving people is a higher value than hating people, and I know that getting along with others is a good thing. I’ll work on loving and getting along with others when I can, but they are not necessities. I can survive (even though uncomfortably) without them (Albert Ellis, Ph.D.).</p>
16	<p><i>Toxic Dialectic:</i> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. I think efficient, but I’m impotent. I want to focus on myself, but then again, I must focus on others. I want to trust people, but I am suspicious of others. I want to be independent. However, I’m dependent on others. I want to solve problems, but I have behavioral paralysis. <input type="checkbox"/> I don’t care and show little or no emotion, but I’m concerned about my future.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> I accept my uniqueness, and I know that I am an ordinary person. <input type="checkbox"/> I want to conform because I live in a community and can think for myself. <input type="checkbox"/> I want to be responsive, kind, and empathic, while being firm, fair, and focused when problem-solving. <input type="checkbox"/> I can value people and objects and devalue people’s actions and toxic things harmful to others and the environment. <input type="checkbox"/> I can unconditionally accept myself, others, and the world and place conditions on myself, others, and the world.</p>
18	

<p>(A) Appeasement- Appeasing Others: I have to pacify, conciliate, and buy off (an aggressor) by concessions, usually at the sacrifice of my principles. I tell myself, "I'm already suffering, so please withhold further punishment." I am pacifying a potentially hostile situation to avoid conflict and pain. I believe the person will not disapprove of me if I make certain concessions.</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> When I attempt to appease others, I may behave non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
3	<p><i>Cognitive Inferences:</i> I am overestimating the impact of the adverse event <u>and</u> underestimating my ability to cope with others and negative situations. I must perform well and /or win the approval of <u>influential</u> people, or else I need to be more competent. I <u>want</u> loved ones to love me, which is a sensible and rational idea, but pacifying others decreases my ability to solve problems and make decisions. If uncomfortable events occur, you must not mistreat and approve of me.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I must avoid conflict and pain, so I have to pacify others. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It would be awful to go crazy, lose my temper, or have another panic attack. If others are mad at me or displeased with me, I will fall apart and go crazy, which would be awful. I keep thinking about how much pain I am experiencing. I think it is awful that I have failed, others have treated me poorly, and/or conditions are excessively painful. I have no control over my feelings because I'm in an awful situation. If I think I'm in a horrible situation, it must mean I am in danger.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something horrible.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure such horrible thoughts and feelings, so I must not have them. They too hard to get rid of.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> People must be considerate of me to survive in this world because I am weak. I always feel worried, down, and angry. It is "no big deal" that people are getting away with walking over me. If I can appease them, they won't expect too much from me, and I can slack off.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I give in to others, I can avoid conflicts. However, if I give too much, I get mad, which results in too much conflict. If I get angry, others won't like me, and they must like me. <input type="checkbox"/> I'll have to make concessions if people disapprove of me. However, if I make a concession, that would be awful, and that would prove I'm worthless and I don't deserve happiness.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to be <u>considerate</u>, but they don't have to be <u>nice</u> to me. Do facts support my conclusion that people must act lovingly toward me if I have suffered? f things don't go my way, and I suffer, is not the real fact that dictates others must be nice to me. Factually, most people are more interested in their suffering than in worrying about my suffering. When I'm suffering, people sometimes care, showing me sympathy and/or approval. I am not going to get approval each time is a fact of life, but calling myself a failure or believing I'll go crazy is not a fact that is also false. I can go crazy, but I'll do it on my terms, not their subjective sense of good and bad. I will only know if I will go crazy - when I go crazy and if I do. It would be inconvenient to go crazy, but it would not be awful. I am second-rate, and I'll be that way on my deathbed, but until that time, I have the opportunity to strive for excellence in my life. People's approval cannot make me sane or crazy. It is possible that I could succeed and still have their disapproval. I could be happy even when people disapprove of me. I enjoy doing things with people, but I don't have to have others' love to be happy. Getting along with others is a skill that I can test over time.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical when I have to appease everyone and pacify everyone angry with me? Does it follow that because people don't like me, I will go crazy, never get what I want, etc.? I am not logical because my premise is not valid. I cannot appease everyone because there is a difference between "rigid rules" (I must appease everyone) and my preference (I want to get along with others). When I make my personal preference equal to my rigid rules, my thinking is illogical, which will interfere with my ability to communicate with others. It does not logically follow that I will never be happy because people are angry with me. I like people to approve of my efforts, but it does not follow because I want something; I <i>must</i> have it.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will painting myself into this theoretical corner help me excel in reaching my goals, getting along with people I love, and tolerating life's mishaps? I see the world, my life, and others as absolute "good-bad, failure-success, happy-unhappy, which leads to failure after failure."No, this type of thinking will lead to more intense toxic negative emotions, decrease my chances of getting my desires, interfere with my abilities to resolve conflicts with others, and not provide me with "high frustration tolerance." Pragmatically, I had better convince myself that getting their approval or disapproval does not bring about a feeling of happiness.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I can realize that I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, financial stability, etc.).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I will never like being punished or getting their disapproval, but there is no evidence that I must never be punished, and I don't need their absolute approval all the time. Being rewarded has its advantages, but it is by no means a necessity. Because things have not gone as I hoped, there is no rational reason or justification that others must do anything I don't like. I prefer people to be fair and considerate, but it is only unfortunate if I don't get the consideration I want because not getting what I want is not fatal.</p>

(A) Approval Seeking When people dislike me or disagree with me, I think I <i>have to</i> have the approval of others. I know it is harmful and interferes with my relationships, but I believe I have to do it. people will disapprove me because I am divorced/ lost my job, etc. People will disapprove of me, and I will be rejected; I can give up now – why to try – I never win!	
1	<i>Affective Consequence:</i> When I feel rejected, I believe something is wrong with me, so I will do anything to win unconditional approval. I am overly apologetic, diffident, and self-effacing. People don't take me seriously.
2	<i>Behavioral Consequence:</i> I seek approval and status by being aggressive, or I can be non-assertive and submissive. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I think I NEED everyone's unqualified approval to be happy. I overestimate the situation and underestimate my ability to cope with adverse events. I justify my actions because I believe others make me feel satisfied or fear their rejection. <i>I must win the approval of influential people, or else I am an inadequate person.</i> Wanting support is helping in getting along with others, but it (getting approval) is not necessary to be happy and is not logically connected to my worth or my lack of worth. To be satisfied, it is a dire necessity to be loved by everyone for everything I do. Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> I must have total approval from all the significant people in my life. <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> Extreme Evaluation: I believe it is horrific to be rejected.
6	<input type="checkbox"/> Extreme Evaluation: I believe I can't get enough total approval, and I can't stand it when I don't get the unconditional acceptance, I think I need and deserve. I compulsively need unlimited support.
7	<input type="checkbox"/> Extreme Evaluation: When I don't get approval, there is something wrong with me; I am weird, challenging, and defective.
8	<i>Dichotomous Thinking:</i> If one person disapproves of me, everyone will disapprove of me. Either I feel worried, down, and angry most of the time, or I have to obsess about people liking me or disliking me. It is awful when people don't like me, and I always need people's approval to be happy.
9	<i>Conditional Thinking:</i> I can only be happy if and only if people approve of me. The only way I can feel good about myself is for others to say wonderful things about me – all the time! However, if people approve of me, I don't believe them because I know deep down inside – where ever that is – I'm worthless, useless, and my life is meaningless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to believe that people's opinions have great power over me? In life, everyone will not like me. And people who do love me or like me will have occasions not to like me because they are tired, frustrated, or preoccupied with other personal problems.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When I think I need others' approval, I make an illogical conclusion. When I globally rate my sense of self because someone does not like me, I am making an overgeneralization about myself. Does it logically follow that I am a worthless, no-good person because a few people choose to criticize me harshly? My thinking is illogical because my first premise, "I don't like people's disapproval," is flexible and realistic. The second inference, "their approval must not happen," is rigid and unrealistic. It does not follow that everyone must approve of me because I want people's approval. The other person's criticism can be directed toward a specific thing I did, but I cannot control what they value or like about me. Even if people criticized me all the time and I wanted to be perfect, I am putting myself in a challenging situation. I want to remember that I couldn't be wrong all the time, just as I could be right.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Approval does feel good; it is natural to feel good when people say wonderful things about me. It is also a fact that disapproval and rejection are usually unpleasant; this is understandable. I want to strongly convince myself that approval or disapproval is not a good yardstick to measure my worth and value or what I want my priorities to be. I enjoy encouraging people and giving them genuine compliments. If I enjoy approval so much, I will give it to others as much as possible! If I have a conflict with others, I can also request them to be specific about their concerns. I will be responsible and less defensive when people disagree with me.
13	<i>Self-Responsibility:</i> I am not an object because I am a human being that is alive and aware of my thoughts, feelings, and ongoingness; I am an ever-changing and dynamic process. Another person's approval or disapproval cannot affect my mood unless I believe that a person can control my thoughts. I want to ask myself, "How can I measure an ever-changing process precisely?" I want to enjoy the process rather than worry about my self-image. Remember, descriptive trumps evaluative. I want people to approve of me, but I don't need their approval to be happy or feel good about myself. I realize that demanding people's approval is not helpful because it usually leads to unhealthier negative feelings and other cognitive distortions. I want to vigorously dispute my perceived need to get approval.
14	<i>Restriction of Your Uniqueness:</i> Other people will be able to use this vulnerability to manipulate me. I will have to give in to their demands more often than I want, and I will be setting myself up for emotional blackmail. Other people can say or think whatever they want about me, but only my thoughts will influence my emotions. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will build my understanding of physical-healthy, emotional, and social self (the various roles I am in, such as brother, sister, mother, father, worker, boss, etc.). I can list situations in which seeking approval helped me; I can list problems in which getting approval didn't matter; I can list positions in which getting approval made matters worse.
15	<i>Unhealthy Expansion of Your Uniqueness:</i> Negative criticism or hurtful words can only hurt me if I believe those statements to be factual. Even if those hurtful words are accurate, I still do not have to upset myself about someone's negative opinion about my mistakes and flaws. If someone believes me to be worthless for making a mistake, that person does not know me very well. They might have emotional problems, which would be mildly annoying. People can influence my thoughts, but they cannot control my thoughts. If I continue to be addicted to praise, I will be highly vulnerable to the opinion of others.
16	I enjoy it when people give me a compliment about my effort. I can tolerate criticism and rejections, but I will never enjoy it – it is bitter medicine. I can learn from rejection and criticism, but I don't have to take it to heart. I cannot make improvements with general and global statements. I can accept myself unconditionally.
17	It would be more advisable and productive to concentrate on appreciation and respect, winning approval for practical purposes, and loving instead of being loved. I prefer to get along with people, but I don't need anyone's approval.
18	(See Albert Ellis and Robert Harper's book "A Guide to Rational Living" (1997), Chapter 10); (See David Burns's book "Feeling Good" (1999), Chapter 11), William J. Knaus; Rational Emotive Education, 2007; page 14)

<p>(A) Arbitrary Inference I don't have to have evidence or facts to support my conclusions. I make up my mind before I know all the facts. I make a specific conclusion in the absence of proof. For instance, "My boss asks me to work overtime because she wants to irritate me." My boss could be in a bad mood, mad at her children, or be mad at me."</p>	
1	I am assuming I can see the world as being "good" or it is "bad." I believe that the world must act in such a way that corresponds to how I see the world. I infer that if your behavior is "X," you are a good person, and if you do behavior "Y," you are a worthless
2	person. Therefore, I believe, "You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual." To be happy and not stressed out, others shouldn't irritate me. Others shouldn't mistreat me. Others should be more considerate of me – don't they know that I'm doing my best, and I work harder than everyone else around here! I shouldn't have to work with others who are unfair and inconsiderate.
3	
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when others treat me shabbily. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when they think it is terrible when they are superior to me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something horrible.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I think they are inferior and I'm superior.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I Since others treated me poorly, I feel anxious and worried. However, if I feel anxious, it proves I'm worthless and the other person is superior.
10	<input type="checkbox"/> <input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Is my arbitrary inference realistic? Semantically, arbitrary means a conclusion derived from an individual's discretion and not fixed by law or reality. Usually, when I make an arbitrary inference, I base my decisions on evidence that agrees with my opinions about the world and disregard information that contradicts my conclusion. Is making an arbitrary inference a logical way to approach problems? No! Semantically, I base my conclusion not on the facts but on my discretion. I am not seeing the world as it is, and I am arbitrarily viewing the world. I am basing my decisions on my convenience rather than on the intrinsic nature of something. For instance, it may be easier for me to cut corners, but my corner-cutting behavior will interfere with reaching my long-term goal. I am making a specific conclusion based on general information.
11	<input type="checkbox"/> <input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> The people in charge of me have it out for me! They are always unfair, so I'll ignore him. Since they are such a jerk, I don't have to keep my promises. When I lie to myself, I convince myself it was the best I could have done, it was "" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.
12	<input type="checkbox"/> <input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> s it helpful to make arbitrary inferences? If I draw my conclusions absence of evidence and I am being random, I will create toxic feelings. When drawing conclusions that selectively leave out bits and pieces of information, I will hinder my ability to make decisions and solve problems. When I don't make rational decisions and avoid solving problems, I have more conflicts with people I love. When I have more conflicts with loved ones, I don't have to upset myself about these conflicts, and I can work at resolving those conflicts. I want to get along with others because this serves my own enlightened self-interest. I can follow social rules so as not to cause chaos or disputes.
13	<i>Self-Responsibility:</i> I value living with others and getting along with them. I don't have to give up my sense of independence when I am working at getting along with others. Basing my decisions on arbitrary inferences is unrealistic, illogical, and not helpful. I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I can read self-help books to understand myself and others better. I can keep a journal about my thoughts and feelings to be more aware of my emotional responses to others. I can talk with a trained professional about relationships and how those relationships impact how I see myself.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to my quick decisions, but I don't have to base my decisions on a few pieces of information. I want to judge the situations I face each day more realistically. I don't have to put myself down for having arbitrary inferences because this is how my brains work. I can accept myself for being less than perfect. When I believe that I am the sole cause of another person's toxic feelings (attribution; reductionistic thinking), I realize that there are many causes for a person's negative emotions other than my behavior.
16	<i>Toxic Dialectic:</i> I'm ignored. Versus others are powerful. I'm not "unreal." Versus myself respect is more important than their consequences. I feel. Versus My behavior is less relevant than my feelings. I hurt. Versus You can stop my hurt. Attention is crucial. Versus you can give me attention. I am not dependent on others. Versus you're ignoring me. I'm OK. Versus your even better. My needs could be easily met, if only you try. Versus you're not trying. I'm not hurt. Versus except that you hurt me, I'll be fine.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I can accept that I am an ordinary person who wants to accept situations I can't change, and I know I can solve problems. <input type="checkbox"/> I have biological urges that help me survive, and I can compromise my wants with others. <input type="checkbox"/> I want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> I want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> I want to control and regulate my emotional expression and tolerate those emotions. <input type="checkbox"/> I can acknowledge aspects of myself, others, and the world while ignoring other features of myself, others, and the world. <input type="checkbox"/> I can take care of myself, have healthy self-respect, and show gratitude and appreciation
18	

(A) Attribution (False Attribution): I attribute a person’s feelings to me that they really do not have. For instance, Harry could think, “Mary is madly in love with me because of all my wonderful attributions.” In reality, Mary doesn’t even like Harry. Attribution is the process by which I infer others’ motives and intentions by observing their behavior and deciding whether the cause of the behavior is internal (his or her feelings) or situational (the circumstances). I attribute certain motives to people when they may or may not actually have those motives. An attribution is an inference I make about others. Another person behaves in a certain way because of his or her attitudes, personality, character, values, etc. (internal attribution). Note: Self-serving attributions occur when I make internal attributions (I’m talented!) for my successes and external attributions (It was his fault, not mine!) for my failures. *Internal Attribution:* I must perform well and /or win the approval of important people, or else I need to be more competent. *External Attribution:* My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all!

1	<i>Affective Consequence:</i> Attributions can lead to feelings of helplessness. When I feel I can’t do anything about my situation, I may be experiencing what psychologists call “ <i>learned helplessness</i> ,” which is a state of pessimism. When I am pessimistic, I have a negative outlook toward life and think I can’t do anything about my situation. The “ <i>Fundamental Attribution Error</i> ” is my tendency to overestimate my internal attribution (my personality, intelligence, cleverness) and to underestimate the role of situational factors.
2	<i>Behavioral Consequence:</i> A defensive attribution helps me avoid feelings of mortality. One type of defensive attribution is unrealistic optimism about the future, whereby good things are more likely to happen to me than to others, and adversities are less likely to happen to me than to others.
3	<i>Cognitive Consequence:</i> An external attribution is when I infer that the person behaved in a certain way because something about the situation made him or her act in a certain way.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I fail. I always feel worried, down, and angry, or I keep thinking about how bleak my life is.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when things don’t go my way.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My skills and talents brought about my success, and luck was against me if I was successful.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am a wonderful person, or I’m a loser. <input type="checkbox"/> I tell myself, “Nothing I do works; I’m a failure, so why try.” I believe that outside events control my life negatively, and I see an adverse event as stable, internal, and global.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> To feel good about myself, I have to have special skills and never fail to use those skills. However, if I fail, I will blame the situation so I don’t feel bad about myself.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I’m helpless? Regardless of my skill level, I may succeed or fail. Realistically, success is a matter of the number of factors working simultaneously, which I may not have control over then. Even if I repeatedly fail, I don’t have to accept being “helpless.”
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I’m helpless? Logically, I can feel vulnerable and fail, but it is an overgeneralization to believe I am a “total failure.” My premise is that I have failed, which may be accurate and valid. My conclusion is that I’m a total failure, which is invalid. My premise is valid because many people do fail and feel helpless. My conclusion is invalid because some people fail and move on, and some fail and conclude they are total failures. I am taking a universal premise (Most people fail) and connecting this premise to a particular conclusion (I’m a failure in this situation). I am being illogical, which will interfere with my problem-solving ability.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Thinking “I’m helpless” is not helpful! When I believe I am “helpless,” I jump to negative conclusions (I’ll never be successful). I use “negative mind reading” (I know people are looking down at me when I fail. I’ll put myself in an “All or Nothing” situation (success or failure – there is no in-between). I’ll label myself as a loser. I blame myself for failure or others for not helping me enough. I’ll use emotional reasoning because if I feel like a loser, that proves I’m a loser. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensations. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating my coping resources (Dryden).
13	<i>Self-Responsibility:</i> I can accept myself unconditionally while still perfecting my skills and doing tasks at my highest level. I want to know more about myself, the arts, science, and literature. I understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability) so I can grow up with a healthy sense of self-realization and self-actualization.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to succeed, but I don’t always have to be successful because I will learn from my mistakes. I can find new ways to solve old problems and test my desire to accept myself unconditionally. I am not an inadequate person because I have failed. Being a total failure is a static-fixed, simplistic global negative evaluation of a complex person confronted with difficult life circumstances. I am a complicated person with many positive and negative traits.
16	The dialectics of attributing a person's feelings to oneself involves navigating the interplay between perception and reality, where one may project their emotions onto someone else or misinterpret their intentions. This phenomenon can lead to misunderstandings and an imbalance in relationships, as it reflects one's insecurities or desires rather than the other person's true feelings. Ultimately, it highlights the complexity of human interactions, where self-awareness and communication are crucial to avoid emotional misattribution.
17	
18	

<p>(A) Autocratic Behavior: I believe that people must respect me, admire me, obey me, etc., because of my status. I have to act bossy, and I have to act like a person (as a monarch) ruling with unlimited authority. I believe (1) “People must respect” me because of whom I am and not because of my actions. (2) If I’m the boss, I can punish people. If I’m the boss (or in charge), I believe people must obey and treat me with the utmost respect. Note: (Autocrat: a person (as a monarch) ruling with unlimited authority; one who has undisputed influence or power)</p>	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately, and I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I overestimate the threat and the impact of the situation. I am inferring that if people respect me, they won’t annoy me. I am assuming being respected and being in charge is important to me, so everyone else believes it is relevant, and they should strive to be like me. <i>You must treat me respectfully and considerately and not overly frustrate me, or else you are a rotten individual.</i>
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I worry about people respecting me. When I feel down, people will disrespect me. If people don’t admire me, it would be horrible. I believe it is awful when people look down on me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> When people don’t respect me, I can’t stand it, so they are fools or think I am a fool.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> When I act incompetently and incur disapproval, I conclude that people will disrespect me, I’ll lose power or control, and people will exploit my weaknesses. <input type="checkbox"/> I can ignore their requests or avoid my responsibilities if they don’t think highly of me. If not, I can punish them for disrespecting me.” I can do it my way without caring about others.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are for me, or you are against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When people deeply respect me, I protect my self-esteem. <input type="checkbox"/> I am in control and in charge because people respect me and deeply admire me. <input type="checkbox"/> People will do what I say because they respect me. <input type="checkbox"/> To feel good about me and control things, I have to teach them something, or I have to help them, to maintain an atmosphere of the utmost respect from me.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want to get my way, but I always have to. Is demanding respect 24-7-365 a realistic proposition? There is no evidence that people must respect me. In fact, there is no evidence that people must like me, give me comfort, or do my bidding. Only in my own “Book of Codes of Conduct” is written that people must respect me, like me, adore me, approve me or love me. A legal document states that people “must” respect me or treat me like royalty. When I think about it, I am glad that certain people don’t like or respect me because their doting would be very annoying.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Why is it illogical to believe that people’s respect will bring happiness? Does it logically follow that I’ll have the power if people give me respect? Is it logical to think that if I have control – people will respect me? No! Respect is an excellent preference, and it is enjoyable when people respect us, but happiness and power have several sources. I could respect my teacher, but I can hate her class and dislike the subject she teaches. There is no logical connection between people respecting me and my power over them. There is no logical connection between “respect” and “power” over people. There have been many kings who lost their heads.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this conviction maintain my present safety and health, and will it address my long-term health concerns? Not really! This demanding respect to protect my pride will, in the end, bring physical health problems and interpersonal conflicts and result in emotional distress and pain, such as depression, anger-rage, anxiety, guilt, shame, etc. In fact, it will hurt my status and pride rather than increase these preferences.
13	<i>Self-Responsibility:</i> I would like status and very strongly desire it, but I don’t need status – I just like it, and it feels good when I have status in my group. I don’t need it to survive or for me to be happy and for me to be comfortable. Luxuries have positive and costly harmful elements, and I can be myself without trying to prove myself to anyone.
14	<i>Healthy Expansion of Your Uniqueness:</i> I like to have status and have people admire me, but choices and desires have upsides and downsides. I want respect, but I don’t have to have it. I have other sources of pleasure. I will never like people disrespecting me, but I can tolerate it. It is not awful or horrible if people choose not to treat me like the king of the universe. They are neither bad nor terrible people for disrespecting me. Their rotten behavior does not make them nasty, lying, wretched people because they do not always act nastily and rottenly as a thoroughly horrible person would. I can legitimately deplore things they do, but I don’t have to devalue their entire personhood for doing those things.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will start focusing on achieving and being assertive about my wants, but I don’t have to demand that everyone respect me and treat me like royalty.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don’t need justification. <input type="checkbox"/> Feeling immediate – versus - my behavior is separated from my feelings. <input type="checkbox"/> I won’t feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	

<p>(A) Avoiding: I must refrain from or try to escape my responsibilities. I believe it is easier to avoid facing my feelings, thoughts, or responsibilities than to deal directly with them. I am being non-assertive. I think if I avoid certain people and certain situations, I won't have to feel bad. I avoid procrastinating. I hope there will be no negative consequences, and I believe I will feel better as time passes.</p>	
1	<p><i>Affective Consequence:</i> I am overly cautious, calculating, critical, and/or skeptical. I flip-flopped from being organized to being disorganized. Inverted Cautious Mood (UU) vs. Caring Confidence</p>
2	<p><i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. I suffer from inertia; I refuse to face certain realities. I oversleep, forget, lack preparation, planning, and goal setting, or I plan too much and overanalyze situations and others.</p>
3	<p><i>Cognitive Consequence:</i> I am underestimating the situation's impact and minimizing my ability to cope with the situation, so I withdraw and avoid it. I have to avoid a specific situation because I truly believe I cannot stand being uncomfortable. I have to have immediate gratification. My life conditions must give me the things I want, and the world must keep me from harm, or else life is unbearable. I can't be happy at all if I experience the slightest irritation.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to face unpleasant events, and I believe others must not interfere with my happiness or pleasures.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand doing things I dislike doing. I can't stand it when I have to do things I don't want to do.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> To be happy, others must treat me fairly or inconsiderately, and you overly frustrate me; you are a rotten individual.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, or angry most of the time, or my life would be too difficult to bear.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I avoid people and deny my feelings about significant people in my life and their unreasonable behavior, I will not feel so much pain, anger, depression, and anxiety. Since I think, I shouldn't have to do what I agreed to, I'll look for excuses to deceive myself and /or others and "prove" that my delays are honest and justified. <input type="checkbox"/> I don't want to feel negative emotions because I don't want it to happen again, and it must not happen to me because I hate when people place unreasonable demands on me. I will give up things I want so I don't have to do unpleasant things.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I am experiencing pain and discomfort, so obviously, avoiding pain is not reducing my discomfort. If I avoid adverse events all the time, I'll have less chance to experience the positive things in life. There is no evidence that avoiding will improve my life. In fact, when I avoid my negative feelings and uncomfortable responsibilities, I will experience more pain and discomfort. For instance, if I avoid looking for a job because I might bump into someone, I know – and everyone will know I'm a loser for not working! However, my life would not be better off by avoiding getting a job. Avoiding is only a temporary measure to feel good. It may "seem easier" to avoid these difficulties, but in the end, the consequences would be self-destructive.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> (1) It does not make logical sense that "If I avoid pain and discomfort, I will have less pain and discomfort." If I find "failing" painful and believe I am inadequate for failing, I am illogical. I believe, "If I am successful, I am a good person, so I must be perfect to be good." This thought is illogical. (2) This hypothesis, "If I avoid pain and discomfort, I will have less pain and discomfort," is illogical and unfounded. I don't like pain and discomfort, and this thought is realistic and factual for most people. Since I don't like pain and discomfort, I must never experience pain and discomfort. The second premise is false. Therefore, my conclusion, "To be absolutely happy," is illogical because I will have an illogical conclusion when I add a true premise with a false premise.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful and workable to believe that "avoiding difficulties" makes my life easier? Fear of failure can keep me from even considering new possibilities and innovations. It is not helpful, and it makes my difficult situation more complicated. If I want to reduce my stress and difficulties, I had better stop avoiding my feelings and responsibilities. I know that avoiding leads to more avoiding, and this cycle of avoiding could be never-ending or last longer than I want it to... This is illogical because when I avoid it, I only put the inevitable off for a short while, and the penalties will be costly. When I am illogical, I will have less of a chance when I want to solve a problem.</p>
13	<p><i>Self-Responsibility:</i> When I avoid it, I am not helping myself. I now see that avoiding is illogical and impractical. If I want less stress in my life, I will deal with my thoughts and feelings and stop avoiding my responsibilities. I will clarify what I am responsible for... and who I am responsible for... I want to work on mindfulness: being in the present, being of one mind, and being responsive rather than reacting.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to succeed; I like winning; I enjoy flourishing at what I do. I will work on attacking my rigid beliefs and rules related to my toxic negative emotions.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> Avoiding situations where I experience anxiety only increases the intensity of my anxiety. I can do a Cost-Benefit Analysis concerning the pros and cons of experiencing anxiety, and I can do another CBA about avoiding situations related to my feelings of anxiety, depression, excessive anger, etc.</p>
16	<p><i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt.</p>
17	<p><i>Healthy Dialectics:</i> I will face the situation realistically and accept my feelings and responsibilities "head-on." If I want assistance, I can see a lawyer/counselor or seek out a bright-informed friend. I can talk to a minister or seek help from a professional to get some good advice. When I avoid it, I just make matters worse. It is worthwhile in the end if I act now and stop procrastinating. I want what I want. I want to put off doing what I had better do because I want to do something else right now. I don't feel like doing what I had better do. It would be better if I did this task well.</p>
18	<p>See Albert Ellis and Robert Harper's "A Guide to Rational Living" (1997; page 177); Ellis and Lange: How to Keep People from Pushing Your Buttons; Chapter 4; 1994; Facing my worst fears will be dangerous and uncomfortable. I shouldn't have to do that. There has to be an easier way. Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild to Well-Being; page 177)</p>

<p>(A) Awfulizing: I have to avoid certain situations and feel anxious because I believe I am in an awful situation when I'm in a very bad situation. When I see an event as "awful," I think this is the worst thing that could ever happen. I believe that nothing could be worse; the event in question is 100% bad, no good could come from this adverse event, and this event cannot be transcended or surmounted.</p>	
<p><input type="checkbox"/> Example 1: This is <u>too</u> awful to bear! I am a horrible person for awfulizing! I'm good for not awfulizing, and I'm bad for awfulizing. I don't have to confront significant people in my life because their behavior is awful. I believe it is horrible and terrible that this important person is unreasonable. Either my world is "absolutely wonderful" or "absolutely awful." I think that I don't have to do anything horrible, awful, or terrible. Thinking something is awful is associated with feeling "anxious." <input type="checkbox"/> Example 2: People will see me as poor. I must have a great deal of money, and people must see me as well!" To feel good about myself, things must not be awful. It is horrible when things are not how I would like them to be, and I must not experience very adversities or negative feelings. It is awful when I am mistreated. I must perform well, or else I'm inadequate because I can't get them to treat me fairly.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. I believe I have to be non-assertive, so I'm not harmed or endangered.</p>
3	<p><i>Cognitive Consequence:</i> I overestimate negative situations and the impact I have on that situation. Unpleasant things must not happen, and my life shouldn't be this horrible. I think it is awful when people treat me poorly, so I believe, "You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. "Others must be fair because I don't want to be mistreated any more. (Note) The word "awfulizing" means to make an annoying and frustrating event into the worst possible incident that could ever happen. Awful is the worst thing that could ever happen; dreadful, appalling, and dire.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to be in a frustrating situation, and I must not be in frustrating situations. I can't stand horrible people, so I'll avoid them or create excuses for their behavior.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I believe that adversities that are unreasonable must not happen to me. I hate unfairness because it is wrong to lie and cheat.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> The world is awful or absolutely awesome – there is no middle ground.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I think it has no worth or value, so I don't have to do it. Since it is no big deal, I don't have to keep my agreed-upon responsibilities.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I hate feeling uncomfortable (I must never feel uncomfortable!), so if I feel awful. I am convincing myself it is the worst thing that could ever happen, I don't have to do it – regardless of my promises.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> My current situation may feel awful, and it is very bad, but it is not horrible. What makes others' actions despicable? Is it realistic to demand things "must not be awful?" Adverse events do happen, but my daily life is rarely awful. I'll never like it, but it is not awful. Other people's actions are hardly as bad as they could be, and others' unreasonableness is very inconvenient! I can stand this unreasonableness since I haven't died of them yet. If it was indeed "awful," then I could never tolerate it. When things are going badly, I still can enjoy other aspects of my life. No reason others' unreasonableness must not be allowed to change things. Even though I don't like it, it is clear others' choices are bad, but I don't think they are awful. There is no proof that it is horrible and terrible. Just as I believe it is, it doesn't make it so. If I say, "It is awful and terrible," I am implying that it is so bad that it is worse than bad and that it should not and must not happen. However, it is happening and saying that it is awful and terrible only inflames me and makes things much worse than they have to be.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Where is the logical proof that it is awful and terrible that a significant person is not doing what they <i>must</i> do? When I rate something as "awful," it is not identical to something that is "bad." I know that something cannot be "awful" and "bad" simultaneously. Awful things happen, such as "911," "Hurricane Katrina, etc." Adversity happens to us every day, but the property is not destroyed, and many people are killed. I am making a "category error" when I believe two things are identical when they are very different.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to hold on to this distorting inference? Does this excuse get me what I want? Does it help me feel the way I want to feel? Continuing to hold on to this supposition won't change others or make them stop being unfair, unkind, and unreasonable. This unintegrated behavior won't change me or help me prevent from abusing myself. I will be fighting an internal battle that I cannot win. If I continue to be demanding, I will have more difficulty getting what I want and won't feel the way I want to.</p>
13	<p><i>Self-Responsibility:</i> My awfulizing is untrue and illogical; it won't get me what I want and is destructive to me. My awfulizing will not help me control my impulses or maintain my healthy sense of appreciation and respect. I had better not define myself entirely by my behavior, others' opinions, or anything else. Work on being mindful of being in the present.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want a healthy degree of self-control. I want to master my emotions, let go of my awfulizing, and replace them with new rational thinking. The word "difficult" is not identical to "I can't bear it!" To enhance my social self, I can be more assertive; sharpen my social skills; make decisions systematically; set goals and plans; improve my sleeping patterns; use anger management techniques; learn to become more tolerant of individual and cultural differences; reduce moments of self-pity; organize my home and office; learn relaxation techniques; exercise more to reduce feelings of tension; use objective reasoning skills, such as confronting my unrealistic thinking, irrational thinking (Row #7); and pragmatic reasoning.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> It is too bad that things are often not what I would like them to be. It would be advisable to change or control conditions to become more satisfactory. If the change is impossible, I had better temporarily accepted their existence. No matter how bad I am treated, I will recognize and acknowledge that it is still not awful or terrible. Saying it is horrible elevates a very bad thing into a major catastrophe. Although others act unkindly, unfairly, and unreasonably, it is very bad, and I prefer that it not happen. Still, I will not upset myself and turn this situation into a major catastrophe.</p>
16	<p><i>Toxic Dialectics:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, but I am suspicious of others. <input type="checkbox"/> I want to be independent. However, I'm dependent on others.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> You accept my uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.</p>
18	<p>Albert Ellis' "Feeling Better, Getting Better, Staying Better, 2001; page 90; Ellis and Lange: How to Keep People From Pushing Your Buttons; Chapter 4; 1994. William J. Knaus, Rational Emotive Education; 2007; page 14. Ellis and Harper, A Guide to Rational Living; 1997; page 216).</p>

	(A) Awkwardness Excuse: It is too awkward to do, so I won't do it. I don't have to be responsible because I would feel awkward in this situation. I believe it is too awkward, uncomfortable, embarrassing, and difficult to change my thinking or behavior. I have to avoid problems that are not easy to manage or deal with daily. I lack a sense of poise or grace. I believe I am too dumb, stupid, not well educated, not that well-read, not that well trained, etc., to get the things I want.
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation, and I am underestimating my ability to cope with this adverse situation. I have to avoid particular situations because I fear people's disapproval. Therefore, I must think, "I must perform well and /or win the approval of important people, or else I am an inadequate person." To get along with others, the world must never change. I have to give in to short-term happiness and long-term satisfaction because I feel awkward in such situations.
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> People have to treat me in a particular way, or else you are worthless, useless, etc.
5	<i>Extreme Evaluation:</i> It is horrible to be in an awkward social situation. Being in this stressful situation is new to me. I will feel too uncomfortable in social situations since I'm not married; I do not have a job, a lover, etc. It is unbearable to be seen as being awkward. When people consider me dumb, I think it is awful!
6	<i>Extreme Evaluation:</i> I can't stand being in an uncomfortable situation!
7	<i>Extreme Evaluation:</i> I am too dumb to get anything right, so why try anything different or new. Since I am so dumb, I can disregard my responsibilities.
8	<i>Dichotomous Thinking:</i> I feel worried, down, and angry most of the time because I am so dumb. I'm smart, or I'm 100% stupid. I believe I can avoid my responsibilities or disregard others' concerns. If I feel awkward in this situation, I don't have to keep my promised obligations and be non-assertive. I can avoid my responsibilities because I might feel uncomfortable in that situation. I must give others excuses, so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.) I am too dumb to get anything right, so why try anything different or new. Since I am so dumb, I can disregard my responsibilities.
9	<i>Conditional Thinking:</i> I don't want to do anything different. Even though I want to improve my life, it is too hard, it's too uncomfortable, it's too threatening; it is impossible. I am experiencing discomfort and anxiety, and everything is too hard because I'm stupid. I don't like being seen as stupid, but I can't control what some people think of me. Factually, if I am bad at one thing, I am automatically stupid at everything else.
10	<i>Realistic Thinking:</i> I am not the most competent person in the world, and I'm not the dumbest person in the world either. Is there always a connection between being wise and being successful? No! I've seen a lot of people who failed at several activities in one part of their lives - but they were successful in other areas. You often see famous scientists who are geniuses in physics but are very unhappy in other aspects of their lives. If I am not that smart in certain areas, does it follow that I have to restrict my life and be fearful of all new things? No! Factually, I cannot be competent at everything. I will have varying degrees of skills and talents depending on the problem at hand. Of course, my skill level will be low when I try a new activity. With practice and patience, I will improve. Thinking I am not smart enough could discourage me or motivate me to work harder. What position I take toward my smartness is my choice.
11	<i>Reasonableness:</i> Logically, I lack specific cognitive skills (smart enough)? The idea "I want to feel comfortable, and I don't want to appear stupid" is not an extreme evaluation because most people want to be comfortable, and they want to be seen as competent. The idea "I must be comfortable all the time, and people must never look down at me is an extreme thought because I am demanding that I "must be" absolutely comfortable, and I have to be clever all the time is a goal that could never reach.
12	<i>Rational Thinking:</i> Is it helpful to use this awkward excuse? When I make up excuses, I feel insecure about something I may have little control over in my life. Using excuses will not get me anywhere. If I firmly believe that I should never feel awkward, and I have to avoid doing new things because subjectively, I think that I'm too dumb – I will not get what I want.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect, but I don't have to excel at everything in my life. I am not a fool for acting foolishly. If I were a fool, I could never learn from my mistakes, but I can learn from my mistakes. I want to grow and develop normally and be seen as a responsible person without falling prey to approval anxiety.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop making excuses because when I use this excuse, I avoid new things. I will not improve my life with this kind of non-sense of telling myself "I'm too dumb" is not getting me anywhere – other than feeling down.
15	<i>Healthy Expansion of Your Uniqueness:</i> Regardless of my emotional state, I will try new things that are not harmful to my health. Avoiding only reinforces the faulty premise and false conclusion, "If I failed in marriage or my job, I'm a complete failure," which is inaccurate and unhelpful. I don't want to fail, but I can fail because demanding success is unhelpful and unrealistic.
16	The dialectics of this statement revolve around the internal conflict between personal responsibility and emotional discomfort. On one hand, the fear of awkwardness serves as a justification for avoiding potentially responsible actions, while on the other hand, this avoidance perpetuates a cycle of disengagement and missed opportunities for growth. Ultimately, the belief that awkwardness is a valid excuse highlights the tension between self-preservation and the willingness to confront challenging social situations.
17	
18	

<p>(A) Axiomatic Thinking: I am taking my belief as being accurate and self-evident. I have to justify my toxic behavior by using proverbs. When I use Axiomatic Thinking, I infer that I don't need empirical proof because the truth is obvious. I assume it is evident to everyone, and it goes without saying, so why do I have to explain myself. I presume something true because I believe it is universally accepted as accurate. For instance, I justify an unethical behavior by stating a proverb or maxim out of context. For example, I could justify my cruel and vengeful behavior because I think, "An eye for an eye." Therefore, I believe, "You screwed me, so I'll screw you." I reason a proverb is accurate because it is a proverb. I underreact to my circumstance because I am taking these comments out of context. (Note: Axiomatic: organized in the form of axioms and derivations from them. Euclidean geometry is an example of an axiomatic system. Axiom: a claim accepted as a premise without proof and from which other claims are derived as theorems. (Patrick Grim, Ph.D.,2013)</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more considerable number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance. Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
3	<p><i>Cognitive Consequence:</i> This leads to thinking, "It doesn't matter because anything I try will fail because I define myself as a failure. To have a sense of certitude, I take for granted my beliefs are true. This can lead to believing, "I must perform well and /or win the approval of essential people or else I am stupid. People must think exactly like me. I justify my behavior by firmly believing that "Others must treat me fairly and considerately and not overly frustrate me or else they are rotten individuals.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way or else you are worthless, useless, etc. <input type="checkbox"/> I must act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful what you did, so I am a victim, and you are worthless. I would do something if others accepted me, or I won't do a damn thing if people don't accept that principle.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it, so I am a victim, and you are worthless.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> If people don't reward me, I will feel inferior.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I feel worried, down, or angry most of the time because I need absolute proof. I justify my behavior because I believe my actions are universally accepted, and my behavior is based on some vague law or universal principle. For instance, "You screwed me, so I can get you back" because "an eye for an eye." If I can come up with a proverb that proves my point, I don't have to keep my responsibilities, or I can give up. (Note: I am vague when I do not express myself. I am not using reason or expressing myself clearly.)</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I can do what I want and when I want to do it regardless of the consequences. It does not feel exciting or worthwhile unless I get immediate gratification.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is evidence that I have to be treated fairly because I think it is right? I would very much like to be treated all the time fairly, but my social world does not allow perfect people because no one is 100% good or 100% bad. Realistically, there is "positive and negative" in everything. When I base my decisions without empirical proof, my choices will be unrealistic, increasing the probability of something going wrong. I am taking a proverb out of the context in which it was written to justify my self-defeating behavior. Logically it does not follow that just because I can find a proverb to match self-defeating behavior, it will not make my behavior ethical or rational.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Basing my decisions on subjective opinions, such as seeking revenge is responsible, is not logical. Because the truth is "obvious," it is true. My logical flaw is that I am making "subjective truth" identical to "objective truth." Subjective truth cannot be measured – whereas objective truth can be measured. Emotional truth is not similar to objective truth. Logically, I don't want to be cheated or mistreated, but it does not follow that because I don't like to be cheated, so I must not get cheated, and others must not look out for their own interests and desires. I will deal with people criticizing and disagreements better if I am logically consistent with my beliefs.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> This hidden assumption is not helpful. Will it help me reach my goals and actualize my talents and potential? This illogical assumption will increase the chances of anger-rage, depression, and/or anxiety. It will lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically. When I am unrealistic and illogical and base my choices on subjective truth, I might get myself into more conflicts with others.</p>
13	<p><i>Self-Responsibility:</i> I want to know about myself so I don't damage my social reputation and sense of appreciation and respect. I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard on getting what I want in the future. My belief is not based on facts, but I believe it is true because I think it is true. I must seek revenge, so people don't take advantage of me. Other people must not be cruel and unkind and never criticize me or have negative feelings about me. I must be recognized and rewarded because I feel better about myself when I get what I want.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I don't want people to see me as selfish, and I want to avoid hurtful expressions and addictive behaviors. I want to be less judgmental of others. I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting myself-defeating thoughts and beliefs.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I don't have to make others believe what I believe, and I don't like people's flaws, but I can accept myself unconditionally and accept others for their flaws and faults. It is not true that revenge improves my life or somehow magically recovers my lost self-esteem and pride. It is not logical that I can take a proverb and justify my unethical or hurtful behavior because a proverb is to open up my mind, and it is not helpful to use it rigidly. It is not functional or pragmatic to seek revenge because people will go out of their way to find new and creative ways to cheat me in other areas of my life.</p>
16	<p><i>Toxic Dialectics:</i> <input type="checkbox"/> I ideal others and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort.</p>
18	

<p>(B) Bad Thoughts Motivation: I worry about acting on my cynical, immoral, mindless, or unpleasant thoughts. I have to allow my negative and unpleasant thoughts to make me do something immoral. A bad idea makes me feel like a bad person. For example, I want a new car, so I envy my neighbor’s new car. So, I am a bad person because I have feelings of envy, and I am converting my neighbor’s car. Only bad people have bad thoughts. Bad thoughts- a bad person often happens around sexual thoughts.</p>	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I overestimate the adverse event and underestimate my ability to cope with this negative event. I must not have negative and unpleasant thoughts. I falsely believe that my cynical and unpleasant thoughts will control my behavior, and I must perform well and /or gain the respect of influential people, or else I am incompetent. I don’t like my negative and unpleasant thoughts, which will determine how I evaluate myself for having such feelings, but my thoughts alone cannot control every action I do.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think having an evil thought is “awful” because terrible things happen to me when I have negative and unpleasant thoughts.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t handle it when I have an evil thought.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am weak when I have an evil thought, showing others are stronger than me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I think I must have perfect thoughts, or my thoughts are absolutely bad-dirty-foul!
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> It is beneficial for me to be upset about having negative and unpleasant thoughts because worrying about them will stop me from doing hurtful things. I believe it is awful to feel embarrassed, so I have to do everything within my power not to have negative and unpleasant thoughts. <input type="checkbox"/> I believe my thoughts control my behavior, so I won’t do hurtful things. However, if I do hurtful things, it shows everyone that I cannot control myself. I am acting maturely and being a responsible person, and that would be horrible!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> When I think, “having a bad thought makes me do bad things?” I am unrealistic because I have had negative and unpleasant thoughts, and nothing has happened. I have had other situations in which I had good thoughts and adversities have happened. Other times, I have had no thoughts at all, and things still happen – good and bad. Realistically every action has positive and negative consequences, and there are degrees of value in each situation that vary over time. When I was twenty years old and scored a touchdown playing football, I thought it was the most significant event ever. Some years later, I am happy about the memory, but playing football has very little value to me now. I don’t want to have “bad” thoughts, but they are a natural part of life and they remind me that I am alive.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief reasonable when I think “having negative and unpleasant thoughts makes me do bad things?” I am illogical because I am making a connection between “my thoughts” and “bad things” happening. I use magical thinking when I connect one event in my life to another event in my life. I am making a misattribution when I believe one, though, can cause an event with several variables. My idea can judge an event as “good or bad,” but my thoughts cannot cause an event from turning out to be “good or bad.” For example, I can think, “It would be awful if my mother died,” and my mother died the next day. Did my thoughts cause my mother’s heart attack? It would be better to explore my feelings about my mother’s death rather than blame myself for her death.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is my belief reasonable when I think “having negative and unpleasant thoughts makes me do bad things?” Am I helping myself and preventing terrible things from happening when I think “having negative and unpleasant thoughts makes me do bad things?” If I had thought I was the “Incredible Hulk,” would I go around destroying entire towns? This mistaken belief will only lead to substantial and persistent feelings of depression because I believe there is nothing I can do about thoughts I don’t want. This thinking will also result in more extreme forms of thinking. For example, I think I caused adversities to happen to people I love because I was angry with them, and I will start putting myself down. I might believe that I can do anything right, and I think I am always hurting the people I love, or I’m a worthless person for having such negative and unpleasant thoughts. I will develop various toxic habits and not reach my desired goals when I obsess about my negative and unpleasant thoughts
13	<i>Self-Responsibility:</i> I’ll drive myself crazy with this mistaken belief.
14	<i>Healthy Expansion of Your Uniqueness:</i> I falsely believe that I am controlling my impulses, but, in fact, I am setting myself up to feel ashamed about myself. When I put myself down, I have more difficulty excelling in my career and relationships. I can use mindfulness practice to accept and let thoughts go when they are toxic or serve no useful purpose.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will have difficulty maintaining my self-control when I blame myself for adversities because of my negative and unpleasant thoughts. I will over-focus on my thinking and over-focus on myself. I will increase my difficulty in being honest and helpful to others. I will have difficulties facing my problems and correcting my toxic habits, but it will be worth the hassle and effort.
16	<i>Toxic Dialectic:</i> I acknowledge my feelings of worthlessness, but I do not recognize that my emotions stem from my demands that I <i>have to</i> succeed, <i>must</i> be comfortable, etc. I want to be rational, but I don’t always have to be reasonable because being irrational is a part of being human. humans.
17	<i>Healthy Dialectics:</i> I enjoy being human, so I can accept the good aspects of being human and the not-so-good parts of being human. If I want to be rational and face my difficulties realistically, I want to actively dispute that my “negative and unpleasant thoughts cause adversities.” Love and approval are good things to have, and I’ll seek them when I can, but they are not necessities. I can survive (even though uncomfortably) without absolute love and approval (Albert Ellis).
18	

(B) “Being Real” (Toxic) <i>I have to be genuine and authentic, so it is okay to hurt another person’s feelings. Therefore, I’ll say anything because I just am myself. I believe if I tell someone how I think I am sincere, it will hurt the other person’s mood. I could also assume that if I am “real,” the other person will be “real” with me.</i>	
1	<i>Affective Consequence:</i> I am moody, defensive, anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I think it is okay to violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I overestimate the negative situation and the impact of my negative feelings. I falsely believe that the expression of “real anger” will result in “real love.” I can disregard the consequences because I only tell you how I feel – “I’m real!” Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> People do awful things to me, and it is horrible when they do. I have no control over my feelings because I’m in a dangerous and horrific situation. It must mean I am in danger if I think I’m in an awful situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people don’t let me do what I want. They are worthless individuals for interfering with my happiness. They should allow me to do what I want, and it is awful when they work against my plans.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I have to be accurate regardless of my social situation. People must be considerate and accept me for what I am to be happy. They must not see me as being weak. I must firmly express my anger or any other toxic emotion to be “real” (authentic, genuine, and/or honest). I must punish or put myself down if you break my rigid rule.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either people are corrupt or superior to me - either way, I am defeated. Having negative and unpleasant thoughts means I will do something hurtful. I feel anxious, down, and angry most of the time, or I think I must get rid of my anger to feel better. I can say mean things because I am sincere. There is nothing wrong with saying mean things if they are true. When I lie to myself, I convince myself it was the best I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn’t such a horrible decision.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I must be “real” (authentic, genuine, honest) for things to go my way. However, if things don’t go my way, it is the end of the world as I know it. I have to forfeit all of my other goals, to be honest! I am inferring I have to correct what has been wronged, and I need to act against those who acted negligently, and I conclude that I only have to justify my feelings and actions. I am assuming I have a right to correct those who misbehaved.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be reliable and genuine but making it an absolute must is inauthentic and not authentic. Where do the facts corroborate my supposition that I “have” to be forthcoming regardless of the social situation? There is no evidence that this belief is realistic and not empirically based. Being authentic or a phony involves a realistic appraisal of my actions and not judging my whole personality. Expressing my negative feelings will not make me “real,” and it will not make me a “phony.” Social realities go with expressing my feelings at the right time, at the right place, and with the right people. There is no universal law that states I have to be authentic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my argument on faulty premises and inaccurate conclusions? Logically, I cannot rate the whole situation or person from two or three parts. To rate “my totality” accurately, I would have to know all my characteristics, or at least the “important” ones, and include them in my total. How could I ever learn all my thoughts and all my emotions? How could I know all my virtuous deeds, my intentional deeds, my bad deeds or deeds that I and everyone else could care less about? How could I know all my accomplishments and failings of omission and commission? How could I know all my psychological and motivational states? Being “real” means something that exists, but being real is not some absolute ideal that I have to do. (Differentiate real from ideal)
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this type of mistaken belief help me? Will it support me in reaching my goals and actualizing my talents and potential? When I hold onto this false belief, I will increase the chances of toxic anger-rage, depression, and/or anxiety. It will probably lead to harmful conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I want to know myself; I don’t damage my sense of self-respect. I want to act assertively. I want a sense of self-realization and self-fulfillment while maintaining my sense of responsibility. Make a list of my positive traits and negative traits, and rate each attribute from 1 to 10; 1 = hurts my self-respect greatly and 10 meaning it broadens my self-respect; note: self-respect so I can accept myself unconditionally;
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop denying, avoiding, and making excuses. I will face my difficulties, and I will see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. I will list situations in which I find myself defense and feel that I have to defend myself.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want people to be considerate, but people may think differently from me and have different values and interests than me. Their rotten behavior does not make them nasty, lying, awful person because they do not always act nastily and rottenly as a thoroughly despicable person would. I can deplore some of the things they do, but I don’t have to blame their entire personhood for doing these things. I can accept others unconditionally and with their flaws and faults. Unfortunately, people sometimes mistreat me, act inconsiderately, frustrate me, and do immoral things. I know that humans are not yet perfect - and getting upset won't change that reality (Albert Ellis, Ph.D.).
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don’t need justification. <input type="checkbox"/> Feeling prompt immediate feelings – versus - my behavior is separate from my feelings.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can’t change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people’s authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.
18	Note: Interpersonal behavior (e) is characteristic of being aggressive, blunt, critical, disagreeable, and making excuses. I am forthright, but I may often look for faults in others, and I believe I have to point out their defects. (Albert Ellis’ book, “Anger: How to Live With and Without It,” 2003, page 143).

(B) Being Right (Passive Form): I <i>have to</i> be right to feel good about who I am. I have to be correct, so I can do anything I want. I fight with others passively because I am right, and the other person is wrong. I believe I have to be right to feel good about myself, and I am assuming that my point is absolutely correct, and I need to be right to feel good about myself. I infer that since I am “RIGHT,” I can do anything I please, and I have to do what I want.	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I am underestimating the impact of my behavior (others are stupid) and my ability to cope with others, so I withdraw. I have to be right to feel good about myself! My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! I must never make a mistake. To be perfect, I have to act “perfectly” in every moment of my life. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe it is awful if people prove me wrong. People shouldn’t disagree with me, and it proves I’m inadequate because they think I’m wrong and stupid.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people look down at me. People shouldn’t look down at me because it is awful when people think less of me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to show them how wrong they are, and that proves I’m stupid if I don’t show them they are wrong. Being wrong means, I’m stupid.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I feel “absolutely right” because you are “absolutely wrong.” I feel embarrassed, and I use superstitious thinking. I believe if you put me down by telling me, I’m wrong and my opinion is not that important, I don’t even have to listen to your nonsense. If I don’t do anything and withdraw, I can avoid any further problems. I justify my behavior; I’ll do anything I please because I’m right, and you’re wrong. Stupid people are wrong, and intelligent people are “right.” I always have to be correct.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people disagree with me, they are disrespecting me. When I show people how wrong “they are,” I will prove my worth to them. However, if I am slightly incorrect, my entire worth goes down the drain.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be right, but I don’t have to be right all the time. Here is evidence that will contradict my conviction that I have to be always right. Realistically, I would like to be correct, but I don’t need to be right because nobody is right all the time; being wrong allows me to grow and improve, and if there are some people right, there will always be someone wrong. (Can’t have one without the other.) Proving someone else is wrong or stupid will not meet my biological needs. Proving others are dumb or ignorant will not increase my self-esteem or protect my pride.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> My worth is based on being right and showing people how wrong they are. Does it logically follow that if I am right (Whatever that means?), I will have intrinsic worth? No. My correctness or incorrectness, which cannot be measured, cannot be compared, or logically connected to my worth. My “worth” cannot be calculated. If I am right, it does not make me worthwhile or worthless. If I am wrong, it does not make it useless or useful. I cannot operationally define my correctness. My incorrectness is mixed up with my worth.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this form of judgment be helpful to me, and will it assist me in reaching my goals and actualizing my talents and potential? No! I know that believing I <i>have to</i> be right makes matters worse. I am unfair and demanding. I know that needs to be right created conflicts in my life. Demanding that people see me as “absolutely right” is an ineffective and inefficient way to deal with problems. I waste my time and energy in my half-baked attempts to control people. When I over-focus on others’ wrongness, it only narrows my focus and limits my range of interests and enjoyments. It shows others I lack the necessary skills to deal with difficult people. It shows others I can be easily manipulated and lack self-direction. Demanding that I always have to be right will not improve my life. When I believe I have to be “absolutely right,” it demonstrates to others a lack the courage and discipline to control myself.
13	<i>Self-Responsibility:</i> I like to be correct, but I don’t have to be right. My correctness or incorrectness does not reflect my intelligence or sense of self. I have many faults and can correct them without blaming, condemning, or damning myself for having them. Demanding that I have to be right all the time puts too much pressure on me, leading to feelings of depression. List reasons for the rewards of being right and list all the negative consequences of demanding that I have to be right to feel good about myself.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will be honest with myself. I promise to improve and enjoy my life with all these stresses. I will keep the agreements I make with myself and be responsible. I will actively refute my rationalizations. I want to be reliable, and I will practice every day disputing my rigid demand that I must be right all the time. I can accept myself for being wrong and tolerate disagreeing with others. I want people to trust me, so I will monitor myself in following the rules, repairing my broken promises, renegotiating new agreements, expressing regret when I make a mistake, and showing remorse when I do something wrong.
15	<i>Healthy Expansion of Your Uniqueness:</i> I prefer people to be correct and make intelligent decisions, but demanding that people be innovative and cunning is unrealistic. I am unrealistic when I think that people <i>must be</i> concerned about my interests and values. It is unrealistic because most people take advantage of their advantages, which would be inaccurate. To believe that people think of me first and then think about themselves is unrealistic. I want to be correct, but I don’t have to be right all of the time because what is suitable for me today may be wrong for me tomorrow.
16	<i>Toxic Dialectic:</i> I’m not in control vs. They desire my anger-wrath. Vs. My self-respect is more important than their consequences. Hurt me, and I’ll hurt you. Vs. I need to deal with my own hurt. I won’t hurt. Vs. I’ll hurt first.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I accept my uniqueness, and I know that I am an ordinary person. <input type="checkbox"/> I want to conform because I live in a community and can think for myself. <input type="checkbox"/> I want to be responsive, kind, and empathic, while being firm, fair, and focused when problem-solving.
18	David Burns, M.D., Being Right (Revenge) I have every right to punish you because of how you've treated me. Truth = “I’m right, and you’re wrong.”

<p>(B) Bending the Rules Excuse: I <i>don't</i> have to follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don't break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, "I'm only bending this rule – it is not like I'm breaking any rule written in stone." The second time I break a rule, it is easier because to do otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.</p>	
1	<p><i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.</p>
2	<p><i>Behavioral Consequences.</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.</p>
3	<p><i>Cognitive Consequence:</i> I am underestimating the negative situation, and I am overestimating my abilities to deal with this adverse situation. I can bend the rules because life's conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! It would be gratifying if the world would give me every little thing I want, but this would make me overly dependent on the world and others giving me something. I know that bending the rules will eventually result in me losing the trust of others. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You must treat me in a particular way, or else you are worthless, useless, etc. I must get my way. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate following all those rules. To get anywhere in life, others must treat me fairly and considerately and not overly frustrate me. People shouldn't make life difficult for me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> They are rotten individuals if they don't want me to be happy. It is horrible when I'm unable, and I can't tolerate not being happy.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> When I get away with things, I think it proves I am superior. If I am caught, then I am inferior. I always feel worried, down, and angry, or I keep thinking I never get my way. <input type="checkbox"/> It's no big deal that I am breaking these rules that don't mean anything! I can break the rules if I don't hurt anyone or don't get caught. It is no big deal because everyone does it, so there is no harm – no foul. If I just do it once, it will be okay. I justify my repeated mistakes and harsh behaviors because I initially felt good about what I did. I think it is okay to bend these small rules because my behavior serves a more important cause or principle. I was good because initially, I was helping more people, and I was only giving justice to the "bad" people, who should be punished, so this bending rationalization led to harsher behaviors on my part</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I am superior, I can do anything I want. However, I am helpless and/or worthless if I am inferior.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to get into trouble, but I will when I break the rules. I believe It is okay to bend the rule but is this evaluation accurate? This evaluation is inaccurate because the more I bend the rules, the more I set myself up for failure. No law of nature states that I must get my way just because I want my way. If I don't get what I want immediately, I could work harder and get closer to my desires, but I don't have to bring anything I think I "need." It is unfortunate if I don't get what I want, but it is hardly fatal. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no consequence for bending the rules. Is this conclusion reasonable and sensible? Because I like to get my way, it does not logically follow that I must get my way. When I believe the consequences don't apply to me, I am closed-minded and do not look at other options in dealing with my stressful situation. It would be better for me to develop healthier ways of coping with this stress. I realize that I have several options. I want to be open-minded about solving my problems and tolerant of others.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good things could I make happen if I don't get what I must have? Bending the rules will make my life more complex, and I waste my time and energy paying for the consequences. I can practice unconditional acceptance of others without getting everything I want. When I start bending the rules, it doesn't solve the problem, and some people are hurt. I will get into more legal and financial troubles.</p>
13	<p><i>Self-Responsibility:</i> Superiority and inferiority among people are value judgments and are always subject to change (A.T. Beck). When I bend the rules, people tend not to trust me. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). What skills can I learn so that I excel in my (1) career, (2) family, and (3) how I handle money.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. I don't need constant admiration and historic status to exist and be happy. List five negative consequences of bending the rules. List reasons why bending the rules will decrease my ability to control my emotions. Bending the rules may reflect impulsive behavior, which has numerous negative consequences; write a short essay on the difference between being creative and spontaneous versus being impulsive.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I don't like following all the rules, but there are negative consequences when I bend the rules. I want to get what I want, but there is no social reality that demonstrates that 100% of us get our way 100% of the time. When I bend the rules and use this type of thinking, I am not fooling anyone, and I am only hurting myself. Why should I not feel discomfort and pain? I don't like them, but I can stand it. Also, my life would be very restricted if I always avoided discomfort. Unfortunately, people sometimes mistreat me, are inconsiderate, frustrate me, and do bad things, and I know that humans are not yet perfect - and getting upset won't change that reality (Albert Ellis, Ph.D.).</p>
16	<p><i>Toxic Dialectic:</i> <input type="checkbox"/> I can control my body, but my body is beyond my control, so my impulses are my friend, but impulses will devour me. <input type="checkbox"/> My feelings hurt, but I can't stop feeling hurt. I can take this, but this isn't tolerable. There are many things I can bring satisfaction, but only my body's euphoria can get satisfaction; I deserve pleasure, but the world will never give me what I need. I'm out of control, but control is a moment-by-moment thing.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.</p>
18	



	(B) Best Bet Excuse: I don't have to think of the negative consequences because I'm no better off, so I don't have to care. I make predictions about the future. I am making a bet, which implies a gambling metaphor, and I think I am minimizing the consequences. This excuse consists of making two bets. The first bet is that I tell myself, "If I get away with it, I will be better off. The second bet is "if it does not work out (or I get caught), I am no worse than I am now." This idea is unhelpful, but it is my best bet.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I behave aggressively because I dishonestly express my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the situation and overestimating my ability to cope with my interpersonal and emotional life. Things must turn out as I predict. Life must be predictable. I'm always looking for the effortless way out because conditions must give me the things I want. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way or, else, you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It will be awful if I fail. I feel deprived when I fail because I'm not getting what I desire. I should get what I want without any effort or complications (self-downing).
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate failing because I can't bear feeling worthless. I'll never be happy if I am uncomfortable and that would be horrible.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel weak and inferior if I can't predict the future correctly.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I can only do one thing. There is one choice, or there is no choice whatsoever! To appear competent, I can get away with it. It is not a big deal to minimize the consequences. If I am not caught, I won't be worse off than I am now. This is no massive deal, and I believe nothing will happen to me if things don't work out as I have planned.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I don't like it, I don't have to do it! If I refuse people, I am superior. However, if people make me do things I don't want to, I am weak and/or inferior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Each bet has an equal chance of succeeding and failing, and there is only an infinitesimal chance of having no chance. Without evidence, every conclusion can be an equally hopeless or hopeful bet. (1) Factually, is it possible that even if I win (or I am not caught) will I be better off?" #1 I am completely disregarding reality on this one! In the past, I have made bets, and most of the time, I have a decent chance of predicting if I have sufficient information. I have a flip-of-a-coin chance. There is no "factual information" that will predict if I might be "worse off" or "better off" if I fail or succeed. (2) Is this statement true, "If it doesn't work out, I won't be worse off than I am now?"#2 This statement is false. I may get away with "it," but I may be worst off. For instance, I believe I would be better off with an extensive and louder sound system in my apartment, but I might be kicked out of my apartment for disturbing the neighbors. Therefore, I am no better off. What I thought was my best bet was, in reality, "a very bad bet." My starting assumption, "I'll be better off," lacks evidence. My belief is illogical because my premise and conclusion lack sufficient evidence.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> The idea "because I want to be right; therefore, I think I must be right" is illogical. Because I prefer to win my bets, which is logical because winning is not identical to losing; you can't win and lose simultaneously. It does not mean that I must win because I want to win. Winning all the time is an extreme position, which is illogical because we all sometimes win (50-50 chance), and we all lose sometimes. Logically, all bets are not identical, and one bet can exclude another. For instance, if I bet on two horses in the same race, I cover my bets, but one chance will not hurt or help the other stake. These two thoughts exclude each other, logically.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it practical to disregard the Consequence because I believe I'll get away with it? If I am caught, I think it won't be that bad. It is not practical to make predictions based on limited information. I am over-focusing on my pleasure and disregarding the full range of consequences. This kind of reasoning is harmful because I had not anticipated if I was paying for outcomes. I am limiting my resources to do other pleasurable activities in my life. This inference needs to be more logical, realistic, and helpful. I will stop making excuses for myself and others. I want to be assertive and use independent and rational problem-solving. I want to enjoy what I have and work hard to get what I want.
13	<i>Self-Responsibility:</i> Not caring is the first step to acting irresponsibly; not caring may reflect self-centeredness, selfishness, impulsivity, and intolerance. List ways I can improve interpersonal effectiveness skills.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. I will promise myself that I will stop denying and avoiding.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to win but don't need to consistently win because winning is not necessary for survival. I don't have to be competent and perfect because learning involves making mistakes. I can accept myself unconditionally and accept others for their flaws and faults.
16	The dialectics in this statement revolve around a tension between indifference and accountability; if someone feels that their current situation is unchanged, they may dismiss the importance of considering negative outcomes. This perspective can lead to a cyclical reasoning where the lack of perceived improvement discourages proactive thinking, ultimately trapping them in a stagnant mindset. Furthermore, the act of making predictions about the future becomes an exercise in futility if it's based on a disinterest in consequences, creating a disconnect between aspiration and responsibility.
17	
18	Write down the thing I really want; recognize what plans have not worked in getting what I wanted; write down the best way I can go about getting what I want without getting into trouble with others;



	(B) Bias: I have to go with my first thought, my instincts, my first impulse, etc. I have to make judgments based on prejudices and preconceived ideas. I make decisions on insufficient information and half-truths, and I only see half of the facts. My decisions are unreasonable and non-empirical.
1	<i>Affective Consequence:</i> When confronted with my bias, I may feel irritable and anxious and act defensively.
2	<i>Behavioral Consequence:</i> I violate the rights of the other person.
3	<i>Cognitive Inferences:</i> Prejudicial thoughts could lead me to act aggressively. You have to treat me in a particular way, or else you are worthless, useless, etc. I must feel sure about my beliefs. Many biased thoughts stem from demanding that others must treat me fairly and considerately. I believe people must not overly frustrate me, or else they are rotten individuals. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when things don't go my way. I must get my way easily. It is hard, but what you're asking is TOO hard!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when others think they are superior and inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are worthless for acting unfairly.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are for me, or you are against it. It is not that big of a deal that I am unfair. Suck it up and deal with it, you loser! When I make a judgment before I know all the facts, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When I think I am "absolutely right," I twist the facts. I think I am "absolutely right" because my thoughts come quickly to mind. However, if I feel I have all the information, I have all the facts – past, current, and future realities.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like making judgments based on half-truths, but I can accept that I unconsciously have some unexamined biases. Is looking at only half of the information a realistic way of solving problems? Half-truths are usually highly subjective and are exceedingly difficult to objectively measure. A half-truth is the word's meaning – I only have half of the information. If someone gave me directions to a party but only 50% of them, would I get to the party? NO! When I have half the information, I have a greater chance of failing and/or not getting what I want.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is this a reasonable way to solve problems? I am illogical when I treat subjective half-truths as being identical to objective facts. Subjective truths often exclude and contradict objective facts, and subjective views are challenging to prove and disprove. When I use the "Initial Judgment Error," I become highly subjective. Instead of objectively considering the issue or problem, I approach it with prejudice or bias.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is being biased helpful? When I only get half of the information, it is difficult to solve even simple problems. When I don't have all the facts, serving my best interests is complicated. I have a greater chance of helping my "own best interests" when I am objective. When we only see half of the information, we can easily get lost along the way, which leads to more stress. I will not see the situation clearly when I use a subjective bias. I am only examining some of the information. When my thinking is biased, I think I have all the information but don't have the breadth of information I need. This makes decision-making more difficult. I base my decisions on little or incomplete information when I use biased and prejudicial thinking. I base my decisions on subjective half-truths. My prejudices and biases limit my confidence, and I am not open to new ideas. This hampers my ability to deal with and tolerate changes in my social world.
13	<i>Self-Responsibility:</i> Having all the information is helpful, but I know I can't have "all" the information. I can be patient with others when they are giving me information. I can excel at work if I'm being "open-minded," persistent, and organized. I can be calm, logical, and objective when a fast decision has to be made.
14	<i>Healthy Expansion of Your Uniqueness:</i> I strongly want to maintain a sense of self-regulation by using objective thinking rather than using biased information. I will think first and be considerate of others. I will develop trust by keeping my promises and repairing broken promises, and I will be reliable and dependable. I know the concept of <i>believable</i> implies having the capacity to be known, and I recognize the range of known possibilities. I want to be more credible, which leads to corrective and healthy actions. I am checking my internal sentences to see if those sentences match reality. Best interests are served for all.
15	<i>Healthy Restriction of Your Uniqueness:</i> When I think of others and myself, I reduce conflicts with others. When I serve my best interest, in the long run, I have a better chance of developing healthy confidence in my abilities. I want a fair chance to show my talents and what I know, but it is not written anywhere that others must recognize and respect them because I want them to be fair in judging my abilities. Using half-truths is like driving a car with a windshield wiper that only lets you see through half of the windshield. I want to be objective, but if I rely on some unforeseen bias I have, I don't have to put myself down or be overly harsh with others. I want to desire better conditions and work hard at establishing those conditions. I can accept while not liking the condition when situations go against my wishes. I can accept undesirable conditions that I cannot change when I don't like them. I can refuse to get upset about things I cannot change. I will accept what I can't change and work hard on what I can change. I have adjusted to change in the past, and I can do it again.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don't need justification. <input type="checkbox"/> Feeling immediate – versus - my behavior is separated from my feelings. <input type="checkbox"/> I won't feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because (1) you have worth because you are alive and you can do better tomorrow, (2) your performance, effectiveness, and effort vary over time, and (3) you can develop confidence by practicing new skills when people criticize you. Therefore, criticism from others helps you discover meaningfulness.
18	

	(B) Black or White Thinking: I have to put events, people, ideas, etc. into two separate but equal categories. This is “fabulous,” or this is “horrible!” I am using dichotomous thinking. I am putting people, or an idea into two separate categories that I believe have no connection whatsoever. In black or white thinking, I deny the existence of grays, ultraviolet, or any other sense of middle ground. Examples could include, “It is all bad and horrible, so I won’t do anything. It is all great and fabulous, so I will do everything.” One variable move “it” to the “black category,” or one variable moves it to the “white category.” Since it’s bad, it is all bad. Since I think it is good, I’ll be delighted. If I don’t do it, it is because “It was all bad!” One variable moves it from one category (good) to another category (bad). I use this belief as an excuse to avoid my responsibilities.
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future. I am resentful of others’ success. I feel cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequence:</i> I behave aggressively because I dishonestly express my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse events, and I am overestimating the impact my feelings have on this situation. To feel sure about myself, I must divide the world into two equal categories. When I demand fairness, I falsely divide the world into two separate but equal categories: fair people and unfair people. Therefore, I believe you must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> You have to treat me in a particular way or, else, you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible when I lose and wonderful when I win.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when things go wrong and I lose.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To be happy, I must be competent and king-like all the time.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry all of the time, or it is awful that others in the world are “all bad” or “all good.” I believe there is no middle ground. When I win, it is great and fabulous. I think, “If it is great, I do it. If it is difficult, I don’t have to do it. I believe that it has to be “all great,” then I’ll do it. I don’t have to perform my responsibilities if I have the slightest flaw.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I believe things will turn out horribly, I will feel worse when I fail. However, if I win, I’ll worry about when I will fail again.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want the world to be simple, but the world and others are complex. Where does evidence contradict my thought that I have to take an extreme and I can ignore the middle ground? There are no absolute categories, such as black or white. As with color, there is no absolute-perfect “black” or “unqualified “white.” There are shades of white and black but no absolute perfect black. These categories are devices I create so I can organize my world. When I put things in one category or another, I ignore reality. I refuse to see the full spectrum of a situation or problem. By ignoring this reality, I will put myself in a dangerous position. I want to be confident in my abilities, and I want to be assertive and composed in social situations.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When I exaggerate, people will pay attention to me. Is it logical to believe that I will fail at the remaining tasks if I can’t do one task? Is it rational to think that if I succeed at one task, I am a success? I put things and people in categories, and this process is arbitrary. Logically, I can group objects with common elements, but this is an artificial process. Once I put an object into this category, I make a prediction for tomorrow based on what I did today or what I know now (sequencing error). There could be numerous reasons why I was successful today. I could have been at the right place and time while saying the right things to the right people. Tomorrow, I may not have that many opportunities. I am not basing my thinking and logic on realistic information. I want to reduce my catastrophic thinking, and I want to be logically based on real data.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will dividing the world up into separate categories provide me with assistance in reaching my goals and actualizing my talents and potential? This impractical thinking will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I strongly desire to grow and use healthy behaviors and rational-emotive thinking to be responsible and excel in my work. I want to be assertive and use independent thinking to solve problems. I want to enjoy what I have and work hard on getting what I want in the future. I will be honest with myself and be honest with others. Black & White thinking is a rigid form of dichotomous thinking, which impacts how we behave. It influences our code of conduct, which drives our moral and ethical conduct.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want others to see me as a moral and ethical person with a healthy sense of commitment without seeking excessive approval. I promise to improve and to enjoy my life with all these stresses. I want to be reliable, and I will practice disputing my black-and-white thinking every day and not being judgmental. This leads to intense feelings because my thoughts have extreme shifts, resulting in drastic changes of emotions – from smile to bite – that leave everyone bewildered.
15	<i>Healthy Restriction of Your Uniqueness:</i> Whining will not get me love, and I know that losing will not always lead to rejection. I want to be successful, but I don’t have to be perfect at everything I attempt. Nobody currently or historically has been perfect because it is good and bad in all situations and in every person. Some people are indeed kinder than others are, and some people are more inconsiderate than others are. I can accept myself unconditionally with my flaws and accept others for their flaws and faults. I can refuse to see things as being in one rigid group or absolutely being in another different competing group. This dichotomous thinking will not help me. Their rotten behavior does not make them nasty, lying, horrible people because they do not always act nastily and rottenly as thoroughly awful people would. I can legitimately deplore the things they do, but I don’t have to blame or devalue their entire personhood for doing these things.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I have a secret, but I wish others would look hard enough to find y secret. <input type="checkbox"/> My addictions are my only friend, but addiction obsession is my consistent enemy. <input type="checkbox"/> I can control my urges, but my urges are beyond control. <input type="checkbox"/> I’m lonely, but my addiction-obsession is my friend, who provides me with comfort. <input type="checkbox"/> My fullness or being stoned stops my emotional pain, but emptiness will make me feel adequate.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can value people and their actions and toxic things harmful to others and the environment.
18	



	(B) Blaming My Biology: Because I am not in a situation I want to be in, I <i>have to</i> blame my DNA, my genetic makeup, my disposition, etc. I find fault with my DNA to avoid my responsibilities. I place responsibility for my actions on DNA and justify my toxic negative emotion because my depression or anxiety is caused by my biology or chemical imbalance. I believe I can't change or control myself because there is some biological reason that is out of my control. I am telling myself, "I can't control my brain chemistry (biology), so I can't control my behavior."
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event, giving it too much power over me, and underestimating my ability to cope with the adverse circumstances I face. I have to control my emotional reaction. I must have a behaviorally perfect life. Other people must not criticize me or have negative feelings when I behave poorly. I must give others excuses to avoid getting into trouble and being punished, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it not being in control. <input type="checkbox"/> I feel worried and down when I think I can never have any control over my biological life, which is awful. I feel anxious, and I guess I can't manage it (this stress) if I am assertive. It must mean I am in danger if I think I'm in an awful situation. <input type="checkbox"/> I can't stand it when I'm not in control, so I am superior when I'm in control and inferior when I'm not in control.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> <input type="checkbox"/> I believe I cannot control my emotional reactions and behavior because I think I inherited my emotional reactions from someone in my family. When I act incompetently and incur disapproval, I conclude that I can't control my inherent disposition to get angry. I believe I can't control my anger, so I can give up and avoid my responsibilities. I have no control over my feelings because I'm in a dangerous and awful situation. When I fail or make a mistake, which I evidentially will do, I avoid my responsibility to change my habits or behavior and simply blame my biology.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> It does not feel worthwhile unless I get immediate gratification.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people don't reward me, I will feel painfully inferior. To cope with the world, I believe I <i>have to</i> control everything. However, I like being the boss, but I'm scared to take charge.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to control my emotional reactions, but I can't control everything that went before me or what might happen in the future. Where is evidence that my emotional life is dictated by my biological makeup? I have numerous other biologically based urges that I always control. I naturally spit, chew, and defecate and do these biological-based processes with self-control and restraint. If I block my rage, I will not necessarily end up with an ulcer or high blood pressure, and I will not wind up with a disease if I don't control all of my biological functions.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How logical am I being when I blame my biological makeup on my current behavior? It makes sense that I can influence some of my biological functions and control the intensity of my emotional reactions. Even though I can prevent some of my biological functions (eating), it does not follow that I cannot control other biological functions (hair turning gray, etc.). I cannot conclude that I am good or bad for controlling my anger or not controlling my anger. I am my biology, just as I am my culture, my body, my values, my traits, my abilities, etc. I cannot separate my "sense of self" from my biology, culture, and personality. Therefore, blaming all my emotional reactions on my biology is unrealistic.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this evaluation be helpful, and will it assist me in reaching my goals and actualizing my talents and potential? No matter how disappointed, annoyed, frustrated, or determined I get, it wastes time and energy. Wailing about how the world is unfair will not help. I believe I can't control my anger because I have this short biological fuse. Using toxic anger will not help me reach my goals or make me feel the way I want. When I use toxic anger, I am defensive and use some aspects of my temperament as an excuse. <input type="checkbox"/> Instead of blaming biology, I will determinedly organize myself. I want to discipline myself to change how I react to stress, unfairness, and injustices. I can neither prove that I am a "good" or "bad" person. The wisest thing I can do is simply to accept myself.
13	<i>Self-Responsibility:</i> List ways I can cope with my biological limitations; list the names of famous people who overcame natural and physical limitations and still contributed to my world and community. I can manage to get by with minimum or moderate discomfort and curbing my anger does not unbearably frustrate me. In fact, in some ways, I manage to enjoy my self-curbing, too.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to learn about science and the limitation of the scientific method; find other sources of knowledge; learn about the art and literature. It may be true I have faulty DNA, which was no fault of mine, but I am demanding that I must perform well and /or win the approval of important people, or else I am an inadequate person. I prefer to control my emotional reaction, but there is little evidence that I have to or can control certain biological functions. I did not choose my natural disposition that controlled most of my feelings. My anger stems from my absolute demandingness and my low frustration tolerance. I know my preferences are different from my demands.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can tolerate things I don't like. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and honest about my failings. This may be rotten, but they are not 100% wretched people for behaving "rottenly."
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I can control my body, but my body is beyond my control, so my impulses are my friend, but impulses will devour me. My feelings hurt, but I can't stop feeling hurt. I can take this, but this isn't tolerable. There are many things I can bring satisfaction, but only my body's euphoria can get satisfaction; I deserve pleasure, but the world will never give me what I need. I'm out of control, but control is a moment-by-moment thing.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people's authority and opinions.
18	(Albert Ellis' book, "Anger: How to Live With and Without It," 2003, pages 122-125)

<p>(B) Blaming My Childhood: I must get in touch with my childhood experiences to be happy. (Externalizing-Blaming): By believing I <i>have to</i> get in touch with some repressed-unconscious feeling to feel better, I think I <i>have to</i> stop experiencing that particular feeling. I think I <i>have to</i> get in touch with my past hostilities toward my parents and the intense rage I felt when I was a child, so I can work through my resentment today. I <i>have to</i> blame my past experiences, and I don't make a big deal about the stress in my life because my abilities and skills will always get me out of trouble.</p>	
1	<p><i>Affective Consequence:</i> I feel mighty when using unhealthy anger. I don't get that same buzz with healthy anger. When I blame others, I violate the rights of the other person. I am impatient, impulsive, callous, and stubborn. I feel helpless when I believe I can't get in touch with my past experiences.</p>
2	<p><i>Behavioral Consequence:</i> I excuse myself for avoiding my responsibilities because "there is something in the past that keeps nagging at me, and I don't know what it is." I blame others; I externalize my emotions and conflicts.</p>
3	<p><i>Cognitive Consequence:</i> If I had a wonderful childhood, I would now feel fantastic. Since I didn't have a wonderful childhood, it proves I am unworthy of happiness. Now I <i>have to</i> have immediate gratification to feel anything. Inflexible Belief - I must get in touch with my past hostilities toward my parents and the intense rage I felt as a child, so I can work through my hatred today. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I have to keep thinking about how awful I feel. I think it is terrible when I experience difficult times. I am not going to do what I want, or I'm going to have to do something I don't want to do. Other people had fantastic parents and a perfect childhood – I had horrible parents and miserable childhood.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand the unpleasant feelings I have today about my past.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> There was nothing meritorious about my childhood. I am worthless because I am a victim of my horrible childhood (self-pity). Fate is not always kind.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel awful, or I feel great.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If someone crosses me, I will be a wimp if I respond with healthy anger. I see the other person as a bastard, and I must teach this person a severe lesson. Therefore, I <i>don't have to</i> give up my unhealthy anger. If I don't get in touch with past negative feelings, I felt as a child – I will never get better. My childhood is responsible for my present behavior. (I must blame my parents for my current behavior. The conditions I grew up with should have been better.) I believe I have to get in touch with my past hostilities toward my parents and the intense rage I felt when I was a child, so I can work through my hatred today.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Will my realistic thinking or unrealistic thinking work with my unconscious feelings? Realistically, I may become frustrated because I can't go back and change the past. I am basing these unintegrated behaviors on conjectural and unsubstantiated ideals. Many people blame their past for their pain, and my history can certainly influence my present conduct, but I don't have to let the past control my everyday life. I know that dreadful things happen to good people, and I do not have to take it personally because essential people in my life acted wrongly. I hope that blaming others or my past will get me out of my current responsibilities but blaming increases tension and conflict. No evidence demonstrates that getting in touch with my past anger will relieve my distress today.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my thinking on faulty premises and inaccurate conclusions? There is not always a logical connection between my present anger and past events. Logical only "some children" grow into adults who seem to remember their initial frustration and scream forever, plaguing themselves about it many years after it first occurred. Some children learn to change their beliefs and learn to accept unpleasant things that have happened.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does blaming my unconscious feelings help me reach my goals? Being out of touch will increase my chances of experiencing anger-rage, depression, and/or anxiety, but knowing or not knowing my conscious may or may not have an impact on my specific goals. Forcing myself to get in touch with my unconscious can damage conflicts with others. It will not help me make rational decisions or help me solve problems systematically. It is helpful for me to base my decisions on facts.</p>
13	<p><i>Self-Responsibility:</i> I will set limits and clear boundaries by not personalizing other people's injurious behavior. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and other people cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in the social situation, and I will be assertive to increase my sense of appreciation and respect. I am not responsible for other people's very bad choices!</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to recognize my challenges and be kind and considerate to others when I am facing those challenges. I can accept others unconditionally, shift my attention away from myself and focus on what others want and need. I don't have to adhere to one way of relating to the world.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I don't like that my past was painful, but there is no evidence that I have to give myself a pain in the neck for what people did to me years ago. I can accept myself unconditionally and accept other people with their flaws, misdeeds, and faults.</p>
16	<p><i>Toxic Dialectic:</i> <input type="checkbox"/> I have a secret, but I wish others would look hard enough to find my secret. <input type="checkbox"/> My addictions are my only friend, but addiction obsession is my consistent enemy. <input type="checkbox"/> I can control my urges, but my urges are beyond control. <input type="checkbox"/> I'm lonely, but my addiction-obsession is my friend, who provides me with comfort. <input type="checkbox"/> My fullness or being stoned stops my emotional pain, but emptiness will make me feel adequate.</p>
17	<p><i>Healthy Dialectics:</i> There is nothing "wrong" with me because I faced several challenges as a youth. <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don't like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.</p>
18	<p>(See Albert Ellis' book, "Anger: How to Live with and Without It," 2003, page 142)</p>



(B) Blaming My Personal History: I <i>have to</i> blame my current behavior on my past. I think, “It was awful the way I was treated.”	
1	<i>Affective Consequences:</i> I am irritable, defensive, anxious about the future, resentful of others’ success, and I am cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and underestimating my ability to cope with this situation. Others must not treat me so poorly; the world must not be such a cruel place; adversities should not have happened because I don’t want misfortunes to happen. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. When things don’t go my way, I must always be strong. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how awful I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people mistreat me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I conclude that having relationships, being married, going to that school, and working at that job was horrible, my parents had an awful marriage, my teachers were cruel, and my boss was pig-headed, so what can you expect from my life? <input type="checkbox"/> Either nothing is my fault, or everything is my fault. <input type="checkbox"/> In the past, I couldn’t deal with what was happening. If my past was awful, I am not responsible for my current behavior. I rationalize my behavior by thinking I can avoid my responsibilities because my past is responsible for my recent actions – not me. I hated it when adversities happened to me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If things worked out in the past without great effort, it would happen that way again. I feel good about myself if things work out and I’m off the hook. However, if people confront me about my irresponsibility, I can condemn them or feel helpless. Procrastination: I did it that way before, so can’t I do it the same way again?
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish adversities didn’t happen in the past but blaming the past will not change anything. Where is it written that the past must control my present behavior? This is NOT written anywhere. Is there a statistic on this one? Nope! As a child, I changed my old belief about Santa Claus by pointing out the facts. So just because I said something as a child, I don’t have to continue to believe their opinion was absolutely true. Their argument might have been valid back then, but I know it is not true NOW! I will look for empirical proof of how my past controlled my present behavior, but I can’t find any. Yes, the past influenced my current behavior, but the intensity of that belief is my choice. If I realistically attack my awfulizing of the past, those past events will not become less real or valid.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it make any sense that I have to blame my past for my current behavior? It is not logical because I know my past was very bad, but logically it does not follow that my past must continue to influence me now. It is illogical to connect a few events of my past with this current event. The past has the potential to influence my behavior if I let it. I can attack and alter how I think about my history, which will help me deal with my current situation. Because an automobile was worth 2000 dollars in 1960, it does not logically follow it will cost \$2000 now. It may cost more, or it could cost less, but I have little impact on the economic factors that determine the cost of the car.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does thinking about the past help me feel the way I want today? No, because if I focus on my past as being awful, I have a greater chance of becoming anxious, angry, or depressed. I can only control what I do today, and I cannot change the past, even if it was deplorable – the past wouldn’t change! <input type="checkbox"/> Suppose I “ <i>direly need</i> ” (hidden must) another person’s love (approval, acceptance, admiration, etc.). <input type="checkbox"/> In that case, I will have to constantly worry about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (approve of me, accept me, admire me, etc.) tomorrow. <input type="checkbox"/> To realize meaningfulness in my life, I want to understand what I can change, what I can do with opportunities that come my way, and how I view things I can’t change.
13	<i>Self-Responsibility:</i> I now see that focusing on the past is illogical and impractical. I will stop apologizing and blaming the past for my current behavior. I may sometimes need to depend on others to do practical things, but I don’t have to rely emotionally on anyone to accept myself. Practical dependence is a fact! (Sometimes, I want others to help me.) Emotional dependence is a fiction (I need others to feel happy and safe.)
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop rationalizing and making excuses. I will start accepting my past, others, and myself. I will accept the world logically, rationally, and pragmatically. The past can't influence me, and it can only control me if I allow my past to control me. I may have learned these beliefs in the past but can choose to analyze and change them in the present. (Albert Ellis)
15	<i>Healthy Expansion of Your Uniqueness:</i> I can accept that my past significantly influences me in some ways. I can also accept that my “present” is my “past” of tomorrow. I cannot today make a right-about-turn and become an entirely different person. I can change myself significantly today, so I will eventually behave differently. Through new ways of thinking and experiencing, I can accept my past as a handicap rather than a total block. I can, if I choose, distinctly change my tomorrow’s behavior (Albert Ellis)
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I’m out of control, and I don’t want to be in control. <input type="checkbox"/> Others hurt me, and I’ll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won’t hurt me, but I’ll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don’t like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.
18	

<p>(B) Blaming Myself (I blame myself) self-blaming, taking on too much responsibility when things go wrong): I <i>have to</i> be responsible for everything, so people shouldn't get mad at me. I find fault in everything I do, so I think I can avoid my responsibilities. I place blame for everything that has gone wrong with me. I think, "I don't have to try because I can't do anything right." I compulsively obsess about taking on all the responsibilities. I blame myself for things that have gone wrong because it shows others, I am being responsible.</p>	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> When I blame myself, I tend to be non-assertive rather than assertive. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and views.
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation, and I am underestimating my ability to cope with this adverse situation. This could increase feelings of being hurt, depression, and self-pity. I must never make mistakes. When things go wrong, it is always my fault! I falsely believe that punishing and blaming myself will prevent me from making further mistakes because I "have to" perform well and /or win the approval of important people, or else I am an inadequate person. To get approval. I must be responsible, and I have to be responsive to everyone. I must protect others from their bad feelings. Others must not make my life difficult. The world must not be complicated, trying, or unpleasant, and I must be humble so people don't use excessive power. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is the worst thing that could ever happen in my life when I fail, even at the most minor mistakes. It is absolutely awful when things go wrong and when people are mad at me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when things go wrong. I can't stand it because I don't want it to happen - it shouldn't happen." I can't stand it because I hate when people are upset with me. I can't stand it because it is wrong to be unhappy or have negative feelings.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe that if I can demonstrate it is my fault, which proves beyond a doubt that I am completely worthless. I think it is my entire fault, or it is the other person's fault. <input type="checkbox"/> I'll take responsibility for everything, so people won't get mad at me. Therefore, I must get approval by over-extending my responsibilities.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> <input type="checkbox"/> Everything is my fault, so you don't have to be mad at anyone else. I must give other excuses to avoid getting into trouble and being punished. I avoid losing something or someone I love and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can't handle it (this stress) if I am assertive. I blame myself for everything and believe I am entirely responsible for the other person's feelings.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Others must not have negative feelings toward me because I am such a good person. I should have made things turn out well. Since I did not, I am an awful person. I deserve punishment for my awfulness.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be seen as a responsible person, but I cannot be responsible for everything. Where is evidence that "I must always" takes on all responsibility? I cannot find any evidence that if I take on all of the responsibility in the world, I will get people's approval or avoid their anger. Taking on too much responsibility will provoke some people into anger. I know that judges put criminals in prison in a responsible manner, and I am sure the criminals are not full of joy about the judges' responsible actions. Socially, even if I could get absolute approval from others, taking on all the responsibilities would not get me what I wanted.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it make logical sense to believe "if I take responsibility for everything, people won't be mad at me?" No. Taking responsibility for everything is just another way of demanding approval from others. It does not make sense if I like people's approval, which is rational, and then I "must have it." I don't need to be seen as "super responsible;" I just strongly desire it. Approval is not my only source of social reward and pleasure for me. I am making an illogical generalization that I always have to act responsibly and that being responsible will automatically result in approval. This conclusion is illogical and irrational.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to believe that I must absolutely take on all of the responsibility to gain people's approval? Taking on all these responsibilities and demanding my dire need for love must be fulfilled will result in me spending too much time and energy with minimal profitable results. Constantly striving for "absolute approval" and complete responsibility means living for others and disregarding what I want. Being responsible is a choice I make, and if people approve or disapprove of me is not based on my behavior. Taking on all the responsibilities and "needing" approval is illogical. I want a stable sense of appreciation and respect, but I don't have to excel at everything in my life. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety.
13	<i>Self-Responsibility:</i> I want to list activities and duties I am responsible for...such as my home, job duties, etc. I also want to recognize who I am responsible for at work, ethics, higher values, etc.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will renounce my need for absolute approval, replace it with an accurate inference, and actively take responsibility. I want to desire better conditions and work hard at establishing those conditions, and I can accept what is when conditions go against my wishes. I can accept undesirable conditions when I unequivocally don't like them, but I know I cannot change them. I can refuse to get upset about things I cannot change. I will accept what I can't change and work hard on what I can change.
15	<i>Healthy Expansion of Your Uniqueness:</i> List ways I can deal with situational uncertainty Firstly, I will recognize that I like to care for people and be responsible, but I don't need people's absolute approval 24-7. Secondly, I want to get along with people, but I don't <i>have to</i> do everything for them. If I rationally care about them, I can work out some agreements, so I get some reward from the situation, and the others get their realistic preferences actualized. I made some things turn out badly and wrongly, and I find my behavior undesirable.
16	<i>Toxic Dialectic</i> <input type="checkbox"/> I'm fragile and will get hurt if I get close to someone, but I'm incredibly lonely. <input type="checkbox"/> People will see me as having deficiencies if I get close enough, but it is better to be alone than feel bad. <input type="checkbox"/> My anxiety will overwhelm me, but it is better to be alone than to feel bad <u>people's judgment of me can destroy me, but I destroy myself with my own judgment.</u>
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others.
18	Ellis and Harper's book "A Guide to Rational Living, 1977, Chapter 10, page 105 for disputations on the need for absolute approval) Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild To Well-Being

<p>(B) Blaming Others: I have to blame others. Since it is not my fault, I don't have any responsibilities and don't have to care about what others say. I place responsibility for my actions on others. I compulsively avoid my responsibilities and blame others for my feelings and activities. I focus on the other person as the source of my negative emotions, and I refuse to take responsibility for improving or changing my life. Examples of emotional blaming – You piss me off. My teacher is a lousy teacher, so I'm miserable.</p>	
1	<p><i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.</p>
2	<p><i>Behavioral Consequence:</i> I tend to be aggressive rather than assertive. I believe since you pissed me off, I don't have to respect you, listen to you, or be considerate of you because everything is your entire fault.</p>
3	<p><i>Cognitive Consequence:</i> I am overestimating the adverse event, and I am overestimating the impact of the adverse event. <i>People must not point out my mistakes.</i> Blaming others usually stems from the demand that others must treat me fairly and considerately. People must not overly frustrate me, or else they are rotten people. To be happy, you must not annoy me. I must punish people, or they'll do "it" again. People must never annoy me, and people must not make mistakes. The world must not be difficult. People must not have negative feelings toward me because I hate people being unkind to me. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way or else you are worthless, useless, etc. <input type="checkbox"/> Others must not make mistakes. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful because either I'm a fool or they are a fool. It shouldn't happen because I hate it when people are upset or feel anxious. People shouldn't have negative feeling about me.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people blame me or expect me to be responsible. I can't stand it when people are upset with me, and I don't want it to happen anymore.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Others should see things the same way I do. Since they don't, I have to disapprove of them and damn them. I believe I am deficient or defective for having negative feelings.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry, or I will blame others because it is awful when I fail and when others disrespect me.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> It is okay to put them down because they act so poorly. It is no big deal to put people down – everyone does it! <input type="checkbox"/> If I blame others, (1) I'll feel better; (2) I won't feel so badly; and (3) I'll protect my self-esteem, so it is okay to get angry. People pissed me off, so what – they're jerks anyway! I can get mad as much as I want because they act so stupidly. <input type="checkbox"/> People make me nervous, so I have a "right" to feel depressed or angry. I can get enraged when people act unfairly, abusively, and unreasonably. <input type="checkbox"/> If they blame me, I can freak out. However, if they don't trust me because I became enraged, I can play the role of the victim and have a pity party. I know I am right, and you are wrong.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't like to make mistakes and look foolish, but everyone makes mistakes. I better learn how to accept myself with all my limitations. Is there evidence that people can control my choices or feelings? In observing others, I have seen how others influence each other's choices, and I have seen how an event has an impact on people. I have never observed one person controlling another person's thoughts. For instance, I would hate to be in the front seat of a rock concert, but some people would love it. I can influence my emotional reactions by making different choices and disputing my mistaken beliefs. I know that blaming is being defensive, which only leads to contemptuous thoughts.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It doesn't make sense that I can make people feel anything. Logically, if I could make someone angry, that would mean I would have control over his or her choices because anger is a choice. How could I magically make others do anything? I don't want to take responsibility for others' choices, so I don't have to be defensive whenever I disagree with someone. Logically, if I believe someone can control my feelings, that means they have some sort of power to control my internal thinking and feeling processes. Indeed, I don't want to take all responsibility that comes my way, but it is false that I don't have to do things I don't like. I am an illogical inference when I connect a true statement with a false statement.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to blame? Does blaming get me what I want? Does it help me feel the way I want to feel? Continuing to blame won't change my ex's (boss, lover's, friend's) behavior or make my ex's (boss, lover, friend) reasonable. Blaming won't change me or help me stop mistreating myself, either. It will only lead to anger and pain. Blaming will never get me what I want or help me feel how I want. When I demonstrate rational self-control, I have a greater chance of improving my physical and emotional health. When I blame others, there are too many negative consequences.</p>
13	<p><i>Self-Responsibility:</i> I will let go of blaming, and I will take responsibility for the intensity of my emotional intensity, and I will replace it with more effective rational beliefs. I will stop demanding that I have to control others with my anger, and I will stop punishing people with my toxic anger. I want to know about myself so I don't damage my social reputation and diminish my sense of appreciation and respect.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> Blaming is a form of global rating, which only hurts me in the long run. When I condemn people, I judge them. When I judge people, I start demanding that they must not misbehave – since they acted poorly, I must punish them with my anger. I don't want people to see me as selfish, and I want to stop blaming others and myself. I want to be less judgmental of others. When I am critical, I tend to judge harshly. I want to improve my social skills to get what I want and not alienate others. I blamed others for my feelings; "It is their entire fault, so why should I have to change? – they are mad at me!" I will work on accepting responsibility for my feelings and replace my self-defeating thoughts with a more rational belief, such as "I don't like it, but I don't have to upset myself because...."</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> It is too bad and sad that they choose to act unreasonably and unfairly, but I don't want to control their emotions or choices. It is unreasonable of me to demand that people always be reasonable. If I want to feel how I want to feel, I will dispute my demandingness. You made some things turn out badly or wrongly; I don't like that.</p>
16	<p><i>Toxic Dialectic:</i> <input type="checkbox"/> I ideal others and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> I want to decrease my impulsiveness and increase reflective listening; combine incompatible statements, e.g., validation and confrontation and going back and forth from validation and confrontation, not accepting excuses or irresponsible behavior while conforming their uniqueness, confrontation is not being combative,</p>
18	<p>Albert Ellis and Robert Harper "A Guide to Rational Living" (1997; page 127) Albert Ellis and Shan Blau; 1998; page 169; The Albert Ellis Reader: A Guild to Well-Being</p>



(B) Blind Acceptance: <i>I have to accept everyone, so I won't have negative feelings. I accept what people say as fact. When faced with a difficult choice, I'll accept anything. To avoid feeling bad, I have an indiscriminating license to accept anything without thinking about "if" the conclusion is true or false, if it is valid or invalid, if it is helpful or harmful (rational or irrational; blocks meaningfulness, or if I experience meaningfulness). My conviction is an unfettered form of self-expression. To cope with the world, things have to turn out for the best - if they don't, I just over-focus on the good times.</i>	
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequence:</i> I tend to be non-assertive.
3	<i>Cognitive Consequence:</i> I am underestimating my ability to manage such a situation. People have to see me in a good light – all the time! I don't want to be seen in a "bad light," so I won't look at the facts because I believe that I must perform well and /or win the approval of important people, or else I am an inadequate person. I must never cause anyone to get upset at me. Inverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Either I feel worried, down, and angry, or I will feel awful and too uncomfortable to look at the facts that contradict my cherished inference.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people criticize me or blame me. I can't stand it when I get negative feedback from others.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am weak and an ineffective speaker. When I act incompetently and incur disapproval, I conclude that I can't do anything about my situation.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> They absolutely love me, or they hate me. I feel ashamed because I didn't do what I should have done. My significant other must love me more than they love others. It is for me to give in because nothing I do matters anyway! This inference convinces me that if I stop trying, I can solve my problem.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I ignore my problems and ignore those who work against my wishes, things will "naturally" and spontaneously work out. I don't have to express my concerns to others because they will "never listen to me."
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to accept what people say, but I don't have to accept everything people say as accurate. It is unrealistic to believe that I can avoid my true feelings and conflicts with others. This blind acceptance is unrealistic because everyone has positive and negative traits. Recently I have been feeling ashamed and feeling emotional pain. Realistically, others have been "pleasant" at times, and at other times, they have been inconsiderate bastards. I don't like how they treat me, but I don't have to overreact because no one is perfect, no one is always in a "good mood," and I can tolerate the actions of others I don't like. I can take the bad with the good, but this demanding "inclusive approval" is also taxing and self-defeating.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If others act like idiots and if people say, I am similar to my ex (boss, lover, friend), I am an idiot, but I feel confused because my significant other likes Joe more than me. I don't like bad feelings (true), so I must not have bad feelings (false). I cannot simultaneously do two things or be at two places simultaneously. It is illogical to believe that others have to love me 100% of the time or they hate me 100% of the time. When others do poorly, it doesn't make me a fool. When I act poorly, it does not make me a complete imbecile, and I cannot be a complete fool and a human being simultaneously because humans have negative and positive qualities and traits. I can only be human, and I had better accept that fact.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is harboring my feelings of anger toward significant others helpful? I avoid people as much as possible, and I wish everyone would take my side and disapprove of the person or people I don't like.No! This anger is getting the best of me, and I am only feeling worried, down, and angry about dealing with my (ex, boss, lover, and friend). I can help myself by refuting my rigid thinking and seeing that this anger will hinder my ability to reach my rational and healthy goals.
13	<i>Self-Responsibility:</i> My idea that I can't stand it when people don't show approval or criticize me is unfounded. I have put up with this stress all these years, so I can stand it. I don't like it, but it is tolerable. I feel stuck and helpless in avoiding my feelings and not expressing my concerns appropriately. I want to know myself to control my impulses and actions. I want to be competent and successful, but I don't have to be successful to be happy. I prefer to be competent and thriving, but I enjoy healthy activities at this point in my life. I like it when people remember my (birthday and give me recognition) but demanding constant attention and absolute love is fruitless.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can accept criticism and don't have to fall apart when someone criticizes me. When people criticize me, paying attention shows the other person courtesy; use a pleasant voice and don't be sarcastic, don't argue, and if I disagree, I'll wait until later to discuss the matter. (Tom Dowd and Jeff Tierney; Teaching Social Skills) <i>Preference:</i> I wish people (my ex, boss, lover, friends, etc.) were competent, but they don't have to be proficient. My life would be more rewarding if my ex (boss, lover, friend, etc.) were healthier and more caring. I would like it if my ex (boss, lover, friend, etc.) liked me more than he liked Joe. There is nothing written in the law that states people must do what they prefer. I don't like Joe because I think he wants to control my life, but I know Joe cannot control my thinking no matter what he says or does. I strongly desire that Joe stays out of my business, but I have no control over his thoughts– just as he has no control over my thoughts. I want to trust my father, and I wish he would keep his promises. I don't like it when others break their promises, and I will never like it when they break their promises. It is just too bad they act weak and stupid occasionally. Other people are 30% bad for acting passive, 30% good for the good things they do for me, and at least 30% of their behavior is never seen or heard by me.
15	<i>Healthy Restriction of Your Uniqueness:</i> I am dishonest with myself. I will work hard at minimizing my low frustration tolerance. I want to stop avoiding emotional issues. I will refute my rationalizations and rigid beliefs. I will read these pages daily and practice changing my thinking rather than punishing or correcting my (ex, boss, lover, friend) and others. I want to restore my self-defeating behaviors (toxic habits), so I will control my emotions.
16	The dialectics here involve the tension between acceptance and personal feelings; by accepting everyone and their views as fact, you may suppress your own emotions and beliefs. This avoidance strategy can lead to a lack of authentic engagement with both yourself and others, potentially resulting in internal conflict or discontent. While seeking to prevent negative feelings, this approach may diminish the depth of your relationships and self-awareness.
17	
18	

<p>(B) Burning Your Bridges Excuse: When I change jobs-schools-place of residency, I <i>have to</i> seek revenge on others. I'll never see you again, so I can do anything. Before making changes in my life, I go around provoking people to anger. I tell them off in a brutal way. I am aggressive rather than assertive. I think, "I'll never see you again (I'm leaving), so I can yell, scream, disrespect you, put you down, or do anything I want." Since I'm leaving, I can do anything because my current behavior will never affect what will happen. I can do anything I want, so it is okay how I act with the people I'm leaving.</p>	
1	<p><i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
2	<p><i>Behavioral Consequences.</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.</p>
3	<p><i>Cognitive Consequence:</i> I am underestimating the situation's impact on me. I am overestimating my ability to deal with adverse situations. Being mean to others will correct their behavior or give me the revenge they deserve. I must show people how bad, wrong, strong, weak, etc., they are.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I must avoid future discomfort and frustrations, which I know will be terrible and awful. I have no control over my feelings because I'm in a dangerous and horrific situation. If I think I'm in a horrible situation, it must mean I am in danger. I can justify my anger because of the heinous things they have done!</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I find it unbearable when people act stupidly, and I have more status than them. I believe that living conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all!</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It only feels exciting and worthwhile if I get immediate gratification. To be happy, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> You are with me, or you are against me. I can do anything I want; it is okay to do anything if I leave. People had it coming to them, so I could get angry as much as I wanted.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I can do what I want and ignore the consequences. However, I can be angry or violent <i>if they give me adverse effects.</i></p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like negative consequences, but they happen to everyone. Where is the evidence that there will be no repercussions if I piss people off when I leave the situation? There is no empirical proof that I can avoid future results, and there is no proof that others are 100% worthless for not following my commands. Realistically, I know that every action I take has a consequence, and I know that not all the denial I can muster will change that fact. I have observed that no one in history or no one I know has been perfect, so I can conclude that if no one is 100% perfect, then no one is 100% worthless.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic on faulty premises and inaccurate conclusions? My assumption is "I don't like their behavior, which is true, but my determination they are worthless is false. To believe that others have no value or there are entirely worthless involves several hypotheses that cannot be proved or disproved: (1) we cannot scientifically prove if a person has a fundamental nature of worthlessness or if the person is absolutely worthwhile; (2) if I deem this person as being worthless, I believe he or she deserves eternal punishment for having the misfortune of doing that actions I deem as worthless. (Ellis' refute). Because if someone does something wrong, it does not logically follow; he or she must be punished. Logically, this hypothesis could not be validated or invalidated. Realistically, I could prove my hypothesis that he or she is 100% worthless is false because no one can always do worthless activities, and how could I predict the Consequence that might happen in the future.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will burning my bridges help me or hurt me? I don't want to have bad memories and feelings of guilt and shame, but demanding that I shouldn't have such sentiments will not make those memories and feelings disappear. Burning bridges will not help me in the long run, and this impractical conviction will increase my chances of experiencing more anger-rage, depression, and/or stress. When I have a rigid idea that people must be perfect, others must treat me well, consequences don't apply to me, or things must be easy, I am painting myself into an emotional corner that will not help me be happy or help me reach my health goals. I falsely believe that this perceived revenge will somehow improve my life. I am demanding because this self-defeating behavior will interfere with my reaching my healthy long-term goals.</p>
13	<p><i>Self-Responsibility:</i> Status is the measure of my worth only if I believe that to be true (A.T. Beck). I will stop making excuses for myself and others. I want to respect others and my continuity, but I don't have to excel at everything. I want to grow and improve and be seen as a responsible person without falling prey to approval anxiety.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> List ways in which seeking revenge will hurt my relationships with others. I want others to see me as a moral and ethical person with a healthy sense of commitment. I will promise to stop denying, avoiding, and distorting my inference. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. List ways in which seeking revenge will hurt me to reach my long-term goals.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I prefer to get what I want, but I need evidence to show I <i>must</i> get my way. I have observed that most people do not always get their way, and it would be toxic for people to always get their way because it would increase the number of other self-defeating behaviors, which could lead to poor physical health.</p>

<p>Butterfly, The – Obsession - Addiction: <i>I obsess about my "fragileness, frailness, emotional instability. I have to drink or use drugs because I'm fragile as a butterfly. I have to be comfortable all the time and never experience frustration because I see myself as weak, and I think I am delicate as a butterfly. I honestly believe that abusing love, drugs, alcohol, etc., will make me feel better. I have to convince myself, "I can't cope with life without it." I can't cope, so I am not responsible for my actions.</i></p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance. Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
3	<p><i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc.</p>
5	<p><i>Extreme Evaluation:</i> I believe it is catastrophic to feel uncomfortable or experience any frustration.</p>
6	<p><i>Extreme Evaluation:</i> I can't stand to feel uncomfortable. Life must give me the things I need and keep me from harm, or life is unbearable, and I can't be happy!</p>
7	<p><i>Extreme Evaluation:</i> I am fragile, and if people don't accept that, they are no good bastards!</p>
8	<p><i>Dichotomous Thinking:</i> Either I feel pleased and comfortable, or I'm feeling heartbroken and miserable. There is no middle ground for me.</p>
9	<p><i>Conditional Thinking:</i> If I act "as if" I am fragile and use any means to feel good, I'll be happy, even if that feeling is just temporary. However, if I don't feel good, I'll be miserable for the rest of my life.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief that "I am too fragile to give up" drinking, drugging, or any other addiction, such as love, addiction, etc., true, or false? This belief is false because I can cope without love, drugs, drinking, etc. I have misrepresented my world and life because I have convinced myself that I can't live without certain things. I know this is not true because I have felt good in the past without love, drugs, or drink, so I can feel good without those things. Even if I were very fragile, I could still give up toxic habits. I have it backward, I can give up those toxic habits, and if I don't give up those toxic habits, I'll feel worse in the long run and become "fragile." I want to feel better, but I don't have to use drugs.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that because "I like the way I feel when I am high, in love, drunk, etc.," so I can't cope when I don't have drugs, love, alcohol, etc.? Wanting to feel good is a rational and flexible belief because most of us will go out of our way to avoid feeling "bad." I believe I have to be in love, use drugs, etc., to feel good about myself. If I mix a rigid belief with a flexible view, I'll come to an illogical conclusion, which will interfere with my ability to make good decisions. The incorrect conclusion is that it feels good to be happy, successful, etc. I have to present myself as being fragile.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will believing "I am fragile, and I need to be in love, have people's approval, feel high, etc." This helps me get along with others and helps me to reach my long-term goals. This belief will only lead to substantial and persistent feelings of depression because I see myself in a demanding situation as impossible. This thought will also result in more extreme forms of thinking. For instance, I think if I feel love, only good things can happen. This idea could be true or false. I know if I develop a wider variety of toxic habits and I will not reach my desired goals regardless of how I am feeling, I have a good chance of being unhappy.</p>
13	<p><i>Self-Responsibility:</i> I'll drive myself crazy believing I'm a delicate butterfly. I'll go through life worrying about who will swat me down or what bird is going to come along and have me for a snack. I falsely believe that I am controlling my impulses or urges, but in reality, I am setting myself up to feel and see myself as a 100% horrible person. When I put myself down, I will have more incredible difficulty excelling in my career and relationships. I acknowledge my feelings of worthlessness, but I do not recognize that they stem from my demands that I must succeed, be comfortable, etc.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> List situations in which I can be more reflective; list ways in which I can be more thoughtful; I can practice thinking of five negative results and five positive consequences and weigh the difference; I can predict the impact of my actions; I can list ways people will anticipate and react to my actions; I'm giving others too much power over me. When I blame myself for dreadful things happening because of my negative and unpleasant thoughts, I will have difficulty maintaining my self-control. I will over-focus on my thinking and over-focus on myself. I will increase my difficulty in being honest and helpful to others. I will have problems facing my problems and correcting my toxic habits.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to enhance my social self by being more assertive, sharpening my social skills, and making decisions systematically. I want to set goals and make plans to improve my sleeping patterns. I'll use anger management techniques and learn to become more tolerant of individual and cultural differences. I will reduce moments of self-pity; organize my home and office; learn relaxation techniques; exercise more to reduce feelings of tension; use objective reasoning skills, such as confronting my unrealistic thinking, irrational thinking; and pragmatic reasoning. I want to feel good, but I have to put myself down and feel like a worthless person. I have other means of feeling good than being in love, drinking, drugging, etc. When effort and persistence, I can feel good without hurting myself and others. Love and approval are good things to have, and I'll seek them when I can, but they are not necessities. I can survive (even though uncomfortably) without them (Albert Ellis).</p>
16	<p><i>Toxic Dialectic:</i> I can control my body, but my body is beyond my control, so my impulses are my friend, but impulses will devour me. My feelings hurt, but I can't stop feeling hurt. I can take this, but this isn't tolerable. There are many things I can bring satisfaction, but only my body's euphoria can get satisfaction; I deserve pleasure, but the world will never give me what I need.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> I can accept that I am an ordinary person who wants to accept situations I can't change, and I know I can solve problems. <input type="checkbox"/> I have biological urges that help me survive, and I can compromise my wants with others. <input type="checkbox"/> I want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> I want to solve problems flexibly and openly and emotional, financial, and social stability.</p>
18	<p>Rian E. McMullin, <i>The New Handbook of Cognitive Therapy Techniques</i>; 2000, page 36</p>



C) “Cart before the Horse” Excuse: When I think about what to do or decide, I <i>have to</i> take the effortless way out, even when taking the easy way is not a good idea. I am telling myself that certain conditions have to be met before I undertake what I promised or agreed to do. I have to have things in the reverse order. For instance, I want to feel confident before doing a task. I want people to give me all the independence. I demand more responsibilities before they trust me. I think I have to have certainty of success before carrying out the task. I have to feel perfectly comfortable entering a fear-provoking situation. I don’t have to do anything unless you meet my conditions and/or I feel delighted, satisfied, and relaxed before taking on the task.	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the impact of an adverse event and the consequences of my actions. Things must be accessible, and my life appears easy when the world and others adhere to my wish. And sometimes - I think I must never fail.
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful if things don’t go as I wish. I am horrible if others have treated me poorly and/or conditions are too difficult and excessively painful. I think I can disregard certain realities.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand to get my way. I must get my way – or else!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel good, I must never feel weak or vulnerable.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I think it is awful to risk and fail.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Things have to be “absolutely perfect” before starting a new task. I keep thinking that I have to feel confident and comfortable before doing anything new. As long as I do a task perfectly, I don’t have to do anything systematically, and I don’t have to put things in the correct order. If you treat me with absolute fairness kindness, and you must never frustrate me. I secretly wish things would be easy for me and I don’t have to do the necessary work to succeed. I have to feel perfectly confident and comfortable before looking for a new job, dating somebody new, or confronting my friend about his broken promises. I won’t do it unless everything goes as I have planned. I think my life would be easier if I put them out of order.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to take the easy way out, but this is not always possible. Do the facts support my conclusion that I can avoid specific steps and still be successful? No, if I believe I can do things out of order, I will feel uncertain and uncomfortable, especially when I am learning something new. When people face difficult decisions and trying tasks, they usually feel unsure and uneasy. It is unrealistic to believe that people, including myself, can have certainty and perfection before and after an event. I still can enjoy doing things with people, but I don’t have to have 100% complete comfort in my life. It is also possible that I could be uncomfortable and still have certainty in other areas of my life. I had better convince myself that getting 100% certainty and constant comfort would not bring about the feeling of happiness. It would be easier if anyone didn’t have to do the hard work to be successful. Still, history and reality have shown us that most successful people had to over obstacles and had many failures before they succeeded.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I am thinking logically when I am thinking, “I have to have comfort and certainty before taking on difficult tasks?” Does the world have to have 100% certainty for me to “feel” certain? Semantically, having “certainty” is different from feeling “confident” in my skills. It is unrealistic to think, “I can only be happy when things are easy and comfortable because I had been happy when the task I completed was uncomfortable and difficult. I like relaxing activities, and I don’t like tasks full of uncertainty, but just because I like something <i>it must</i> happen is illogical. I like the warm weather, but it doesn’t have to be sunny and warm every day for me to be happy. There is no logical connection between my desire to be comfortable and the absolute necessity of having comfort and certainty.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will painting myself, the world, my life, and others in terms of absolute “certainty-uncertainty, comfortable-discomfort, happy-unhappy” help me excel in reaching my goals, getting along with people I love, and tolerating life’s mishaps? This type of thinking will lead to more intense toxic negative emotions; it will decrease my chances of getting my desires met; it will interfere with my ability to resolve conflicts with others; it will not provide me with “high frustration tolerance.”
13	<i>Self-Responsibility:</i> I want a stable sense of respect. Respect is being fair as possible while being honest with others. Respect is being assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address our concerns. I know I am responsible for my thoughts, feelings, and behaviors. Even though I would like to control people’s actions, I am not responsible for others’ thoughts, feelings, and behavior because I can’t control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> My ardent desire to control and master my emotions, reactions, and intensity. I realized that I can influence others (if they want to take my advice or accept the information I am giving them, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful (versus worried or apathetic) when dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want certainty, but the real world has positive and negative qualities without the benefit of having 100% certainty. To accept the positive, I can also accept the negative without making these adverse events catastrophic. Their rotten behavior does not make them nasty, lying, wretched people because they do not always act nastily and rottenly as a thoroughly rotten person would. I can legitimately deplore some of the things they do, but I don’t have to blame their entire personhood for doing these things.
16	<i>Toxic Dialectic:</i> I’m not in control vs. They desire my anger-wrath. Vs. My self-respect is more important than their consequences. Hurt me, and I’ll hurt you. Vs. I need to deal with my own hurt. I won’t hurt. Vs. I’ll hurt first.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I can accept that I am an ordinary person who wants to accept situations I can’t change, and I know I can solve problems. <input type="checkbox"/> I have biological urges that help me survive, and I can compromise my wants with others. <input type="checkbox"/> I want to nurture others and be nurtured and challenge people’s authority and opinions.



(C) Carte Blanche Excuse: I have to get myself in trouble because I think I can do anything I want. I believe the consequences don't apply to me. When I use Carte Blanche Thinking, I believe I need "absolute freedom" to do as I wish. I justify my behavior because I think I can do anything I want – I want it, and I want it NOW!	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I may seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am aggressive rather than assertive. I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I am violating the rights of the other person.
3	<i>Cognitive Consequence:</i> I have to have anything I want because I think I need it. I am underestimating the impact of my behavior, and I am overestimating my abilities and social luck. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy! <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I think I'm in an awful situation, it must mean I am in danger of losing my pride or esteem. I believe I will never get what I truly want if I have to wait, which would be awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> It would be increasingly unbearable because life is difficult and painful.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> When I don't get everything, I NEED, I have no control over my feelings, and this would prove I am inadequate. If I don't get my way either, I feel anxious and/or angry.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I must get my way because I say so! I have to have absolute freedom to be happy. I can disregard my lawyer's – doctor's advice, and I can ignore anyone's concerns, especially my ex's (boss', lover's, friend's) concerns. If I don't get my way, I can disregard others' concerns. When I have total freedom, I can do what I want and do anything I want. I am making a want into a demand by using "want" too frequently.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I get all the freedom, I think I need, I will always be delighted. However, if people restrict my freedom, they will have hell to pay! In "absolute freedom," I believe I can do anything I want, and I don't have any responsibilities.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is there statistical evidence on this one? Is getting what I want the only source of pleasure, and do I have to get it immediately? Is it realistic to demand that I must always get my way immediately? Is it a necessity? No. I cannot think of one other alive person or anyone in history who earned their way 100% of the time. When I place rigid demands on others, I reduce my sense of choice. I am not serving my own best interests; I am trying to control others' thoughts, which is impossible; I hurt relationships I want to preserve, and I waste energy and time trying to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that I must get what I want immediately because I like something? No! My thinking is illogical because I mix a realistic premise with an unrealistic one. My actual belief, "I like to get my way," is not extreme or unrealistic. The idea that "I MUST" get my way immediately is unnecessary and unrealistic. My non-extreme thinking (I like to get my way) does not logically follow the idea that I must get my way. There is no connection between my demandingness and the world giving in to that demand. I must get what I want is a rigid idea because I am not giving others and the world a choice. The idea that "I prefer to get what I want" is flexible because I allow for a sense of choice. I cannot derive a flexible concept from a rigid one and still have a logical inference. Giving a person a choice is not identical to not giving a person a choice, and not giving a person a choice excludes and contradicts the act of "giving a person a choice."
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does it help me feel the way I want to feel? I am not exercising my ability to think maturely. Holding on to this belief won't change anything, and it won't improve my life or stop me from feeling miserable. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and how I view things I can't change.
13	<i>Self-Responsibility:</i> I realized it is good to be optimistic, but it is also good to be realistic about my goals, plans, talents, resources, etc., before I jump into a venture. The saying, "Look before you leap," is germane for this situation. I want an intense sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me.
14	<i>Healthy Restriction of Your Uniqueness:</i> In social situations, I will be assertive so that I will increase the probability of getting what I want. I will stop demanding that I must always get my way. I will stop using catastrophic thinking when I don't get my way. I want to control my unruly emotions, like my anger, so I avoid vices and other addictive behaviors.
15	<i>Healthy Expansion of Your Uniqueness:</i> I like to get my way, but there is no logical way or proof "I must get my way." I will focus on my realistic preferences assertively. I know that getting my way will not prove my competence or status.
16	The dialectics of this mindset reveal a conflict between individual agency and social responsibility, highlighting the tension
17	between personal freedom and the inevitable repercussions of one's actions. By believing that consequences don't apply, one may experience a temporary sense of empowerment; however, this perspective ultimately undermines genuine autonomy, as it ignores the interconnectedness of choices and their impacts. Thus, while striving for self-determination can be liberating, neglecting the reality of accountability can lead to unforeseen challenges and a potentially isolating experience.
18	

<p>(C) Catastrophizing (Catastrophic Thinking): I <i>have to</i> blow things out of proportion, and I have to get upset quickly and have problems with anxiety and anger. When I use catastrophic thinking, I blow things out of proportion because I believe that this particular event is the worst thing that will ever happen to me. I believe that what has happened will be absolutely awful and unbearable that I won't be able to stand it (Robert L. Leahy). Example 1: People who have treated me poorly are horrible! When I fail, when others mistreat me, and/or when things are not easy, I can control what I don't like, which feels horrible. It is horribly wrong for me to feel discomfort. Example 2: "Those people will never play me again." I don't want them to happen, so they should not occur.</p>	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequence:</i> I am non-assertive because I'm afraid of (losing, hurting my reputation, etc.). I exaggerate the importance of the event, and I separate my thoughts from my feelings. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation, and I am overestimating the impact of my negative emotions. Unpleasant things must not happen, and you must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Adversities must never happen to me. Note: The word "awfulize" means to make an annoying and frustrating event into the worse possible incident that could ever happen. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Either I feel worried, down, and angry all the time, or my life will be intolerable.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it" when unfortunate things happen.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable. I can't be happy at all," which would underestimate the situation and my feeling.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Life is wonderful, or it is awful when I get my way or don't
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If adversity happen to me, my entire life will be in complete ruin. However, if things go well, I can predict that my life will eventually go to shit! Anxiety helps me motivate myself to do well, while "concern" doesn't provide me with much motivation. I infer I am in a very bad situation, so I have to awfulize. I conclude I have to feel anxious, and my toxic negative emotion is justified. I am assuming the world must be a safe and comfortable place.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like what happens to me, but it is not awful. Where is the evidence that it is truly horrible when others act unreasonably? There is no evidence. Indeed, I don't like my ex's (boss', lover's, friend's) behavior, and I will never like others' unreasonableness. Still, there is no evidence to suggest that others' behavior is horrible or terrible. I don't like others' behavior, and their behavior is inconvenient, but it is rarely horrific.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How does it follow that if others do anything nefarious, that immoral act is horrible? For instance, fainting may be unpleasant or embarrassing, but it is not terribly dangerous. To define a "bad" thing as horrible is illogical because the word "horrible" implies this event is the worst thing that could ever happen. Adversity could be horrible, but they are not necessarily horrific. Yes, I sometimes find others' behavior unreasonable, and I see lying behavior as bad, but is it the worst thing that could ever happen? I can logically differentiate between something that is "very bad" and "terrible." Something "terrible" is not identical to something that is "bad." Rating something as "bad" is a non-extreme evaluation and defining something as "horrible" is extreme. An event cannot be judged as "extreme and not extreme" at the same time.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does believing that others' unreasonableness is horrible to help me feel the way I want to? When I awfulize* and use catastrophic thinking, I usually feel worried, upset, hurt, depressed, or nervous. When I only focus on the unpleasant and harmful, I feel unpleasant emotions. It is not helpful for me to use catastrophic thinking and view others' unreasonable behavior as dreadful because of the unwanted feeling that results from such thinking.
13	<i>Self-Responsibility:</i> I must always be the best player.) Anxiety keeps me on my guard, while if I am "concerned," I am lulled into a false sense of security. I need to feel anxious to be alert to the threat. When unpleasant things happen, I conclude that I absolutely know that others will screw me over because they have a history of being unreasonable and unfair. When I use catastrophic thinking, I could also believe "that things will never go my way. Things never go my way, so I can justify my actions because my life is a disaster. I believe I don't have to do something because I will avoid this disaster. I justify my actions because I believe it would be horrible-awful-terrible for it to happen. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I use catastrophic thinking, my reasoning is not logical, unrealistic (not factual), and it will not help me. Now, I see that demanding that others' unreasonableness must not exist is irrational. I see that my conclusion that horrible others' behavior is false. This interpretation is illogical, not based on facts, and it is not helpful for me to believe in such nonsense. I want to know myself, so I can control my impulses, my thinking, and my feelings. It would be helpful for me to stop using catastrophic thinking when dealing with my ex (boss, lover, and friend). I will start viewing my ex's (co-worker, lovers, and friends) unreasonableness as an unfortunate nuisance, but it is not a disaster. I will let go of my catastrophic thinking and replace it with a new rational and logical idea. I want to correct my toxic and self-defeating behaviors (toxic habits), so I will control my emotions and fulfill my potential.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want fairness and consideration from others, which is valid for everyone, but just because I want it to follow, they <i>have to</i> give it. I don't want others to be unreasonable - that seems reasonable, and it is not reasonable to demand that others must be practical because I say so. I am wasting my time and energy demanding that others be reasonable. People in my life have acted moderately sensible in the past and have acted unreasonably. People will continue to act unreasonably, but it is too bad and sad. It is not awful that others act unreasonably— it is just a mild pain in the neck that I will never cherish. When dealing with others, I can keep things in perspective and accept them unconditionally.
<p>The dialectics lie in the interplay between perception and reality; when you blow things out of proportion, your catastrophic thinking skews your judgment, making minor issues feel insurmountable. This tendency can lead to heightened anxiety and anger, as the perceived severity of situations overwhelms your ability to cope. Ultimately, the cycle reinforces itself, where anxiety exacerbates distorted thinking, creating a loop of negative emotions and irrational responses.</p>	
18	(Albert Ellis and Robert Harper "A Guide to Rational Living" (1997; Chapter 28; page 197, 216)

(C) Certainty (Avoiding risks): When I face a new situation, I have to be free from all doubt. I hesitate before I do anything. I think “I need” “absolute certainty” before trying or doing anything. I have to demand certainty to get certainty.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn.
2	<i>Behavioral Consequence:</i> I am non-assertive, and I don’t get what I want. I feel worried because I see my future as uncertain, and I doubt my ability to deal with the future.
3	<i>Cognitive Consequence:</i> I am underestimating the event’s impact, and I am overestimating my ability to deal with this event. I must perform well and /or win the approval of influential people, or else I am an inadequate person. To feel good about myself, I must act competently. Other people must not have negative feelings about me. I have to feel certain before I do anything. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> You <i>have to</i> treat me in a particular way, or else you are worthless, useless, etc. I must never experience doubt or uncertainty. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t win! It is awful when you put me in these “no-win” situations, and I am making a “no-win situation” a horrible situation. I have no control over my feelings because I’m in a dangerous and awful situation. If I think I’m in an awful situation, I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when things are uncertain, so you are a horrible person, and I am insecure, which makes me useless and ineffective.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> The other person is a bastard and needs to be taught an extremely severe lesson. Therefore, I don’t have to give up my toxic anger. I feel immensely powerful when toxic and angry, and I don’t get that same buzz with healthy anger.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either the world has absolute certainty, or the world is in a mass state of confusion. If I feel “uncertain,” I don’t have to give my best effort. I believe I can underplay the situation or justify my lack of action because I feel unsure, uncertain, tentative, or doubtful.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I don’t have certainty, my life is miserable. However, if I have assurance, I’m bored, which would be awful. If the world and others are stable, consistent, never changing, and adhere to all my wishes, I’ll be delighted, but I can get enraged if things go wrong. If someone crosses me, I’d be a wimp if I responded with healthy anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want certainty, but I don’t always have to have the certainty of being happy. Does the evidence contradict that I absolutely need certainty?” There is no evidence that I have to feel sure to try harder. I could feel neutral or indifferent, and I could still get the job done. In fact, I know of some people who were more objective when they were not using emotional reasoning. If I could feel confident, I could still give a poor effort, a fair effort, or a reasonable effort. I am connecting my feelings of certainty to too much power and abilities. My struggle does not have to be associated with my feelings of confidence – only if I make it so. I can choose to try harder, or I cannot decide to try at all, but realistically I don’t have to base my effort on any feeling or impulse.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is illogical to think, “I acutely much want something, so I <i>must</i> have it? No, I want to get my way, but it does not follow that because I prefer something it <i>must</i> happen. I am deriving a rigid idea (I must get my way) from a flexible idea (I want to get my way). Wanting and demanding something are not identical, but I am illogical when I see them as identical. Preferring and wanting excludes contradictions demanding things must go in a certain way. Logically, I want certainty, but I don’t “NEED” certainty because thinking that I need something is not identically to wanting something. The absence of an actual biological need would lead to death but wanting usually does not lead to a better life or a worse life. Want is a choice and a requirement is not a choice. Logically, wanting excludes and contradicts needing. Semantic Refute: Just because I want something - does not mean I need it. I understand that a “need” is different from a “want.” A “need” is necessary for biological survival. A “want” is something I desire. Death will not occur if I don’t get what I want.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will expressing my feelings be helpful, regardless of how damaging my behavior is? When I use this belief, I sabotage new opportunities, and I don’t learn from my mistakes. Learning and experiencing life are full of uncertainties and risks. Avoiding it will not have me reach my potential or solve conflicts with loved ones, and it has a reasonable chance of making loved ones into strangers.
13	<i>Self-Responsibility:</i> I want to grow and use these healthy and rational behaviors to be responsible and excel in my work. When I think about distressing events, I will feel negative, and I don’t have to make those unfortunate events a disaster.
14	<i>Healthy Restriction of Your Uniqueness:</i> I don’t have to upset myself when I face uncertainties. Life would be simple if there was such a thing as “absolute certainty” when dealing with others, but we all know people have “free will,” and they are free to go against their own bests interests and be oppositional to my interests.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to be a person who has a healthy sense of commitment. I will acknowledge and control the intensity of my feelings of anger. I want others to see me as a moral and ethical person. I will understand how I create my feelings, and I will work at giving up my toxic behaviors and vices. I prefer certainty, and I know that degrees of certainty are helpful, but I don’t need certainty to be alive or happy. Demanding that I <i>must</i> have certainty and <i>need</i> certainty is illogical and not practical.
16	The dialectics of this thought process reveal a conflict between the desire for absolute certainty and the inherent uncertainty of new experiences. The insistence on needing certainty before taking action creates a paralyzing hesitation that hinders growth and exploration.
17	By demanding certainty as a prerequisite for action, one may ironically find themselves trapped in a cycle of inaction, where the lack of experience prevents the very certainty they seek.
18	



	(C) Closure: I have to have a sense of comfort or a satisfying sense of finality, and I have to have closure to feel complete or satisfied. I don't take any risks until everything has been cleaned up from my past. I can be assertive because I have to do certain things before I risk my esteem and pride. I seem never to get my past mistakes behind me. I believe I can't do one thing (start a new relationship or a new school/job) before I put closure on previous relationships or complete another activity.
1	<i>Affective Consequence:</i> I am non-assertive because I am cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am non-assertive because I am cautious, critical, and skeptical.
3	<i>Cognitive Consequence:</i> I am underestimating this situation's impact and minimizing my ability to cope with this situation, so I will do less and turn inward to myself. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I don't have closure, and I must continue to upset myself until I get all the closure, I think I need. <input type="checkbox"/> I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when things are left undone!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something immoral. To be happy, my actions, the world, and others must be perfect. If I don't have 100%, I feel 100% bad. The world must not be complicated, trying, or uncomfortable to feel good about me. (Absolute completeness)
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to feel good, or my entire life sucks. <input type="checkbox"/> You are "for" me, or you're "against" me – there is no middle ground.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can't start new relationships, a new job, etc., before I lose some weight, get my bills paid off, or resolve every issue about my current situation, so I never try anything new. <input type="checkbox"/> I can't do anything until I have addressed all the hurtful things that have happened to me; they must be entirely settled. However, if I am "wrong," it is horrible, and I'm a complete loser.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Where is the proof that if I put closure on every aspect of my marriage/job or past relationships, I'll feel happier? Factually, happiness comes about by doing activities and not telling my ex (boss, lover, friend) off. The fact is that I am fooling myself into believing that being angry will somehow make others change, so my life will be better in the future. I like to have closure in many aspects of my life, but no empirical evidence demonstrates that closure in one part of my life will help me in other areas of my life.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Can I go through life with an absolute resolution of all unfinished business? Good luck with that one. I cannot have a perfect life because I live in an imperfect world with many imperfect people. I have good traits and bad traits, which is true of everyone. I want life to have a "beginning," a "middle," and an "end," but life does not always work as I want.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it true that I must have 100% closure on everything in my life before venturing into something new? It is not logical because I don't have to start something new before finishing "old business." Yes, it is a good idea to have closure in my life, but it does not necessarily mean that I have to have "absolute closure" to be happy. It does not follow that if I clean up one part of my life, all other aspects will be pleasant and rewarding from that day on... One situation is not identical to a new situation. <input type="checkbox"/> Is it helpful that I go around demanding that I "must" have closure before I do anything else? Albert Ellis saw seeking closure as a case of "intellectual pride." I am fooling myself that if I get closure, it will help me. This belief is just an excuse to avoid being in a new relationship. This avoidance only gives me temporary relief, but in the end, it is not helpful.
13	<i>Self-Responsibility:</i> By avoiding and using a "closure," my thinking is illogical, unrealistic, and not helpful. I want a stable sense of appreciation and respect, but I don't have to excel at everything in my life. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will stop avoiding and giving myself these flimsy excuses. I will identify these unhelpful inferences. I will dispute this closure inference in writing each time I tell myself, "I got to do this before I can get that..." I want to look at other unhelpful ideas that reinforce this belief, such as "I must be perfect and completely competent in everything I do."
15	<i>Healthy Restriction of Your Uniqueness:</i> Wanting closure is a healthy desire, but when I demand that I have to have closure to move on with my life is irrational. There may be some situations in which I will never receive closure. Therefore, when I go around demanding closure from the world, I will experience pain and more heartache. I don't want to be in this new situation, but I don't have to get myself so upset about this unique situation. If I want to start new relationships, this is my choice, and I don't have to transform my life to start new relationships. This idea of absolute will only strengthen my other nutty ideas about "I have to be this, and I have to do that..."
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> I am not dependent on others, but you ignore me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don't like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.
18	



(C) Cognitive Deconstruction Bias (Overfocusing on My Thoughts): I have to know precisely what is going on, so I won't do a damn thing! Cognitive Deconstruction Bias is often used in dealing with demands I place on myself. I have to avoid thinking about distressful thoughts rather than being aware of my thoughts and disputing them. I have to over-focus on the "here and now" and focus on concrete sensations rather than abstract thoughts. I have to focus on the concrete to escape emotional distress or troublesome thoughts.	
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.
2	<i>Behavioral Consequence:</i> In all probability, this bias will result in me being overly independent-minded, aggressive, competitive, and stubborn. I think it is okay to be impulsive and carefree, but I am friendly, spontaneous, socially bold, and self-confident. The result is that I lack emotional expression, and I feel I have no future. I don't have to keep my agreements or responsibilities because I can't deal with this changing world. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> When I underestimate the impact of the situation and I overestimate my ability to cope with the problem, I can become impatient, distractible, demanding, and egotistic. I must not be demanding. I must avoid painful thoughts. I must perform well and/or win the approval of influential people, or else I am an inadequate person. I must not have negative thoughts.
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that the world is meaningless, and my life appears hopeless. If I feel hopeless, there is nothing I can do. The world should be a wonderful place all the time, and I should always get what I want – if not, the world is a terrible place.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand distressing thoughts.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I see others, the world, or myself as unstable and shifting, and they must not be that way! There must be some meaningfulness in this world to feel good about myself. I want others to show me the meaningfulness of the world. I have to know precisely what is going on, or I won't do a damn thing!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I always feel worried and down, or I keep thinking about how meaningless the world is. I believe others determine what is meaningful and what is pointless. This leaves me with feelings of helplessness.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I over-focus on the concrete, I won't notice my emotional stressors. It is not like me to be reflective and work on my long-term goals. Other people are unstable and unpredictable, so I don't have to be responsible. <input type="checkbox"/> If I over-focus on another problem, my other problems will disappear. However, if I focus on each issue at a time, I'll become overwhelmed and go nuts!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like negative thoughts, but I can confront them and learn to strengthen my rational beliefs. Is the idea "I can avoid specific thoughts and still reach my goals realistic? Many people have meaningful moments, and they have meaningless moments too. It is unrealistic to demand that my life have perfect meaningfulness because few individuals reach such perfection. Overfocusing on another problem won't make my current situation go away.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that because I want the world to be meaningful, the world must be meaningful? The reality of the world and my idea of meaningfulness may not be identical; they are two different concepts. Reality is observable that I can count, take a picture of, etc. Meaningfulness is an abstract idea. The statement "I prefer to have a meaningful life" is flexible, but the idea that "I must have a meaningful life" is rigid. I logically cannot derive an uncompromising statement from a flexible comment. For instance, I enjoy helping others, and I believe my compassion helps me have a meaningful life, but if someone refuses my help, it doesn't mean my entire life is meaningless.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to over-focus on a few things? It is helpful to focus on the here and now, but to over-focus on the concrete and the immediate is not tremendously helpful because I want to have one eye on the here and now and enjoy myself. I also want to look to the near distant future, so I can have a modicum of security in the future. I want a stable sense of respect. Respect is being fair as possible while being honest with others. Respect is being assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address our concerns. I know I am responsible for my thoughts, feelings, and behaviors because I can only control my thoughts, and I cannot control others' thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
13	<i>Self-Responsibility:</i> I want to master the intensity of my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. I want to give voice to my assumption that most people don't like emotional distress, so avoiding distress can be observed in many people. However, preventing distressful feelings will interfere with my healthy short-term and long-term goals.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can express my concerns about what I care about and address another person's concerns. To talk about definitions and abstract concepts will leave many people confused.
15	<i>Healthy Restriction of Your Uniqueness:</i> I strongly prefer a meaningful life, but no law dictates that I must have a meaningful life. I prefer a meaningful life, but there is no evidence that I must have a meaningful life. Having a meaningful life has its advantages, but it is no longer necessary.
16	The dialectics of the statement reveal a tension between the desire for clarity and the paralysis of over-analysis; the urgent need to understand everything leads to inaction. This reflects Cognitive Deconstruction Bias, where the self-imposed pressure to decipher complexities can hinder decision-making, trapping one in a cycle of doubt. Consequently, the insistence on complete knowledge becomes a barrier to progress, illustrating how high expectations can stifle action rather than facilitate it.
17	
18	Note: Concepts and words that are difficult to verbalize, such as meaningful, unique, pain are always rendered unstable by their dependence on arbitrary <i>signifiers</i> – (symbol, sound, or image (as a word) that represents an underlying concept or meaning), <i>signified</i> - a concept or meaning as distinguished from the sign through which it is communicated.



(C) Comparing Unjustly: <i>I have to rate my total “self” by how well I am doing in comparison to others. I have to compare myself to others. I have to focus on others’ successes and discount my own accomplishments. I have to determine whether an event is unrealistic by focusing on and comparing my actions to another person’s standards. “He is more successful than I am, so I am inferior, less, inadequate, or worthless.”</i>	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof. I feel hurt when people treat me unfairly because people care more about themselves than me.
2	<i>Behavioral Consequence:</i> I am not expressing my honest feelings, thoughts, concerns, and beliefs assertively. I am not assertively expressing my honest feelings, thoughts, concerns, and opinions. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequence:</i> When I underestimate the situation's impact and my ability to deal with the situation, I am overly cautious and circumspect. I must perform well and /or win the approval of influential people, or else I am inadequate. I want to be as good as others in my career, hobbies, and sports. I know my worth is not determined by how well I do anything because my competence is determined by many factors (luck, resources, talents, mood, the cooperation of others, etc.). Introverted Cautious Mood (UU) vs. Caring Confidence Introverted Cautious Mood
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> The feeling that someone is better than me is awful because I have failed, others will treat me worse, and I will live an unbearable life. This would be awful. It is so unfair that terrible things shouldn't be happening to me, and I want to be treated better than that because I want a more fulfilling life.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure it when others are better than me. Comparing myself with others, I think I can improve and beat them later. I am acting competitively). But if I am a loser, I feel sorrow for myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Since I found a way to see the situation as “unfair,” I don't have to try because this one failure is ruinous to my entire life. When loved ones act unloving, I feel powerful when angry, and I don't get that same buzz with healthy anger. If I am in a failed marriage, it proves I am less than others who are successful. I can't stand it when people deprive me or don't care about me. So, feeling emotionally hurt and angry and enraged is okay. Anger wards off anxiety because I can blame others for my misfortune.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry about my lack of success, or I must put others down to feel better about myself.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When I think that others are better than me, I tell myself, “they are just lucky, so I'm not responsible for my flaws and failings.” I want to be in a wonderful marriage because I can't stand being unhappy. I infer that I don't have to be accountable for my behavior because they are horrible people and were successful because they were just lucky. I must give others excuses, so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can't handle it (this stress) if I act assertively. <input type="checkbox"/> If I am in a loveless marriage, I'm unlovable. However, if my spouse treats me wonderfully, I'll be happy for the rest of my life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I prefer my own decisions, and I favor being self-reliant and independent. I am responsible, but I am emotionally cautious, shy, timid, threat sensitive, self-conscious, and critical of others, and I anticipate difficulties. Where is it written that I must be in a wonderful marriage/job, and people must approve of me because I am successful and I'm in a wonderful marriage (job; career)? I have never read it anywhere. The Bible states marriage and making money are good things, but other things are also important. However, even if the Bible supports marriage and making money, it does not state I am worthless for making mistakes and not being successful. I can tell myself, “I have sinned-failed; too bad.” I will have more difficulties when I don't admit to my sins (own up to my mistakes) and don't repent (to work on being a better person). I know making mistakes doesn't make me a worthless or useless person.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it illogical because if “I failed at one thing,” it does not make me a “total failure?” When I fail at one thing, it is unreasonable to think that it makes me a failure at other things. If I fail at baseball, it does not make me a terrible son, daughter, student, mother, etc. It just makes me an “ineffective ball player.” Defining my goodness or badness is illogical because I can only rate my behaviors and not rate my “self” or entire personhood on one skill or trait. Sometimes I do good things, and sometimes I make mistakes. Making mistakes adds to my sense of personhood because I learn from my mistakes. In an odd example, if I would weigh (rate) a chicken at five pounds, the chicken wouldn't stop being a chicken and suddenly become a “five pound.” Logically, the object we rate is not identical to the rating.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is comparing myself to others' marriages/careers helpful? No! It is harmful! Other people's marriage/job/success is their business and getting into their business will not help me reach my healthy goals. Getting into their business and comparing myself to others will not change my ex's (boss', lover's, friend's) behavior or help me. Holding on to this inference that my failed marriage/career makes me “a failed person” will result in fighting an internal battle that I cannot win. Holding on to this inference will never get me what I want or help me feel the way I want.
13	<i>Self-Responsibility:</i> It is sad when I don't measure up to others, but it doesn't help me reach my goals when I'm depressed. Goal: When I start feeling down when I compare myself to others, I realize I am being illogical and harmful. I am wasting my time and energy when I judge myself. I want to be honest with myself. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety. I will work hard as I can to renounce this comparison and replace it with thoughts that are rational and workable.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise myself that I will renounce this comparison and replace it with thoughts that are rational and workable.
15	<i>Healthy Restriction of Your Uniqueness:</i> I am not a failure because I failed in my marriage/job/ schoolwork. Yes, I want to work on having better relationships and a successful career, but failing does not make me a bad person or a worthless person. If I want to exercise the values I cherish, I better work harder at seeing things realistically and start caring for myself in a healthy and rational way. When I focus on my goals, I have a better chance of reaching those goals. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten, but they are not wretched people.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don't need justification. <input type="checkbox"/> Feeling prompts immediate feelings – versus - my behavior is separate from my feelings.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving.
18	Albert Ellis and Robert Harper “A Guide to Rational Living” (1997; Chapter 11; page 115) (Arthur J. Lange and Patricia Jakubowski “Responsible Assertive Behavior” 1980; page 9)

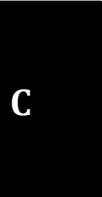


<p>(C) Comparing, Toxic (negative) (Misattribution): <i>I have to avoid rating my behavior because I am so busy evaluating the other person. I must believe, "I'm not as bad as that person because the other is so much worse than me."</i> Misattribution: An example of misattribution is when I attribute my physiological arousal to a situation, which I believe accounts for my emotions, behaviors, or motives.</p>	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation, and I am overestimating the impact of my negative and harmful behaviors and feelings. People must not make mistakes, but I hope they do. I must be perfect to get the unconditional approval I need to be happy. To feel good about myself, I have to put others down. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual (which leads to toxic anger). I must never fail or make mistakes. Others must accept my limitations. The world must be caring, welcoming, and loving. Irritable-Anxious Mood (OO) vs. Resiliency Skills Irritable Anxious Mood
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I hate it when others are better than me regarding my performance. When I act incompetently and incur disapproval, I conclude that others are inferior to I am because what they did was terrible. <input type="checkbox"/> I'm not as bad as that person because the other person is much worse than I am, so I can give up or avoid my responsibilities. Because I believe what the other person has done is worse than anything I have ever done, I can avoid my responsibilities regarding what they have done. When I lie to myself, I convince myself it was the ideal thing I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision. <input type="checkbox"/> It is awful if someone is better than me at a specific skill. I should be better; if not, I'm weak, which would be terrible, proving I'm weak and worthless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people judge me! My attempts to compete with another person should be easy. Without any effort on my part, I should win or succeed. I fill myself with self-pity when I believe I cannot tolerate frustration.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I'll always win people's approval because I have shown how that person is a "loser." I avoid competing because there is a good chance I will lose. I should always win, but if I fail, my failure proves I'm inadequate and weak. I hate other people because they have more resources and advantages than me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry all the time, or it is awful when others do hurtful things, and their failings show that I am not a failure.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I'm good because that person is horrible. I don't want to be seen as worthless because I hate it, and it is wrong to think little of myself. However, the thoughts of others are driving me to define myself negatively.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> t is wrong, and I can't stand it because I say so! Does their lousy behavior excuse my bad behavior? Can I "really" not stand their behavior? Is there a reason why my "absolutely must" will prevent my ex (boss, lover, friend) from acting the way my ex (boss, lover, friend) chooses to act? Is it true that I can make myself feel better by comparing myself to people who do evil acts of deception and violence? Their bad behaviors have nothing to do with my promises and agreements with others. I must see their behavior as the worst thing ever, so I can feel better about myself. It is also false because it would be more realistic for me to rate my behavior and work on improving my life rather than comparing myself to others. Realistically, I cannot measure my behavior accurately as being better or worse than his behavior. To compare me to another and then judge that person based on my standards would involve disregarding the situation and circumstances of the other person's behavior.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is the thought "what the other person did" logically connect to my sense of responsibility? There is no logical connection between one person's behavior and my responsibilities, and I could be thinking that my actions caused the person to feel hurt. I am responsible because I control my feelings and thoughts and know I can't control others' thoughts. When I see my behavior as identical to the other person's, I conclude that I am responsible for that person's actions. Since my behavior is different from that person's behavior and I am no better or worse than the other person is, I can feel for that person, but I am not responsible for that person's actions. For instance, I gave some bad advice to a friend to buy a car at my favored car dealing, but the car my friend chose was a "lemon." I could rate my behavior based on my merits or personal standards, but my behavior differs from others' choices. Logically, I cannot be responsible for my friend's choices because "controlling" someone is different from "influencing" someone.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it a practical idea to think I can avoid my responsibilities and minimize the impact I have on people? When I compare myself to others, I consider myself dumb. No. When I compare my behavior to others, I am not helping myself. It is a good idea when I am modeling positive and healthy behaviors, but "rating" myself as being better than others will not help me. When I compare myself to others, I may feel better, and this thinking will hinder me from reaching my long-term goals. Suppose I "direly need" (hidden must) another person's love (approval, acceptance, admiration, etc.). In that case, I will have to constantly worry about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (approve of me, accept me, admire me, etc.) tomorrow. When I make excuses for myself, I only end up hurting myself and covering up my real feelings.
13	<i>Self-Responsibility:</i> Because I see this inference as hurtful and unrealistic, it will lead to dysfunctional behaviors. I'd had better actively challenge this idea. I want to control my impulses, thinking, and feelings to maintain a healthy sense of appreciation and respect.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will give up this belief and take responsibility for my behavior, replacing it with a new rational idea. I want to maintain my self-control, so I won't hurt the people I love.
15	<i>Healthy Restriction of Your Uniqueness:</i> I am not "worthless," a "loser, or a "failure" for making mistakes because when I stop making excuses for myself, I can see life as a series of challenges. Globally, rating and devaluing my ex (boss, lover, friend) will only come back to haunt me, and I will feel angry, depressed, or anxious when I make the same mistake. Expecting fairness is typical of most people but demanding that people treat you in a certain way all the time is unrealistic. Usually, rating others' behavior could result in more anger and conflicts.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving.
18	



(C) Compartmentalizing, Toxic: When faced with a demanding situation, I <i>have to</i> separate my world into isolated compartments or categories. I have two ideas, attitudes, or behaviors that conflict with each other, but I don't see the contradiction in my thoughts or the inconsistencies in my beliefs, behaviors, etc. For instance, people say I am not being hypocritical, but I don't see it when I act insincere. I believe in the Golden Rule (love others as you love yourself), but I also think in "Looking out for number one."	
1	<i>Affective Consequence:</i> I am mistrustful of others, and my feelings are incongruent with my behaviors.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. I'll be impulsive, demanding, and easily distracted.
3	<i>Cognitive Consequence:</i> I am underestimating the situation's impact and overestimating my abilities to cope with the adverse event. You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how people think of me, which I must not do. I will only know if I will go crazy when I go crazy, and if I do – it would be inconvenient and not awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when my thoughts and feelings are in conflict or are not compatible with my behavior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to take it personally when people criticize me, proving how defective I am.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am the "best" or the "worst."
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't see the problems or contradictions in my behaviors, so I don't have to accept any feedback from others. I invent reasons or explanations to justify my contradictions and inconsistencies. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision. They are weak for feeling envious, and I am strong for winning. However, if I don't win, I'm a total loser. If someone crosses me, I'd be a wimp if I responded with healthy anger. <input type="checkbox"/> Do the facts support my conclusion that I can artificially divide the world into equal sections? Demanding that people should act in a certain way is unrealistic. Although I think I am organizing my world into neat categories, the rest of the world may disagree with my categories, which are arbitrary and subjective.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Does it follow that because I disagree with people, I don't have to listen to them? I am not being logical because I want people to agree with me, and at the same time, I want people never to criticize me. I am combing which is accurate and flexible thought with an unrealistic idea. I doubt very much that people will never criticize me. There is no logical connection between others' chosen actions and my chosen emotional reaction. I have the "freedom of will" and self-determination to choose the intensity of my feelings. Logically, I had better convince myself that getting their level of agreement does not bring about perfect feelings of happiness. I don't have to give up this opportunity because of a setback or because people disagree with me about these arbitrary categories. Instead, I test and strengthen my abilities over the long term rather than get their immediate approval.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Will painting myself, the world, my life, and others in terms of absolute "good-bad, failure-success, happy-unhappy" help me excel in reaching my goals, getting along with people, and tolerating life's mishaps? This type of thinking will lead to more intense toxic negative emotions; this thinking will decrease my chances of getting my desires, interfere with my ability to resolve conflicts with others, and not provide me with "high frustration tolerance." Holding onto this belief may help me to avoid painful self-reflection and consequent self-judgment, but this form of avoiding will catch up with me.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I don't address the problems, I am facing and condemn myself, there is a greater chance of feeling depressed. When I believe I <i>must</i> get what I want, I often feel anxious because I worry about losing it. When I don't view myself, the world, and others accurately, realistically, and logically, I will have more intense toxic negative emotions and cognitive distortions.
13	<i>Self-Responsibility:</i> I will remind myself that I am second-rate on my deathbed, and until that time, I have the opportunity to strive for excellence in my life. I want a stable sense of appreciation and respect. Detrimentally, "compartmentalization" separates my feelings from my thoughts. I don't want to talk about my feeling because I believe expressing emotions will make me vulnerable and I'll feel overwhelmed forever. I compartmentalize when I feel worried, down, angry and uncomfortable. I know I am responsible for my thoughts, feelings, and behaviors because I can't control people's thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to be concerned and careful when I am dealing with others. I will develop my sense of "enlightened self-interest." I want to control and master my emotions, but I don't have to obsess over controlling myself. I can influence others but cannot control their thoughts, feelings, and behaviors.
15	<i>Healthy Expansion of Your Uniqueness:</i> I like certainty and don't like to feel ambivalent, but no evidence dictates that I must be comfortable, others must be consistently caring, and things must be easy. I don't like uncertainty, but I can tolerate it because placing too many demands on me and others will not make my life certain. Extreme beliefs are inconsistent with social reality, and they often bring about more confusion and anxiety.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm out of control, and I don't want to be in control. <input type="checkbox"/> Others hurt me, and I'll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won't hurt me, but I'll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving.
18	

<p>(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than other people do, I <i>have to</i> use using compensation. I feel inferior, so I have to be perfect. I cover up my feeling of inferiority by acting superior to others. This sense of superiority is a smoke screen to hide my flaws. <input type="checkbox"/> When overcompensating, I have to do well in one area to set up a smoke screen to escape another (perceived) danger zone. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. <input type="checkbox"/> For instance, I can be angry and release my tension by going bowling. I substitute a simple performance for the strenuous effort required to directly resolve my “callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved rather than throwing stones at my neighbor. “I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.</p>	
1	<p><i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.</p>
2	<p><i>Behavioral Consequences.</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
3	<p><i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle.</p>
4	<p><i>Demandingness:</i> I must not be seen in a negative light. I must perform well to get the approval I desperately need. <input type="checkbox"/> I believe life must give me the things I want and have to keep me from harm, or else Life is unbearable, and I can’t be happy at all! <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am totally worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> People are against me, which makes every aspect of my life calamitous. I must never fail. Putting myself down – keeps me in control of myself. For me to feel good about myself, people can’t be better than me.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand the way I feel about myself.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> When I reward other people, I feel like a failure. I am making a “feeling” into a judgment and that “feeling” becomes reality.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I am afraid to show my real feelings, so I act superior to stop feeling inferior. I am bad for feeling inferior, so I had better act special. Either I feel worried, down, and angry all the time, or I will think it is awful when other people know they are better than me.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I compensate for my feelings of inferiority by acting grandiose. However, my entire world will fall apart if I don’t feel grand. I should have done this, and since I didn’t - I am worthless, stupid, insignificant, useless, inadequate, hollow, and empty, and the world is meaningless.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Why can I unconditionally accept myself and other people despite my poor behavior and unhealthy negative feelings? It is a choice to accept others no matter what they do. When I don’t accept the world unconditionally, I will have to keep wavering over my decisions about good or bad. When I demand the world meet my every need, I will keep accepting and damning others and myself. I will put myself on an emotional roller coaster. I can accept others and myself even though I sometimes perform quite severely. I can accept others and myself unconditionally regardless of my behavior or feeling. I have the choice and freedom to accept or not accept myself and others. I can simply take that choice of accepting rather than not accepting. That is my human prerogative. I was born to and reared by fallible humans, and I will continue to live with other fallible human beings. If I damn others and myself for my and their failings, I could hardly continue to live unhappily. I can accept that failings are realistically inevitable. I don’t like to make mistakes, but I often make them.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I am logical to “accept others conditionally, even though all of us perform quite badly at times? Can I consider myself worthwhile despite my many social and personal mistakes? Can I do the same for other people? When I accept others and myself unconditionally, I am logical because I want to perform without making mistakes is a flexible and realistic idea, but to believe I must never make a mistake. I am 100% worthless, for making a mistake is inflexible and unrealistic. I am illogical when I mix a flexible idea with a rigid idea. My ability to solve problems and make decisions is reduced when I am illogical.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I probably get if I accept myself and others based on inconsistently judging acts as absolutely “good” or “bad?” I will get, in all probability, better results if I accept people unconditionally rather than conditionally because I will encourage myself and allow myself to behave both “good” and “bad.” By not damning myself for my “bad acts,” I will help myself correct them and do better in the future. <input type="checkbox"/> When I use compensation, I substitute a simple activity instead of resolving conflicts and challenging my rigid and unhelpful beliefs. When I use compensation, I believe this dangerous area controls me, and I have no control over these feelings of fear. Acting one way and feeling another way disconnects me from others. I give others a confusing message. Many of us feel uncertain when we are confused, which may develop into feelings of mistrust. Because I set up this smoke screen, I am training people not to take me at my word.</p>
13	<p><i>Self-Responsibility:</i> I want to be less defensive because I want to get along better with others. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a “fact of life.”</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I can stand battles and stop making every conflict a catastrophe. I will learn assertive and effective ways of expressing my true feelings. I will never like being in a harmful situation but demanding that conditions are as I wish will only increase feelings of anxiety, depression, and/or excessive anger.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> Demanding that I must be perfect and demanding other people must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety. I prefer to achieve my goals and have confidence in my abilities. I don’t “need” to complete or have other people’s approval. Being successful, achieving, and having other people’s approval is not my only source of pleasure.</p>
16	<p>The dialectics in this scenario reveal a conflict between self-perception and self-improvement; the individual simultaneously acknowledges their mistakes while seeking to elevate their self-worth through compensatory actions. This creates a cycle where feelings of inferiority drive the pursuit of perfection, leading to self-defeating behaviors justified as necessary for validation. Ultimately, the struggle illustrates the tension between personal accountability and the psychological need for external validation, complicating genuine self-correction and growth.</p>
17	
18	<p>(See: Albert Ellis Feeling Better, Getting Better, Staying Better, 2001; page 135)</p>

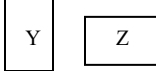
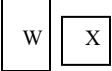


(C) Confirmation Bias: <i>I have to refuse to look at the information that contradicts my beliefs. I have to seek out confirmations for my beliefs and search for information that disconfirms thoughts I don't like. I must protect my sense of esteem by finding validation for my actions, even if I am inaccurate. I have to find reasons and look for evidence that confirms my dearly held beliefs. I have to find flaws in the beliefs I don't believe in. I have to find excellent reasons to justify my choice. I have to gather evidence that confirms my preexisting beliefs, and I dismiss contradictory evidence. This bias creates a "closed loop." When I use a closed loop to see others and myself, it confirms my belief, and this bias shapes how I see others and myself. When I force myself to look at disconfirming evidence, I will find a way to criticize, distort, or dismiss it to maintain or even strengthen my existing beliefs.</i>	
1	<i>Affective Consequences:</i> To feel good about myself, I must be right because you are so wrong. People and the world must not contradict me – especially my cherished beliefs. My beliefs must be perfectly sound and logical.
2	<i>Behavioral Consequences:</i> Demand that life, others, or conditions must do as I wish even exceeds "wishful thinking." (Note: Wishful Thinking is when I unconsciously misinterpret facts to maintain a belief. It is better to discover the truth and know I can cope with the negative consequences of that truth. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness)
3	<i>Cognitive Consequence:</i> I am underestimating the negative situation's impact and overestimating my ability to cope with such problems. I believe it does not matter if the beliefs are rational or irrational. <i>I must be right.</i>
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. I always feel worried, down, and angry when people criticize me or mistreat me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't cope with it when people say my belief is unhelpful or incorrect. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how right I am. I must not be wrong because it would prove I'm a worthless loser if I failed.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am absolutely right, or you are entirely wrong. If I am wrong, you have to be correct.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When I prove others are wrong, and I'm right, people will be nicer to me. I am inferring that I can avoid my responsibilities because they must not be accurate if I don't believe them. If I disagree with the evidence presented, the evidence given to me is irrelevant. Since I am a reasonable person, I process information logically and what I think is well founded and valuable. I have to look at all the proof that I'm RIGHT.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want my beliefs to confirm, but I don't have to confirm every belief. I like to be correct, but I don't always have to be right. The other person I thought was wrong could have been right, and I was indeed wrong, or we were both wrong. Unfortunately, I have become rigidly specific when I think I am right about something. Realistically, I know I can't undo what I have done. So to deal with 'irrevocability' (I can't unmake a decision; it is challenging to get the toothpaste back in the tube), I look for information that confirms my conviction, and I disregard information that disconfirms my conclusion. This results in approaching my problems unrealistically, or I keep focusing on the past.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there a logical connection between "liking something" and "I have to be right?" My "rightness or wrongness" is not identical to another person's sense of rightness or wrongness, so to make my sense of right and wrong identical to others' beliefs would be illogical. The consequences of this form of thinking would be a direct contradiction between my concept of "rightness" and wrongness." When I like something or am fond of someone, it does not make my conclusions about that person "absolutely right."
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this proving I am right all the time helpful? Taking on all these responsibilities and then demanding that I be right will result in spending too much time and energy with minimal profitable results. Constantly striving to be right means living for others and disregarding my feelings and hopes. I can recall many situations in which I can confirm my assumption, but to demand I must always be right is an inaccurate and inflexible belief.
13	<i>Self-Responsibility:</i> I want a stable sense of respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. Respect is being fair as possible while being honest with others. Respect is being assertive while showing assurances I know what I am talking about.
14	<i>Healthy Expansion of Your Uniqueness:</i> I accept that everyone is unique and irreplaceable, and I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address our concerns. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
16	<i>Toxic Dialectic:</i> I wish I could confirm my convictions, but it is not a disaster if many of my conclusions are disconfirmed. I don't need people's approval or outside confirmation about my ideas. I would rather be correct, but it is not awful to be wrong. I can change my thinking when the evidence supports my conclusions.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I want to decrease my impulsiveness and increase reflective listening: combine incompatible statements, e.g., validation and confrontation and going back and forth from validation and confrontation, not accepting excuses or irresponsible behavior while conforming their uniqueness, confrontation is not being combative,
18	Raymond S. Nickerson (1998), "Confirmation Bias: A Ubiquitous Phenomenon in Many Guises," Review of General Psychology, 2 pp. 175-220



(C) Control, External (Toxic External Control): When I feel I am not in control of a situation, I <i>have to</i> blame my feelings on outside events. I have to think that external forces control my life, such as fate or luck, so I don't have to take responsibility for the situation because it was out of my control. I tell myself, "I just had a streak of bad luck." Frequently this mistaken belief leads to feelings of helplessness, and I feel trapped (stuck).	
1	<i>Affective Consequences:</i> I feel impatient, distractible, demanding, and can be egotistic, stingy, hoarding, anxious, angry.
2	<i>Behavioral Consequences:</i> I am independent-minded, aggressive, competitive, and stubborn. I can be impulsive and carefree, but I am friendly, spontaneous, socially bold, and self-confident. Preoccupied with details, rules, lists, orders, perfectionism, overconscientious, reluctant to delegate, cognitive inflexibility, workaholism, demanding. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequences:</i> When I underestimate the situation's impact, I overestimate my ability to cope with the situation. Events must not work against my desires. I must perform well and /or win the approval of essential people, or else I am an inadequate person. I don't like people blaming me or expecting too much from me, but a part of learning is making mistakes and correcting my errors.
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> When luck goes against me, I always feel worried and down. I believe I <i>have to</i> be lucky to succeed; if I fail, it would be "awful-horrible-terrible." When others treat me poorly and/or when things are difficult and painful, I believe there is nothing I can do. <i>To be happy, I must be in charge or have power so people will listen to me and give me what I want.</i>
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stomach it when people don't listen to me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. Depression enables me to keep my sensitivity.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I believe outside events control me, or outside forces must take care of me. When I act incompetently, and things go badly, I conclude, "what is the use?" No one competent will want to do anything with me, so I can give up or avoid my responsibilities. I must give others excuses, avoid getting into trouble and being punished, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.)
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I have to be in a relationship to prove I am a man/ a worthwhile woman/ a competent person. Feeling depressed is an appropriate response to a significant loss. I wish I was lucky, but luck is related to probability, which I have no control over. I don't want outside events to influence me, but they sometimes do.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Where is the evidence that outside events can control my emotional choices? I cannot measure or predict luck or fate, so I cannot empirically verify "luck" or "fate." If I could expect luck, it would not be luck. If I cannot see or measure luck, how could I prove or disprove that "luck" would be in charge of my choices? "Chance" influence my actions. When I let luck control my behavior, I am basing a decision on a magical force that may or may not exist. I cannot find an objective measure of these magical forces. If I could measure magical power – they wouldn't be magical! If there was such a thing as "magic," then people could control my thoughts. If people could control my thoughts, they could control all aspects of my life, which they can't. Suppose I want to be in a relationship, and it is important to be competent. In that case, I can focus on the keys to success, such as persistence, getting along with others, organization, confidence, and resilience. When I blame external events for my feelings, my sense of emotional choice is diminished.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that a particular event or fate controls my behavior? Logically I could ask myself, "Is there a pivotal relationship between controlling others and being seen as competent?" Do I <i>have to</i> control others to feel good about myself? I am choosing to see being in a relationship (W) is more important than acting competent (X), and I choose having the ability to influence people (Y) is more important than controlling others (Z). Logically can I tell if being competent (X) is more critical than managing people (Z)? I can't because I know the relationship between "wanting a relationship" (W see diagram below) and "feeling competent" (X); (W is more important than X), and I know that influencing people (Y) is more important than controlling others (Z). I don't see the relationship between wanting to be in a relationship and containing others. When I mix up the importance of the connection (W) with being in control (Z), I am illogical because I treat two different ideas as the same.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this inference be helpful? Will it give me the courage to reach my reasonable goals and actualize my talents and skills? The only thing that will result from seeing fate or luck control my behavior is that I will feel helpless and have a low sense of self-efficacy. This illogical conclusion will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I've wanted to play an active role in forming new relationships. I want to start getting out there and start meeting new people. I am not a worm for acting like a worm. I want to excel in my line of work and know more so that I can be in charge and others will see me as a responsible person.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be better at dealing with others, and I wish I could do more for my family. I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges, and I will vigorously practice refuting my self-defeating thinking each day.
15	<i>Healthy Restriction of Your Uniqueness:</i>
16	<i>Toxic Dialectic:</i> I want to get my way, but there are no magical forces that work for me or against me. I would have more success and happiness if I focused on changing my thoughts and behaviors rather than hoping on the winds of fortune and avoiding the storms of misfortune.
17	<i>Healthy Dialectics: Luck</i> is being at the right place, at the right time, and saying the right things to the right people. (Duke Ellington)
18	

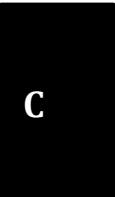
Logical Error



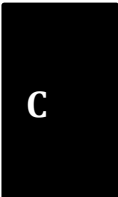
To me relationships are more Important (W) than acting competent (X) for me to influence people (Y) it is more important than controlling people (Z).

Conclusion:
I can't really compare W and Y because

I am comparing W to X and Y to Z, and X and Z have nothing to do with each other.



(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than others, I have to use using compensation. When overcompensating, I have to do well in one area to set up a smokescreen to run away from another (perceived) dangerous area. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. For instance, I can be in an angry mood, so I believe I release my tension by going bowling. I substitute a simple performance for the arduous effort required to directly resolve my “callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved. Throwing stones at my neighbor. “I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.	
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.
2	<i>Behavioral Consequences.</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think people are against me, making every aspect of my life calamitous. I must never fail. Putting myself down – keeps me in control of myself, and people can't be better than me to feel good about myself.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must not be seen in a negative light. I must perform well to get the approval I desperately need. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand the way I feel about myself.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I compensate for my feelings of inferiority by acting grandiose. However, my entire world will fall apart if I don't feel grand. I should have done this, and since I didn't - I am worthless, stupid, insignificant, useless, inadequate, hollow, empty, and the world is meaningless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When I reward others, I feel like a failure. I am afraid to show my real feelings, so I act superior to stop feeling inferior. I am a bad person for feeling inferior, so I had better act superior. Either I feel worried, down, and angry all the time, or I will think it is awful when others know they are better than me. I feel inferior, so I have to be perfect. I cover up my feeling of inferiority by acting superior to others. This sense of superiority is a smoke screen to hide my horrible flaws.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to make mistakes, but I often make them. Why can I unconditionally accept myself and others despite my poor behavior and toxic negative feelings? It is a choice to accept others no matter what they do. When I don't accept the world unconditionally, I will have to keep wavering on my decisions about what is good or bad. When I demand the world meet my every need, I will keep accepting and damning others and myself. I will put myself on an emotional roller coaster; if I can't accept others, I can accept others and myself unconditionally regardless of my behavior or feeling. I have the choice and freedom to accept or not accept myself and others. I can simply take that choice of accepting rather than not accepting. That is my human prerogative. I was born to and reared by ordinary humans, and I will continue to live with ordinary human beings. If I damn others and myself for my and their failings, I could hardly continue to live unhappily. I can accept that failings are realistically inevitable.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I am not being logical to “accept others conditionally, even though we all perform quite badly at times? Can I consider myself worthwhile despite my many social and personal mistakes? Can I do the same for others? When I accept others and myself unconditionally, I am being logical. The idea I want to perform without making mistakes is flexible and realistic, but to believe I must never make a mistake and that I am 100% worthless for making a mistake is inflexible and unrealistic. I am illogical when I mix a flexible idea with a rigid one. My ability to solve problems and make decisions is reduced when I am illogical.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I accept myself and others based on inconsistently judging acts as “good” or “bad?” I will get, in all probability, better results if I accept people unconditionally rather than conditionally because I will encourage myself and allow myself to behave both “good” and “bad.” By not damning myself for my “bad acts,” I will help myself correct them and do better in the future.
13	<i>Self-Responsibility:</i> When I use compensation, I substitute a simple activity instead of resolving my conflicts and challenging my rigid and unhelpful beliefs. When I use compensation, I believe this dangerous area has control over me. I think I have no control over these feelings of fear. Acting one way and feeling another way disconnects me from others. I give others a confusing message. Many of us feel uncertain when we are confused, which may develop into feelings of mistrust. Because I set up this smoke screen, I am training people not to take me at my words.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a “fact of life.” I can stand conflicts and stop making every conflict a catastrophe. I will learn assertive and effective ways of expressing my true feelings. I will never like being placed in a harmful situation but demanding that conditions <i>must be</i> as I wish will only increase feelings of anxiety, depression, and/or excessive anger.
15	<i>Healthy Expansion of Your Uniqueness:</i> Demanding that I must be perfect and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety, and I prefer to achieve my <i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions. goals and have confidence in my abilities. I don't “need” to achieve or have others' approval. Being successful, achieving, and having others' approval is not my only source of pleasure.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm fragile and will get hurt if I get close to someone, but I'm incredibly lonely. <input type="checkbox"/> People will see me as having deficiencies if I get close enough, but it is better to be alone than feel bad. <input type="checkbox"/> My anxiety will overwhelm me, but it is better to be alone than to feel bad people's judgment of me can destroy me, but I destroy myself with my own judgment. <input type="checkbox"/> People notice me, but people ignore me. <input type="checkbox"/> I'm ashamed that I feel so deeply, but I must hide my sensitivity from others; my social environment exhausts me. <input type="checkbox"/> I will instead be alone than feel bad. <input type="checkbox"/> I'm picky about who I let in, but no one ever meets my standards or expectations. <input type="checkbox"/> I deserve to be loved, but people hurt me badly.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.
18	(See: Ellis Feeling Better, Getting Better, Staying Better, 2001; page 135)



(C) Counter-transferring: <i>I have to</i> treat the person I am helping as if he or she was someone else. In countertransference, I treat the person in front of me “as if” they were the other person I had problems with. I tell myself, “Since that person acted poorly in this situation, I have to treat them like that person treated me.” In a counter-transferring inference, I am telling myself it is okay to act poorly because important people in my life acted poorly. I believe my past continues to control my present behavior. When I think person “A” is acting like another person (person B), I am using “transference.” I have negative feelings about person B, so I treat him as if he was person “A.” I believe person “A” has similar traits as person B, and I had conflicts in the past with person B, so I reacted to that person negatively.	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
2	<i>Behavioral Consequences:</i> I often withdraw from social situations. I appear mature, but I feel insecure about my ambitions. I am calculating, resigned, skeptical, and emotionally cautious. I overreact emotionally, and I am prone to sulk. I am threat sensitive, and I am quick to see the danger. I cut corners and have restricted interests.
3	<i>Cognitive Consequence:</i> I am underestimating the situation and minimizing the impact my feelings will have on the situation. <i>People must not act like people I had difficulties with throughout my life.</i> My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can’t be happy at all! I want people’s love and the conditions I face day in and day out to be helpful, but I know life does not work that way, so I don’t have to upset myself when things go poorly. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> They made me feel helpless, which was horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is unbearable when others act poorly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am mad at someone, and I can’t confront that person— so I’ll take it out on you – a subordinate. I have to put my issues onto another person because I am inferior in some way. I think that for me to be happy, others must treat me fairly and considerately and not overly frustrate me, or else they are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you love me, or you hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My past relationships continue to control my present behavior and relationships, so I’m not responsible for my feelings today. I over-identify with another person and with my problems, so I’m not responsible. I can treat myself as bad as he treated me because my actions are out of control.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want people to mistreat me, but people’s bad behavior often happens. Why is this belief inaccurate? No law states that I must dump my problems on others because I have a difficult time. The other person is not perfect, and I am not perfect. Yes, realistically, I have my humanness in common with others, but I cannot be that other person. Realistically, I can only be one person: the person I am. The other person can only be him or her because everyone is unique and different.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I have to let “it” out, and I have to overreact. Is my conclusion reasonable and sensible? Just because someone acts like someone in the past or reminds me of someone from my past, does it logically follow that “I have to take it out” on him or her or treat them the way I was treated. There is a connection between their actions and my conclusion about their activities. When I disconnect my feelings from my thoughts, I will use countertransference to deal with my current conflicts.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I think I am like someone else, I will need more than this to be an individual or reach for my unique goals and dreams. There is a good chance that using the “old coping skills” I learned as a child, not every manipulation may help me. I can use the good traits that both of us (my parents and I had in common), and I don’t have to upset myself over the bad traits we have. I can’t undo the past by acting poorly today.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors. I am not responsible for others’ thoughts, feelings, and behavior because I want to know more about myself and understand my thoughts and feelings. I want to excel in life (career, family life, and financial stability), and this form of thinking will not help me achieve this specific goal.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors because I cannot control their thoughts. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I feel like I’ve lost my freedom of will. <input type="checkbox"/> When helping another person, I impose my issues and problems on the person I am helping. If people know how I feel, I fear they will take advantage of me.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I’m ignored because others are powerful. <input type="checkbox"/> I’m not “unreal,” but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> I am not dependent on others, but you ignore me. <input type="checkbox"/> I’m OK, and you are better than me (toxic comparing). <input type="checkbox"/> My needs could be easily met if only you try, but you’re not trying. <input type="checkbox"/> I’m not hurt, except that you hurt me; I’ll be fine.
17	<i>Healthy Dialectics:</i> I can accept myself and others unconditionally because I am not static but dynamic. I am not simple, but I am complex, and I have many different parts that make me a “whole” person.
18	



C) Cyclical Definition When expressing my point of view, I have to be evasive because I am unsure of what I am saying. I don't <i>have to</i> answer when people ask me a question. I <i>have to be evasive</i> by repeating myself without answering their question. When I tell people what I mean by "bad" (state my standards), I could say, "It is bad because it is bad; thinking is what you think." I define a concept by repeating the exact words. I have not thought about what I was thinking, but I don't have to think about such matters. When I use this belief, I assume that because I define something as "bad," I can underestimate the situation's impact. I can overestimate my ability to cope with this adverse situation.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I act aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Inferences:</i> People must not find out about my limitations. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! I will never like being in uncomfortable situations, but these situations usually do not result in death or dismemberment. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or things just keep happening to me, which is awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure it when people ask me questions because they are questioning my worth.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are stupid for asking stupid questions. The world is against me, and I can't bear such unfairness.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> They are "good" if they do what I want and "bad" if they keep asking me all these questions. <input type="checkbox"/> I justify my inability to express myself because I have not thought about what I mean, or I am being evasive because I don't want others to know that "I don't know what I am talking about."
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can do what I want regardless of the consequences. I think, "The other person is a bastard, and I have to teach that person a severe lesson." Therefore, I don't have to give up my toxic anger. I feel mighty when I use unhealthy anger and don't get that same buzz with healthy anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> When I define something as "good" or "bad," I impose my inferences on reality, distorting my sense of reality. I have observed several people who were good in five or six situations and were very bad in three or four situations. Therefore, I know there is no evidence that people, including myself, can be labeled as "good" or "bad." This rating is arbitrary and capricious at best. When I place rigid demands on others, I reduce my sense of choice, which is unrealistic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical when I ask, "If I define something as being bad, intrinsically, and then it is intrinsically bad?" When I think of a vague term, such as "good-bad," can I clarify what I mean. A "measurable definition" is not identical to a "vague definition." A vague definition will exclude and contradict an operational definition. For instance, when I globally rate someone as "100% rotten or bad," I get myself into circular thinking – I repeatedly return to the same rigid belief. When I use circular thinking, I am being vague. To be logical, I want to be specific. When I am vague, I can experience the "halo effect." To this effect, I will falsely conclude that because I have a few good characteristics and traits, I am 100% good 100% of the time. There is no logical connection between being "good" in several situations and being good in all situations. If I see myself as worthlessness (having no worth whatsoever), I will see myself as having only "bad" traits and fall prey to the halo effect. (Note: When I do not clearly, precisely express myself, I am being vague. I am not using reason and not telling myself clearly.)
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I need more than arbitrary definitions to reach my goals. Being evasive will not improve my life if it works at all. Most people will simply not trust me when I am evasive. I am not serving my best interests; I am trying to control others' thoughts, which is impossible; I hurt relationships. I am wasting my time and energy trying to do the impossible. This inference will increase the chances of anger-rage, depression, and/or anxiety because I am not solving my problems using this inference. It will lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically. Cyclical definitions lead to other distorted thinking, such as others <i>must</i> not criticize me or have negative feelings about me.
13	<i>Self-Responsibility:</i> I want to know about myself, so I don't damage my social reputation and sense of appreciation and respect. This mistaken belief is illogical, unrealistic, and not helpful. I will stop making excuses for myself and others. I want to be assertive and use independent and rational decision-making. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. I don't want people to see me as selfish, and I want to avoid hurtful expressions and addictive behaviors. I want to be less judgmental of others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer certain things not to happen, but no evidence guarantees that I must get my way, or things must go my way. When I communicate my wants and desires clearly, there is a greater chance that people will not jump to false conclusions, and I will not use emotional reasoning to make decisions.
16	The dialectics of this situation reveal a conflict between self-expression and uncertainty, where the speaker's evasiveness reflects an internal struggle with clarity and confidence. By avoiding direct answers and resorting to repetition, the speaker navigates social interactions while simultaneously maintaining a sense of control over their narrative. This dynamic illustrates how communication can be influenced by personal apprehensions, leading to a paradox where the desire to engage is undermined by doubt.
17	
18	

<p>(D) Dead-End Excuse: When I am confronted with a situation, I believe I can't do anything about, I react by thinking, "I <i>have to</i> take on the role of a loser, so I don't have to keep my agreements and obligations." I tell myself, "Why-do-anything? I don't have the energy to do anything. Whatever I do will be meaningless." I have boxed myself into a corner, and there is no way out. I have to avoid following through because I pessimistically believe I can't do anything to help myself (self-fulfilling prophecies).</p>	
1	<p><i>Affective Consequence:</i> I am responsible, but I am emotionally cautious, shy, timid, threat sensitive, self-conscious, and critical of others, and I anticipate difficulties.</p>
2	<p><i>Behavioral Consequence:</i> I am overly cautious and circumspect. I prefer my own decisions, and I favor being self-reliant and independent.</p>
3	<p><i>Cognitive Consequence:</i> When I minimize the situation's impact, I downgrade my ability to deal with the situation. Life must not be complicated or trying. I must perform well and /or gain the respect of influential people, or else I am a pathetic person. When I feel anxious or worried about failing, I think giving up will help me, and this avoiding is seen as a way of avoiding anxiety. Others must help me in reaching my impossible goals.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that I have failed, others have mistreated me, and/or conditions are challenging and exceedingly painful.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> <input type="checkbox"/> I can't succeed, so why try. Things must be easy; if they are not, I will give up. I must give others excuses, so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.) Feeling hurt when I feel betrayed is expected, so why should I give up feeling pessimistic and hurt? If I can't do anything about my situation, I'm a shit.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I am a loser for losing. Whatever I do is meaningless because I absolutely must not fail, and I must be perfect to be happy.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I absolutely must win, or I have to give up before I fail.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I'll be pessimistic and won't feel the pain of disappointment. <input type="checkbox"/> If people accuse me and expect me to be responsible, I feel extremely uncomfortable. However, if people leave me alone, I'll be happy perfectly.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to fail or feel frustrated, but I don't have to give up when my situation becomes difficult. Do the facts support my conclusion that I must give up when things look bleak? I have observed many people who have given up and regret such decisions. I have also observed people who persisted and failed at one or two aspects of their goals but were successful in other areas. I think that fearing failure is more damaging than actually failing.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I can stop trying. Is my belief logical when I believe that I <i>have to</i> give up when things don't go my way? I don't like annoying people and prefer that the goals I desire come to me easily. This inference is not logical because "things must be easy" is a rigid belief, and the belief "I prefer my goals to come to me easily" is flexible. It is illogical to mix and match rigid and flexible beliefs because (1) they are not identical, (2) they can contradict each other, and (3) they can exclude each other.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Not getting approval each time is a fact, but calling myself a failure or believing I'll go crazy is not a fact. I can go crazy, but I'll do it on my terms, not their subjective sense of good and bad. I will only know if I will go crazy when I go crazy, and if I do – it would be inconvenient and not awful. I am second-rate on my deathbed, and until that time, I have had the opportunity to strive for excellence. Will painting myself, the world, my life, and others in terms of absolute "good-bad, failure-success, happy-unhappy" help me excel in reaching my goals, getting along with people I love, and tolerating life's mishaps? I want to remind myself, "It is always darkest before dawn."</p>
13	<p><i>Self-Responsibility:</i> This type of thinking (1) will lead to more intense toxic negative emotions, (2) will decrease my chances of getting my desires met, (3) will interfere with my abilities to resolve conflicts with others, and (4) it will not provide me with "high frustration tolerance."</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> Rationalizing helps me to avoid painful self-reflection and consequent self-judgment. When I don't address my problems and condemn myself for having such problems, I will feel depressed. I will feel worried, down, and angry when I get what I want because I worry about losing it. I can accept others and myself unconditionally without losing my appreciation and respect or giving up important goals. When I go after my dreams that are not identical, contradict each other, and exclude each other, I will not reach my goals and create more problems for myself. It does not logically follow that because I don't like one or two aspects of the plan, which is admittedly trying; I can throw the baby out with the bathwater. <input type="checkbox"/> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I prefer things to be easy but demanding that life be easy will only have the paradoxical effect of not getting what I want. I know that working on anything beneficial is trying, and it takes a considerable degree of effort and persistence.</p>
16	<p>The dialectics in this statement highlight the tension between personal agency and perceived helplessness; the individual grapples with the desire to maintain responsibility while feeling trapped by external circumstances. By adopting the "loser" role, they navigate a psychological workaround that absolves them from their obligations, yet simultaneously reinforces a narrative of defeat. This internal conflict reflects a broader struggle between self-identity and societal expectations, illustrating how resistance to powerlessness can lead to self-sabotage.</p>
17	
18	

	(D) Defective Excuse: (I am defective, so I'm off the hook): When I make a mistake, I <i>have to</i> see myself as inadequate, flawed, faulty, and imperfect so people don't expect too much from me. I forget excuse – I say, “ <i>I forgot.</i> ” I tend to give up easily. I have to justify my lack of action because I am angry and can't stand this frustration. I underplay the situation because I am defective, and people shouldn't demand anything from me.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I overestimate my ability to cope with that situation. Rigid Thinking: I must always make mistakes and appear competent to others. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! To be happy, I must get what I want regardless of the consequences.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people expect too much from me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when things don't go my way. I always feel angry because either people treat me poorly or life is too complicated and painful.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> It only feels exciting and worthwhile if I get immediate gratification. I believe that consequences don't apply to me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you do it, or it doesn't get done.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> It is okay to be defective because people don't expect much from me. If people see me as inadequate, I don't have to keep my responsibilities, and I don't want to do what people expect me to do. I ask myself, “Why do I have to do things when they can't do what they are asking me to do. I justify my lack of action because they are defective in some way. I think that if I complain about them and I think complaining is “really” the right thing to do. I think there is nothing else I can do, and it was no big deal, which does not address their concerns. <input type="checkbox"/> If I see myself as defective, I don't have any responsibilities, and people should expect me to be accountable. However, I am also defective if I do the same faulty behaviors as they do. I am inferring I have been wronged, and I need to take action against those responsible for these injustices, and I conclude toxic anger is justified. I am assuming I have a right to take action against those who have wronged me.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't like to be frustrated, but I don't have to get angry when I face a difficult situation. The evidence contradicts my mistaken belief that I can avoid responsibilities because I have particular defects. It is a fact that no one is perfect, and no one on this earth will ever be perfect in the future. Realistically, I had better work at tolerating others' imperfections. Because I lack the motivation or skill to executive my responsibilities, this does not make my responsibilities and agreements disappear. There are consequences to every action I do, and – pointing out their deficits will not change them or the world.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Where is the logical connection between my lack of skill and my fervent desire not to do what I promised to do? There is no logical connection between what I think “they should” and their skills to get what I want. A “want-desire” is not identical to a “need.” A need is something I need for survival. A “want” is a choice I make. It would be beneficial for them to have this particular skill, but they don't have to have this skill, or they don't need a powerful desire to learn that skill because I can be happy without them having such a skill. I can get along with others if they lack this particular skill.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will giving others excuses be helpful? When I am disorganized – yes- I have a reason, but this excuse will only hurt me in reaching my goals and getting along with people. When I use my “their defects” as an excuse, I set myself up, so people won't trust me, and is this what I want?
13	<i>Self-Responsibility:</i> I want to excel in my line of work, to know more so I can be in charge and others will see me as a responsible person. Yes, I will have harmful feelings when I think about distressing events, and I don't have to make those unfortunate events a disaster. I cannot “prove” human worth or worthlessness; it is better that I don't try to do the impossible. I want to be open-minded, so I am receptive to ideas that will help me.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be an upstanding citizen and wish to do more for my family and/or community. I will acknowledge my anger and hostility, understand how I created them, and work at giving them up.
15	<i>Healthy Restriction of Your Uniqueness:</i> Focusing on others' limitations and ignoring their strength can be an excuse to avoid my responsibilities. I accept them for their strengths, and I do not have to over-inflate my talents and deflate their skills to feel good about myself. I know that consequences apply to everyone, and I had better recognize this is a fact of life.
16	The dialectics of this statement highlight the tension between self-perception and external expectation; on one hand, acknowledging one's inadequacies fosters humility, while on the other, it can lead to a distorted self-image that limits personal growth. By framing forgetfulness simply as “I forgot,” the speaker minimizes the complexity of human experience and reduces accountability, ultimately leading to a cycle of self-deprecation and reliance on others' lowered expectations. This duality reveals the struggle to balance self-acceptance with the desire for improvement and the societal pressures to meet certain standards.
17	
18	

<p>(D) Defective (I have defective abilities, so I can't do it.): When others ask me to complete a task that is demanded, I <i>have to</i> present myself to others as being defective because I have poor cognitive skills. I need a better memory. I say, "<i>I forgot.</i>" I tend to give up easily. I <i>have to</i> justify my lack of action because I am somehow defective. I tell people I forgot because I have a bad memory, am easily distracted, have attention problems, live in a chaotic environment, and have emotional issues.</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more considerable number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.</p>
3	<p><i>Cognitive Consequence:</i> I underplay the situation because I am defective, and people shouldn't demand anything from me. I overestimate the impact of the situation, and I underestimate my abilities. I must perform well and win the approval of influential people, or else I am inadequate. To be happy, I must get what I want regardless of the consequences. It does not feel exciting or worthwhile unless I get immediate gratification. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when things don't go my way.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried and down because either people are always treating me poorly or life is too complicated and painful, which proves my life is awful. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't do anything right, and it is awful that I can't do anything right. This demonstrates my worthlessness.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am defective, or you are inadequate.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> If I am defective, I don't have to keep my responsibilities. If I have a lousy memory, what do you expect – I'm not responsible if I don't remember. I justify my lack of action because I am defective in some way. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision. <input type="checkbox"/> If I admit I have some defects, people won't expect too much from me. However, I must depend on others if people expect too much from me.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to make mistakes, but I can accept I do make mistakes. The evidence contradicts my belief that I can avoid responsibilities because I have particular defects. It is a fact that no one is perfect, and no one on this earth will ever be perfect in the future. Realistically, I had better work at decreasing my limitations and increasing my strengths and abilities. Because I lack the motivation or skill to executive my responsibilities, this does not make my responsibilities and agreements disappear. There are consequences to every action I do, and – having a defective ability does not change this fact.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Where is the logical connection between my lack of skill and my strong desire not to do what I promised to do? There is no logical connection between what I think, "I need," and my skills to get what I want. A "want-desire" is not identical to a "need." We need a need for survival, and a want is a choice we make. It would be beneficial to have this particular skill, but I don't have to have it, or I don't need a strong desire to learn it because I can be happy without it. I can get along with others if I lack this particular skill and develop other talents and abilities, excluding this specific skill.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I will express my feelings; regardless of how negative they are, I can describe them functionally and helpfully. When I am disorganized – yes- I have an excuse, but this excuse will only hurt me in reaching my goals and getting along with people. When I use my "defects" as an excuse, I set myself up so people won't trust me. Is this what I want?</p>
13	<p><i>Self-Responsibility:</i> I want to excel in my line of work, to know more so I can be in charge and others will see me as a responsible person. Yes, I will have negative feelings when I think about adverse events. I don't have to make those adverse events a disaster. I cannot "prove" human worth or worthlessness; it is better that I do not try to do the impossible. I want to be open-minded, so I am receptive to ideas that will help me.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I will focus on my strengths and not over-focus on my limitations. I will make a plan to increase my abilities that are related to my rules. <input type="checkbox"/> I want to be a respectable citizen and wish to do more for my family and/or community. I will acknowledge my feelings of anger and hostility, and I will understand how I created them, and I will work at giving them up.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I will research ways to manage my toxic anger and learn how to express my anger by disputing demandingness, refuting my depreciation beliefs of others, and working on my healthy way of dealing with others. <input type="checkbox"/> I want to perform well, but my self-worth is not based on my level of performance (but I don't always have to perform well.) Using my limitations and ignoring my strength is an excuse to avoid my responsibilities. I accept myself for my strengths and do not <i>have to</i> overinflate my talents.</p>
16	<p>The dialectics of giving up easily revolve around the interplay between self-perception and external circumstances. On one hand, the belief in personal defectiveness feeds a cycle of inaction and self-justification, while on the other, the acknowledgment of external factors like chaos and emotional challenges highlights the complexity of the situation. This tension creates a narrative where one feels trapped between internal limitations and external influences, complicating their ability to take meaningful action.</p>
17	
18	

<p>(D) Definitional Thinking: When I am expressing myself, I use one vague concept to define another vague idea. When I use definitional thinking, I have to go round and round defining words with other words. For example, if asked what a feeling is, you say it is an emotion? You answer it is a feeling, and say a sense is a sensation accompanied by the belief that it is real. How do you know an idea is true? In another instance, if asked what love is, you answer that it is caring. What is caring? You say, "showing concern." He asked what his concern was, and so on.</p>	
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.
2	<i>Behavioral Consequences.</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequence:</i> When I use definitional fallbacks to get out of a sticky situation, I underestimate the impact of the problem, and I overestimate my ability to cope with this situation. It is okay to be vague and evasive. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to fail when others treat me poorly and expect me to be responsible. You are "No Good" for not allowing me to do anything I want.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it with people pin me down and want me to be careful and precise.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> The other person is a bastard and needs to be taught an extremely severe lesson. Therefore, I don't have to give up my toxic anger. I feel mighty when I use my toxic anger against others, and I don't get that same buzz with healthy anger. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You completely agree with me or are wrong because you disagree with me. <input type="checkbox"/> When others act incompetently, I conclude that they are idiots because they're stupid. I don't have to be responsible because it is their fault that things went wrong. They're idiots.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Everything will work out as planned if I am excited (and not bored). However, if things don't work out as planned, my life will be miserable forever! If someone crosses me, I will be a wimp if I respond with healthy anger, and I'll talk myself out of trouble by being vague.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like it when others act foolishly, but where can the evidence or facts substantiate, they must not act foolishly? There is no empirical proof, or factual evidence that definitional thinking (labeling people) is realistic because playing a semantic word-game is (1) I make them up in my head, (2) they are abstractions or concepts and not concrete reality with can touch, feel, or count and (3) sometimes I use vague concepts that are even more distant from reality. When I am unrealistic, I will have more problems related to solving problems and conflicts with others. Realistically, I am making a bet without having any money to pay if I lose the bet.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I don't like it when others act foolishly, but am I basing my reasons on faulty premises and inaccurate conclusions? Unfortunately, the definition I invented has become a source of my personal rating. If I could rate all my traits and deeds, could I rate myself for every one of my past, present and future traits? What kind of math would I employ to total them? Could I divide it by the number of traits to get a "valid" global rating? Would I add the positive characteristics and subtract the negative traits? Would all of my positive traits have the same value or weight, or would certain behaviors be more critical than other behaviors? If I was swimming and I pulled out by the undertow, would my baseball-playing behavior have the same value as my swimming behavior in that situation?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this calculation helpful, and will it assist me in reaching my goals and actualizing my talents and potential? This implication inference will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems in a systematic fashion.
13	<i>Self-Responsibility:</i> This implication inference needs to be more logical, realistic, and helpful. I want a stable sense of appreciation and respect, but I don't have to excel at everything in my life. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I will promise myself that I will stop denying and avoiding. I will face my difficulties and see them as challenges. For instance, I could think, "It is better to define myself as good rather than bad because it feels better to feel good rather than to feel bad." I am taking one vague concept, as in this case the word "good," and connecting it to another vague idea, "to feel good." To eliminate this dilemma, I want to operationalize my definitions (I define the idea by how I measure the belief).
15	<i>Healthy Restriction of Your Uniqueness:</i> Approval and love can be wonderful, but I don't need love or approval because it is unnecessary for my survival. I don't have to be competent and perfect because learning involves making mistakes. I can accept myself unconditionally and accept others for their flaws and faults. Realistically nobody enjoys the conditions going against them, but giving others some vague notion of my concerns is not helpful.
16	The dialectics in your expression highlight the inherent limitations of language, where abstract concepts often rely on other abstract notions, leading to circular reasoning. This reflects a struggle between the desire for clarity and the reality of vague definitions, suggesting a complex interplay between thought and communication. It underscores the challenge of conveying precise meaning within the constraints of language, which can hinder clear understanding.
17	
18	Note: I am vague when I need to say something clearly or precisely express myself. I am not using reason and not telling myself clearly.) People must not pin me down and expect me to know what I'm talking about. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all!
Albert Ellis's "The Myth of Self-Esteem" (2005)	

<p>(D) Deflecting: Global Rating of Others (Defensive Mechanism): When my self-esteem is threatened, I <i>have to</i> blame people for my feelings and behaviors. I have to change the course of events by attacking another person. As a result, I have to think, “Look at what you made me do!” In order to avoid getting negative attention or criticism, I have to direct people’s attention elsewhere.</p>	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the adverse event’s impact and overestimating my ability to cope with others and negative situations. I have to blame others, and people must not criticize me. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that they have failed to treat me poorly and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people make me do things I don’t want to do. They are less of a person for placing demands on me because others must degrade my self-esteem.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how others screw me over. To be happy, others must treat me fairly and considerately, and they must not overly frustrate me, or you are a rotten individual. In order to make up for my irresponsible actions, I have to attack others and redirect attention elsewhere. I am doing this to compensate for the reasons why I have been irresponsible by attacking others and deflecting attention away from myself. This is to make up for my actions. I am directing people’s attention or criticism away from me because I don’t have any influence whatsoever. When I lie to myself, I convince myself it was the wisest thing I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn’t such a horrible decision.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You are for me or against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> You pissed me off, so I can blame and condemn you – therefore, whatever happened is your entire fault. You are weak, so I must be in control. However, if I am not in control, that proves I’m weak.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to avoid my responsibilities, but blaming others rarely solves real problems. No law states that I <i>must</i> punish people; realistically, punishing another person does not cure that person from making mistakes. In reality, punishing a person will not change the past. My attempts to punish others are weak attempts to feel good about a tough situation, which is an unrealistic goal.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I being logical when I condemn someone who has erred or committed a mistake? I am not logical because a global rating is an extreme evaluation. I don’t like people making mistakes – nobody does, but I don’t have to upset myself when people do mistakes. Even though “everyone makes mistakes,” the principle is flexible and accurate. I am generating illogical inferences because I am connecting a flexible-true statement with a rigid-false statement. Thinking, “They must be condemned and punished for committing a mistake,” is a rigid idea. The more I make decisions based on unclear assumptions, the more difficult it becomes for me to solve problems. Therefore, I will be unable to effectively communicate my values and ideas with others.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good things could happen if I didn’t get my way? Instead of deflecting, I can do new activities and hobbies. I could be with others. I can devote more time and energy to activities outside the home. I can teach myself to enjoy life even if I don’t have everything. When I practice unconditional self-acceptance, I am able to do so even if I do not receive everything I desire from the universe. When I start blaming others, it doesn’t solve the problem, and innocent people are being hurt. I will get into more trouble when I blame myself and others because blaming rarely solves the most straightforward issues. If I don’t get what I want immediately, I can work harder and get closer to my desires, but I don’t have to bring anything I think I “need.” It is unfortunate if I don’t get what I want, but it is hardly fatal. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> Globally rating others will stay the same conditions I face, so I am not helping myself in this situation. I want to control and master my emotions, and I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I may want to deflect my feeling onto others, but this defensive behavior is neither helpful nor realistic. I know that people cannot control my thoughts, so I have emotional choices, which can impact how I choose to behave in this situation.
16	The dialectics of this situation illustrate the internal conflict between self-preservation and accountability. When self-esteem is threatened, the instinct to blame others reflects an externalization of one’s insecurities, leading to aggressive behaviors that ultimately can exacerbate feelings of isolation. This creates a cycle where instead of addressing personal vulnerabilities, the focus remains on external targets, hindering genuine self-reflection and growth.
17	
18	

<p>(D) De-idealizing (Defensive Mechanism): When I am dealing with people who are superior to me, I <i>have to</i> put people on a pedestal, and then I wait for them to fall off it. In my search for perfection, I <i>have to</i> idealize others. When they fail, I have to feel hatred and rage at the people who seemed to promise much and then could not deliver.</p>	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequence:</i> I deal with stress by attributing exaggeratedly negative qualities to myself or others. I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and inappropriate. I violate the rights of the other person. Inflexible Belief: People I love must not be weak. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. People I love must be in control. People must make things easy for me. Influential people who are bright, talented, and kind must not let me down, and they must not fail. To be happy, they have to be perfect.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event's impact, the impact of another person's mistakes, and the impact those behaviors have on my feelings. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a specific way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe my self-defeating behavior by awfulizing about how my infallible lover/ boss/ teacher/ parent is acting ordinary, so I can globally rate this person as being 100% useless, worthless, etc. It is awful to be let down by influential people.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when perfect people fall from grace.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am worthless and/or useless if people don't live up to my ideals.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how evil others are. <input type="checkbox"/> My feelings don't matter; I know what I think is not valuable. It is no big deal that I'm not getting what I want.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I'll feel better if I put people down and devalue them. If people are perfect, my life will be perfect. "Putting people down" keeps them on their toes, so they won't fail me." If I manipulate others, my life will be perfect. However, if I don't manipulate them, they might squash me. I am inferring I have been wronged, and I need to act against those responsible for these injustices, and I conclude toxic anger is justified. I am assuming I have a right to act against those who have wronged me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to think well of others. However, if I learn that skilled people expect too much from me, I won't be able to meet their expectations, and that would be horrible. I don't have to put them on an unrealistic pedestal? Is my belief consistent with my social reality? I have observed that people frequently make unintentional mistakes, and I've seen them make intentional errors that interfere with my goals. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but adversities and good things happen to everyone. I strongly believe that no one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic, and it will not help me reach my goals or get along with people I love at work/school.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I have to judge those people as worthless. Is it logical to believe others have to give me what I want because I once saw them as wonderful I don't like to get let down? I prefer that my desire come to me easily, but mistaken belief is not logical because "things must be easy" is a rigid idea. The inference "I prefer goals to come to me easily" is a flexible idea. It is illogical to mix and match rigid and flexible views because (1) these inferences are not identical, (2) they can contradict each other, and (3) they can exclude each other. When I go after goals that are not identical to each other, contradict each other, and exclude each other, I will not reach my goals and create more problems for myself. It does not logically follow that because I don't like one or two aspects of the plan, which is admittedly trying; I don't <i>have to</i> be perfect on each element.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to take my toxic negative emotions out on people or things that have nothing to do with my activating situation? Do people respond to me better when I de-idealize them? Will they magically become perfect again when I get mad? When I devalue others, I will have more difficulty getting what I want and will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others, and I will have more conflicts that are interpersonal.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> Globally rating people will not make them act fairly or unfairly. I don't want important people in my life to let me down, but I don't need to have support and love all the time. I can enjoy others' love, and I can enjoy my independence.
16	The dialectics of this perspective highlight a paradox in human relationships: placing individuals on a pedestal can create unrealistic expectations and foster disappointment when they inevitably fall short. This idealization reflects an inner struggle where the desire for perfection in oneself and others leads to a cycle of disillusionment. Consequently, the tension lies in the balance between admiration and the inevitable human flaws that challenge our ideals.
17	
18	

<p>(D) Denial (Denying) Defensiveness: Denial is a refusal to admit the truth or reality. When people criticize me, I <i>have to</i> declare these feelings and opinions are wrong, or I refuse to accept or acknowledge others' thoughts and feelings. I <i>have to</i> refuse to think about something by convincing myself it didn't happen or will not occur. I <i>have to</i> present myself to others as being defective because I have flawed cognitive skills. I have a horrible memory. I tell myself, "This situation is not so bad." I <i>have to</i> refuse to acknowledge what has happened, what is going on, or what might happen.</p>	
1	<p><i>Affective Consequence:</i> I feel anxious, and I think I can't manage it (this stress) if I am assertive. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.</p>
2	<p><i>Behavioral Consequence:</i> I have to act "as if" a painful event did not exist. I don't know what you are talking about, so I don't have to be responsible. I avoid acknowledging certain areas of my life and concrete experiences, and I refuse to accept facts. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs.</p>
3	<p><i>Cognitive Consequence:</i> I have to minimize the impact of the other person's concerns, and I am reducing the effects of the situation. I don't have to think about what I believe about others and myself. I deny those "thoughts" spontaneously, or when people ask me questions about my emotional life, I look at them as though I don't know what they are talking about... I am trying to "steer clear" of certain feelings or ideas incongruent with my self-image. I believe if I speak about a particular topic, I will feel worse, or it will put me in a "bad light." I must give others excuses so I avoid getting into trouble, and people punish me, I avoid losing something or someone I love, and I keep what I have (power, status, certainty, love, etc.). I overestimate the adverse event and underestimate my ability to cope with this adverse event. I must perform well and /or win the approval of influential people, or else I am an inadequate person, so don't criticize me. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it or my life (the world) is horrible, and I can't stand it.</p>
5	<p><i>Extreme Evaluation:</i> I am afraid to show people how I feel. When people blame me, when I fail, when others treat me poorly, and/or when things are difficult and painful, it is horrible.</p>
6	<p><i>Extreme Evaluation:</i> I love it when people are perfect, but I can't stand it when they act stupidly.</p>
7	<p><i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I have to deny any responsibility.</p>
8	<p><i>Dichotomous Thinking:</i> To be happy, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. If I like what I see – it exists, and if I don't see it – it doesn't exist.</p>
9	<p><i>Conditional Thinking:</i> If I deny people's feelings, I won't feel miserable. However, people must not get in my way and interfere with my desires. I'm afraid to show people how I think, and if I avoid thinking about specific issues, I'll feel better. So, "feeling better" is proof that denying and avoiding are "good things."</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Denying is one way to cope, but is this form of thinking realistic? Wanting to perform well is realistic, logical, and helpful, but denying that particular problem exist is unrealistic, illogical, and not necessary. You must not talk about things I don't like. Denying by definition is unrealistic because I am contradicting reality. The notion of "If I ignore people's thoughts and feelings, I'll feel better" is false; it is unrealistic. It is a distortion because I wish for something to disappear, and my thinking will not make it go away. When I place rigid demands on others, I reduce my sense of choice. I am not serving my best interests, and I am trying to control others' thoughts, which is impossible. I hurt relationships I want to preserve, and I waste energy and time attempting to do the impossible (control people's thinking).</p>
11	<p><i>Aristotelian Questioning - Logic:</i> Is my thinking illogical when I take an extreme position such as "I can't think about anything uncomfortable? Will uncomfortable issues go away if I don't like them, or if I can devalue them? When I derive an extreme position (I never want to think about uncomfortable issues) from a non-extreme position of "I don't like to address the painful problems, I am illogical.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this distortion and defensiveness help me? No! As long as I am distorting reality and being defensive, I will not get what I want, get into more trouble with the essential people in my life, and not reach my potential and expand my abilities.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, financial stability, etc.).</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I don't like to face my distorted ideas and self-defeating behaviors, but it is neither horrible nor awful that I am less than perfect. I can accept myself unconditionally without people's approval or rejection. I know that I am responsible for my thoughts, feelings, and behaviors, and I know that I'm not responsible for others' thoughts, feelings, and behavior because I cannot control their ideas. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. Their behavior is rotten, but they are not horrible people.</p>
16	<p>The dialectics of denial involve a complex interplay between self-protection and the distortion of reality, where refusing to acknowledge truth serves as a defense mechanism against emotional vulnerability. By rejecting criticism and dismissing others' perspectives, individuals create a false sense of security, undermining genuine growth and understanding. Ultimately, this cycle of denial not only perpetuates ignorance but also isolates individuals from authentic connections and meaningful introspection.</p>
17	
18	

<p>(D) Defensiveness: When dealing with a painful conflict, I have to refuse to admit the truth or reality. I tell others, “I accept my negative feelings, but I’m not irrational.” When I deny my self-defeating thinking, I avoid telling myself, “Yes, I feel worthless and depressed, but I don’t know why” Yes, I feel empty and sad, but I don’t know why” and stop asking me about my feelings and thoughts. (Albert Ellis).</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequence:</i> I act in a non-assertive way because I am not expressing my honest feelings, thoughts, concerns, and beliefs. I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. I acknowledge my feelings of worthlessness, but I do not recognize that they largely stem from my demand that I must succeed, be comfortable, etc.</p>
3	<p><i>Cognitive Consequence:</i> I infer, “I don’t have to think about my thinking because I have no control over my emotions.” If I don’t know, I don’t have to be responsible. Ignorance is bliss but has numerous negative consequences. I overestimate the adverse event, and I underestimate my ability to cope with this adverse event. This leads to other irrational beliefs and distorted thinking. To be happy, I must never fail. If you continue to point out my unhelpful thoughts, I can get angry because you must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><i>Extreme Evaluation:</i> I think it is awful when I fail. I can’t win. I can’t stand to fail because failing shows people how useless I am.</p>
6	<p><i>Extreme Evaluation:</i> Because others have treated me poorly and/or things are difficult and painful, I don’t have to look at my unhelpful thoughts. I can’t stand it when I fail because I’m a loser or a winner – there is no in-between!</p>
7	<p><i>Extreme Evaluation:</i> I love it when people are perfect, but I believe that I can’t stand it when they act stupidly – so I must never act stupid. I fail because I’m a loser or a winner – there is no in-between!</p>
8	<p><i>Dichotomous Thinking:</i> Either I’m weak or they don’t know me.</p>
9	<p><i>Conditional Thinking:</i> When I talk about my feelings, I will feel guilty. However, if I don’t talk about my feelings or address my feelings, I feel better, but I feel nervous for no apparent reason.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t always want to think about the negative aspects of my life, but is it realistic to use denial to deal with the things in life I don’t like? Do I <i>have to</i> use denial? Thinking, “I don’t <i>have to</i> think about my thinking because I have no control over my feelings”? I am unrealistic when I tell myself, “I can’t do anything when feeling anxious,” I am unrealistic? Realistically, I can’t collect information that proves or disproves this distortion, and I can only recognize how my thoughts influence my feelings. It is unrealistic because neglecting my self-defeating thinking will not make Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindednessmy self-defeating ideas disappear or make me feel better. I can think about what I am telling myself and complete many tasks when I have felt mildly anxious, moderately anxious, and severely anxious. I did not enjoy doing the assignment when I felt anxious or nervous, but I still completed the job.</p>
11	<p><i>Aristotelian Questioning - Logic:</i> Is it logical not to think about my situation because I am depressed? I don’t like to think much when I’m anxious or depressed, which is a flexible statement. I can’t do anything about my anxiety and depression is a false declaration. When I combine a demand with a preference, I am illogical and make an invalid statement. Rigid thoughts are not identical to flexible ideas, and rigid opinions often contradict and are inconsistent with flexible beliefs that are realistic and helpful. For instance, I don’t feel anxious in an extensive view (non-extreme) because most people don’t want to feel anxious. To believe I must not feel anxious is irrational because anxiety and nervousness are typical reactions when facing stressful situations.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will overlooking my unhelpful beliefs or cognitive distortions help me? No! As long as I distort reality and be defensive, I will not get what I want. Other people will resist me, get into more trouble with the significant people in my life, and not reach my potential and expand my potential abilities. When I don’t acknowledge my negative thoughts and feelings, I will develop feelings of helplessness, which only reinforces my feelings of depression.</p>
13	<p><i>Self-Responsibility:</i> I want a sound sense of appreciation and respect for others. I would enjoy it if others showed me appreciation. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I can’t control their ideas. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> Self-respect is proper respect for myself as a human being and regard for my own standing or position, and self-respect is a healthy alternative to self-downing. I believe I can express my thoughts and feelings without putting myself down or arguing with others. I am not worthless for failing – failing is a way of learning from my mistakes.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others. I am using my feelings (anxiety in this case) as an excuse to avoid my responsibilities. I don’t like feeling anxious and thinking of myself as weak, but if I can accept my positive feelings, I can accept my negative feelings unconditionally.</p>

<p>(D) Denying: Neglecting to Acknowledge Irrationality (version 1): When dealing with a painful conflict, I <i>must</i> refuse to admit the truth or reality. I tell others, “I accept my negative feelings, but I 'm not irrational.” When I deny my self-defeating thinking, I avoid it by telling myself, “Yes, I feel worthless and depressed, but I don’t know why.” (Albert Ellis, Ph.D.)</p>	
1	<p><i>Affective Consequences:</i> I think, “I must perform well and /or win the approval of important people, or else I am an inadequate person.” I must not fail at this or any relevant work to be happy</p>
2	<p><i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others’ demands, and I act non-assertively.</p>
3	<p><i>Cognitive Consequence:</i> All or Nothing thinking leads to other distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating my coping resources (Windy Dryden, Ph.D.). I believe I have to be the best, or I am the worst. There is no middle ground. I think that if I can’t have everything my way (their absolute approval), then I don’t want anything. I falsely believe that people have to love me absolutely because I perform well, or they will hate me because I have failed. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I fail. I never win. If I lose, I’m valueless and hopeless to improve my life.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Because others have treated me poorly and/or things are difficult and painful, I don’t have to look at my unhelpful thoughts. I can’t stand it when I fail because I’m a loser or a winner – there is no in-between!</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect, but I can’t stand it when they act stupidly – so I must never act stupid.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I fail because I’m a loser or a winner – there is no in-between!</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> Yes, I feel worthless and depressed, but I don’t know why,” Stop asking me about my feelings and thoughts. I infer, “I don’t have to think about my thinking because I have no control over my feelings.” If I don’t know, I don’t have to be responsible. Ignorance is bliss. <input type="checkbox"/> When I talk about my feelings, I will feel guilty. However, if I don’t talk about my feelings or address my feelings, I feel better, but I feel nervous for no apparent reason.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t always want to think about the negative aspects of my life, but I have to use denial to deal with the things I don’t like. I’m thinking, “I don’t have to think about my thinking because I have no control over my feelings,” is it unrealistic? When I tell myself, “I can’t do anything when I feel anxious,” I am unrealistic? Realistically, I can’t collect information that proves or disproves this distortion, and I can only recognize how my thoughts influence my feelings. It is unrealistic because neglecting my self-defeating thinking will not make my self-defeating ideas disappear or make me feel better. I can think about what I am telling myself and complete many tasks when I have felt mildly anxious, moderately anxious, and severely anxious. I did not enjoy doing the task when I felt anxious or nervous, but I still completed the task.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical not to think about my situation because I am depressed? I don’t like to think much when I’m anxious or depressed, which is a flexible statement. I can’t do anything about my anxiety and depression is a false statement. When I combine a demand with a preference, I am illogical and make an invalid statement. Rigid thoughts are not identical to flexible thoughts, and inflexible beliefs often contradict and are inconsistent with flexible thoughts that are realistic and helpful. For instance, I don’t feel anxious is a flexible thought (non-extreme) because most people don’t want to feel anxious. To believe I must not feel anxious is a rigid thought (extreme) because anxiety and nervousness are common human reactions.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will overlooking my unhelpful beliefs or cognitive distortions help me? No! As long as I am distorting reality and being defensive, I will not get what I want, others will resist me, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities. When I don’t acknowledge my negative thoughts and feelings, I will develop feelings of helplessness, which only reinforces my feelings of depression.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I can’t control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> Self-respect is a healthy alternative to self-downing. I can express my thoughts and feelings without putting myself down or arguing with others. I am not worthless for failing – failing is a way of learning from my mistakes. I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I am using my feelings (anxiety in this case) as an excuse to avoid my responsibilities. I don’t like feeling anxious and thinking of myself as weak, but if I can accept my positive feelings, I can accept my negative emotions unconditionally.</p>
16	<p>The dialectics here reflect the tension between self-acceptance and denial; while acknowledging negative feelings, there’s a simultaneous rejection of their validity. This internal conflict creates a paradox where one can recognize their emotions yet resist confronting the underlying thoughts contributing to them. This struggle illustrates the complexity of managing pain, as individuals may oscillate between validating their feelings and avoiding the deeper truths that drive their self-defeating beliefs.</p>
17	
18	



<p>(D) Denying: Neglecting to Acknowledge Irrationality (version 2): When I have to defend myself, I believe <i>I have</i> to refuse to admit the truth or reality. I can't explain or understand my behavior, and I don't have to admit to my unrealistic, illogical, and dysfunctional thinking. I have to avoid facing the truth by telling myself, "Yes, I feel worthless and depressed, but I don't know why." (Albert Ellis, Ph.D.)</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.</p>
3	<p><i>Cognitive Consequence:</i> I overestimate the adverse event and underestimate my ability to cope with this adverse event. I acknowledge my feelings of worthlessness, but I do not recognize that my negative emotions stem from my demands that I must succeed, be comfortable, etc... Inflexible Belief: I must perform well and /or win the approval of critical people or else I am an inadequate person. To get anywhere in life, I must not fail. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I deny the things I do because it is awful when I fail, when others treat me poorly, and/or when things are difficult and painful. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people bring up reality to me. If they disapprove of me, my life is empty.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I feel helpless and hope someone will come along and figure it out for me.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I will plead ignorance.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I believe "If I can't figure it out" I don't have to think about my thinking because I have no control over my feelings." Yes, I feel worthless and depressed, but I don't know why – I just can't figure it out." My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! <input type="checkbox"/> I love it when people are perfect, but I can't stand it when they act stupidly – so I must never act stupidly. However, if I make a mistake – I can't stand it because it proves I'm as stupid as they are. When I feel depressed, it shows I am sensitive. Depression enables me to keep my sensitivity. (Windy Dryden, Ph.D.)</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't always want to think about the negative aspects of my life, but I have to use denial to deal with the things I don't like. I'm thinking, "I don't have to think about my thinking because I have no control over my feelings," is it unrealistic? When I tell myself, "I can't do anything when I feel depressed," I am unrealistic. Realistically, I can't collect information that proves or disproves this distortion. It is unrealistic because neglecting my unhelpful beliefs will not make my self-defeating ideas disappear or make me feel better. I can think about what I am telling myself and complete many tasks when I have felt mildly depressed, moderately depressed, and severely depressed. I did not enjoy doing the task when I was depressed or tired, but I still completed the task.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical not to think about my situation because I am depressed? I don't like to think much when I'm depressed – this is a flexible statement. I can't do anything when I am depressed is a rigid belief. I am illogical when I derive a rigid idea from a flexible one. Rigid thoughts are not identical to flexible thoughts, and inflexible beliefs often contradict and are inconsistent with flexible thoughts that are realistic and helpful.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is neglecting my rigid and self-defeating beliefs helpful? No! As long as I am distorting reality and being defensive, I will not get what I want, others will resist me, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities. When I don't acknowledge my negative thoughts and feelings, I will develop feelings of helplessness, which only reinforces my feelings of depression.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I can focus on what I can control and accept those things I can control. I want to remind myself of this fact of life each day. I am using my feelings (depression in this case) as an excuse to avoid my responsibilities. I don't like feeling depressed and thinking of myself as worthless, but if I accept my positive feelings, I can also accept my negative feelings unconditionally.</p>
16	<p>The dialectics in this statement reflect the tension between self-preservation and self-awareness; defending oneself often entails rejecting uncomfortable truths, which can perpetuate a cycle of denial. There is a conflict between recognizing one's flawed behavior and the instinct to protect one's self-image, leading to a disconnect between reality and personal perception. Ultimately, this refusal to confront one's own dysfunction can hinder personal growth and understanding, trapping the individual in a loop of irrationality.</p>
17	
18	

<p>(D) Denying that irrational beliefs are truly irrational: When people confront me about my thinking, I <i>have to</i> avoid them pointing out how foolish my thought appears. I don't want irrational beliefs to impact my emotional life, so I must not have this rigid belief. I avoid this situation by telling myself, "Yes, I certainly believe that I must achieve a (good relationship, good grades, and great jobs) to be worthwhile and happy, but that is a reasonable belief. I am telling myself that I cannot be helpful or happy without such a job/relationship/success. I am inferring that I need and must have a particular condition because others have it, or it is a natural part of the human condition to be happy. (Albert Ellis, Ph.D.)</p>	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am defensive and have more arguments with others.
3	<i>Cognitive Consequences:</i> I overestimated the adverse event and underestimated my ability to cope with this adverse event. This leads to other irrational beliefs and distorted thinking. I must perform well and /or win the approval of influential people, or else I need to be more competent. I must never fail, and they must help me "not fail." People must not get in my way or interfere with my desires. I can't express my anger, but I believe others must treat me fairly and considerately and not overly frustrate me, or else they are rotten people. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must be right! It is awful to be wrong, and it shows I am a failure, and people will treat me poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I'm not successful.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I'm right – I'm wonderful, but if I'm wrong, I a really worthless human being.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I always have to feel worried, down, and angry, or I can deny that my ideas don't make sense.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can underplay my unhelpful beliefs because I think it is perfectly sensible to feel this way, and I'll never be happy unless all my thoughts are rational. I must never fail to get people to do what I want, but my desires are not that important. I must always be competent, but it is okay for me to be irresponsible. People must approve of me because I am capable, but I believe they are worthless for putting me down. Others must not reject me because of my incompetence, and the conditions I face in life must never be disheartening and painful, but the consequences don't apply to me. Yes, I must achieve a good relationship, good grades, and great jobs to be worthwhile and happy; this makes perfect sense! However, if I fail, I am a failure in the past, currently a loss, and I will fail in the future.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to achieve, but I don't have to consistently perform in everything I attempt to do. Is this distortion realistic and results in a rationalization? It is false because I have lived happily without perfectly met conditions. When I place rigid demands on others, I reduce my sense of choice; I am not serving my best interests; I am trying to control others' thoughts, which is impossible. This controlling strategy will result in severe disappointment and repeated failures. I also hurt relationships I want to preserve and waste energy and time trying to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I being sensible when I believe that I must evaluate everything as "good" before I can feel happy? It does not follow logically that because I want a condition to be worthwhile, it must be practical for me to be satisfied. What brings about favorable conditions at one time may bring about adverse conditions at another time. I recognize that I cannot control some of the variables that happen before the situation, and I cannot control people's reactions after the situation. Avoiding and denying is not identical to happiness and avoiding. Denying may exclude and contradict happiness.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will denying my irrational belief engender rationality and happiness?No! If I distort reality and be defensive, I will not get what I want. I will get into more trouble with the critical people in my life, and I will not reach my potential and expand my abilities.
13	<i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I don't want to control others' ideas.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors because I cannot control (versus influence) their beliefs. I want to be concerned and careful when dealing with others because that helps me in the long run and helps the community I live in. When I overfocus on myself too much, I can't transcend my egotism, and then life will appear meaningless to me.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like to believe I have irrational beliefs, but I can accept that I have rational thoughts that are realistic, logical, and practical. I have self-defeating thinking that is unrealistic, illogical, and not helpful (dysfunctional). I can also accept myself unconditionally for having irrational and rational beliefs.
16	In this scenario, the dialectics reflect the tension between a desire for external validation and the need for inner acceptance.
17	The individual grapples with the fear of being perceived as foolish, leading them to adopt rigid beliefs about personal worth tied to achievements. By framing their happiness as contingent on external successes, they inadvertently reinforce their reliance on validation, ultimately hindering emotional resilience.
18	



<p>(D) Denying irrational beliefs have toxic results (1): I have hundreds of irrational beliefs, and nothing dreadful has happened all those times, so why be concerned <i>I have to</i> avoid situations by telling myself I have to <i>achieve</i> a healthy, steady relationship to be a worthwhile and adequate person. I believe my belief proves I am crazy, but I can get away with it and even benefit from having it.” (Albert Ellis, Ph.D.)</p>	
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I act immaturely with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimated the adverse event and underestimated my ability to cope with this adverse event. This leads to other irrational beliefs and distorted thinking. I must perform well and /or win the approval of prominent people, or else I need to be more competent. I must never fail. I must always be qualified, and people must approve of me because I am capable. Others must not reject me because of my incompetence, and the conditions I face in life must never be disheartening and painful... Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to feel anxious, insecure, or apprehensive.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I think about how poorly I think, it proves I am a failure, and others mistreat me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried and down, or I have to deny that anything is wrong with my thinking.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Yes, my belief that ‘I absolutely must achieve a healthy, steady relationship to be a worthwhile and adequate person’ is irrational. However, I can still hold it so as not to feel very anxious. I am inferring that my thinking is crazy, but I can get away with it and even benefit from having it.” Yes, my belief that I must achieve a steady relationship to be a worthwhile and adequate person is irrational, but I can still hold on to it and not feel anxious, angry, and depressed. If I deny my irrational beliefs, I won't feel stupid. However, I'll feel horrible if I don't confront those beliefs.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to believe that my irrational belief does not impact my feelings, but denying my irrational beliefs is unrealistic? Realistically, thinking has an effect on my feelings, and my feelings have an impact on my review. I know that I cannot act without having thoughts and feelings.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I don't want to perform poorly, but is my belief reasonable when I use denial? I am unsuitable because I assume that rational thoughts eliminate and oppose a healthy negative emotion. Irrational beliefs can exclude and contradict a toxic negative emotion, which they can't. I often find a ludicrous idea with a toxic negative emotion, and one thought cannot be rational and foolish simultaneously. Just as the color red cannot be the color blue simultaneously. If a belief is realistic, logical, and functional, it is rational. But if some parts of an idea are extreme and other parts of the view are non-extreme, that belief is unreasonable. It does not follow that because I don't want to have an irrational belief and a toxic negative feeling, I must not have one. I logically cannot deprive a rigid idea of a flexible belief.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will denying my irrational beliefs lead to toxic feelings help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities. I am not serving my own best interests. I am trying to control others' thoughts, which is impossible and hurts the relationships I want to preserve. I realize that using this inference wastes energy and time, and I am trying to do the impossible. My rigid demand on others, which is irrational, reduces my sense of choice, which results in more toxic negative emotions and cognitive distortions.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want a good relationship, but I am not worthless for not having one; it is not awful not to be in a relationship, and I can tolerate and accept myself for not being in a relationship. Avoiding situations may help me feel happy for a moment, but in the long run and regarding long-term consequences, I am hurting myself and others, which is self-defeating.
16	The dialectics in this statement illustrate a tension between irrational beliefs and personal experiences; the speaker acknowledges that despite holding these beliefs, their life has not been negatively impacted, suggesting a disconnect between thought and reality. Simultaneously, the desire for a healthy relationship is tied to self-worth, indicating a reliance on external validation rather than inner assurance. This creates a conflict where the individual grapples with the need to challenge their irrational beliefs while striving for personal adequacy through societal standards.
17	
18	

<p>(D) Denying that irrational beliefs lead to toxic results (2): When confronted with an uncomfortable situation, I <i>have</i> to refuse to admit the truth or reality. My ideas and thoughts have nothing to do with the intensity of my feelings. I avoid confronting reality by telling myself, “Yes, the belief ‘I absolutely must achieve a good steady relationship to be a worthwhile and adequate person’ is irrational - but I can still hold on to it and not be very anxious, angry, and depressed.” (Albert Ellis, Ph.D.)</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.</p>
3	<p><i>Cognitive Consequence:</i> I am behaving non-assertively because I am overestimating the adverse event and underestimating my ability to cope with this negative event. I can still hold onto this belief and not be anxious, angry, and depressed because I don’t see the connection between my thoughts and feelings. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I must perform well and /or win the approval of prominent people, or else I need to be more adequate. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I have to deny that anything is wrong with my thinking because it is awful to be seen in a poor light.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand to fail.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> If I think about how poorly I think, that proves I am a failure, and others will mistreat me.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am perfect, or I am terrible.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> Yes, my belief that I must achieve a good steady relationship, a great job, etc., to be worthwhile is unhelpful, but it is not a massive deal that I think this way, and I don’t want to change this belief. <input type="checkbox"/> If I deny my irrational beliefs and toxic feelings, I won’t feel so ashamed for a moment. However, I can’t show people that they might be correct about my feelings and thoughts.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t have to have unhelpful beliefs, but everyone has rigid and rational thinking, including me. Am I being realistic when I deny that my irrational beliefs lead to toxic emotions? I am trying to control others’ thoughts, which is impossible, and I believe the consequences don’t apply to me. I know there are positive and negative consequences to everything I do. My thinking is unrealistic, and my review has little impact on the intensity of my feelings.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe I can hold onto an irrational belief and not feel a toxic negative emotion? I assume that rational thought can exclude and contradict a healthy negative emotion, and unhelpful speculation can exclude and refuse a toxic negative emotion, which they can’t because unhelpful beliefs are based on “rigid demands.” I often find an irrational belief with a toxic negative emotion. Logically, it does not follow that because I don’t want an unhelpful thought and an unhealthy negative feeling; I must not have one.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will believing my irrational beliefs or cognitive distortions help me? No! As long as I am distorting reality and being defensive, I think someday I’ll get what I want, but people often distract me and interfere with my self-centered goals. Usually, when I am defensive, I will not get what I want, get into more trouble with the important people in my life, and not reach my potential and expand my abilities. Rigid demands on others, which are self-defeating, reduce my sense of choice, and I am not serving my own best interests. When I use severe demands, I hurt relationships I want to preserve because people want a sense of choice. When I use rigid demands, I waste energy and time trying to do the impossible and not reaching my healthy and realistic goals.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I can’t control others’ ideas. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I want a good relationship, but I am not worthless for not having one. It is not awful not to be in a relationship, and I can tolerate and accept myself for not being in a relationship. I know that putting conditions on others and myself will lead to devaluing and depreciating what I do have, and I’ll whine about what I don’t have, which is a perfect relationship.</p>
16	<p>The dialectics in this situation reveal a conflict between reality and self-deception; while acknowledging uncomfortable truths can lead to personal growth, avoiding them maintains a fragile sense of safety. Tension arises from the disparity between one’s feelings of worthiness and the need for external validation through relationships, creating a cycle of denial. Ultimately, the struggle illustrates the interplay between emotional intensity and rational thought, urging a reevaluation of beliefs to achieve a more authentic self.</p>
17	
18	

<p>(D) Dependency Thinking: When I have to do things independently, I <i>have to</i> have others help me. I can't do complicated things on my own. I see myself as being <i>needy</i>. I think "I NEED" absolute approval and unlimited love of others from authority figures to run my life. I NEED mature people to help me and care for me. The therapist has to tell me what problems to focus on. I have to have magical solutions to fix my problems. One of the key features of being irrational is a feeling of dependency on others and the outside world.</p>	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I reduce my cognitive dissonance by overestimating the situation's impact and underestimating my ability to cope with this situation. This leads to other irrational beliefs and distorted thinking. People must help me. My life conditions must give me the things I want, and they <i>have to</i> keep me from harm, or else life is unbearable, and I can't be happy at all! I must perform well and/or win the approval of influential people, or else I am inadequate.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people ask me to make my own decisions because I am always wrong. It is terrible to need help because it shows I am stupid, a failure, and bad, and others will treat me poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand people criticizing me because they always look down on me – they think they are superior to me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> They think they're superior because I think I'm inferior. Either I always feel worried, down, and angry, or people have to help because I can't do anything right.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I can avoid my responsibilities because others are responsible for my welfare and happiness. I justify my actions because I wait until someone tells me what to do. I avoid taking responsibility for what happens and rarely take the initiative because someone didn't ask me to take the initiative. I can't accept myself until I win your approval or love.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I have to make the "right" decision. However, if I make decisions and solve problems on my own and fail, that will prove I am a failure. When I act incompetently, I tell myself I am weak and need others to take care of me. I can't do it because someone did not ask me. I must get you to do what I cannot do for myself. <input type="checkbox"/> I need others; if others don't help me, I'm lost. I may not get those things by myself; therefore, I need you to like me and help me get those I need. Depression enables me to keep my sensitivity. If I depend on others, I'll be okay. Feeling depressed is an appropriate response to a significant loss. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I like it when people help me, but I don't have to depend on them because they want me. Are there any facts substantiating that I am needy because I'm broke? I am judging myself and making a prediction based on false information and faulty premises, so my calculation is inaccurate and unrealistic. The desire for people to care about me is desirable, but I have other pleasures and sources of happiness other than people caring for me. I enjoy and find doing certain activities rewarding when I do them by myself. There is no factual evidence for this excuse. When I place rigid demands on others, I reduce my sense of choice; I am not serving my best interests; I am trying to control others' thoughts, which is impossible; I hurt relationships I want to preserve and waste energy and time trying to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Because I don't know how to do something or have little experience in an activity, it is logical to conclude that I will always be incompetent in that task. This inference is not rational, and it is a rigid idea to believe I cannot complete a particular task because I need others to do it for me. The belief, "I want others to help me," is flexible. The idea, "I have difficulty performing some tasks," is also flexible, but it does not follow that because I want something, I must have it, and getting what I want must be easy. Logically, I cannot derive a flexible idea from a rigid idea.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will being dependent help me? I know that believing I have to dependent make matters worse. Expecting others to do everything for me is unfair and demanding. I know that needing others creates conflicts in my life. Demanding that people <i>must</i> care for me is an effective and efficient way of dealing with problems. I waste my time and energy in my half-baked attempts to be overly dependent on others. When I over-focus on my needs, it only narrows my focus and limits my range of interests and enjoyments. It shows others I lack the necessary skills to deal with difficult people. It shows others I can be easily manipulated and I lack self-direction. When I believe I need others to take care of me, it demonstrates to others that I lack the courage and discipline to control myself in times of stress.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational decision-making. I want a stable sense of appreciation and respect, but I don't have to excel at everything in my life. Accepting my behaviors as being human is better than trying to prove myself as "super-human" or rating my behavior as "sub-human" because I could never prove that I am sub-human or super-human.
14	<i>Healthy Expansion of Your Uniqueness:</i> I love my family and friends; they don't "have to" see things as I see them, and I don't have to demand that they must always be considerate and understanding. I can focus on my goals and plans and send them all my love. I will face my difficulties and see them as challenges and opportunities to discover their meaning. I will vigorously practice each day, refuting my self-defeating thinking, and work hard in everything I do.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people to do things for me, but no law insists that people do what I say. I know I don't have control over all the conditions I face, and I don't want to control others' choices. I want the nicest things in life, but I don't have to upset myself when those good things don't happen. I want people's approval or love, and I don't want to feel rejected or displeased.
16	The dialectics of this perspective revolve around the tension between independence and dependence, highlighting a struggle to navigate autonomy while simultaneously feeling reliant on others. This reliance fosters a deep-seated belief that one's self-worth hinges on external validation and unconditional love, particularly from authority figures. This creates a cycle where the need for approval can hinder true independence, perpetuating feelings of inadequacy and neediness.
17	
18	Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild To Well-Being; pages 170-171

<p>(D) Deskilled (Self-Deskilling): When I am confronted with a new situation or task, I <i>have to</i> be excellent at each and every step of the task before I will risk a new behavior or task. I remove myself from the task, or I can't make a judgment because I can't do some sophisticated skill needed to complete the task.</p>	
1	<p><i>Affective Consequences:</i> I feel anxious when I want to do something new. I feel depressed because I tell myself, "I am worthless for not knowing. I think hostile because I believe people look down on me for not learning this skill. I am overly critical, cautious, and skeptical.</p>
2	<p><i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.</p>
3	<p><i>Cognitive Consequences:</i> I am underestimating the impact of the adverse event. I tell myself, "So what if I don't learn this new task." I underestimate my abilities, so I do less. Rather than learning new skills to complete the task, I focus on their criticism or my inabilities.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> Conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others will treat me poorly, and/or conditions will be too difficult and excessively painful. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in an awful situation, it must mean I am in danger.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I can't do specific tasks.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something immoral. To be happy, they must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I must perform well, or I'll avoid the situation.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about giving up. <input type="checkbox"/> I can avoid my responsibilities because I don't have the necessary skills (and I'm sure I will not learn anything new). I justify doing less because I can't practice these new skills. I explain my "giving up" behavior because I have been criticized.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I learn a new skill and fail, others will see me as stupid. However, if I knew that skilled people expect too much from me, I won't be able to meet their expectations, which would be horrible.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want sophisticated skills, but I don't have to be cultivated. Do I need to know every skill before starting a new task? No, I have completed many studies before learning every skill. Many football players don't know how to kick a field goal, and it is impossible to always get approval. I feel like giving up when I don't reach my impossible goal. I feel like a failure or believe I'll never be happy. I am making my opinion into an empirical fact. I can be unhappy, but I'll do it on my terms and not on others' subjective sense of right and wrong. I will only know if I will be unhappy when I am unhappy, and I don't have to awfulize for not being happy. I had better convince myself that getting their approval or disapproval does not bring happiness or misery.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe I can give up want because people are inconsistent and accuse me of things I don't do? Does it follow that because I disagree with people, I don't have to listen to them. It does not logically follow to give up because people criticize me or they think I can't do something. I can give up regardless of their thoughts and be persistent irrespective of their beliefs. I will never be happy if I over-focus on people's approval of me or if I fear making mistakes in the learning process. I could be happy even when people disapprove of me or if I make mistakes. I enjoy doing things with people, but I don't <i>have to</i> have their love to be happy. It is also possible that I could succeed and still have their disapproval.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will painting myself, the world, my life, and others in terms of absolute "good-bad, failure-success, happy-unhappy" help me excel in reaching my goals, getting along with people I love, and tolerating life's mishaps? No, this type of thinking will lead to more intense toxic negative emotions, decrease my chances of getting my desires, interfere with my abilities to resolve conflicts with others, and not provide me with "high frustration tolerance." When I give up, I avoid painful self-reflection and consequent self-judgment. This type of thinking only leads to feelings of helplessness. When I don't address the problems I am facing, and I condemn myself, I will feel depressed. I will be anxious if I do get what I want because I worry about losing it. It is not practical to give up on this opportunity because it involves setbacks, and I can't test and strengthen my abilities over the long term.</p>
13	<p><i>Self-Responsibility:</i> Giving up will not stabilize my sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I don't like failing, and I don't like giving up, but I am not worthless or useless for failing or giving up. I can accept myself unconditionally without winning, losing, succeeding, or resigning because I am alive, and I see intrinsic values as more valuable than extrinsic ones.</p>
16	<p>The dialectics in this scenario reveal a tension between the desire for mastery and the fear of failure, where the need for excellence at every step inhibits the willingness to engage in new tasks. This perfectionist mindset leads to avoidance, preventing growth and skill acquisition, as one becomes trapped in a cycle of self-doubt. Ultimately, the struggle between striving for competence and the paralysis of inadequacy highlights the need for a more balanced approach to learning that embraces imperfection and iterative progress.</p>
17	
18	

<p>(D) Detached (from others): When people don't act as I demand they should, I <i>have to</i> distance myself from others. I demand that if I "never get seriously involved in anything - I will never be unhappy! I have to maintain a detached perspective. This is a "Yes, But" defense or "I don't care." It just wouldn't do any good anyway."</p>	
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation, and I covertly underestimate my ability to deal with this situation. You must treat me a certain way, or I will reject you.
4	<i>Demandingness:</i> <input type="checkbox"/> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I am vulnerable, others will treat me poorly, and that would be awful, which would make things too difficult and excessively painful. It is terrible to be vulnerable and to fail.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand when conditions don't go my way.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am worthless if people disapprove of me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or when it comes to people. I have to take detached-objective stands.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am detached from others, things will be easier for me, and I won't feel hurt. I must stay passive, detached, and/or aloof, so I'll never fail. People must never reject me because I won't give them a chance! Feeling hurt when I feel betrayed is perfectly normal, so why should I give up feeling hurt? <input type="checkbox"/> I conclude that if I never get seriously involved in anything, I will never be unhappy, or if I don't detach myself from others - I'll get hurt again. I have to be constantly opposed to everything; "Yes, but"...for everything; I'll sit there and passively make observations, plays it safe, but this is not stimulating or rewarding.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I like to be alone and do things alone, but I don't have to feel detached to feel free and independent. If I don't take salient issues seriously, I will experience more pain and negative consequences. What I am doing is disconnecting my feelings from my thoughts. If I avoid thinking about that - I won't feel unhappy. I may have more misery if I don't address my concerns and solve the problem.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> The logic of "If I never get seriously involved, I will never be unhappy" is invalid. It is invalid because I can be detached and still be vulnerable and unhappy. I am illogically connecting being happy and detached, which others are not. I can be attached to another person and be satisfied, and I can be detached from another person and be happy. It does not make logical sense that being detached is my only source of happiness or the only way to be safe. The idea that "I'll never" is an extreme idea." "I want to be happy is not an extreme idea." Logically, I do not want to derive a non-extreme position from an extreme idea.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I avoid getting close to others, will I reach my goals and actualize my talents? The conclusion that avoiding my responsibilities and acting detached will result in happiness is dysfunctional because avoiding may bring more unhappiness. I know that avoiding is only a temporary way of shunning my responsibilities. Pleasure and avoidance are not identical; one can exclude and contradict the other. I will have difficulties when I avoid my responsibilities and don't take things seriously. I know that rarely avoiding helps me reach my long-term goals. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and how I view things I can't change.
13	<i>Self-Responsibility:</i> I can make anything fit how I want it to act, especially to avoid facing something difficult. I want a stable sense of appreciation and respect, but I don't have to excel at everything in my life. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety. I will promise myself that I will stop avoiding and rationalizing. I will dispute my self-defeating beliefs about shame and guilt. I know I am not 100% obscene or worthless for not being perfect, and I am not 100% bad or good for acting detached because no one is perfect.
14	<i>Healthy Expansion of Your Uniqueness:</i> Do a part-whole analysis on my strengths and limitations; conduct a cost-benefit analysis for seeking approval;
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to be happy, but I don't have to be happy all the time. There is often some truth to this inference, but it is designed to keep me from feeling guilty about whatever I am avoiding.
16	The dialectics in this scenario reveal a tension between the desire for control and the fear of vulnerability; the individual distances themselves from others to maintain a sense of power over their emotional state. This detachment appears as a strategy to avoid potential disappointment or pain, yet it simultaneously fosters loneliness and emotional isolation. The belief that avoiding serious involvement will prevent unhappiness paradoxically leads to a deeper sense of unfulfillment and dissatisfaction in relationships.
17	
18	Ellis and Lange: How to Keep People From Pushing Your Buttons; Chapter 4; 1994; Ellis and Harper: A Guide to Rational Living; Chapter 16; 1997,



	(D) Detracting: When people criticize me, I <i>have to</i> reduce the quality of something or someone by speaking ill of the object or person. I say ill of others and will attempt to take away that person’s value to feel better about myself. I firmly believe that I can’t deal with their appraisal, so I detract and reduce the quality of something or someone by taking something away from a thing or person I don’t like.
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn.
2	<i>Behavioral Consequences:</i> I am non-assertive and indirect. I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Inflexible Belief: They must not see me as being weak.
3	<i>Cognitive Consequences:</i> I am underestimating the negative situation's impact and overestimating my ability to cope with this situation. They must not judge me negatively. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! I have to control situations I don’t like.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that I have failed and will continue to be awful each time I fail.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think I can’t stand it when others have defects. I can’t stand the way others act.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Others must treat me fairly and considerately and not overly frustrate me, or they are rotten. If someone crosses me, I will be a wimp if I respond with healthy anger. The other person is a bastard and needs to be taught an extraordinarily severe lesson.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I always think about how bad the other person is. <input type="checkbox"/> It is not important, so I can devalue it,” I am using a detractor. You piss me off (I am blaming you), so I don’t give a rat’s rear end about you – you’re worthless anyway! <input type="checkbox"/> Direct rationalization (an excuse) doesn’t work, nor has little chance of succeeding, so I use a detractor (indirect rationalization). When I tell myself, “
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I devalue or depreciate someone or something, I’ll feel better (my self-esteem will go up). However, if devaluing doesn’t work, I can be a martyr, and you can come to my “pity party.” I am assuming my toxic anger will correct their self-defeating behavior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t like it when people judge me, but I believe I have to feel down, anxious, and excessively angry when they choose to judge me negatively. Is it true that if I think something is worthless, it is worthless? I can’t make an abstract concept (useless) a reality as I believe it is true. I have no control over other’s choices and the decision to judge or not to judge.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I have to let “it” out (express myself harshly) and overreact. Is my conclusion reasonable and sensible? Is it logical to hold on to the idea “I must” immediately get rid of my anger by releasing it? The idea that I “must” release my anger-rage is a rigid idea because I am only giving myself one choice. I think there is no other option to deal with my situation. I am closed-minded and not looking at other options in dealing with my stressful situation. It would be better for me to develop healthier ways of coping with this stress that gives me several options so I can be open-minded about solving my problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good things could happen if I don’t get my way? I am expecting only good things will happen if I get my way. In reality, adversities can happen if I get my way or I don’t get my way. Frequently, I detract from others to feel better about myself, and I believe that putting others down will justify my apathy. I want to discover and seek out new activities and hobbies rather than putting others down. I can seek out others rather than detract from their efforts. I could devote more time and energy to activities outside the home and work. I could teach myself to enjoy life without getting everything I need. I can practice unconditional acceptance of others without getting everything I want. When I put people down, it doesn’t solve the problem, and innocent people could be hurt. Unforeseen consequences can occur when I detract from others’ efforts. I will get into more legal and financial troubles when I devalue myself and others.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I want to be concerned and careful when I am dealing with others. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). When I blame myself for my failures, I am projecting my inadequacies onto others to protect myself from feeling worried, down, and/or angry. I say, “You pissed me off, so I don’t care anything about you!” I am blaming another person, giving others power over my emotional life. This is the quickest way to give up my sense of choice. Unfortunately, when I blame people for my feelings, I am training people to treat me as helpless. When I blame people for my emotions, especially anger, people will often respond in kind and be angry at me because usually “anger begets anger.”
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. No law states that I must have what I desire. If I don’t get what I want immediately, I can work harder and get closer to my desires, but I don’t have to bring anything I think I “need.” It is unfortunate if I don’t get what I want, but it is hardly fatal. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will never like it when people are critical of me or harsh with me, but there is no evidence that it is awful when people treat me poorly or harshly. Unfortunately, I don’t get what I desire, but there is no empirical evidence that my life must be comfortable and obey me.
16	The dialectical perspective here displays an emotional contrast where criticism from others provokes a negative reaction in me, causing me to speak ill of others as a defense mechanism. Fundamentally, this negative dialectic involves a cycle of degradation where I attempt to devalue someone by speaking ill of them, ultimately as a method to artificially boost my own self-esteem in response to receiving criticism. The dialectic of inadequacy is evident here, demonstrating my firm belief that I cannot adequately handle an appraisal from others, triggering a defensive reaction to criticize others in an attempt to cope.
17	
18	

<p>(D) Devaluing (others): When people go against my wishes, I <i>must</i> put others down. I have to devalue, degrade, depreciate, etc., others, so it is okay to put others down. I don't have to be concerned because the other person or activity has no value, so it is okay to put people down. I need to degrade people, depreciate events, and denigrate others. I lessen the value of events or people and believe that others' action has no value.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
3	<p><i>Cognitive Consequence:</i> I overestimate my successes, and I underestimate my failings. Inflexible Belief: You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people make me do things I don't want to do.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people make me do "dumb things or boring things."</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Other people think I'm a fool, but they are fools. Others must treat me fairly and considerately and not overly frustrate me, or they are rotten.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I'm smart, you're stupid, or you're trying to manipulate me. <input type="checkbox"/> If I devalue, I don't have to keep my promises or responsibilities because these people or events have no value. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I devalue others, they will stop putting me down. If I devalue someone or something, I'll feel better (my self-esteem will go up). However, if devaluing doesn't work, I can get mad, believing my anger will correct their unruly behavior.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't like what people do, but I don't have to criticize them for their bad actions. If I devalue someone, realistically, they will have no value whatsoever. I cannot give a person value, and I cannot remove a person's value. The idea of "worthlessness" is a static-fixed, simplistic global negative evaluation of a complex person confronted with life circumstances. The global rating that you are absolutely "rotten" is false because it does not consider the complexity and fluidity of what is being evaluated.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I have to judge those people as worthless. I am making a part-whole error when I judge others as being rotten. I am judging their entire personhood (the whole) based on a few bad traits (parts). Making mistakes proves they are unique and ordinary human beings capable of doing well and not doing so well.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to take my toxic negative emotions out on people or things that have nothing to do with my activating situation? Believing others possess "unqualified rottenness" leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating their coping resources (Dryden).</p>
13	<p><i>Self-Responsibility:</i> What self-help assignment can I give myself to develop a stable sense of appreciation and respect? I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but don't want to control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> There will be many situations I like, and I'll be in situations I hate. I don't have to upset myself or put people down because they go against my wishes strongly. I decide to accept others regardless of their performance. I accept others because they are alive. I accept that others are independent of their performance, and I stubbornly refuse to put them down. (Windy Dryden, Ph.D.)</p>
16	<p>While the notion of countering opposition by devaluation and degradation can serve as a defense mechanism and seem justified, it simultaneously poses a detrimental threat to interpersonal relationships and the overall social fabric. Even though self-expression and protecting one's interests are indeed essential, doing so by dismissing or depreciating others illuminates an unjustifiable perspective of superiority and disrespect. This mindset undermines the inherent value of other individuals or activities, which is inherently flawed. Correspondingly, it can alienate them, breed resentment, and foster a hostile environment. As such, spreading positivity, mutual respect, and understanding delivers more constructive and harmonious outcomes.</p>
17	
18	



(D) Diagnosing (toxic harmful diagnosing): (Unhelpful Metaphor): I have to put labels on people who strongly disagree with me. I'll think such thoughts like "What's wrong with you!" I tell people what is wrong with them. If I can identify whom to blame, I can fix the problem. I am inferring, "If I can label the behaviors and make a diagnosis, I'll find out what is wrong with him or her or me, and my life will be wonderful."	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered. Everything has to be precisely planned or else.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event, and I am overestimating the impact of this adverse event. Inflexible Belief: You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I am unfair when I point out what is wrong with others, so how can I demand fairness from others when I am dishonest. To feel good about myself, others must not criticize or have negative feelings about me.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I can't explain others' behavior (or my behavior), it is awful, and others will treat me poorly. When people treat me poorly, it proves I weak and useless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't deal with their "wrong" behavior. I am weak-willed and immature if I can tolerate another person's behavior. If I am immature, there is something wrong with me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If people don't reward me, I will feel painfully inferior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am healthy, or I am entirely toxic.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My mistakes are small because their mistakes are BIG! I can justify my actions because I can explain their behavior. To deal with my mistakes and misfortunes, I tell myself they are worthless because they have done something wrong. I can reject others because there is something wrong with them. I believe, "If I only understand why this other person acts so dumb, I can justify my punishment or apply some cure to their faults." <input type="checkbox"/> If I cure them, I don't have to face those horrible behaviors again. I believe consequences don't apply to me – I can put down others as much as I want! However, if I am caught, I can scream, yell, and be defensive about getting out of trouble. My motto is "My best defense is a kick-ass offense."
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want others to make mistakes, but they <i>can</i> make mistakes, and I don't have to punish them for making them. Where is the evidence or facts that substantiate this inference (punishing people corrects their behavior)? There is no proof that if I put people down or put myself down, I will feel better about myself or others (seesaw self-esteem). Frequently, I have put people down by diagnosing them, which only worsened things. There is no empirical proof or factual evidence that this inference is realistic. I will never know (verified or disproved) if diagnosing changes people. Usually, diagnosing is only one step in a multi-step problem-solving method.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that "if I judge someone as bad, mentally ill, retarded, stupid," does that lack entirely value and worth? It logically does not follow that if I think someone is less of a person – it will automatically make him or her "less" of a person. Can a person ever be "less?" People's behavior can be rated (he hit the ball or missed the ball), but to make a judgment on his or her total humanness is unreasonable. My premise is inaccurate, so my conclusion is invalid. My evaluation cannot make anyone completely good or bad, and I can't add to a person's totality, so I cannot detract from the person's whole. When I judge someone as "bad" or "good," I may slip into a rigid demand. It is just my opinion, and does not have the power to control another person's choices or actions. This is true for others if my behavior does not determine my worth or detracts from my value.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will distorting this inference help, support, or assist me with my constructive goals? Pointing out what is wrong with others will increase the chances of experiencing more toxic conflicts. Blaming rarely solves problems, and people often become resentful when we blame them.
13	<i>Self-Responsibility:</i> I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in the social situation, and I will be assertive to increase my sense of appreciation and respect.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to feel better, but I don't have to put people down to feel positive. When diagnosing people, I am making an over-generalization, which results in fault semantic reasoning. When I de-evaluate people, I will eventually make a similar mistake and devalue myself. Accepting others unconditionally is more helpful to me and to others.
16	, I can find a solution." However, this approach is inherently flawed. Labeling or blaming others often results from my own Defensive Thinking, fostering an adversarial atmosphere rather than encouraging open, constructive dialogue. My bias in Perception leads me to make quick judgments about others, hindering mutual understanding and collaboration. Such Assertive Conclusions may give me a sense of control over the situation, but they ultimately contribute little to resolving the issue constructively. So, even though my intention might be to fix the problem, this approach can often exacerbate it. The dialectics impacting my thought process in this scenario is primarily between Defensive Thinking and Perception, leading to Assertive Conclusions.
17	
18	



(D) Dichotomous Thinking – you impose on yourself: I have to divide people into two groups so I can evaluate them as being “good people” or “bad people.” If I fail, I’ll be like all those other stupid people. I divide people into two parts where these are sharply distinguished or opposed.	
Note: * Misery has two distinct parts. The first is desiring, wishing, or preferring a happy marriage (decent job, good grades). This involves feeling disappointed and irritated when I fail (lose a job or have poor grades). The second part deals with demanding, insisting, commanding, and urgently necessitating that I have a happy life (marriage, career). I am justified in feeling bitter, enraged, anxious, despairing, and self-downing when I do not have the success and happiness I demand.	
1	<i>Affective Consequence:</i> It is horrible when others feel jealous, act dogmatically, or are self-centered.
2	<i>Behavioral Consequence:</i> I assume that I can protect my self-esteem and not feel anxious if I act “good” and avoid pain if I sidestep the lousy type. <i>Inflexible Belief:</i> I must not fail. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. “To be happy, things must work out as planned.”
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am underestimating my ability to cope with this adverse event. I think it would be awful to violate the other person's rights. I infer that if I divide my behaviors into good and bad categories, I can avoid the harmful types and actualize the suitable categories. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness and Rigid Thinking:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people don’t function as they should. I think failing is terrible because I’m working as someone in the “loser group.” If I’m a loser, I’m worthless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> When others treat me poorly, and/or when things are too difficult and excessively painful, they are placed in the “bad” group. They’re in the “bad” group – I’m different from them – so I must be in the “good” group. When others are unreasonable, I feel that my entire life is miserable, and I am worthless; nothing I do works out.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel good, I have to be perfectly “Good,” and others must be absolutely “Bad.” I always feel worried, down, and angry about being in or out of the group. I keep thinking about how I divide the world into two separate but equal categories.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> When I use dichotomous thinking, I think I don’t have to be responsible because that person is in a <i>bad group</i> , and I’m in a <i>good group</i> . Therefore, my mistakes are tiny, and their mistakes are immense.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If others are reasonable, I am delighted. However, when others are unreasonable, I am miserable. I think punishing people will get them to act according to my wishes.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want to fail, but that does not make me 100% worthless because I put myself in a category. Is there proof that the world is objectively divided into two separate but equal <i>good</i> or <i>bad</i> categories? There is no proof that I can neatly divide the world into the “good or bad” groups. Objectively, there is no “ <i>absolute right or wrong</i> ” in my social world. Although many people divide the world into “good and bad,” there is no objective measure that I can point to and demonstrate that my life is 100% miserable or 100% perfect because I’m in or out of a particular group. The facts show that my social life is full of some good, some neutral, some bad, or some things that have nothing to do with my feelings. Life is rarely entirely “either one way or the other.”
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe I can only be happy placing people in groups? This is an error in categorical reasoning. I don’t want to divide my life into “either-or” categories. Either people are reasonable, or they are unreasonable. Logically, reasonableness and unreasonableness are a continuum rather than a rigid class. I can be practical in many situations and unreasonable in a few situations, so how can I logically place myself in either category. I still can be happy when people choose to act unreasonably. I don’t have to upset myself over every unreasonable action my ex (boss, lover, friend) makes. Logically, there is no absolute right or wrong in my interpersonal life. There is no absolute reasonableness or unreasonableness. Can I logically exclude the good from the bad? No! If I can’t have an up without a down, situations have some good and some bad.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful that I divide the world into “Good” if you do what I demand and “Bad” if others don’t do what I demand? Seeing my social life as either “black or white” is not helpful, and it is harmful. I will not express my real concerns and have difficulty reaching my goals or developing my significant potential. I am dividing the world into “absolute rights and absolute wrongs.” Demandingness only works once in a while, and it has too many side effects for it to be a long-term tool to help me reach my goals. Dichotomous thinking leads to frustration, anger, and pain. Using this “black or white” thinking will result in fighting an internal battle that I cannot win. Dichotomous thinking interferes with my problem-solving skills and my decision-making skills, which will interfere with my reaching my long-term goals.
13	<i>Self-Responsibility:</i> I will give up this “black or white thinking and gain more from life by replacing it with realistic thoughts. I want to avoid vice and other toxic activities. I want people to be reasonable because I don’t want them to act a certain way. When I put myself in one group or another class, I only know half of the information.
14	<i>Healthy Restriction of Your Uniqueness:</i> This “all or nothing” reasoning is illogical, anti-empirical, and harmful. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in the social situation, and I will be assertive to increase my sense of appreciation and respect. When I use dichotomous thinking, I won’t get what I want, which is destructive to my health.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can refuse to divide the world and others into two separate categories. I prefer people to be reasonable, but dividing the world into “useless” or “perfect” is not logical or rational. I want to accept the world as it is, not as I believe it must be. Dichotomous thinking is a false generalization. I am a person who failed at marriage, but most probably, I can succeed in many other essential aspects of my life. Shades of gray do exist.
16	<i>Toxic Dialectics:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don’t have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don’t deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I’m impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, but I am suspicious of others. <input type="checkbox"/> I want to be independent. However, I’m dependent on others. <input type="checkbox"/> I want to solve problems, but I have behavioral paralysis.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept my uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	(Ellis and Harper 1975; A New Guide to Rational Living; page 77)



	(D) Dichotomous Thinking You impose on Others: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If they fail, they're stupid. I divide people into two parts where these are sharply distinguished or opposed.
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event and the impact of this negative event. I inaccurately conclude that things <i>must</i> work out as I planned for me to be happy. Others must treat me fairly and considerately, and they must not overly frustrate me, or they are rotten individuals. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when they fail. People who fail are worthless, and useless people will be lonely for the rest of their lives.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> can't stand it when people don't act as they should. When things are too difficult and excessively painful, they have failed me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> When others are unreasonable, my entire life is useless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I'm a winner or I'm a loser. Either they are foolish, or they are smarter than me. When I use dichotomous thinking, I think they don't have to be responsible because they are in a bad or good group. Therefore, my mistakes are tiny, and their mistakes are immense.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If others are realistic and mature, I am perfectly happy. However, I have to be miserable when others are unrealistic and immature.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't want others to fail because that makes my life more uncomfortable, but they can fail, and I don't have to judge them for making those mistakes. Am I thinking realistically when dividing the world into intelligent and stupid people? Everyone is unique with varying degrees of intelligence. Even if we could accurately measure people's intellect and place those people in one group, you would still have a variety of people. Some people in that group would be good at math, some would be good at cooking, some would be good at fixing things, and some people in that group would have few practical skills. Research shows that a person's IQ varies with emotional stress, physical health, training, nutrition, socio-economic status, and culture. Therefore, for me to divide the world into two equal parts would not match how the world actually works.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I thinking logically when dividing the world into intelligent and stupid people? When I believe one group of people must act one way and another group of people should act in another way, I am illogical because I mix up my preference with a rigid demand. My preference is "I want this person to act this way," which is rational and a flexible idea because it would be nice if everybody would have the same high degree of smartness. When I mix that preference with the idea, "this group must be innovative and this group has to act stupid, which is a rigid demand, I am unreasonable and illogical. This illogical thinking will only create more conflicts with others in my life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is dividing the world into smart people and stupid people helpful? Since dichotomous thinking is unrealistic and unreasonable, I will have difficulty making decisions and problem-solving. With increased abilities, I will experience other cognitive distortions, such as "I can't do anything right, people are always fighting with me," etc. I will also experience low frustration tolerance, which will interfere with my ability to reach my goals and learn new skills.
13	<i>Self-Responsibility:</i> I want to have confidence in my abilities and skills. When I use unrealistic thinking and act on my self-defeating beliefs, my ability to express my skills confidently diminishes. Demanding perfection from others will turn around, and I will put myself down for making a mistake. I want others to be proud of me, but, putting others down will not instill inspiration in them.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to get along with others, so my chances of getting along with others will decrease when I divide people into "either-or" groupings. I don't want to do things that annoy people, and convincing others they are stupid is very annoying to them. I want to be honest with people, but I don't have to be cruel to others and point out their flaws. I will review a list of social skills and decide which skill I want to develop.
15	<i>Healthy Expansion of Your Uniqueness:</i> I would like people not to make mistakes, but there is no proof that people have to act in a particular way because I want them to function as I demand. If I want to live a profoundly rational life, putting people into groups is unrealistic, illogical, and unhelpful.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don't need justification. <input type="checkbox"/> Feeling prompt immediate feelings – versus - my behavior is separate from my feelings. <input type="checkbox"/> I won't feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because (1) you have worth because you are alive and you can do better tomorrow, (2) your performance, effectiveness, and effort vary over time, and (3) you can develop confidence by practicing new skills when people criticize you. Therefore, criticism from others helps you discover meaningfulness. <input type="checkbox"/> You can also develop anti-awfulizing skills in times of stress.

(D) Dictatorial Thinking: I have to be in charge, and people must admire me for feeling good about myself. I must act bossy and think I have to get my way, and people must obey my rigid rules. When I use this belief, I assume, “I can lose my temper, get mad, or do anything I want,” so people won’t mistreat me.	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event, and I am overestimating the impact of this adverse event. Inflexible Belief: You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I must be recognized and rewarded because I feel better about myself when I’m in charge or when others do what I say! I must stay on top and in control so people don’t take advantage of me. To feel good about myself, I must be independent. Other people must not criticize me or have negative feelings about me.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when others fail when people don’t treat me with the utmost respect, when others treat me poorly, and/or when things are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t tolerate it when people don’t listen to me and do what I say. People have to listen to me; if they don’t, they think I’m worthless, which would be awful.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. I must give up other desires to get status and respect. To feel good about me (self-sentiment), I have to act mean and disrespectful, creating conflict within me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> They are worthless for not listening to me – they <i>must</i> obey me for me to feel good about myself! You are for me or against me. Either I always feel worried, down, and angry, so I have to keep acting dominant and mean. <input type="checkbox"/> I rationalize my domineering and tyrannical behavior because I judge another person as less than me. I globally rate another person as “feeble,” so I can treat him or her the way I like. I need to be domineering and tyrannical because I am better than them, and I can treat him or them the way I want. I justify my autocratic methods by believing people <i>must</i> listen to me because I am better than them. I tell myself, “I can be mean and harsh as I want because I’m on top, and they are on the bottom.”
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When others act incompetently and incur my disapproval, I judge them as worthless so I can do anything I want to them. I have to take charge! I deal with feeling left out by acting bossy and taking control.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to obey me, but people don’t have to follow my rigid rules. Even if I could somehow determine if the idea that I am better than others is, which capricious idea is, could I still have that person follow and adhere to my desires. Realistically, anger usually only “begets” anger. It is unrealistic to believe that getting angry will improve my life and make people obey. I am sure it works once in a while, but in the long run - I am setting myself up for failure. I can feel mildly frustrated and disappointed when things don’t work right and mildly annoyed when people bug me. I can feel disappointed when things I care about don’t work out as planned, but I realize getting angry will get me into more trouble.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic and reasoning on faulty premises and inaccurate conclusions? Because people make mistakes and don’t act as I wish, I cannot logically conclude that I can treat them following my judgment. Logically, I cannot choose to be the judge sometimes, and in other specific situations, I decide not to be the judge. It is not logically consistent to arbitrarily be the judge and not to be the judge according to my whims.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this excuse help me and be of assistance to me? Will it support me in reaching my goals and actualizing my talents? Acting bossy will increase the chances of anger-rage, depression, and/or dysfunctional anxiety. People will actually be less cooperative with us and have less chance of solving complicated problems and dealing with complex people.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational problem-solving. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will be less inhibited in the social situation, and I will be assertive to increase my sense of appreciation and respect. I want to enjoy what I have and work hard to get what I want in the future. I will make a promise to myself. I love my family and friends, so they don’t “have to” see things my way. I don’t always expect people to understand me.
15	<i>Healthy Restriction of Your Uniqueness:</i> When they don’t understand me, I can focus on my goals and plans and send them all my love. I will face my difficulties and see them as challenges. I will practice refuting my self-defeating thinking daily and work hard in everything I do. I prefer to be in control of most situations, but I know that attempting to control others is self-defeating. Realistically I can’t control people’s choices and wishes. I would prefer to be treated fairly and honestly, but no universal law states I must get treated fairly. I would like it if people were honest with me, but when I look at the world, I have observed people are not always honest.
16	Everyone around me naturally acknowledges and respects my authority. However, this is not always the case, and it is important to
17	recognize that individuals have their own thoughts, feelings, and perspectives. Gaining respect and admiration should not be by enforcing dominance, but by demonstrating qualities that are worthy of those sentiments such as fairness, empathy, and competence. It is important to note that being in charge does not necessarily mean forcing one's will upon others, but rather successfully coordinating efforts towards a common goal. Respect is not compelled but earned - not by imposing rigid rules, but by making fair decisions and showing respect for others. Thus, the dialectical perspective highlights the need for balance between asserting authority and valuing others' autonomy for maintaining harmonious interpersonal relationships.
18	



(D) Dire Need Excuse: I have to turn a want into a dire need, so I am motivated to get what I want. Sensing urges as a warning of disaster, and I think the desire is a “ <u>dire need</u> .” When I perceive a “want” as a “need,” I turn a joint event into a “life or death” situation. I turn a “desire” which is realistic and sensible into a situation overflowing with desperation and despair. When I demand that others and the world should act in a certain way, I may develop feelings of hopelessness, and I could surrender to my feelings of despair. When I lose hope, I also decrease my sense of confidence. <input type="checkbox"/> When I view a “desire” as a “dire need,” I see this perceived “need” as being more valuable than my other desires and needs (valuation effect; Kurt Lewin). Other unrelated desires become secondary to this perceived “dire need.” My other desires become less valuable (devaluation effect). Therefore, I disregard other important desires and pleasures in my life. <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I must perform well and /or win the approval of essential people, or else I need to be more competent. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all!	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. I feel anxious, and I think I can’t manage it (this stress) if I am assertive.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I underestimate the situation's impact and my abilities, so I will do less. I am less accurate in recalling details of horrifying relative to pleasant pictures. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I don’t get what I desperately “needy.” It is terrible, so you will either help me, or I will think I am inadequate.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t cope with not getting what I need: love, attention, wealth, success, happiness, etc. Not getting attention proves I’m less than others, which would be the worst thing that could ever happen to me
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am less of a person if I don’t get what I need, and that prove the world is a horrible place.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I’m weak, and others are strong.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I need something, it means things are bad, and I’m in a horrible situation. However, if I need something that proves I’m inadequate, that would be awful. <input type="checkbox"/> If I don’t get what I believe I have to have (need), I can’t keep my promises and responsibilities. I don’t have to get what I want because I am a “needy” person. I must give others excuses, so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.).
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to satisfy my needs, but I don’t have to exaggerate those urges. When I think that one lost desire will eliminate all other desires, is my thinking realistic? Realistically, I need air, water, shelter, food, and clothing, which helps me survive physiologically. When I am demanding with people, my frustration increases, my stress level increases, and my availability to other pleasures becomes limited.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there a logical connection between what I want and my biological needs to survive? I have real needs and wants, but a “need” differs from a “want.” My wants can exclude and contradict my biological requirements. For instance, I want a new car but need a new one. I abandon all my other “wants” and exclusively focus on putting all my money into getting a new car. I don’t pay the rent, forget my savings, etc. A “want” is something I choose to focus on, and it is psychological. A “need” is something I “need” to survive physically. For example, I’m hungry, which is a need, but my desire for chocolate cake is a want. I’ll have problems satisfying my needs and wants if I think illogically because I will have difficulty making sense of the world.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is demanding “I must get what I need” a helpful idea? When I view other unrelated desires as secondary to this perceived “dire need,” my other goals in life become less valuable. Therefore, I disregard goals that I perceive as less valuable, which can create problems with others I love. When I am demanding, I have fewer resources, waste time and energy, and have interpersonal conflicts with loved ones. These conflicts lead to more pain and stress and less happiness and productivity. I overreact and believe I will die if I don’t get what I think I “NEED!” Demanding: Complaining when people aren’t as I demand. I worry about being a failure. I worry about failing, and I often feel envious. I worry about being disrespected by others. I worry about people’s disapproval. I worry about being rejected by others.
13	<i>Self-Responsibility:</i> Decisions are based on realistic, logical, and practical information, not extreme beliefs or exaggerations. When I find my choices on reality, logic, and practicality, I am more effective and open to new information and ideas. I see value and worth in delaying gratification, even though I do not like delaying gratification. I don’t have to give up my sense of individuality for my sense of belonging. If I give up one desire for another desire, I’ll create an indurated conflict, and I know the hardened feeling hardens a conflict.
14	<i>Healthy Expansion of Your Uniqueness:</i> I disregard goals that I perceive as less valuable, which can create problems with others I love. I can go crazy, but I’ll do it on my terms, not their subjective sense of good and bad. I could be happy even when people disapprove of me. I still can enjoy doing things with people, but I don’t have to have their love to be happy all the time. It is also possible that I could succeed and still have their disapproval. Giving up one pleasure or desire will not eliminate other self-defeating behaviors.
15	<i>Healthy Restriction of Your Uniqueness:</i> I would like to get my needs and desires met immediately, but the world does not work that way. I can delay gratification. In fact, delaying gratification will help me with my self-discipline, which will assist me in getting what I want in the long run. I don’t always have to get my way because (1) no one living or any person in the past has always gotten his or her way; (2) there is no connection between my solid desires for something and it automatically appearing before me, and (3) demanding immediate gratification will interfere with me reaching my long-term goals. I strongly want to do well, but there is no absolute “need” to do well.
16	The dialectical approach to this sense of urgency demonstrates the inherent struggle and tension between opposing forces, namely desire and need, optimism and despair. This individual conceptualizes their wants as needs, thus escalating the stakes and pushing themselves to perceive situations as more critical and dire than they perhaps are. This skewed perception, borne from dialectical conflicts, could then steer them towards feelings of desperation, hopelessness, and despair. They demand that others and the world conform to their expectations, further escalating their emotional distress. In essence, this dialectical struggle illustrates the balance between rationality and emotion, translating realistic desires into dreaded needs, and thereby setting a stage filled with desperation and despair.
17	

<p>(D) Disagreement Phobia (Obsessing about one particular disagreement.): I obsess about a disagreement I have had or might have. I have to limit my goals and keep my sights low, so I will never be disappointed or hurt. I feel panicky when people disagree with me. I believe terrible things will happen if people disagree with me. This is similar to a "conflict phobia," in which I freak out at any hint of an interpersonal conflict. I can attack or withdraw in a phobia because disagreements will lead to disastrous conflicts. When people disagree with me, it is the worst thing that could ever happen to me. I am protecting my self-esteem if I avoid this disagreement. (David Burns)</p>	
1	<i>Affective Consequences:</i> I feel anxious when I disagree with others. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Inferences:</i> I must never disagree with others. I must perform well and /or win the constant approval of important people, or else I need to be more adequate. There is no evidence that when I disagree with others, I am inadequate, and I have felt overwhelmed. I must give up feeling good about myself to get people's approval (self-abasement). Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is absolutely awful when people are angry with me, and we disagree with each other. I believe, "It is awful when others confront me with conflicts."
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> The world and others must not confront me with difficulties, hardships, or painful situations. I always feel worried, down, and angry or get rid of all conflicts in my life.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. Feeling worthless is the worse thing that could ever happen to me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am perfectly happy or absolutely miserable.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is no big deal that I'm upset about people being upset at me. Anxiety keeps me on guard, while if I am "concerned," I am lulled into a false sense of security. <input type="checkbox"/> If people disagree with me, something must be wrong with me. However, if people agree with me, I'll be the happiest person in the world. I need to feel anxious to be alert to the threat. If I am scared, people won't pick on me. To live "the good life," I must get overly concerned when people criticize me or have negative feelings about me.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want people to agree with me, but they don't have to agree. Being more mature and wiser, I know that many things influenced my life, including past arguments and disagreements. Realistically, the past has no more or no less control over me than any other part of my life. How can I realistically determine which experience influenced me more than my positive and negative experiences? I had tolerated conflicts in the past, even when I wished the conflict did not exist. When people disagree with me, does it mean I can't handle conflict now?
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic and reasons on faulty premises and inaccurate conclusions? Is my non-assertive behavior the same as being assertive? Is it logical to believe that horrible things will happen when people disagree with me? Interpersonal conflicts are opportunities, which are not identical to disasters because interpersonal conflicts are usually not extreme, and disasters are severe. Because conflicts are different from disasters, interpersonal conflicts can exclude and contradict disasters. Yes, conflicts are unfortunate and often painful, but logically they are not awful, horrible, or terrible because disliking something is different from something genuinely horrific.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will express my feelings, regardless of how adverse, be helpful? Avoiding or denying conflicts will not help me and won't solve any of my personal problems, and preventing and restricting will only cause my heartaches. When I make a conflict a disaster, this thinking will not help me reach my goals or help fulfill my potential.
13	<i>Self-Responsibility:</i> Yes, when I think about adversities, I will feel negative. I don't have to make those adversities a disaster. I can itemize my restrictions, disadvantages, and failures without judging or defining myself by them. When I made a conflict with another person a disaster, it wouldn't help me control my behavior or emotional reaction to that person.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will acknowledge my anger and hostility, understand how I create them, and work at giving them up.
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer not to be in conflicts with people but dealing with interpersonal conflicts is neither extreme nor awful. Expressing my anger or another negative emotion is self-defeating, and re-experiencing my trauma is not like re-living the trauma. I can't change the past, so I will change my thinking.
16	Dialectics related to Disagreement Phobia revolves around the tension between two opposing ideas: the desire for harmony and the fear of conflict. This tension may lead to limiting personal growth and potential due to the fear of disagreement or conflict, resulting in setting low goals and thereby decreasing risks for disagreement. The person may suffer from anxiety or panic when faced with disagreements, due to an underlying belief that such circumstances may lead to catastrophic outcomes. Dialectical intervention, in this case, would involve fostering acceptance of the fact that disagreements are a normal part of human interaction and does not always lead to negative consequences, promoting healthier coping mechanisms during disagreements, and challenging catastrophic beliefs.
17	
18	

(D) Disappointment Obsession -Phobia: I must be pessimistic about feeling safe. I feel panicky if I think I am going to be let down. I believe if I keep my goals very limited and keep my sights low, I will "never" be disappointed. Being pessimistic is a safer way to go through life.	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequence:</i> I am underestimating the situation's impact and minimizing it by doing less.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be disappointed, and I magnify the hurt and minimize the positive.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with when things don't go as planned. I can't tolerate any degree of disappointment.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Being let down is equal to showing everyone I am a failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep looking at the negative side of life, so I'll be disappointed.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I justify, "I know it would turn out right, so why to waste my time and energy." When I act incompetently and incur disapproval, I conclude that I am weak, and disappointment only proves how weak and feeble I am. I have to avoid disappointment, or it will prove I am inadequate. I rationalize my behavior as being adaptive and staving off future disappointments. <input type="checkbox"/> If I don't get what I want, I can minimize the importance of what I want. However, if I don't get what I want, I'll have to give up because I need something to turn out right for me. I have to give up feeling safe, and being pessimistic is a safer way to go through life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to get let down, but people can let me down because they are not perfect and will continue to be imperfect. How low can I set my sights so I will "never-never- never" be disappointed? I would put my sights so low that I would be paralyzed to the point of doing nothing, and my life would not be enjoyable. Where is the evidence or facts that substantiate my belief? There is no empirical proof that I'll never be disappointed if I keep my goals limited. I may be dealing with my discomfort and anxiety, not my low frustration tolerance. Usually, when I don't set short-term or long-term goals, I have more disappointments and difficulty managing my time and resources.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Can I logically calculate that I can manage life without being disappointed or not setting goals for myself? The idea "I prefer not to be disappointed" is flexible and realistic, but when I follow this idea with the idea I must never be disappointed, I am illogical. I am illogical because my premise is flexible, but my second idea is inflexible. "Flexibility" contradicts and excluded rigidity and closed-minded beliefs. I can't be rigid and flexible at the same time. When I mix a demand with a preference, my view of reality will be warped.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this flimsy explanation be helpful? When I avoid failures, risks, and disappointments, I create conflicts. Avoiding is an ineffective and inefficient way of dealing with problems, and I am wasting my time and energy in my half-baked attempts to control the world. When I over-focus on my disappointments or future disappointments, it only narrows my focus and limits my range of interests and enjoyments. It shows others I lack the necessary skills to deal with difficult situations. It shows others I lack self-direction. Avoiding disappointment will not improve my life in the future. When I avoid disappointment, I demonstrate to others and to myself that I lack the courage and discipline to learn new skills and face new challenges.
13	<i>Self-Responsibility:</i> Being afraid of disappointment is illogical, unrealistic, and not helpful. I want strong self-regulation and an internal locus of control, and I understand that outside events and others cannot control my thoughts. I know people can influence me, but they cannot control me. I will be assertive in such a way that I will increase my sense of appreciation and respect. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can shift my attention away from myself, and I focus on what others want and need. I don't have to rigidly adhere to one way of relating to myself and the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer to be successful, but no universal laws dictate that I will not fail. Disappointment is just disappointing, and it is not a disaster.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I feel hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> My needs could be easily met if only you try, but you're not trying. <input type="checkbox"/> I'm not hurt, except that you hurt me; I'll be fine. <input type="checkbox"/> I am not dependent on others, but you ignore me. <input type="checkbox"/> I'm OK, and you are better than me (toxic comparing).
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You know you have skills and capabilities and limitations and deficits. <input type="checkbox"/> Sometimes you want to observant and other times you want to participate. <input type="checkbox"/> There are situations where you need to focus on yourself and other circumstances in which you want to focus on the environment.
18	

(D) Dis-attribution: I blame my failures on others, so I don't feel incompetent. I refuse to try new things. I am biased toward attributing my failure to a lack of ability, so I lower my self-esteem. I avoid unwanted attribution (I'm incompetent) by refusing to try. I will "save face" and not feel embarrassed if I don't try new things.	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the situation I am facing, and I am overestimating the impact my emotions will have on me. I believe my anxiety will overwhelm me, and I have no control over my emotional reactions. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when people don't help me. I have no control over my feelings because I'm in a dangerous and terrible situation. It is horrible when things change.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when others make mistakes that impact me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I'm worthless; no, you're worthless. I can't tolerate feeling worthless (self-pity) because it is so horrendous to feel belittled.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I think I'm in an awful situation, it must mean I am in danger. There is an absolute "good or bad" in this world, and there is no graduation or degree of complexity. I can blame others for me not trying. I tell the other people, "I've failed because you did not help me enough – You don't care about me!" By blaming or sabotaging, I may conserve my self-esteem by externalizing the problem and handicapping myself. If I don't give it 100%, and I can blame the other person for not helping me enough, I will avoid any rating of myself. I failed because I didn't even try
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can't do anything right. I hate the consequences, so I don't have to try. I have to give up other desires to get comfort, and I'll feel relaxed if I don't try. Either I always feel worried, down, and angry, or I keep disregarding information I don't like to see or hear.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like trying new things, but blaming will not help me deal with anxiety in new situations. Is it realistic to blame others for my feelings because they did not help me enough? I indeed wish they could have helped me more, but I am not incompetent for not trying or for not succeeding at everything I try because (1) learning new behaviors is sometimes a trial and error process; (2) few people get it absolutely right the first few attempts, and (3) my self-esteem is a concept I attributed to myself – it is not a reality - I can't touch it, count it, or deposit it in the bank.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no logical connection between my self-esteem and the number of attempts I make to improve my life. When I use self-esteem to determine the level of my feelings, I am using two absolute rigid categories: (1) "I'm good if I don't fail, and (2) I'm bad if I do fail." When I use this form of negative thinking, I place conditions on myself that are not logically connected. My performance of new behavior is to reach a goal that I strongly desire, which is flexible and not extreme. My self-esteem is how I feel when I do something – succeed or fail. I could feel good about myself if I had a failure, but I can tell myself I gave it my ALL and that was great! I could succeed and feel lousy because I cheated along the way and saw myself as just "being lucky." I must feel good about everything I do is a rigid and extreme belief. My conclusions will be illogical when I start mixing severe and flexible behaviors.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What will the consequences of taking on this mistaken belief? This dis-attribution will increase the chances of anger-rage, depression, and/or anxiety. These toxic emotions will interfere with my healthy goals. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically. I will avoid learning new behaviors that will help me in other areas.
13	<i>Self-Responsibility:</i> I want to be mindful that dis-attributions are illogical, unrealistic, and ineffective. I want a strong sense of self-regulation and an internal locus of control. I will be assertive so that I will increase my understanding of appreciation and respect and feel good about my effort. I am falsely protecting my self-image and desired level of self-esteem by confirming information I like and disconfirming information I don't like.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will stop denying, avoiding, and disattributing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like to hear information that disconfirms my cherished beliefs, but I don't have to avoid or become defensive because things don't work out for me perfectly. I like to be competent, but I don't have to be competent and perfect because it is good and bad in every situation. I can accept myself unconditionally and accept others for their flaws and faults.
16	Dis-attribution in this context refers to the psychological defense mechanism where an individual attributes personal failures and shortcomings to external factors or to others, thereby preserving their ego and concealing feelings of inadequacy or incompetence. Such a mindset, while possibly safeguarding one from immediate embarrassment or shame, cultivates a bias towards attributing personal failures to a lack of inherent ability, leading to a decline in self-esteem over time. This is further exacerbated by their avoidance of new experiences and challenges for fear of failure, which can trap them in a cycle of stagnant personal growth and diminished self-confidence. In essence, this dialectic encapsulates the dichotomy between the instinctive need to protect one's self-image, the subsequent self-devaluation, and the avoidance of potential self-enhancement, thus creating continuous cognitive dissonance.
17	
18	Robert Leahy (1997) Practicing Cognitive Therapy: A Guide to Interventions; page 67) (Jason Aronson INC)

(D) Discomfort Anxiety I worry about what people think and say about me. I can't stand such discomfort. <i>I feel nervous when I do things that are difficult and uncomfortable.</i> I am worried about what others are saying about me. I think, "I just feel good all the time." I tell myself, I cannot tolerate such anxiety because it is too much to bear, and I can't live this way!	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient-disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is catastrophic when I don't get what I must get. It is awful to experience frustration and discomfort.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't survive when events don't go my way (Frustration Intolerance: poor me).
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I fear people's disapproval, which shows I am weak-willed and incompetent. It is horrible to feel weak and incompetent because it proves how worthless and helpless I am.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am either completely comfortable or being tortured.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I feel uncomfortable and have to get out of that situation. However, if I am afraid, it will show, proving I am weak. Learning to deal with my anxieties and worries is not that important because I can avoid the things I don't like. I don't have to face my anxiety, depression, and anger because it feels uncomfortable to talk about such issues. I won't feel so bad and uncomfortable if I don't talk about it.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to be frustrated, but I will feel frustration and discomfort because such feelings are a fact of life. It would be unrealistic to believe I could go through life without experiencing any frustration or stress. Everyone experiences frustration when they are learning new things, dealing with disagreeable people, when dealing with changes they don't like, when their health changes, etc. To demand that I must never experience discomfort, frustration, or stress does not match the facts. Demanding comfort 100% of the time is unrealistic. I have also observed many people who were very uncomfortable in one area of their lives, i.e., their health, and were mildly comfortable in another area of their lives, i.e., their financial situation. They were satisfied in another area of their lives, for instance, their family life.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical about how I view frustration? I would enjoy not being frustrated, but because I don't like frustration, it <i>must not</i> exist. I can't tolerate any form of frustration. Logically, I can tolerate frustration because there is no connection between what the world hands me and how I choose to focus on, and how I choose to handle frustration and stress. When I see my stress using logic, I realize that stress and frustration do not have the power to control my focus or my thoughts.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself by overfocusing on what I have no control over? I don't have to be upset or anxious when I experience frustration. Demanding that I must always be comfortable and can't tolerate any form of frustration leads to procrastination and not reaching my healthy goals. I reinforce my unhelpful belief that things must be easy and I must never be uncomfortable.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don't like frustration, but learning new things, taking healthy risks, and dealing with unpleasant changes in my life involve high frustration tolerance. I can accept myself for experiencing discomfort and anxiety, but I don't have to put myself down or allow this anxiety to overwhelm me.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I feel hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> My needs could be easily met if only you try, but you're not trying. <input type="checkbox"/> I'm not hurt, except that you hurt me; I'll be fine. <input type="checkbox"/> I am not dependent on others, but you ignore me. <input type="checkbox"/> I'm OK, and you are better than me (toxic comparing).
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You know you have skills and capabilities and limitations and deficits. <input type="checkbox"/> Sometimes you want to observant and other times you want to participate. <input type="checkbox"/> There are situations where you need to focus on yourself and other circumstances in which you want to focus on the environment.
18	

(D) Disconfirming Others' Beliefs: I don't have to listen to others say. I have to reject evidence or arguments that might contradict my beliefs because I believe that information is irrelevant to me now. I think I don't have to listen to what others are saying because I believe what they are saying is irrelevant. I think that I don't have to listen to that person, and I will disregard any consequences of my actions, which will make that person an enemy or a stranger.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the situation's impact and overestimating my ability to cope with the situation. You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate me, or else you are a rotten individual. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when others mistreat me and acts considerately.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure it when others treat me poorly and/or when things are too complicated. People <i>must</i> not overly frustrate me, or else they are rotten individuals.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To maintain my high self-esteem, others must not criticize me or have negative feelings about me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You are on my side or their side – you can't do both. I don't have to listen to you because "that's not the real issue." I can't understand this profound problem and don't see these crucial factors, so I don't have to listen. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I deem this information irrelevant, I don't have to listen to you. However, if you frustrate me, I can get angry. I have to give in, or I have to fight – I have no other alternatives. If I give in to you, I have to give everything else that I find important.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like it when people contradict my beliefs, but people will have a different belief system than me. Where is the evidence or facts that substantiate my belief? The rigid belief that people must never disagree with me is false because I cannot predict what information might be relevant today or in five years. Realistically, people have rarely been receptive to my ideas when I go around rejecting their idea or calling their ideas foolish. This may put me in the dominant position, but people will only be obedient and not receptive. I can never have an "absolutely true" or 100% false belief. There will be some information that confirms, and some of the information will disconfirm my belief.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that if "I believe in belief A," any information that contradicts that belief "A" is false? How do I logically choose specific pieces of information to decide not to listen to, and how do I choose to listen to other parts of information? I would have to hear the entire story and get as much information as possible before making a decision. At what point do I decide I have enough information or don't have enough? To determine what is relevant and what is irrelevant, I would need to listen to all the evidence, which may be realistic or unrealistic.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Believing I have to reject information that contradicts my belief will not help or support me in reaching my goals and actualizing my talents? Can I reasonably choose and pick which pieces of information I will listen to and what bits of information I will ignore? Not listening to others is a sign of not caring. When I make important things and people unimportant, I am bound to have more conflicts in my life. These toxic emotions will interfere with my healthy goals. It will lead to toxic disputes with others and will not help me make rational decisions or help me solve problems systematically. This rigid and unhelpful belief will increase the chances of anger-rage, depression, and/or anxiety. These toxic emotions will interfere with my healthy goals. It will lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
14	<i>Healthy Restriction of Your Uniqueness:</i> I don't like to hear information that disconfirms my cherished beliefs, but I don't have to become defensive or closed-minded because people have a different point of view. I don't have to be competent and perfect because every situation has good and bad.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can accept myself and others unconditionally with our flaws and faults. I don't have to get my way because I can't control all the conditions I face in life, and I can't <i>control</i> others' choices.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, but I am suspicious of others. <input type="checkbox"/> I want to be independent. However, I'm dependent on others. <input type="checkbox"/> I want to solve problems, but I have behavioral paralysis.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because you have worth because you are alive and you can do better tomorrow Therefore, criticism from others helps you discover meaningfulness. <input type="checkbox"/> You can also develop anti-awfulizing skills in times of stress.
18	

(D) Discounting the Negative (Cognitive Distortions): I think exclusively about my successes and overlook my failures or the negative consequences. For instance, I tell people their concerns or criticisms are not valid, believe their opinions or concerns don't count and view their beliefs as having no validating.	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, and I am cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the impact of the negative situation, and I am overestimating the effect of my positive affect. I must never fail. People must not point out my mistakes. People must treat me fairly and considerately and not overly frustrate me, or else they are rotten individuals. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> <i>Reverse Evaluation:</i> If you give me what I want, you are magnificent – the best <input type="checkbox"/> ! Other people must treat me fairly and considerately and not overly frustrate me, or they are rotten.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when others bring up my mistakes. When others treat me poorly, it is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't bear it with people who are critical of me. My inability to tolerate negative events shows others I am weak and incompetent.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how evil "people" treat me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> It is no big deal that I've acted in a self-defeating way in the past. I didn't learn anything from my mistakes, and I wish everyone would just forget about the past – I have forgotten about those events, and I feel fantastic.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I only consider the positive things in my life and discount the negative ones, I'll be delighted and feel wonderful! However, if I think about the negative consequences, I'll feel like giving up, and my entire life will turn into absolute shit.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I like to think about my successes, but I don't have to dwell on them. Is it realistic to assume that negative qualities or consequences don't count? Realistically, if I want to learn from my mistakes, I can see my strengths and limitations in a balanced way. Ignoring my limitations assures me that I'll keep making the same mistake repeatedly. It is a reality that no one is perfect. Even if I have mastered the skill and don't practice that skill, realistically, I may lose that skill. Discounting the negative is a form of denial.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> My conclusion is that negative feedback doesn't matter. I believe if I ignore the negative, I won't experience that adverse event again. I am only looking for specific pieces of information (positive points) and missing other pieces of information (negative points). This type of logic will result in not seeing reality accurately because I am convincing myself that only certain pieces of information are logically connected to my success and pointing out my negatives has nothing to communicate with my success.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will discounting the negative help reach my goals and actualize my talents and potential? Ignoring my limitations is disregarding others' feedback, which may help me in the long run. I am not allowing myself or others when I think this way. I do not see the value in the negatives, resulting in the feeling that life is meaningless. For life to be meaningful, I must over-focus on the positive and discount the negatives. When I don't accept the negative aspects of my life, my ability to understand myself and others decreases.
13	<i>Self-Responsibility:</i> I can be self-directed and self-reflective, and I don't have to over-focus on myself and my positive qualities. I am accountable and answerable for my positive qualities as well as my negative qualities. It is not the end of the world that I have negative attributes. I can be cooperative with others in showing my positive qualities and be cooperative and amenable to lessening my negative qualities.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need while still being assertive. I don't have to adhere to one way of relating to the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and kind, healthily and assertively.
15	<i>Healthy Expansion of Your Uniqueness:</i> I wish that the only qualities I had were positive. I don't always have to be perfect because nobody on this earth is perfect; seeking perfection leads to feeling down when I fail or make a mistake, and I feel lazy because I'll be afraid to try anything new. I'll be more defensive with loved ones because I'll try to prove to everyone how perfect I am, so I'll get the love and approval I desperately NEED!
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I idealize others, and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. Criticism from others helps you discover meaningfulness. <input type="checkbox"/> You can also develop anti-awfulizing skills in times of stress.
18	(David Burns, M.D., Feeling Good; 1999)

<p>(D) Discounting the Positive: I don't have to look at my positive traits because they don't matter. <i>I don't see the positive things</i> in events or people. I tell everyone, "My accomplishments or skills don't count or matter." Therefore, I don't have to try at anything that I may fail at doing. I disqualify positive experiences that conflict with my negative view by declaring that they "don't count." For instance, I might think, "People only say that to be nice." I claim that the positive things I or others do are trivial.</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.</p>
3	<p><i>Cognitive Consequences:</i> I overestimate the adverse event and feel hopeless or helpless about this negative situation. I understand my ability to cope with this adverse situation. I must never fail at relationships. I must be happily married (have a fantastic job and career) because I don't want to feel unhappy ever again. I want to be happy because I must be happy all the time. I believe it is "absolutely wrong" to be unhappy. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. I hate not being married (not having a job, not having any friends) because it is wrong to be in an unwanted or stressful situation.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I have frustration intolerance for unhappiness. I must not be unhappy because I can't stand to feel that way.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep discounting other pieces of information I deem irrelevant.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> A situation is entirely positive or absolutely negative. <input type="checkbox"/> I believe I can avoid responsibility or be accountable because it doesn't matter. I can avoid my responsibilities because nothing good will come from my efforts. When I point out my positive qualities, I'll get in trouble if I show off; people won't like me if I act like a snob. I <i>must</i> perform all the time competently, and I must win people's absolute approval. The rest of my life is "completely ruined" because of this stressful situation. Everything I do now seems wrong.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I discount the positive, people might go out of their way to cheer me up. When I act incompetently and incur disapproval, I conclude that because my marriage (school/job) failed, I must punish myself.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like it when adversities happen to me, but I don't have to restrict my perception of the world. Factually, will other aspects of my life completely ruin my failed marriage/job? It does not make sense that my entire life will be ruined, but I can show where other aspects of my life have improved since my ex (boss, lover, friend) left/changed. Punishment rarely changes people (I just need to look at how many people get out of prison and commit other crimes once they are out). I want to focus on the consequences because "thinking before acting" can be helpful.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> People will get off my back if I punish myself for making mistakes. (Undoing: If I discipline myself now, I'll feel better in the future; fortune telling). The concept of control implies "one cause," so if I control that one variable – I won't have any difficulties. On the other hand, the concept of influence implies many variables and factors that could cause something to change. If I punish myself today, will it stop events outside from happening in the future? My mistakes can influence my actions, but my actions of yesterday can influence my future, but my past actions cannot "control" the future. Yesterday and tomorrow are not logically identical; one could exclude and contradict the other. It does not follow logically that admitting to my mistakes will prevent all other mistakes from happening in the future. I may make the same mistake over and over again. If I make the same mistake, it is not a disaster; it is something I will never like doing.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I hold on to the thought that punishment is helpful and my entire life is ruined when I make a mistake, am I helping myself? I am not helping myself. When I punish myself and believe my whole life is in ruin will not help me but will only harm me. Discounting the positive will not help me reach my long-term goals in my career, family life, recreational life, etc. When I discount the positive and ignore the healthy aspects of my life, I will feel angry, depressed, or hurt. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior because those events cannot control my thoughts. I know people can influence me, but they cannot control my thoughts. I will be less inhibited in the social situation and be assertive to increase my sense of appreciation and respect.</p>
13	<p><i>Self-Responsibility:</i> I will renounce this discounting the positive and replace it with a new rational belief. I will practice disputing this self-defeating idea every day for the next two weeks. I will convince three of my friends that punishing themselves is self-defeating, and I will talk to my friends about the blessings in my life.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> When things don't go my way, I will remind myself that constant punishment is not logical and not helpful. Punishment usually leads to anger and depression, which I don't want. I will remind myself that punishment will not correct the past, and it will not prevent other events I don't like.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be an awful situation, but they are not horrible people.</p>
16	<p><i>Toxic Dialectic:</i> <input type="checkbox"/> I idealize others, and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated.</p>
17	<p><i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability.</p>
18	

<p>(D) Displacing: (Venting Myth): I have to compromise too much by changing the subject that is more acceptable or less threatening, so I don't feel so bad. I don't express an emotion I have for a particular person, but I will tell others my feeling. <i>I hit or break things</i> rather than hit people. When I use displacement, my emotional expression is not congruent with my thoughts, and I shift to another initially less intense idea linked to the first one in content. I am redirecting my thoughts and feelings from one person or object to another person or things. I take it out upon another person or thing, thereby not solving the original problem. Displacing anger is very common. I compromise too much by changing the subject that is more acceptable or less threatening. I believe that if I think about something else or attack a weaker person, I won't feel so bad. When I am mad at another person, I am afraid that person will hurt me or threaten my self-esteem, so I take my anger out on someone or something less threatening.</p>	
1	<i>Affective Consequence:</i> I transfer my feelings about, or a response to, one object onto another (usually less threatening person) substitute object.
2	<i>Behavioral Consequence:</i> I'm pissed at my boss/teacher (someone in authority), but I can't express my true feelings around this person, or I'll be punished. When I am mad at another person, I am afraid that person will hurt me or threaten my self-esteem, so I take my anger out on someone or something less threatening. I can't hit my child or parent, so I hit the wall. I justify my actions by saying, "At least I didn't hit a person!" I can avoid my responsibilities, blame others, and still feel good about myself. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation, and I am overestimating the impact of that situation on me. I am overestimating the negative situation, and I am overestimating the impact of that situation on me. People must not see my negative feeling or hear my negative thoughts. You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate me, or else you are a rotten individual. I shouldn't have feelings of vulnerability. To feel fulfilled, others must not criticize me or have negative emotions. I absolutely need to feel safe.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. I always feel worried, down, and angry, or I keep compromising.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it unbearable to feel this way, so I have to release my pent-up feelings. This release will help me deal with dreadful feelings.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are worthless for provoking me or putting pressure on me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are "good," or you are "bad."
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I feel bad, I'll take it out on something or someone else. The consequences don't apply to me. However, I can blame others or deny everything if I get caught.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like it when adverse events happen, but I can be direct in expressing my negative feelings. Is my belief realistic when I take my anger out on others? No! Realistically, demanding others must be fair/open/kind because I don't know anyone who has always been honest/sincere/kind. When I take it out on someone or something else, I will not make the other person more fair/open/thoughtful. When I place rigid demands on others, I reduce my sense of choice; I am not serving my best interests; I am trying to control others' thoughts, which is impossible. I will hurt relationships I want to preserve and waste energy and time trying to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it reasonable to believe that "taking it out" on someone else will improve my life or bring happiness? I am taking responsibility for others' behavior, not for my behavior, and blaming others for my feelings. This is illogical because my responsibilities, feelings, thoughts, and behaviors are not identical to others' responsibilities and thoughts. My thoughts (demanding) and obligations frequently contradict and exclude others' preferences and choices. So, ordering others "should absolutely like me" under all conditions is illogical and unrealistic.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is getting angry with loved ones helping me? When I "take things out" on others, I am only making matters worse, and my loved ones will be less willing to help me if I am taking things out on them. When I don't deal with my thoughts and feelings directly, I will be unable to solve problems. Before solving the problem, I want to remember to deal with my thoughts and feelings. My friends and family have nothing to do with my boss'/teacher's behavior, and when I take it out on them – I will only alienate them.
13	<i>Self-Responsibility:</i> I am reducing emotional intensity from one situation, downsizing from one belief, and focusing my emotional intensity on a less intense belief. This form of attaching people will not help me or help anyone else.
14	<i>Healthy Expansion of Your Uniqueness:</i> I had better work on my demandingness and low frustration tolerance with my boss/teacher rather than slamming my loved ones.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like to get punished or be rejected by others, but it is not awful, and I can stand things I don't like and can stand things I very much don't like. It is not horrible because I can acknowledge adversities do happen without getting upset. I can still be healthy in the face of adversity; because worse things could happen, because my view of "good and bad" are temporary, and because in most of life, adversities last forever.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> My anxiety will overwhelm me, but it is better to be alone than to feel bad people's judgment of me can destroy me, but I destroy myself with my own judgment. <input type="checkbox"/> People notice me, but people ignore me. <input type="checkbox"/> I'm ashamed that I feel so deeply, but I must hide my sensitivity from others; my social environment exhausts me. <input type="checkbox"/> I will instead be alone than feel bad. <input type="checkbox"/> I'm picky about who I let in, but no one ever meets my standards or expectations. <input type="checkbox"/> I deserve to be loved, but people hurt me badly. There was nothing wrong with me; people tore me to shreds. <input type="checkbox"/> People expect too much from me. I can protest myself from the man that proves I am inadequate.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I want to decrease my impulsiveness and increase reflective listening: combine incompatible statements, e.g., validation and confrontation and going back and forth from validation and confrontation, not accepting excuses or irresponsible behavior while conforming their uniqueness, confrontation is not being combative,
18	

<p>(D) Disregarding Bias" refers to ignoring or not taking into consideration any preconceived notions, prejudices, or preferences during decision-making or judging something. It ensures fairness and objectivity. This can be applied in various situations such as data analysis, research, hiring process, etc. where unbiased outcomes are of utmost importance.</p>	
1	<p><i>Affective Consequence:</i> Disregarding bias can lead to skewed perceptions and inaccurate judgments, often resulting in flawed decision-making. It can also contribute to perpetuating stereotypes, fostering prejudice, and promoting unhealthy or unequal societal structures and norms.</p>
2	<p><i>Behavioral Consequence:</i> Disregarding bias can lead to distorted decision-making and inaccurate evaluations, because individuals are not considering all relevant information. Over time, this could contribute to harmful attitudes and behaviors such as stereotyping, prejudice, and discrimination.</p>
3	<p><i>Cognitive Consequence:</i> Disregarding bias can lead to skewed perceptions and flawed decision-making, as individuals may fail to critically analyze information or consider alternative viewpoints. It can also foster misinformation, stereotypes, and misunderstanding, reinforcing inaccurate beliefs and judgments.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I adhere to a disregarding bias? Adhering to a disregarding bias limits my perspective and prevents me from making informed decisions or judgments. It also hinders my personal growth and ability to empathize or understand others' viewpoints.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand feeling this way, so I may believe it is negatively affecting my quality of life or preventing me from achieving my goals. Alternatively, it might be causing significant emotional distress that is hard to manage.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> When you fall prey to the disregarding bias, you selectively focus on negative aspects while ignoring positive ones, which can lead to feelings of worthlessness. This bias distorts your perception of yourself, causing you to undervalue your capabilities and achievements.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are "good," or you are "bad." You may think you are good when falling prey to the disregarding bias because it allows you to reaffirm pre-existing beliefs and feel confident. Conversely, you may think you are bad because disregarding conflicting information hinders personal growth and encourages a close-minded perspective.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I feel bad, I'll take it out on something or someone else. The consequences don't apply to me. However, I can blame others or deny everything if I get caught. You are falling prey to the disregarding bias because you are overlooking the potential negative consequences of your actions and believing that they do not apply to you. Additionally, you are shifting responsibility onto others or denying actions rather than accepting accountability for your own behavior.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> The Socratic method promotes questioning and critical thinking, which help identify and challenge biases. By actively engaging in a dialogue, you expose the logical fallacies and unverified assumptions that accompany biases. The continuous pursuit of knowledge and understanding inherent to the Socratic method helps in broadening perspective and detaching from personal biases.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Logica promotes rational and objective thinking, enabling individuals to analyze situations or information without bias. It encourages the use of evidence and logic, preventing an automatic disregard for certain ideas or perspectives. It also cultivates a mindset of open-mindedness by promoting critical thinking and encouraging the consideration of all relevant facts, information, and viewpoints.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Pragmatic-rational thinking helps in analyzing situations objectively, ensuring decisions are based on logic and available data rather than personal bias or prejudice. It encourages constant reassessment of beliefs in light of new evidence, thus minimizing the risk of disregarding bias. Ultimately, this approach enhances decision-making quality by reducing the influence of cognitive biases and promoting facts and logic as main considerations.</p>
13	<p><i>Self-Responsibility:</i> Acknowledging bias allows you to take personal responsibility by providing a more accurate and holistic understanding of your attitudes and behaviours. It promotes self-awareness, a crucial aspect of personal growth, helping you recognize the impact of your actions on others. Finally, considering bias also encourages introspection, prompting you to question and challenge your own beliefs and assumptions, ultimately leading you to take responsibility for your own learning and change.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> By acknowledging bias, you gain a better understanding of your own perspectives and how they shape your interactions. Recognizing this allows you to challenge, refine, and expand the breadth of your thoughts and beliefs. Moreover, it inspires personal growth and self-awareness, deepening your distinctiveness as an individual.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> Recognizing your own bias allows you to challenge any ingrained beliefs or perspectives that may limit your personal growth and understanding. It encourages self-reflection and critical thinking, which are vital in pushing past your comfort zones. By acknowledging and understanding bias, you can make more informed decisions and become more open-minded, thus enabling self-transcendence.</p>
16	<p><i>Toxic Dialectic:</i> 1) "Disregarding bias" involves the opposing views of objective analysis and subjective perspective; objectivity promotes neutrality and factual data, while subjectivity encompasses personal experiences and emotional responses. 2) It's a tension between recognizing that everyone has biases that shape their perceptions and the necessity to avoid these biases in certain situations, such as research or decision-making, to maintain fairness and impartiality. 3) On one hand, disregarding bias can help create a more accurate and fair view, while on the other, ignoring personal biases may erase diverse perspectives and individual experiences that could add value or context to the situation.</p>
17	<p><i>Healthy Dialectics:</i> Acknowledging bias offers the opportunity to self-transcend by prompting introspection and self-awareness, leading to personal growth. Recognizing one's own biases allows for an expanded worldview and fosters empathy towards others' perspectives. Moreover, the process of understanding and overcoming bias can guide individuals in making more informed, fair, and inclusive decisions, contributing to overall personal and social improvement.</p>

(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, "The world wouldn't end if I put this task off, so it doesn't matter if I delay it." For instance, I must get enraged so people will listen to me.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I overestimate my ability to deal with the situation.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I act irresponsibly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I refuse to listen to others because I find it excruciating when people expect too much from me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To have a good life, others must treat me fairly, must adhere to my wishes, and treat me considerately and not overly frustrate me, or else they are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always "don't care," or I get enraged.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I conclude, "The world won't end if I don't do what I promised." I tell myself, "it does not matter if I delay dealing with my ex, boss, friend, lover... I have to always be competent so that nothing negative will happen. I confront difficulties and hardships without pain or frustration. <input type="checkbox"/> Other people can criticize me, but I don't care. The world is unfair, so I don't have to be fair, and I underplay the consequences. I can keep my promises when I treat others poorly and/or when things are too difficult and excessively painful. <input type="checkbox"/> I can do what I want regardless of others' concerns. I cope by doing more – even if I am acting impulsively. However, I'll do something else if I aimlessly do more. I keep underplaying things I don't like.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like negative consequences, but they do happen. Where can the evidence or facts substantiate my belief that I can disregard consequences? There is no empirical proof that underplaying the negative will make things better for me. Usually, when anyone disregards consequences, it will NOT make things better, and it will only lead to more trouble in his or her life. When I place rigid demands on others, I reduce their sense of choice. I am trying to control others' thoughts, which is impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that the consequences have no impact on me? I wish the consequences didn't impact me – but what would I do without positive consequences. Logically, "wishing" and "avoiding" are not identical. Wishing is an excellent first step, but I want to initiate and take healthy actions to reach my goals. Some people indeed avoid daydreaming and hoping for miracles, but "wishing" for something real is different from believing that consequences don't exist. Frequently, avoiding excludes and contradicts getting my healthy goals accomplished. For instance, if I avoid studying or attending class, I will not reach my educational goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this excuse help me reach my goals and actualize my skills? When I avoid consequences, I fool myself into thinking that I am controlling those consequences I am avoiding. It would be more helpful to anticipate and deal with those consequences rather than avoid them. I hurt relationships I want to preserve and waste energy and time trying to do impossible things. This belief is illogical, unrealistic, and not helpful. I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard to get what I want in the future.
13	<i>Self-Responsibility:</i> I can shift my attention away from myself and focus on what others want and need. I don't have to rigidly adhere to one way of relating to myself and the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others.
14	<i>Healthy Expansion of Your Uniqueness:</i> I prefer things to go my way, and I hope I will not experience too many negative consequences, but I know every situation has rewarding and punishing consequences. As far as I have observed, there are no perfect situations or circumstances.
15	<i>Healthy Restriction of Your Uniqueness:</i>
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want an excellent job, relationship, friends, etc.; however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I'm efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, and I am suspicious of others. <input type="checkbox"/> I want to be independent, but I'm dependent on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I want to decrease impulsive (index #3) and increase reflective listening; combine incompatible statements, e.g., validation and confrontation and going back and forth between confirmation and confrontation, not accepting excuses or irresponsible behavior while conforming to their uniqueness; confrontation is not being combative.
18	

<p>(D) Disregarding Negative #1: I don't have to pay attention to adverse events and my related feelings. I treat negative consequences as unworthy of regard or notice, and it is a promising idea to ignore bad and evil things. I believe in "a just world" and that adversities happen to others because they are "bad." "If I am decent, sensible, and capable, misfortunes won't happen."</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.</p>
3	<p>Cognitive Consequence: In this form of unrealistic optimism, I overestimate good things that are likely to happen to me, and I underestimate that adversities are more likely to happen to others. I am underestimating the consequences, and I believe I won't be as careless or stupid as those "bad people." I must perform well and /or win the approval of essential people, or else I am inadequate. Others must treat me fairly and considerately and not overly frustrate me, or they are rotten. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand bad and negative situations, but this proves I lack will power.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is fantastic when "good" things happen and awful when "bad" things happen.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how bad others are. <input type="checkbox"/> People don't work as hard and efficiently as I do, so they are "bad." To have a good life, adversities must never happen to me.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either good things happen, or adversities happen.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> Adversities happen to others because they are less decent, sensible, and capable than me. Further, good things must happen to me because I have acted respectably and rationally. Unfortunately, when adversities happen to me, I feel like those "bad people" who are indecent, unreasonable, and incapable are responsible. I believe that "bad things" only happen to bad people, and therefore, I hate bad people (projection). <input type="checkbox"/> Other people are weak, so I must be in control, or they must be punished – but I can't get angry at them because I am a good and friendly person. They cannot tolerate discomfort or stress as much as I can, so they are "bad." I will not fail because I am a decent person.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> don't like adverse events but ignoring adverse events results in distorting reality. Do people respond to me better when I indirectly express my anger? When I am indirect with others, they mistrust me and place more restrictions on me. I have observed that people frequently make unintentional mistakes and sometimes make intentional errors that interfere with my goals. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but adversities and good things happen to everyone. No one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic, and I decrease the changes by acting assertively and expressing my feelings realistically and helpfully.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I judge people as worthless. Is it logical to believe others have to give me what I want because I once saw them as wonderful? I don't like to be let down, and I prefer my desire to come to me easily. Still, it is not logical because the inference "things must be easy" is based on a rigid belief, and the belief "I prefer goals to come to me easily" is flexible. It is illogical to mix and match rigid and flexible beliefs because (1) they are not identical, (2) they can contradict each other, and (3) they can exclude each other. When I go after goals that are not identical, contradict, and exclude each other, I will not reach my goals and create more problems for myself. It does not logically follow that because I don't like one or two aspects of the plan, which is admittedly trying; I don't have to demand that people and things be perfect.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to take my toxic negative emotions out on people or things that have nothing to do with my activating situation? When I take my anger out on others, I will have more difficulty getting what I want and will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others and have more interpersonal conflicts.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others, and disregarding others' concerns or consequences will not help me get along.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I don't like adversities to happen to me, and I don't like it when misfortunes happen to others, but troubles happen to everyone. Realistically, every one of us has good traits and not-so-good qualities. When I get upset about my negative traits is putting a blind eye to the world.</p>
16	<p>The dialectics related to the ideology of disregarding negative thoughts or feelings relates to a lack of acceptance, a lack of perception of reality, and an over-simplification of the complexities of life. This outlook fosters denial of the balanced nature of existence, where both good and bad, positive and negative, exist inevitably in everyone's life. Moreover, the idea of a 'just world' fails to recognize that misfortune can befall on anyone, irrespective of their moral standing or capabilities.</p>
17	<p>Dismissing negative aspects and adversities not only hampers personal growth and emotional maturity, but it also cultivates a lack of empathy and understanding towards others in similar situations. The true dialectical approach would involve acknowledging and accepting the presence of both positivity and adversity in life and understanding the interconnectedness and interplay between them.</p>
18	

	(D) Disregarding Negative #2: I must underplay my negative emotions and what is happening. I have to underplay a toxic negative emotion because there are some “good elements or benefits” to that feeling; I disregard the adverse and detrimental elements of the emotion or behavior. For instance, I may believe, “People get out of my way and stop nagging me because I get good and angry!”
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am only looking at the positive consequences of anger and disregarding the toxic effects and social problems created by my angry behavior. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. If people don’t reward me, I will feel painfully inferior. (discomfort anxiety)
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t endure it when people don’t listen to me, so I keep underplaying the negative consequences. I underplay negative consequences because I don’t want to feel bad about myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must be recognized and rewarded because I feel better about myself when people approve of me. To be happy, others must do what I say. You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate me, or else you are a rotten individual. My world is filled with complete pleasurable, or it is completely miserable.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I yell and scream – so what? I conclude that people will get out of my way if I get angry. (I have to get angry to get my way.) Therefore, by getting angry, I am responsible. When I use a self-serving distortion, I underestimate my responsibilities, forget, or distort past events, believe my own lies, and become impervious to self-correction. It does not feel exciting or worthwhile unless I get immediate gratification.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> People will give in to my demands if I get angry. However, if I get angry, they may seek revenge. I wouldn’t know what to do – so I would just ignore that situation.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I will never enjoy negative experiences, but they do happen. I understand that hostility and all negative feelings contain some healthy elements, but realistically I can keep the beneficial aspects and still minimize hate and rage. “Demanding and disregarding consequences” are indications of my childish whining, which is a form of toxic anger that leads to aggression. When I close my eyes, will the bogymen honestly go away? I know negative consequences and their corresponding social realities don’t give a rat’s rear end about my immature hopes or my magical thinking. When I use rage to get what I want or what I want to avoid, it will only make matters worse. My ability to ignore reality cannot make things magically disappear.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If I ignore the negative consequences, I will not have to face those consequences. This form of illogical thinking is almost magical and a form of fortune-telling. I don’t want to experience adverse effects – this is flexible and realistic, but it does not follow that if I prefer not to experience consequences, those consequences will not occur. I am illogically turning a flexible preference into a rigid demand.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this form of thinking helpful, and will it assist me in reaching my goals and actualizing my talents and potential? My primary goal in life is to enjoy life without hurting others. When I use this form of self-defeating thinking, I am going for immediate gains by using rage and violence. I will need more than this to achieve my primary purpose in life. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and how I view things I can’t change.
13	<i>Self-Responsibility:</i> I want to unconditionally accept myself and accept. I want to stop judging people and damning myself for my mistakes and misfortunes. When I seek excessive self-esteem or self-worth, I can become judgmental.
14	<i>Healthy Expansion of Your Uniqueness:</i> Self-acceptance avoids this self-rating.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I will promise to stop denying, avoiding, and rationalizing. I will vigorously practice each day refuting my self-defeating thinking.
16	<i>Toxic Dialectic:</i> I can keep my determination and my assertiveness without my grandiose rage. I like approval, but I don’t need love or approval. I know I can’t be competent and perfect all the time. I can accept myself unconditionally and accept others for their flaws and faults.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I accept my uniqueness, and I know that I am an ordinary person. <input type="checkbox"/> I want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> I can unconditionally accept myself, others, and the world even when they place conditions on me.
18	(Albert Ellis’ book, “Anger: How to Live With and Without It,” 2003, page 130)

(D) Distrustful: I don't have to try, and/or I don't have to care about anything because I don't trust anyone. I shouldn't trust or have confidence in others because they will take advantage of me. I don't expect much from others because they cannot be trusted.	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> The result of this belief is that I overestimate the impact of the situation and the impact my feelings have on me. I feel irritable. Inflexible Belief: You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate me, or else you are a rotten individual. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! I must do what I want regardless of the consequences. I conclude that I must not trust those people when I incur disapproval. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. Either I always feel worried, down, and angry, or people will hurt me. I must stay on top and in control, so people don't take advantage of me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with it when people go out of their way to make my life miserable. I should be recognized and rewarded; if not, I'll feel miserable about myself when people disapprove of me. If people don't reward me, I will feel painfully inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Other people should do as I wish; if not, they're worthless. To be happy, I must be competent 100% of the time. I believe it is awful to be seen as worthless in the eyes of others.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If you are not perfect or completely worthless. People <i>must</i> be perfect and not take advantage of me; others must not do anything against my wishes. Distrusting people is normal. I justify my behavior because I choose not to trust people. I overgeneralize because several people have cheated or hurt me, so I concluded or calculated I can never trust another human being. I don't have to be accountable because others have cheated or hurt me in the past. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision. I keep thinking about how much I can't trust people.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can't trust people because they would take advantage of me if I let my guard down. However, if they do take advantage of me, that will prove I'm worthless and inferior. I want to trust people, but I don't always have to trust people. There is no empirical proof that people are 100% dishonest and distrustful or that they are 100% honest and trustworthy. When I observe social reality, people vary significantly in their trust and mistrust, and confidence is often very situational.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Does it make sense that if I choose to trust someone, that person will automatically take advantage of me? Let us say that if I decided to distrust this person, they would automatically not take advantage of me. Even if I was vigilant in watching them, would my watchful eye change their desire to steal from me? There is no connection between my desire for them not to steal and their desire to steal. Being mindful, cautious, and careful are logically different from "always being distrustful" because being careful excludes being distrustful. For instance, I can be honest and reliable while being careful with some people, and others will be mistrustful. I don't have to give up being attentive if I choose to give up being overly mistrustful.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is this form of thinking helpful; will it assist me in reaching my goals and actualizing my talents and potential? I know distrusting others makes matters worse. I am unfair and demanding of others that they must be honest 100% of the time. I know distrusting others creates conflicts in my life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Doubting is an ineffective and inefficient way of dealing with problems. I waste my time and energy in my half-baked attempts to control people. When I over-focus on others, it only narrows my focus and limits my range of interests and enjoyments. It shows others I lack the necessary skills to deal with difficult people. It shows others I can be easily manipulated, and I lack self-direction. Distrusting others will not improve my life in the future. When I question people, it demonstrates that I lack the courage and discipline to control myself in times of stress.
13	<i>Self-Responsibility:</i> I know it is my choice to trust someone or not. Some people can be trusted, and some people can be trusted. I will use my best judgment and not beat myself up if I use poor judgment. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I can shift my attention away from myself and focus on what others want and need. I don't have to rigidly adhere to one way of relating to myself and the world.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will face my difficulties, see them as challenges, and still be kind and considerate to others. I prefer to be safe and secure, but I have no control over others' bad or good choices. I can accept myself unconditionally and accept others for their flaws and faults.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm fragile and will get hurt if I get close to someone, but I'm incredibly lonely. <input type="checkbox"/> People will see me as having deficiencies if I get close enough, but it is better to be alone than feel bad. <input type="checkbox"/> My anxiety will overwhelm me, but it is better to be alone than to feel bad people's judgment of me can destroy me, but I destroy myself with my own judgment. <input type="checkbox"/> People notice me, but people ignore me. <input type="checkbox"/> I'm ashamed that I feel so deeply, but I must hide my sensitivity from others; my social environment exhausts me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> As with everyone, you know you have skills and capabilities and limitations and deficits. <input type="checkbox"/> You have an emotional brain (limbic system) and a thinking brain (prefrontal lobe). <input type="checkbox"/> You understand that you have a healthy sense of independence and simultaneously have a healthy sense of dependence. <input type="checkbox"/> Sometimes you want to observant and other times you want to participate.
18	

(D) Double-Standards for Self and Others: I have to be supportive toward others all the time, but I am harsh, critical, and punitive toward myself. I must believe that others see me as a responsible person who is humble and interested in others' welfare.	
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	It is awful when people are angry with me. I think it is awful when I am not being harsh to myself; when others treat me poorly – I deserve it. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must perform well and /or win the unqualified love and approval of important people, or else I am inadequate and that would be awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> Failing is the worst thing that could ever happen to me because I'll never learn anything from failing.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am 100% worthwhile, or I am 100% useless. Having negative and unpleasant thoughts will force me to do something bad.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how unsupportive I am.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Acting non-assertively is no big deal, and I must be humble to get what I want. I must be hard on myself, and this self-downing will help me. If I am hard on myself, it will be helpful, and I will be seen as humble to others, thereby justifying my dichotomous thinking. <input type="checkbox"/> If I am humble, I'm good. <input type="checkbox"/> If I am not humble, I'm bad. I shouldn't be recognized and rewarded because when people criticize me, it keeps me in line. If I am harsh with myself, everything will work out just fine. However, if I show others they are wrong, people will disapprove of me, and I'll have to punish myself.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be seen in a good light by others, but they don't have to fulfill my desires. People will only sometimes see me as kind or generous because it is impossible to always be kind. If I acted kind all the time, people would find me overbearing. If I act one way and I do a 360-degree reverse, people will see me as being inconsistent and look at me with suspicion.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that all humble people are responsible, and all responsible people are humble? Because one principle may be true, it does not make another one accurate and will not make all of the following statements factual. Some responsible people are humble, and some humble people are irresponsible. Being responsible does not necessarily make a person humble or bold. It would be logical to rate a person on their deeds. It would be illogical to globally rate that person based on how humble or bold he or she is acting. (See Over-Generalizing)
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I don't think this excuse will help me reach my goals and actualize my objective talents and potential. I will have difficulty influencing people if I am inconsistent and treat people with double standards. This double standard may lead to feelings of anxiety and fear. It will not help my social life or my love life.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. <input type="checkbox"/> I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.). I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing but accept myself unconditionally if I use such excuses. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> It is reasonable and rational to want to succeed, but demanding that others see me in a particular way is unreasonable and leads to other distorted thinking and dysfunctional-toxic negative emotions. I know I don't want to be egotistical or show off, but unfortunately, these are human-like tendencies. I know I criticize myself and have negative feelings, but this characteristic proves I am human. To get ahead in life, I don't have to beat myself up to get ahead in life. I want to support loved ones, but I don't want to turn good ideas into rigid beliefs. If I think I have to follow a rigid code of conduct, I will lose my sense of direction and probably be less supportive of others. I don't have to put myself down when I act incompetent and imperfect. I can accept myself unconditionally and accept others for their flaws and strengths.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don't need justification. <input type="checkbox"/> Feeling immediate – versus - my behavior is separated from my feelings. <input type="checkbox"/>
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture).
18	



(E) Either-Or” Thinking: Either they hate me or love me, so I don’t have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, “If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she’s the most wonderful person I have ever met) or by devaluing her (she’s the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I’ll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. I am irritable, defensive, anxious about the future, resentful of others’ success, and I am cynical, jealous, dogmatic, and self-centered.
3	<i>Cognitive Inferences:</i> I am overestimating this disadvantageous situation and the impact my thoughts and feelings on this situation have on me. Inflexible Belief: You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. They must be perfect, and they must not take advantage of me. Other people must not do anything against my wishes. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when those influential people treat me poorly and/or when things are too difficult and excessively painful. I think it is horrible when I fail and people reject me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people act imperfectly. If my life is not perfect, I am miserable, which would be intolerable.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to keep thinking about prominent people because if I don’t, it shows I am an uncaring and horrible person. To feel happy about myself as a person, others must be marvelous to me, and the people I love must be competent 100% of the time.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You must love me, or you hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. Worrying a lot is no substantial deal. I love her; I am angry with her only if she could understand me! Anxiety helps me to motivate myself to do well, while “concern” doesn’t provide me with motivation. Anxiety keeps me on guard, while if I am “concerned,” I am lulled into a false sense of security. I need to feel anxious to be alert to the threat. <input type="checkbox"/> I love it when people are perfect, but I can’t stand it when they act stupidly. People shouldn’t get in my way and interfere with my desires. However, if they do, my entire life will be a disaster. Either I always feel worried, down, and angry, or I keep thinking about influential people in my life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is the world truly divided up into two separate but equal parts? I could never know exactly what another person is feeling or thinking, and we would want to both work at communicating our ideas and feelings. No information I can collect proves or disproves that this distortion is realistic or accurate since I cannot read others’ minds. It is false because I have often been in love and not understood the other person. In fact, the mystery of love made love more interesting and exciting. Most people are unaware of their motivations, so how could I know their motivation perfectly.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it make any sense “that if I want to be understood and loved, they must understand and love me? The answer is No! It does not follow because being understood is not resolved by my “mixed feelings” because my ambivalent feelings are not identical to being understood and being loved. My feelings of ambivalence contradict and exclude my feelings of love and my desire to be understood. My “if statement” is flexible, during my “then the statement” is rigid. I am illogical when I connect a rigid thought with a flexible thought.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this dichotomous thinking help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the essential people in my life, and I will not reach my potential and expand my abilities. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and how I view things I can’t change.
13	<i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I can influence others, but I cannot control their thoughts. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I like people admiring me, but I am not worthless if people don’t understand or like me; it is not awful that they don’t like me, and I can tolerate and accept their rejection. It is reasonable and rational to want fairness from others, but when I demand fairness, I will have more conflicts with others and less freedom (because they might put restrictions on me).
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I ideal others and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don’t like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.
18	

(E) Effort Excuse: Even if I failed, people shouldn't expect too much of me because I have given my best effort. If I exaggerate my effort, people will let me off the hook if I fail. I think demanding work and effort are all it takes to get ahead. I think, "If I work hard, I must succeed." I believe, "I worked harder than others, so I must win and get what I want."	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I overestimate the negative aspects of the situation and the impact it has on my thoughts and feelings. <i>Inflexible Belief:</i> You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate me, or else you are a rotten individual. I must get what I want because I want it! I honestly want fairness, as would most people, but I don't have to have everything I want.
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. <input type="checkbox"/> I must be competent all the time, so I get what I need. I can't stand to get what I need!
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to win people's total approval, or I'll be unhappy for the rest of my life, which would be horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I tell people, "I've tried," they'll let me off the hook, and I don't have to be responsible for new tasks because I genuinely worked hard on the last task. I believe, "I worked hard, so I must get my way, succeed at my critical goals, and win the inclusive approval of important people in my life." If I don't get that approval, I can give up.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I should stay on top and in control, so people don't take advantage of me. However, if people take advantage of me, they're worthless, or I'm a fool. <input type="checkbox"/> If I have an excuse, people should believe that excuse and not get all over my case. There are a few consequences to not keeping my responsibilities.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking my effort only will improve my situation.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I should be recognized and rewarded; if not, they're worthless. If people don't reward me – as they "should." - I will feel painfully inferior when they don't reward me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be successful, but I don't have to be successful, and there is no evidence! In reality, many things determine success, such as experience, skills, knowledge, a good teacher/coach, resources, and luck. Opportunities don't come every day, and it is rare for us for people to focus on all elements of the situation. There is no evidence that if I invent an acceptable excuse, people will let me off the hook.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it make any logical sense that if I give my best effort, I can avoid particular consequences because of my effort? I am assuming my efforts have control rather than an influence over the outcomes, and I can't because there is no logical connection between my efforts at point A and the consequences at point B. I am inferring that I must be rewarded because I gave my most extraordinary effort. I assume that my effort will cause a different result and that I can disregard other variables. I am confusing "control" with influence. To define my worth in terms of controlling things is illogical. I believe I must control things and others to be happy. I can influence some aspects of my life, but I cannot control every part of my life to be worthwhile and comfortable.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this belief help me to reach my goals and actualize my talents and potential? People rarely like to hear my excuses, and this may provoke feelings of anger-rage, depression, and/or anxiety in others. Inventing excuses will probably lead to toxic conflicts with others.
13	<i>Self-Responsibility:</i> This belief is illogical, unrealistic, and not helpful. I will stop making excuses for myself and others. I want to be assertive and use independent and rational problem-solving. I want to enjoy what I have and work hard on getting what I want in the future.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop denying, avoiding, and rationalizing by practicing mindfulness for five minutes daily in the morning. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to succeed, I want to be happy, and I honestly like to win, but no logical or empirical proof indicates that I must win and succeed because I put my best effort into a particular task.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> I am not dependent on others, but you ignore me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because (1) you have worth because you are alive and you can do better tomorrow, (2) your performance, effectiveness, and effort vary over time.
18	

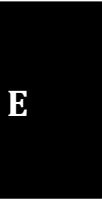


	(E) Emotional Fatigue Excuse (Selective Fatigue): I don't have to keep up with my responsibilities if I'm too tired, too depressed, too anxious, etc. I have to make excuses myself by telling people, "I'm too tired to do that specific activity. If I believe I am too tired, too depressed, too fearful, too scared, etc., people should expect too much from me. I can avoid my responsibilities or disregard others' concerns because I am tired. This is not passive-aggressive behavior, but it is very close to it. I feel tired in the emotional fatigue excuse, but it is selective tiredness. For instance, Fred may be too tired to clean his room, but when his friends call to go skateboarding – he jumps out of bed full of energy. Other excuses could be I didn't do it because I was too tired. I can't think because I just woke up.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the impact of the situation, and I am overestimating the impact of the situation. I must never experience fatigue. I must never fail. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> Others must treat me fairly, kindly, and considerately and not overly frustrate me, or else they are rotten individuals. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! I shouldn't have to work so hard – this is too uncomfortable!
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I'm tired – poor me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate feeling exhausted. This thought shows I weak and helpless facing stress.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are no good bastards for expecting too much of me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking that I must avoid difficulties because I think giving in to others' requests is awful. Either you are for me, or you are against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't want to meet new people because I'm just too depressed; I feel it is unsafe and dangerous because I shouldn't go out if I am tired. Therefore, if I avoid people, my actions will have no negative consequences. However, if something comes up I like to do, the hell with my fatigue – I'm ready to go! <input type="checkbox"/> It is okay to tell people, "I'm tired." I can't keep my promises because I'm too tired. I'm too tired to go out, meet new people, work in therapy, etc. If I am tired, I don't have to keep my responsibilities. If I have an excuse, people will automatically let me slide.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to do things when I am tired, but I can complete tasks even when I am tired. Where is evidence that I can avoid my responsibilities because I am too tired-too depressed- or too annoyed? Obviously this is an irrational excuse because avoiding my responsibilities will only increase my stress, and people will disregard my concerns because I have a history of ignoring them. I have been tired and depressed in the past, and I have kept up my side of the bargain, so I can do it now. I have known others that have been very fatigued, even traumatized, and in a time of stress, they have done miraculous feats of bravery. Even if I am weary or bored - I can still be responsible. I have observed others who were tired and still kept their promises. People in my life still get their job done, even when they are tired or depressed. It would be better if you treated me kindly, but there is no evidence I can find that shows you "have to be fair and considerate."
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow because I feel one way I don't have to do beneficial activities in my life? It does not logically follow that because I feel tired or depressed, I can skip out on my responsibilities. I am basing this excuse on false premises that lead to faulty conclusions. For instance, I may tell myself I am tired, so people will understand, and they won't get angry with me (false premise). People may very well get mad at me for avoiding my responsibilities. The faulty conclusion is that it is okay to be irresponsible. Unfortunately, when I act irresponsible, people see this as "I am disregarding their concerns. There is no logical connection between my desire for people to let me off the hook and their level of understanding or lack of assertiveness.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will telling people the excuse ("I'm too tired") help me get what I actually want in the long run? The answer is No! Avoiding my responsibilities, making half-baked excuses, and feeling sorry will not help me reach my goal of _____. It will not help me get my short-term goal of _____. If I make excuses, I won't get what I want, such as trust.
13	<i>Self-Responsibility:</i> Making excuses that are emotional in nature are not helpful, logical, or practical. I want a strong sense of self-regulation and a healthy internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior because they cannot control my thoughts. I know people can influence me, but they cannot control me. I will be less inhibited in a social situation, and I will be assertive to increase my sense of appreciation and respect.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop making an excuse about my physical or emotional states. I will start catching myself and giving others these insubstantial excuses. Regardless of my emotional state, I want to keep up with my responsibilities and see this excuse for what it is - a reason to avoid it.
15	<i>Healthy Expansion of Your Uniqueness:</i> I know that avoiding my responsibilities will not make me feel better, and I want to focus on what I tell myself. This emotional fatigue excuse only reinforces my self-defeating belief "People <i>must</i> care about me because I'm tired, too weak, and too inadequate."
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept my uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	



	(E) (Toxic) Emotional Reasoning: (anger) I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it. If it feels right, it must be right. I base my thinking on what I am feeling. I avoid my responsibilities by telling people, "I didn't feel like it!" I am basing my decision on how something feels or does not feel. If I feel good, I am good; if it feels bad, it must be bad. If I don't feel like it, I can avoid my responsibilities.
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I overestimate the negative aspects of the situation and the impact the situation has on my thoughts and feelings. I don't have to do things if I don't feel like it. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to feel helpless, so I am inferior, and you are superior for not feeling powerless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to feel this way because I shouldn't.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel right about me, <i>others</i> must be supportive and caring. I must not feel helpless because I don't want to feel that way. If I feel helpless, I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how awful this is, and it must not be so!
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Feeling helpless all the time is normal for me. I hate to feel helpless, and it is wrong to feel vulnerable. I think I can't stop feeling overwhelmed when my (ex, boss, teacher, lover, friend) is unreasonable and unfair; I feel helpless. I have a powerful feeling I am vulnerable, which proves that I am helpless. I don't have to keep my responsibilities if I don't feel like it. <input type="checkbox"/> My feelings always control me. I can't control myself if I feel helpless (or any emotion). However, if I control my feelings, I'm acting like a phony
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> (1) Is it realistic to believe having strong feelings will prove I am helpless? (2) My strong feelings prove I am helpless? (3) Having negative feelings does not show I am inadequate or weak. (1) Factually, if I call myself helpless, does that "idea of helplessness" turn me into a completely 100% vulnerable person? Just because I "feel like I am worthless," it is unrealistic to believe I am 100% worthless. It is unrealistic to believe that "my feelings" can turn me into anything. I can show how feelings differ from thoughts (thoughts judge something as good, bad, or neutral, and feelings are pleasant or unpleasant). I can show that feelings have a different function (to express myself behaviorally) from thoughts (to express my ideas and concerns). My beliefs determine the intensity of my feelings, and a feeling cannot cause a feeling. I feel something or don't feel something. I can have several feelings, which rarely turn into feelings of helplessness. (2) Empirically, humans cannot be 100% sensational or 100% worthless regardless of their feelings. (3) Believing I am entirely "inadequate" is an evaluation (thought) and not a feeling. I have a feeling of helplessness when I'm overwhelmed by my emotions. When this happens, it only proves that I have feelings. Just because I feel helpless doesn't mean that I am helpless. My feelings do not provide verifiable evidence that my belief is true or false. If I am not in the mood to do this task now, I can do it when I'm in the "right mood" right now. Note: Fairness is a state of mind and not a fact, or an emotion, so demanding that people have the same state of mind as I do is unrealistic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there a logical connection between "my long-term decisions" and what I feel today?" I may justify my lack of effort based on some feelings I have, but there is no connection between my emotions and my agreements and decisions. For instance, if I said, "I will only keep my agreement if and only if I have eighty-five degrees of happiness." I may think, "If I am sad or tired, I don't have to keep my agreements or think of the consequences." <input type="checkbox"/> I know I can be happy with less than what I want when I stop demanding "all my wants" must be fulfilled! Logically a "balanced life avoids extreme goals," so emotional reasoning leads to extreme beliefs, which interferes with my ability to reach my health goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to hold on to my old irrational beliefs? Does this thought get me what I want? Does it help me feel the way I want to feel? Continuing to hold on to my belief that "I can't stop my feelings of helplessness" won't change me or others. It will not stop others from being unreasonable and unfair. Holding onto this feeling of helplessness won't change me or help me. To break through this helplessness, I have tried to get angry, but that only results in depression.
13	<i>Self-Responsibility:</i> I want to work very hard at attacking my unhelpful beliefs associated with my feeling of helplessness. I cause significant pain by using my emotions as proof instead of reasoning and logic. I am not helpless because I "feel" helpless.
14	<i>Healthy Restriction of Your Uniqueness:</i> It does not follow that my feelings control my feelings. My thinking influences my feelings, and I will experience a toxic negative emotion when I have a self-defeating thought. It is not helpful to believe people control my feelings of helplessness.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to live a social and ethical life. I want people to treat me fairly and be reasonable with me, but they don't have to be practical. I don't like unfairness and unreasonable behavior, but I can tolerate it. I don't like it, and I will never like being mistreated. I am not helpless because of others' unreasonable behavior. I don't like feeling helpless, but when I challenge my unhelpful beliefs, I can alter my helplessness and low frustration tolerance to high frustration tolerance and unconditional self-acceptance. Unreasonable behavior from others is usually distressful but not dangerous. If I sense danger and my physical health is in jeopardy, I want to take the appropriate steps to secure my safety. My emotional and physical health is essential to me. People being unfair are disadvantaged, but it is not a catastrophe; it is just something that I consider "very bad."
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm out of control, and I don't want to be in control. <input type="checkbox"/> Others hurt me, and I'll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won't hurt me, but I'll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I want to decrease my impulsiveness and increase reflective listening: combine incompatible statements, e.g., validation and confrontation and going back and forth between confirmation and confrontation, not accepting excuses or irresponsible behavior while conforming to their uniqueness; confrontation is not being combative.
18	





(E) Emotional Reasoning (Toxic) is when I decide or rate an action based on how I feel and not on the facts of the situation. I base my thinking on what I am feeling. In this situation, I base my decision on how something feels or does not feel. When I don't feel like doing what I promised I would do, I convince myself that I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it.	
1	<i>Affective Consequence:</i> If it feels right to be angry about this situation, it must be okay to use excessive anger. I am irritable, defensive, anxious about the future, resentful of others' success, and I am cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> If I don't feel like it, I can avoid my responsibilities. I prevent my responsibilities by telling people, "I didn't feel like it;" I'm too pissed off to do anything." I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person because I felt like it!
3	<i>Cognitive Consequence:</i> I recognize feeling helpless all the time is normal for me. I hate to feel weak, and it is wrong to feel vulnerable. I think I can't stop feeling overwhelmed when my (ex, boss, teacher, lover, friend) is unreasonable and unfair. I have a powerful feeling I am helpless, which shows that I am helpless, weak, vulnerable. I overestimate the negative aspects of the situation, and I overestimate the impact the situation has on my thoughts and feelings. I don't have to do things if I don't feel like it. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> Extreme Evaluation: It is awful to feel helpless, so I am inferior, and you are superior for not handling my sense of powerlessness.
6	<input type="checkbox"/> Extreme Evaluation: I can't stand to feel this way because I shouldn't feel this way.
7	<input type="checkbox"/> Extreme Evaluation: To feel right, <i>others</i> must be supportive and caring. I must not have any feelings of helplessness because I don't want to feel that way. If I feel helpless, I am worthless.
8	<i>Dichotomous Thinking:</i> Either I always feel worried, down, angry, or I keep thinking about how awful this is, and it must not be so!
9	<i>Conditional Thinking:</i> If it feels right, it must be right. If I feel good, I am good. If it feels wrong, it must be bad. If I don't feel like it, I don't have to keep my responsibilities. (This statement reflects my confusion between what I am thinking ("I don't have to") with what I am feeling. In this example, I am not stating what I am feeling.) My feelings always control me. If I feel helpless (or any emotion), I can't control myself. However, if I control my feelings, I'm acting like a phony
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> (1) Is it realistic for me to believe having strong feelings will prove I am helpless? If I call myself helpless, does that "idea of helplessness" turn me into a completely 100% weak person? Just because I "feel like I am worthless," it is unrealistic to believe I am 100% worthless. It is unrealistic to think that "my feelings" can turn me into anything. I can show how my feelings differ from thoughts (thoughts judge something as good, bad, or neutral, and emotions are pleasant or unpleasant). I can demonstrate that feelings have a different function (to express myself behaviorally) from thoughts (to express my ideas and concerns). My beliefs determine the intensity of my feelings. A feeling cannot cause a sense, and I feel something or don't feel something. I can have some feelings, which rarely turn into feelings of helplessness. (2) Do my strong feelings prove I am helpless? Empirically, humans cannot be 100% sensational or 100% worthless regardless of their feelings. (3) Does having negative feelings show I am inadequate or weak? Believing I am ultimately "inadequate" is an evaluation, which suggests I am incapable, powerless, and not a feeling. I have a feeling of helplessness when I'm overwhelmed by my emotions. Is it true that anyone can be 100% worthless or helpless? I'm reading this disputation that proves that I am not 100% vulnerable. When this happens, it only proves that I have feelings. Just because I feel helpless doesn't mean that I am weak. My feelings do not provide verifiable evidence that my belief is true or false. If I am not in the mood to do this task now, I can do it when I'm in the "right mood." This statement is unrealistic because moods can or cannot alter our behavior.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Fairness is a state of mind and not a fact, or an emotion, so demanding that people have the same form of mind as I do is unrealistic. Is there a logical connection between "my long-term decisions" and what I feel today?" I may justify my lack of effort based on some feelings I have, but there is no connection between my emotions and my agreements and decisions. For instance, if I said, "I will only keep my agreement if I have eighty-five degrees of happiness." I may think, "If I am sad or tired, I don't have to keep my agreements or think of the consequences." I know I can be reasonably happy with less than what I want when I stop demanding "all my wants" must be fulfilled! Logically a "balanced life avoids extreme goals," so emotional reasoning leads to extreme beliefs, which interferes with my ability to reach my productive goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to hold on to my old irrational beliefs? Does this thought get me what I want? Does it help me feel the way I want to feel? Continuing to hold on to my belief that "I can't stop my feelings of helplessness" won't change me or change others. It will not stop others from being unreasonable and unfair. Holding onto this feeling of helplessness won't change me or help me. I have tried to get angry to break through this helplessness, but that only results in depression. I want to work very hard at attacking my unhelpful beliefs associated with my feeling of helplessness. I cause myself great pain when using my emotions as proof instead of using reason and logic. I am not helpless because I "feel" helpless.
13	<i>Self-Responsibility:</i> It does not follow that my feelings control my feelings. My thinking influences my feelings, and I will experience an toxic negative emotion when I have a self-defeating thought. It is not helpful to believe people control my feelings of helplessness. I want to live a social and ethical life. <input type="checkbox"/> List actions and behaviors I can do that reflect my social healthy and ethical life choices.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want people to treat me fairly and be reasonable with me, but they don't have to be valid, fair, or understanding. I don't like unfairness and unreasonable behavior, but I can tolerate it. I don't like it, and I will never like being mistreated, but others' behavior does not determine how I view myself or my chosen tolerance level. I am not helpless because of others' unreasonable conduct. I don't like feeling helpless, but I can alter my helplessness and low frustration tolerance to high frustration tolerance and unconditional self-acceptance when challenging my unhelpful beliefs.
15	<i>Healthy Expansion of Your Uniqueness:</i> Unreasonable behavior from others is usually distressful but not dangerous. If I sense danger and my welfare is in jeopardy, I want to take the appropriate steps to secure my safety. My emotional and physical health is essential to me. People being unfair are a disadvantage, but it is not a catastrophe; it is just something that I consider "very bad."
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm out of control, and I don't want to be in control. <input type="checkbox"/> Others hurt me, and I'll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won't hurt me, but I'll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. But you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because you have worth because you are alive and you can do better tomorrow.

	(E) Emotional Reasoning: (devaluing type) I feel like a loser, so I must certainly be one. I feel hopeless, so I must be hopeless.
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I am overestimating this event's negative aspects and underestimating my ability to cope with such a situation. I must not have negative thoughts about myself. I must perform well and/or win the approval of influential people, or else I am an inadequate person. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful, so you are superior and inferior because I need you. When others treat me poorly, it is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't cope with not knowing what to do. I hate feeling helpless.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> People are superior to me because I am an inferior person. Others must treat me fairly and considerately and not overly frustrate me, or else they are rotten individuals – but I can't show them how I actually feel.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about only one aspect of the problem.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Depression enables me to keep my sensitivity. My future looks so bleak, and it is certainly not that serious what I think of myself. I must give others excuses, so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can't handle it (this stress) if I act assertively. <input type="checkbox"/> I am not a loser, but when I put myself down and using extreme evaluation to motivate myself is unrealistic. I am convincing myself that my view of myself will control another person's emotional reactions and intensity. Realistically, devaluing will reinforce people's negative opinions of me. Indeed, they may not get angry at me, but they'll just feel sorry for me and see me as a dependent person. <input type="checkbox"/> People will hate me if I get angry, which would be awful. However, if I give in, I'll feel lousy about myself, and people won't be mad at me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Do my feelings frequently reflect reality? Studies have shown our feelings color how we see ourselves, others, and the world. Our emotions influence how accurate or inaccurate we perceive the world and others. In this situation, I am putting two premises together that don't go together. For instance, I believe people can feel sorry for me if I'm down and out – so they shouldn't be angry at me. The false premise is that I believe that my actions and feeling can control their reactions. My conclusion is also incorrect because I think I'll be happy or at least feel safe if I can control their response. My first premise is true – people sometimes feel sorry for me or overlook my mistakes. The second premise is false. My thoughts cannot control my actions. They choose to be manipulated or not to be manipulated, and I have no magical power over their choices.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Will this form of thinking help me reach my goals and actualize my talents and potential? When I devalue myself or others, I jump to false conclusions (nobody actually likes me. Mental filtering (I'm always screwing up. I believe I can't do anything right, so I blame. If I wasn't such a loser, my life wouldn't suck as much as it does), etc. Putting myself down won't motivate me, and it will only result in feelings of depression and/or anxiety.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I am impatient, disorganized, and careless when I devalue myself and use emotional reasoning to make decisions. I don't think much about myself, so I convince myself I don't have to try, set goals, make plans, speak confidently when I feel unsure of myself, and I think it is okay to give up if I can invent an excuse for myself.
13	<i>Self-Responsibility:</i> : I want to be reliable with others, but when I devalue other it will be seen by others as me being unreliable. I will complete my chores and duties on time to get along with others better. When I am inconsistent, not responsive to others, and not helpful, I tend to put others down. When I devalue, I'll be seen as disrespectful.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will sincerely express regret and take measures so such actions will not be repeated. I can accept that I am not perfect. (See Perfectionism)
15	<i>Healthy Restriction of Your Uniqueness:</i> Putting anyone down will not help me, and it will not help the other person. I wish I never made so many mistakes, but I don't have to be perfect because (1) reality tells me nobody on earth is perfect; (2) I don't have to judge myself so harshly when I am learning something new, and (3) putting myself down, and others down leads to more cognitive distortions.
16	Dialectics related to emotional reasoning, specifically the devaluing type, focuses on understanding and negotiating
17	between two apparently opposite perspectives: our emotional responses and our actual reality. Emotional reasoning, such as feeling like a loser and therefore concluding that you are indeed one, or feeling hopeless and thereby believing that you definitely are, oversimplifies and devalues the complexity of human experience by assuming that our emotions are entirely reflective of objective truth. Dialectical thinking challenges this by examining and recognising the validity of opposing views. While our emotions provide valuable information about our internal state, they don't always correctly represent the external reality. Hence, dialectics promotes a more balanced perspective that integrates both our emotional experiences and the external facts, reducing the potential for self-devaluation and enhancing self-understanding.
18	(David Burns' Feeling Good; 1999)



(E) Emotional Reasoning: (justification type): I am feeling pissed off, and this proves you are unfair and inconsiderate. This proves you are a "total loser." A popular justification is "She shouldn't yell at me because she should be a nice boss."	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the impact of the situation, and I am overestimating my skills to deal with this situation. You must treat me fairly and considerately. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> I don't care how upset I get – I have to prove my point, or you'll take advantage of me. <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that people mistreat me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people do what they want to do, so I have to be superior to them, or I conclude I am inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You have to be close to me, or the hell with you! I don't get that same buzz with healthy anger. To be happy, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I feel extremely powerful when I am angry. <input type="checkbox"/> I am superior, and you are inferior. Or I am inferior because you are superior. <input type="checkbox"/> The world consists of only two categories of people – superior or inferior.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If someone crosses me, I think I'd be a wimp if I didn't respond with anger. I think the other person is a bastard and needs to be taught an exceptionally severe lesson, so I don't have to give up my toxic anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to be agreeable to me, but they don't have to be nice. Since they are not engaging, I can be angry in a damning and toxic way. Is this form of justification realistic? Even though it feels like the other person's fault, my anger stems from my demand and low frustration tolerance because others cannot control my thoughts. I am responsible for my action because I control my thinking. Realistically, another person's unfair behavior cannot control my emotional choices.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I am basing my logic on a faulty premise. My thinking is illogical because I am demandingness will control others' behavior because, on a few occasions, people did give in to my demands. Therefore, I am telling myself, "If it worked once or twice, it would work every time. I am illogical because there is no logical connection between demanding people must obey me and their desire or interest in obeying me. They decide to obey me, or they can not obey me – my demand is more a pain in the ass rather than a decision-maker. I logically cannot generalize one or two events to all events, and this form of thinking is an over-generalization.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will emotional reasoning help me? Being demanding of others and using my emotional state to make decisions will increase toxic negative feelings, such as excessive anger, rage, hurt, and/or jealousy. Using this self-defeating belief will increase destructive behaviors, such as homicidal behavior, vindictiveness, love addictions, fights, self-pity, riots, feuds, war, and genocide. Even though I often fight with others and feel hurt, I have healthy relationships with some people and several close friends. They'll be there, and I'll have a terrific time with the people I enjoy.
13	<i>Self-Responsibility:</i> I want to work on my assertive skills, and I can find a healthy balance between being firm and kind.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can adhere to more than one way of relating to the world. I want to face my difficulties and see them as challenges and be considerate and kind to others, and I can be firm and forgiving healthily and assertively.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don't need justification. <input type="checkbox"/> Feeling immediate – versus - my behavior is separated from my feelings. <input type="checkbox"/> I won't feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> I want others to treat me fairly and considerately, but they can treat me with respect and respect. They are <i>not</i> rotten people for frustrating me because people are not perfect, static, or simple. They have decent and sour moods; they change their thoughts and feelings over time; they sometimes learn from their experiences, but nothing says they <i>have to</i> change. The other person's traits do not reflect the entire personhood.
18	(David Burns' Feeling Good; 1999)



	(E) Emotional Reasoning: (<i>positive</i>): Everything will turn out great because it feels that way. I can get away with anything because it feels right. I just know that tonight will be my big night – I’m going to hit the jackpot. If I win the lottery, I won’t have to work at anything for the rest of my life.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn.
2	<i>Behavioral Consequence:</i> I seek attention inappropriately. I behave aggressively because I dishonestly express my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I overestimate my abilities. <i>Things must go my way if I’m feeling positive.</i> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! When others treat me poorly, I must get pissed off.
4	<i>Demandingness:</i> My emotions are absolutely true, and I must react to them immediately, or else I’m a phony. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Is it awful to have negative feelings?
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people “rain on my parade” – they’re just jealous of my fabulous life. I can’t stand it when people get down on me, so I always have to show I’m superior to them.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My feelings have nothing to do with my thoughts.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am superior, and you are inferior. Or I am inferior because you are superior.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I think positively, everything will turn out perfectly. <input type="checkbox"/> There is no negative consequence in feeling everything is “awesome!” When I lie to myself, I convince myself it was the best I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that massive of a deal, or it wasn’t such a horrible decision. <input type="checkbox"/> If I only look at the positive, the negative won’t affect me. <input type="checkbox"/> However, if I think about the negative consequences, it will ruin my entire day. If the world overlooks my mistakes, the world is just, fair, and righteous.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I like to get my way, but emotional reasoning will remain the same reality. Can I make a prediction based on how I am feeling at the moment?
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that if I want my emotional intuition to be right, it must be right? My emotions, knowledge, personality, and intelligence cannot predict the future. I can guess what might happen or the possible consequences, but I cannot have a one-to-one relationship regarding my emotions and make an accurate prediction. In reality, there are several variables I can see that might happen in the future, and I don’t have control over the majority of those events, others, and variables. If I don’t control those events, what chance do my feelings have in controlling those events and variables? Most of us want our intuitions to be correct and decision-making to be easy, and for our lives to be stress-free, but there is no logical connection between what we like to have and what the world does not give us. My negative toxic emotions increase when I make an illogical connection between what I want and what I think I must have. I make critical decisions, I have difficulty solving problems, and the information I choose to look at and the information I choose to ignore are biased. I am irrational when I make a logical connection that is not actually there.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will positive emotional reasoning help me actualize my talents and potential? Positive Emotional Reasoning usually results in overconfidence. Overconfidence usually results in underestimating the situation's impact and overestimating my ability to deal with the situation. When I am involved in this type of thinking, I do not see reality accurately, and I do not recognize my cognitive distortion, which results in not disputing my irrational beliefs. Positive Emotional Reasoning damages my appreciation and respect, and it gives people the idea that I am irresponsible because I am not looking at the full range of consequences. I am not learning more about myself, but I am hooking into the unhelpful belief that will not help me excel in my work.
13	<i>Self-Responsibility:</i> I will vigorously practice each day, refuting my excessive overconfidence. I will have a greater tendency to act selfishly, which will not protect my enlightened self-interest, as stated in row #10. I can shift my attention away from myself.
14	<i>Healthy Expansion of Your Uniqueness:</i> When I dispute my belief, I will face my difficulties and see them as challenges, and I will have a greater chance of getting along with others. I can be firm and kind, healthy and assertive.
15	<i>Healthy Restriction of Your Uniqueness:</i> I wish my positive emotions could control other factors in my life, but they simply don’t – too bad – too sad, but it is not the end of the world if things don’t work out perfectly for me. I wish my positive emotions could control what happens to me, but I want to look at all the factors and consequences that impact my life. I can perceive reality accurately, do things that protect my life and limbs, and recover from misfortune and change.
	Emotional reasoning, in this context, refers to judgements or decisions that are solely based on feelings, rather than on evidence or logical reason. This can often lead to biased or faulty thinking patterns. For example, the belief "Everything will turn out great because it feels that way" is based on personal emotions, not on actual facts or circumstances. Similarly, the thought "I can get away with anything because it feels right" demonstrates a tendency to rationalize behavior based on emotional impulses rather than on objective ethical or moral considerations. The hopeful anticipations about winning a jackpot or a lottery are all founded on the positivity associated with the emotions at play but not necessarily backed by probabilistic realities. If unchecked, emotional reasoning can lead to unrealistic expectations and potentially damaging decision-making.
	David Burns’ Feeling Good; 1999



	(E) End-Means Distortion: I justifies the “means” disregard the means (the method) because I feel the ends (the goal) will be reached easily and they’ll be reached by inept means (Raymond Cattell). I am ready to argue that my goals (ends) will be easily achieved by incapable means. I can do anything I want if I can invent a convincing rationale for doing it.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I overestimate my ability to cope with the situation. <i>Inflexible Belief: I have to do it because I want to do it.</i> You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I must get what I want or desire to feel OK about myself. My life conditions must give me the things I want and must keep me from harm, or else life is unbearable, and I can’t be happy at all!
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You must treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people get in my way. I think it is terrible when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful, so I don’t think about any distressing facts.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people go out of their way to make my life miserable.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> The other person is a bastard and needs to be taught an extremely severe lesson. Therefore, I don’t have to give up my toxic anger.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> There are complete solutions in this world that are brilliant and righteous. I always feel worried, down, and angry, or I keep thinking, “this <i>must</i> be easy.”
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I get my way, regardless of the consequences, I will feel immediate pleasure and comfort. All my trouble will go away. I should be recognized and rewarded for my effort or the good things I have done, and people should disregard the adversities I have done. Anger - If someone crosses me, I will be a wimp if I respond with healthy anger. I feel very powerful when I am toxic and angry, and I don’t get that same buzz with healthy anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I tell myself, “Don’t be concerned – it will all work out in the end,” “Just get it done!” “Don’t worry how it will get these done; just worry about the outcome.” I believe the “end (the goal) justifies the means.” I can use any means to get what I need! The outcome is more valuable than the process. When I act incompetently and incur disapproval, I conclude that I don’t care if people trust me or don’t. <input type="checkbox"/> I want to get my way and be treated fairly, but others and the world don’t have to fulfill my desires. No evidence shows “the end always justifies the means.” The “end” and the “means” are two points in time, but they both have consequences. This belief does not have any empirical proof to back it up. I can disregard the means because, in many situations, the process is more beneficial than the outcome. For instance, if I act like a phony to get recognition from others, I am only fooling myself.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> The end will be easily reached. I am using illogical reasoning to conclude that goals are easily achieved. Process goals (means) are not identical to outcome goals (ends), and process goals frequently exclude and contradict outcome goals. For instance, if my golf swing starts out poorly (process goal), that does not mean I will or will not reach par for the day.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Over-focusing on the “end, always justifies the means” will interfere with my reaching other goals. Process goals are more helpful in achieving my dreams and exercising my potential than outcome goals. Disregarding consequences is rarely a useful idea. Magically thinking” that a particular step in the sequence has no effect or Consequence will not help me reach my desires.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I will be assertive and use independent and rational thinking skills to make decisions. I want to enjoy what I have and work hard on getting what I want in the future without getting into trouble.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I want to decrease my egocentric thinking. I can shift my attention away from myself and focus on what others want and need. I don’t have to adhere to one way of relating to the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others.
15	<i>Healthy Restriction of Your Uniqueness:</i> Instead, those things go easy for me, and to reach my goals easily, there is no evidence that some magical forces will guarantee that I must get my way because I want my way. I know I am unique, but that does not make me better or worse than others. We can only say that our success leads to a good life once our life has been lived. We are on our way to leading a good life. The good life is not a static state.
16	The dialectics related to End-Means Distortion emphasize on the negotiation between the ends (goal) and the means (method).
17	The quote articulates an argument where individual prioritizes the ends over the means by asserting a belief that the goal can be easily achieved irrespective of the method used. In other words, the means are discounted due to an overconfidence in the achievability of the goal. This often results into a moral and ethical distortion as individuals are ready to do anything, even by dishonest or incapable means, if they can justify a convincing rationale for their actions. This concept dives into the debate on morality and ethics, questioning if the ends can truly justify the means.
18	



	(E) Entitlement Excuse: People <i>have to</i> support me and give me what I need because I desire it! I have a natural right to something. I have a double standard. I can be harsh, critical, and punitive toward others, and others must be tolerant of me. They must be supportive of me. I am overly serious, and I am overplaying my importance.
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I overestimate the negative aspects of the situation and the impact my emotions have on this situation. I rigidly adhere to the belief, "People must be supportive of me. You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate me, or else you are a rotten individual."
4	<i>Demandingness:</i> People must be supportive, and <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I must act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I don't get what I must have and need!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are worthless because you don't give me what I must have.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how unique and different I am from everyone else.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Being responsible is not that serious! I think I am better than most people), so I don't have to keep my responsibilities. What goes for me does not go for everyone else. I will be seen as a responsible person who is humble and interested in others' welfare, but I'm not genuinely humble or concerned. Anxiety motivates me to do well, while "concern" doesn't inspire me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be treated as a special person, but people don't have to treat me in any way. No evidence shows others must specially treat me because I am different, brighter, dumber, more prosperous, poorer, etc. I cannot find any empirical proof for this position. People treat me as they choose to treat me, and my brightness or dullness cannot control their choices. Usually, when people are critical and harsh with me, I avoid them. When I have been harsh and punitive, most people feel threatened or seek revenge, which interferes with my ability to reach my goals.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it illogical to believe "I am better than others, and they <i>must</i> be treated in exceptional ways? This is illogical because even if I was somehow "special," which implies I am better than others, how would it follow that I must be "treated special." It is a non sequitur to say, "I am special (more remarkable than them). Therefore, I perfectly desire special treatment (Whatever that is?). I believe that people who do not give me the distinct treatment I need and must have "must be damned forever." <input type="checkbox"/> It is damaging that not getting what I think I need is merely one instance of my wishes not being fulfilled. It does not logically follow that because I want to be treated uniquely, I must, under all conditions, be treated in a genuinely peculiar way. It does not follow because my preference is not identical to my demands, and frequently my demands contradict and exclude my preferences.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> This belief is just an excuse, and it will lead to feelings of anger and/or depression. It is harmful, and it will not assist me in reaching my reasonable goals or actualizing my talents and potential? I believe I am entitled; I make matters worse. I am being unfair and demanding of others and the world. I know feeling entitled creates conflicts in my life. Feeling entitled is an effective and efficient way of dealing with problems. I waste my time and energy in my half-baked attempts to control people. <input type="checkbox"/> When I over-focus on what others should do for me, it only narrows my focus and limits my range of interests and enjoyments. It shows others I lack the necessary skills to deal with difficult people. It shows others I can be easily manipulated, and I lack self-direction. Feeling entitled will not improve my life in the future. Feeling entitled demonstrates to others that I lack the courage and discipline to control myself in times of stress.
13	<i>Self-Responsibility:</i> I want to be assertive and use independent and rational decision-making skills. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will be less inhibited in the social situation, and I will be assertive to increase my sense of appreciation and respect. I want to enjoy what I have and work hard to get what I want. <input type="checkbox"/> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I like to get my way, but no natural law dictates that I must get my way. I want to be entitled to get everything I desire, but that is not how the world works – at least so far.
16	The dialectical perspective on the entitlement excuse centers around the tension between an individual's ego-centric view of the world versus the reality of social reciprocity and mutual respect. It exposes the significant disparity between the individual's overly exaggerated self-perception (qualifying themselves for exemption from general norms and expecting unquestionable support) and the expectations of others from them in terms of accountability, fairness, and equal treatment. The dialectic struggle also involves contrasting the individual's right (real or perceived) to their desires and the overall societal need for mutual consideration and respect, consequences of actions, and personal responsibility. This dialectical conflict - where the person is stuck in their subjective reality and fails to see the interdependent nature of relationships - can lead to dysfunctional behaviors, strained relationships, and even social isolation.
17	
18	



<p>(E) Exclusion (Extreme-Absolute Excluding): I have to focus on the positive and exclude the negative. I have to leave particular pieces of information. Everything is going great – oh - by the way- I was fired today. I don't think of other explanations for my behavior. I focus only on the positive, and I exclude the negative. I only look at some of the information. I can forget about the damage I did last week because I am doing better now. I acknowledge one thing, usually a positive event, and then ignore the remaining facts. I set aside past losses and then tell myself, "I did well last week." In dealing with others, I say to myself, "What have you done for me!"</p>	
1	<p><i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
2	<p><i>Behavioral Consequences:</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.</p>
3	<p><i>Cognitive Consequence:</i> When I use excluding, I am underestimating my behavior's impact and overestimating my ability to cope. I usually cope by getting angry or getting violent. People must not see the negative aspects of my behavior. You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate me, or else you are a rotten individual. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
4	<p><i>Demandingness:</i> I must be positive because <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when they discuss a topic I don't like to hear about. When others treat me poorly and/or make conditions too difficult and excessively painful, it is "absolutely horrible."</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when you criticize me, or you only remember the negative things I have done. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> If you give me what I want, you are brilliant – you're a genius! If people don't reward me, I will feel painfully inferior.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am 100% proficient, or I'm 100% bad. <input type="checkbox"/> Because I've put myself into a "no-win" situation, I always feel worried, down, and angry, or I keep thinking that people never do enough for me.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I should do what I want; if you don't, I can disregard the consequences. It does not feel exciting or worthwhile unless I get spontaneous satisfaction. I shouldn't be punished because I feel better about myself when people reward me as they must! However, I'm worthless and helpless if they take advantage of me. I have to be on top and in control, so people don't take advantage of me.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> <input type="checkbox"/> I use part-whole thinking to justify my actions. I did some admirable things, so people would just forget my horrible acts. I can forget about the damage I did last week because I am doing better now. I wish I didn't make mistakes in the past, but my wishing cannot change the past. No evidence demonstrates that I can just forget about my past misdeeds. Realistically, every situation has valid points and invalid points. Yes, it would be beneficial if I didn't make mistakes but judging something as right or hurtful is something I create. There is no absolute standard of what is trustworthy and what is unwholesome. Every action has its consequences, positive or negative.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that forgetting about my past mistakes will help me in the future? It is <u>not</u> logical because I may not like to think about my mistakes, and I know that dwelling on my frustration is disheartening. Still, logically it does not follow doing something at point "A" (forgetting) will undoubtedly make things better at point "B" (advancing my goals in the future). I know that forgetting is not identical to learning from my mistakes, and forgetting may exclude and contradict learning from my mistakes.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this thought process help me reach my goals and actualize my talents and potential? It will only help me achieve my objectives if I learn from my mistakes. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and how I view things I can't change.</p>
13	<p><i>Self-Responsibility:</i> If I refuse to learn from my mistakes, I will have less chance of mastering my impulses and gaining a healthy sense of appreciation, respect, and assertiveness. I want to be more responsible and less defensive. I am not stupid for acting stupidly. Instead, I am a non-stupid person who sometimes produces ridiculous behaviors.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I will develop my social skills, which will help me to be compassionate to myself and others. <input type="checkbox"/> I prefer not to make mistakes, but I don't have to make excuses or deny my mistakes. I can choose to learn from my mistakes and not upset myself about those mistakes and damn myself for making mistakes.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> List three events or people I appreciated each day. I will promise to stop denying, avoiding, and rationalizing. I can shift my attention away from myself, and I focus on what others want and need. I don't have to adhere to one way of relating to the world. I want to face my difficulties and see them as challenges, and I still have a choice and the ability to act in a kind and considerate manner.</p>
<p>Dialectics related to Exclusion, specifically extreme-absolute excluding, involve a cognitive process that selectively acknowledges positive aspects while entirely disregarding the negative ones. This is a form of cognitive dissonance, which allows an individual to emphasize successes and downplay failures, resulting in an unbalanced perception of reality. This selective attention creates a narrow, one-sided understanding of situations, which can lead to punitive self-blaming if a negative outcome occurs as it was excluded from the realm of possibilities. The person dismisses past mistakes and setbacks, choosing instead to concentrate solely on present achievements or future potentialities. This exclusivity neglects the comprehensive assessment and integration of all relevant information, preventing holistic understanding and growth from past experiences. It operates under the assumption that focusing solely on the positive will result in a more advantageous outcome, yet this approach may blind oneself to the tangible consequences of one's actions and decisions.</p>	
<p>(Note) I could use a "reverse exclusion," such as, "You gave me good advice, but I got into trouble." "You did some good things for me, but YOU still didn't do enough!" "You say you love me but still act like a jerk."</p>	



(E) Exhibitionism: I have to exaggerate to attract attention. People will get off my back if they notice how much pain I am experiencing. I think, “Pay attention to me; I am in pain.” I believe if people approve of me and give me the attention I “need,” then I will feel better about myself, but this only leads to me being overly suspicious of others. I think I must show people what “I have.”	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event’s impact and my ability to cope with others and negative situations. <i>Inflexible Belief:</i> People must refrain from pointing out my flaws. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
4	Demandingness: I must be the center of attention, and <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> Extreme Evaluation: It is awful, so you are blameless for paying attention to me, or you are horrible for not paying attention to me. Either I always feel worried, down, and angry, or I keep thinking about how people don’t care about me.
6	<input type="checkbox"/> Extreme Evaluation: I can’t stand it when others are not sympathetic and caring.
7	<input type="checkbox"/> Extreme Evaluation: You are worthless for not giving me the attention I absolutely need.
8	<input type="checkbox"/> Dichotomous Thinking: To be happy, I must have people’s attention, love, and admiration, or I feel 100% miserable. I must have attention.
9	<input type="checkbox"/> Conditional Thinking: Any obstacle is an excuse to give up. <input type="checkbox"/> If I don’t get attention, I feel useless. (I must get attention to feel worthwhile.) I don’t have to keep my promises and agreements if I have any pain or stress. <input type="checkbox"/> If you show me the love and approval I deserve, you have the power to make me happy. However, if you don’t show love and approval all the time, I can treat you like shit!
10	<input type="checkbox"/> Socratic Questioning -Realistic Thinking: I like to get attention, but people don’t have to give me the attention I want. Do the facts support my conclusion that I must get attention? No, I am not getting approval each time, but calling myself a failure or believing I’ll go crazy is not a fact. It is a fact that others are not worthless for not giving me the attention I think I need. I can go crazy, but I’ll do it on my terms and not based on their subjective sense of good and bad. I will only know if I will go crazy when I go crazy, and if I do – it would be inconvenient and not awful. I am second-rate on my deathbed, and until that time, I have the opportunity to strive for excellence. (Albert Ellis)
11	<input type="checkbox"/> Aristotelian Questioning - Logic: Is it logical to believe I can do anything I want because people are inconsistent and accuse me of things I don’t do? The idea that “people will get off my back if I show them I’m in pain” does not logically follow because people are not interested in my pain and are more interested in getting what they want. When people are angry with me, I think I will never be happy and go crazy if people don’t constantly give me attention. I could be happy even when people disapprove of me. I enjoy doing things with people, but I don’t have to have their love to be satisfied. It is also possible that I could succeed and still have their disapproval. Logically, I had better convince myself that getting their approval or disapproval does not bring happiness. The flexibility or rigidity determines the intensity level of my emotions.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Painting myself, the world, my life, and others into a corner in terms of absolute “good-bad, failure-success, happy-unhappy” will not help me excel in reaching my goals, in getting along with people I love, and in tolerating life’s mishaps. This type of thinking will lead to more intense toxic negative emotions, decrease my chances of getting my desires, interfere with my ability to resolve conflicts with others, and not provide me with “high frustration tolerance.” Making excuses and rationalizing increases the probability of giving me painful self-reflection. When I don’t address the problems I am facing and condemn myself, I will feel depressed if I don’t get what I want. I will be anxious if I do get what I want because I worry about losing it.
13	Self-Responsibility: I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	Healthy Expansion of Your Uniqueness: I want to control and master my emotions. <input type="checkbox"/> I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others so I don’t get into more trouble.
15	Healthy Restriction of Your Uniqueness: Demanding fairness is an unfair activity on my part. I want people to pay attention to me, and most of the time, I enjoy people’s attention, but I have other healthy pleasures other than people’s attention. When I make a “want” into a “need,” I set myself up for failure and heartache.
The dialectics related to exhibitionism revolves around the notion of seeking external validation through attention-seeking behaviors, with the belief that this attention will alleviate personal suffering and improve self-esteem. However, this need for attention can result in being overly suspicious of others’ intentions, fueled by the need to constantly prove one’s worth or showcase their problems to attract empathy or admiration. This becomes a cyclical trap wherein the supposed cure – external validation – only exacerbates the person’s insecurities and suspicions, thereby deepening their suffering and heightening their need for attention, perpetuating a relentless, self-defeating dialectic struggle. Thus, the dialectic interplay lies in the person’s belief that exaggeration of their struggles would attract the attention they crave, while ironically, this behavior results in an unwanted outcome of increased mistrust and suspicion towards others.	

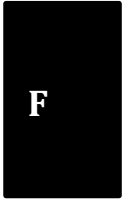
	(E) Experiential Thinking: I must act on my deep feelings. I must act on my emotions, and I have to act on my feelings. This is a form of emotional reasoning. When I have a powerful thought, a strong conviction, or an intense emotion (mystical feeling that I am one with the universe), it constitutes a more profound, more important, and factual idea than a rational thought or feeling.
1	<i>Affective Consequences:</i> I think, "I must perform well and /or win the approval of important people, or else I am an inadequate person." I must not fail at this or any relevant work to be happy. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others' demands, and I act non-assertively.
3	<i>Cognitive Consequence:</i> All or Nothing thinking leads to other distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating my coping resources (Windy Dryden, Ph.D.). I believe I have to be the best, or I am the worst. There is no middle ground. I think that if I can't have everything my way (their absolute approval), then I don't want anything. I falsely believe that people have to love me absolutely because I perform well, or they will hate me because I have failed. Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	Demandingness: <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> Extreme Evaluation: It is awful when life is unbearable and when I can't have authentic feelings.
6	<input type="checkbox"/> Extreme Evaluation: I can't stand to feel ways I don't want to feel.
7	<input type="checkbox"/> Extreme Evaluation: "Either you're a fool, or I'm inferior."
8	<input type="checkbox"/> Dichotomous Thinking: I am either happy because my entire life is perfect or miserable. After all, one aspect of my life is going differently than I have planned it to go!
9	<input type="checkbox"/> Conditional Thinking: I underplay rational and objective thinking. Because I authentically and honestly "feel" something, my feelings must have objective truth based on reality. It is no significant deal to give up on my emotions. <input type="checkbox"/> I overplay my intense emotions. If I have a perfect experience, the rest of my life will be perfect. However, if one thing goes wrong, I'll be miserable the entire week. To enjoy life, mystical feelings must be more accurate than objective, concrete facts.
10	<input type="checkbox"/> Socratic Questioning -Realistic Thinking: I want my life to be less frustrating, but the world doesn't have to conform to my wishes. Is it realistic to hold onto the conviction "my feelings can override objective reality?" Factually, feelings, thoughts, and actions interact. <input type="checkbox"/> My feelings can override my thoughts, but frequently when I do this, I make critical decisions, and my judgment is impaired. My thoughts or feelings are objective realities, but they are subjective experiences. I can feel an emotion and evaluate my thoughts, and simple truth and consequences do not take my feelings and thoughts into consideration.
11	<input type="checkbox"/> Aristotelian Questioning - Logic: Is it logical to think "mystical feelings" are more accurate than objective facts? Mystical feelings can be non-rational and objective truths are usually connected to being rational. Mystical means a reality that is neither apparent to the senses nor obvious to intelligence. Reasonable means having reason or understanding. There is no causal connection between what I want to happen and what the universe will do for me. I am illogical when I see connections when there are no connections present. Semantically, "certainty" in mystical feelings and probability in rational thinking are not identical, and they often contradict themselves.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Believing I have to make a decision because I have had mystical experiences is only sometimes helpful. When I want to make a rational decision, I have a greater chance of succeeding, but I still have a chance of failing. When I used to make a decision based on mystical experiences, I had a 100% chance of succeeding. I can accept and appreciate my mystical experiences, but I don't have to decide because I had a mystical experience. Thinking about the positive and negative consequences is more helpful than absolutely believing this feeling has to be true because it is obscure. This form of thinking leads to thinking that setting goals and plans are useless.
13	Self-Responsibility: Frequently, I want my decision-making and social judgment to be based on reason. It is okay to feel mystical, but I don't want to make my practical judgments based purely on mysterious feelings. I will consider my feelings, but making a decision entirely based on a thought or feeling is unhelpful. I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). Relying solely on mystical feelings will not help me reach my short-term goals.
14	Healthy Expansion of Your Uniqueness: I want to control and master my emotions. <input type="checkbox"/> I want to have mystical feelings, but it is okay if I don't have them. I don't have to let any type of feeling dictate my life. I want to be concerned and careful about the decisions I make. Basing a decision entirely on one experience or thought is unrealistic, illogical, and not helpful in reaching my long-term goals.
15	Healthy Restriction of Your Uniqueness: I would like to act on this feeling, but I don't have to because emotions give me information, and objective reality gives me information. If I act on one without the other, I only focus on one half of the equation. <input type="checkbox"/> I want a balance between reaching my short-term goals without hurting my long-term goals. The more intensely I experience something, the more objective reality, and truth it has. Because I authentically and honestly "feel" something, it doesn't have to match objective truth. All authentic and deep, experienced feelings don't have to represent legitimate and healthy feelings.
16	Dialectics in reference to experiential thinking regards the balance and interaction between emotional and rational thinking, emphasizing the necessity to recognize and validate one's feelings and emotions as a driving force behind one's actions yet concurrently acknowledging their subjective and individual nature. The dialectic method, essentially, seeks synthesis - a resolution, a balance, or a compromise between these two extremes (affective and rational thinking). While it respects the potency of deep convictions and powerful emotions, especially those that invoke a sense of universal oneness or profound connection, it also underscores the importance of complementing these with rational thought to ensure decisions and actions are tempered, well-rounded, and justified. This approach wouldn't deny or belittle the value of mystical or emotional experiences, but instead advocates for a more balanced evaluation and action based on both subjective (emotional) and objective (rational) inputs.
17	
18	



(F) False Generalization: “I don’t have to change because that’s the way I am” is a false generalization because we constantly change. “That’s how I am, so you better get used to it!” I tell myself, “I am my behavior, so I don’t have to change because that’s the ‘way’ I am.” I believe I can avoid my responsibilities and don’t have to change or improve because “that’s just the way I am, and you might as well get used to it or get out of my life.” The statement, “That’s the way I am,” may also reflect a feeling of helplessness.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn, which could lead to feeling helpless.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the other person's rights, so consequently, I seek attention inappropriately.
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I overestimate my ability to cope and deal with the situation. Rigid Belief: You must treat me fairly, adhere to my wishes, and treat me considerately and not overly frustrate e, or else you are a rotten individual. To be happy, people must never confront me about my misdeeds or mistakes. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Things go my way, or something never goes my way. I don’t have to do anything differently because I am my behavior, so I don’t have to change because that’s the ‘way’ I am.”
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when others treat me poorly and/or when things are too difficult and excessively painful. I find it unbearable, so I have to be superior or inferior. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect, but it is awful and I can’t stand it when they act stupidly.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how the other person is at fault.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I show I am superior, you’ll do what I say. However, if you don’t do what I say, that proves others are superior. If someone crosses me, I’d be a wimp if I responded with healthy anger. The other person is a bastard and must be taught a severe lesson. Therefore, I don’t have to give up my toxic anger. I feel very powerful when I am toxic and angry, and I don’t get that same buzz with healthy anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish people accepted me, but they don’t have to accept me. It is unrealistic because if I say, “I am” this way today, there is no way I will know or predict I will continue to be this way in the future. I influence my behavior through my thoughts, feelings, and the situation I am facing.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe “I don’t have to change” because that is the way “I am?”The belief “this is the way I am” is rigid because I assume that yesterday will be identical to today and tomorrow. Logically, I know that what I did yesterday may contradict and exclude what I will do in five years.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will making decisions based on false generalizations help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities. To discover meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and how I view things I can’t change.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because we can’t control each other’s thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> Develop ways, to be honest with me and be respectful to others. I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I can master my emotions by developing rational emotive thinking and completing Ellis’ ABC model. I don’t like some aspects of my behaviors, but I am not worthless for having faults; it is not awful. I have responsibilities, and I can tolerate and accept myself for having flaws. When I place conditions on myself, I know I can never satisfy requirements, which is self-defeating.
16	Dialectics involves the understanding of concepts and their opposites and how they interact to form a new, synthesized understanding.
17	For instance, the statement, “I don’t have to change because that’s the way I am” generates a dialectical conflict between the concepts of change and stability. The originating idea is the unchanging 'self' which is contradicted by the opposing conceptions of continual change and self-improvement. Through the dialectical process, these seemingly opposed ideas can be seen not as mutually exclusive but as interdependent parts of a more nuanced understanding of personal identity which recognizes both the constancy of certain core characteristics and the ongoing change and evolution that forms part of human life. This synthesis might result in a more balanced outlook, such as, “I have traits that are fundamental to who I am, but I also have the capacity to evolve and improve myself in various ways.” The feeling of helplessness reflected in the initial statement could thus be mitigated by this new perspective, which emphasizes potential for growth and change.
18	



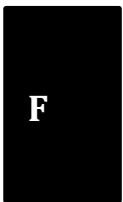
(F) Fairy Godmother Excuse: I don't have to try because somebody is looking out for me. I tell myself I don't have to try because "everything will turn out for the best."	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am underestimating the negative situation's impact and minimizing the impact of me doing less. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Either I always feel worried, down, and angry, or I keep thinking about how lucky I am and if it would be awful to be unlucky. It is terrible when conditions are challenging.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when things turn out badly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to be inferior to you, and you have to be superior to me. Either way, I'm a loser.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> The world is absolutely fantastic, or it is absolutely worthless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't have to try because everything turns out okay, so I'll do less. I feel I can't do anything about my situation, so I don't need anyone's help. <input type="checkbox"/> Conditions are too tricky and excessively painful, so I find a way to get out of it. <input type="checkbox"/> Other must be strong and perfect because I can't be weak and incompetent. <input type="checkbox"/> People must not be in control of me, and I must not fail because they have to make things easy. <input type="checkbox"/> However, if they make things uncomfortable, they are worthless, but if they make something too easy, it proves I'm useless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want things to turn out well, but situations don't have to go my way. I have observed that people frequently make unintentional mistakes and sometimes make intentional errors that interfere with my goals. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but adversities and good things happen to everyone. I believe that no one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic. My fairy godmother is having a hard time with her life; therefore, she doesn't have the time or energy to deal with my daily problems.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I have to judge these so-called competent people as worthless. Is it logical to believe others have to give me what I want because of my magical beliefs that "happy endings last forever?" I don't like it when people let me down, and I prefer that my desire come to me quickly. This is not logical because the belief "things must be easy" is rigid and that "I prefer goals to come to me easily" is a flexible belief. It is illogical to mix and match rigid and flexible ideas because (1) they are not identical, (2) they can contradict each other, and (3) they can exclude each other. When I go after goals that are not identical, contradict each other, and exclude each other, I will not reach my goals and create more problems for myself. It does not logically follow that because I don't like one or two aspects of a dream, which is admittedly trying, but I don't have to demand that they be perfect.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to expect others to do everything for me? When I demand complete independence, I will have more difficulty getting what I want and will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others, and I will have more conflicts that are interpersonal in my life. Demanding perfection will not help me reach my goals or get along with people I love at work/school.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I cannot control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to be concerned and careful when I am dealing with others. I want to control and master my emotions. I know others can influence my thinking, but they cannot control my thoughts. I want to develop healthy attitudes that help me care about my ideas, values, and beliefs.
15	<i>Healthy Expansion of Your Uniqueness:</i> It would be great to have people or magical forces to look out for me. Still, I want to take responsibility for my actions because I prefer a sense of self-determination rather than having an unknown quantity controlling my life. Independence is an admirable quality but demanding complete independence is unrealistic and irrational.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting is more important than consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> I am not dependent on others, but you ignore me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise your wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate my emotional expression and tolerate those emotions. <input type="checkbox"/> You can acknowledge aspects of yourself, others, and the world while ignoring other features of yourself, others, and the world. <input type="checkbox"/> You can take care of yourself, have healthy self-respect, and show gratitude and appreciation.
18	(See: Albert Ellis "Feel Better..." p. 233)



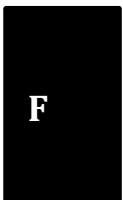
	(F) Faith Excuse (Toxic Faith): I make a judgment beforehand, prematurely, and/or with little evidence. I cannot defend my irrational belief, but I believe my unhelpful beliefs are true because I “have to have faith” in that belief. I think something will happen without proof, and I have converted “faith” into a “prejudice.” I defend my belief by saying, “It is a matter of faith.” “I know it is true because I have faith it is true.”
1	Prejudice involves making judgments or holding onto an opinion that disregards and contradicts the facts.
2	Healthy Faith is devotion to something or having a sense of trust in someone or something.
3	When I use the “Faith Excuse,” I say, “Don’t bother me with all these facts; I have faith it is going to work out for me.” I know it is true because I have faith it is true, so I am right, and you are wrong. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all!
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect, but I can’t stand it when they act stupidly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how I don’t have to prove. People must not get in my way and interfere with my desires. If they interfere, they are valueless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Don’t bother me with all these facts; I have complete faith that it will work out for me.” It won’t be so big if I just have “faith.” If my faith works as I predict, everything is okay with the world. However, if things don’t work out as I have planned, someone will have hell to pay. Things and circumstances must work out as designed to feel good about me, and something must go my way, and I don’t have to look at the facts.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Faith is semantically devoted to something or someone without needing empirical or logical proof and is based on trust. Faith is not a substitute for “getting what we think we want or getting things done.” Faith is not a source of proof but a devotion to something or having a sense of trust in someone or something. Realistically, I can defend or choose not to defend my beliefs with facts, but most people find concrete evidence more convincing than my subjective view of the matter. Again, “faith” is not a source of proof but a source of devotion.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Toxic Faith is drawing conclusions devoid of logic. My calculations and conclusions are illogical and inaccurate because I want things to work on faith, but life doesn’t always go as I wish. This is a good start when I believe I can succeed, but I don’t want to ignore the facts. I will know what I want and what my choices are to get what I want. These decisions are based on facts, not faith alone. Faith and prejudice are not identical and can exclude and contradict each other. Faith is having confidence in myself and being optimistic in a realistic manner. Prejudice is confidence in my ability to predict the future, and prejudice usually involves putting others down because I don’t like them or because they are different from me. Faith is good when it helps me to discover meaning in my life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is absolute reliance on faith for all situations helpful? When I base everything on faith, it will probably lead to toxic conflicts with others. It will not help me make rational decisions or help me solve problems systematically. It is an excellent idea to be devoted, but to be prejudicial will hurt my self-interest in the long run.
13	<i>Self-Responsibility:</i> This belief is illogical, unrealistic, and not helpful. When I set up conditions beforehand, such as “I must have faith to do anything,” it is an excuse to avoid my responsibilities. I will stop making excuses for myself and others. I want to be assertive and use independent and rational problem-solving methods. I want to enjoy what I have and work hard on getting what I want in the future.
14	<i>Healthy Restriction of Your Uniqueness:</i> I am only fooling myself when I substitute faith for facts. I will stop rationalizing and making excuses. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Expansion of Your Uniqueness:</i> I like to have faith, but no evidence shows I absolutely need faith to be happy or to feel secure. I want to be devoted to issues and tasks that help me, help my community, and I find satisfying. Still, I can use evidence, logic, and practicality to make decisions.
16	<i>Toxic Dialectics:</i> <input type="checkbox"/> I ideal others and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept my uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can value people and their actions and toxic things harmful to others and the environment. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world and place conditions on yourself, others, and the world.
18	



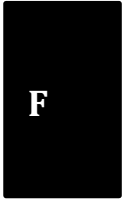
(F) Fanaticism Excuse: I have a fanatic, extreme, extreme, obsessive outlook. I don't have to listen to different opinions or ideas because my ideas are right and just. Various ideas are horrible, and I don't have to listen to anyone who has a different view from my group or me.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing. People don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> My behavior is marked by excessive enthusiasm and often intense uncritical devotion. Far from having the opinions of a group, the group's views have me. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> All or Nothing thinking leads to other distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating my coping resources (Windy Dryden, Ph.D.). I believe I have to be the best, or I am the worst. There is no middle ground. I think that if I can't have everything my way (their absolute approval), then I don't want anything. I falsely believe that people have to love me absolutely because I perform well, or they will hate me because I have failed.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is terrible, so you either are superior, or I'm inferior.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people (outside my group) disagree with me, so I am superior and have to prove they are inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am superior, or I'm inferior. People are superior or inferior to me. If they are inadequate, it proves I'm superior, and if they are outstanding, it means I'm absolutely inferior to them.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am strict with the group's decision, nothing grievous will happen to me. I must give others excuses, avoid getting into trouble and being punished, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can't handle it (this stress) if I am assertive. If people don't listen, my anger will make them listen to me. If I don't listen to others, it proves they are worthless. I rigidly believe that I must rely on fanaticism to solve my problems.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be independent, but I can listen to what others say. Uncritical thinking is unrealistic because I give people and myself one choice – my way or the highway. Uncritical thinking is based on half-truths and innuendos. Uncritical thinking is ineffective because it rarely solves problems. Usually, anger begets anger, and anger rarely solves anything.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is fanaticism based on scientific and logical thinking? It is not based on logic or the scientific method. I think that if people adhere to my "beliefs," I'll be happy. In other words, their lack of choice will make them choose to be happy with me. There is no causal connection between my desire for people to believe what I believe in and my happiness. Someone could think precisely what I believe in and still misbehave; their behaviors could hurt my feelings. (Because I'm a Lutheran, Lutherans will never hurt me because they think like me, and Catholic people never hurt each other.)
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I demand that people think in a certain way, will this help me? This demand will hurt others, which may come back to haunt me. I will express my concerns and listen to others' concerns. I will enjoy life more when I get along with others and enjoy myself when I do things with others. Demanding will usually not improve my skills or help me reach my potential and talents.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> People's criticism can never make me an incompetent person, and their criticism may help me improve. Even if people love me, they can still be over-critical and honest about my failings. Their actions may be rotten, but they are not wretched people.
16	<i>Toxic Dialectics:</i> <input type="checkbox"/> I'm fragile and will get hurt if I get close to someone, but I'm incredibly lonely. <input type="checkbox"/> People will see me as having deficiencies if I get close enough, but it is better to be alone than feel bad. <input type="checkbox"/> My anxiety will overwhelm me, but it is better to be alone than to feel bad people's judgment of me can destroy me, but I destroy myself with my own judgment. <input type="checkbox"/> People notice me, but people ignore me. <input type="checkbox"/> I'm ashamed that I feel so deeply, but I must hide my sensitivity from others; my social environment exhausts me. <input type="checkbox"/> I will instead be alone than feel bad. <input type="checkbox"/> I'm picky about who I let in, but no one ever meets my standards or expectations. <input type="checkbox"/> I deserve to be loved, but people hurt me badly.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions. <input type="checkbox"/> You can acknowledge aspects of yourself, others, and the world while ignoring other features of yourself, others, and the world. <input type="checkbox"/> You can take care of yourself, have healthy self-respect, and show gratitude and appreciation.
18	Mike Bernard's Negative Habit of the Mind #1 / fear of responsibility and his escape from freedom; Viktor Frankl



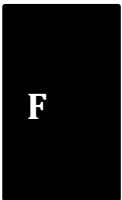
(F) Fatalistic (defeatist): I have to expect the worse and be resigned to defeat. I tell myself, "Why try? Nothing will work out because people screw things up." I have to have the attitude of accepting adversities that must happen to me. I rigidly believe in expecting the worse and must be resigned to defeat.	
1	<i>Affective Consequence:</i> I am not depressed, and I pride myself on my ability to be self-reliant, self-sufficient, and objective.
2	<i>Behavioral Consequence:</i> I am distrustful and skeptical and prone to sulk. I am disinclined to talk, and I am overly cautious. I am disciplined and emotionally detached. I cope by doing less. I must be critical of others because people never do the right thing.
3	<i>Cognitive Consequence:</i> I underestimate the situation's impact and my ability to deal with this situation by doing less and avoiding people. Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when things don't go my way. It is horrible the way people treat me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand when people interfere with me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are worthless for interfering with me. I rigidly believe that things have to go my way, or I have to give up. If you don't let me be, I'll let you go.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I take a fatalistic view of the world, I won't be disappointed when others fail me. Therefore, it is no big deal to see the world so negatively, and I have restricted interests because I am afraid of failing.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Nothing ever works for me, so why try? If I play helplessly, others will help me out. However, if others help me, they will expect something in return. Others must treat me fairly and considerately and not overly frustrate me, or they are rotten.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want things to work out for me, and I know life can sometimes be challenging. I know that there is no evidence that things must go my way. In reality, sometimes things go my way and the opposite of what I planned to happen. My defeatist belief may protect my self-esteem, but this thinking builds a wall between my loved ones and me. Realistically, things do not always work out for people – this includes me. As I grow and learn, situations do not always work out perfectly. A healthy social life is a give-and-take process. I may not like to interact with people when things don't go my way, but realistically I can withstand being uncomfortable in social situations.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Because things don't work out as planned, does that logically mean I have to avoid people? I need to be more logical in connecting my goals and plans with me avoiding people. If my goal is to prevent people, there is a logical connection. If, on the other hand, I want to succeed by inventing a new household cleaner that is less toxic to the environment, I will have to work with others, collaborate with others, motivate others, convince others, etc. There is a logical connection between some of my goals and getting along with people.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will I help myself if I avoid and disregard people's concerns? I am hurting my own sense of enlightened self-interest when I disregard people's problems. As I don't express myself, I am not addressing my concerns. I will not live a happier life and will not improve my social skills, which will help me reach my goals.
13	<i>Self-Responsibility:</i> I want to excel in life (career, family life, and financial stability), and I can focus on my short-term goals. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I am not a huge fan of interacting with people and things not going my way, but I can use my social skills to reach my short-term goals. I want to control and master my emotions, even when dealing with people.
14	<i>Healthy Expansion of Your Uniqueness:</i> I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. When I am fatalistic, I don't care about others and over-focus on myself. I don't want to be seen as being "selfish." When I get along with others, I discover strengths I didn't know I had and meaningfulness in my life. I want to be honest with others without hurting their feelings. I don't have to be defensive, and I can face difficulties. I can focus on my long-term goals.
15	<i>Healthy Restriction of Your Uniqueness:</i> Rating parts of my world will help me improve my life, but devaluing the world will lead to toxic negative feelings, such as anxiety and depression. I will decrease the number of self-defeating behaviors, such as suicidal behavior, withdrawal, procrastination, and obsessing, by being positive. Fatalism also involves low frustration tolerance, so I will want to find effective means of disputing the belief "I can't stand it when things don't go my way."
16	Fatalistic or defeatist dialectic relates to the fundamental tension between believing in deterministic and pessimistic outcomes and the objective reality of possibilities and potential for change. This cognitive framework combines the binary opposites – the belief that 'nothing will work out' (thesis) and the potential for success or positive outcomes (antithesis). The synthesis, ideally, would be a balanced perspective that accepts the possibility of negative outcomes while still recognizing and striving for potential positives. However, in a fatalistic mindset, the synthesis is skewed towards the negative side, breeding a sense of resignation and passivity. This dialectic reflects an imbalance, diminishing the dynamism of life's realities and inhibiting personal growth and resilience. Ironically, this mindset can become a self-fulfilling prophecy reinforcing the belief in an inevitably adverse reality.
17	
18	



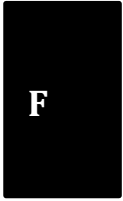
(F) Fatalistic view of life (Depression):	I have to believe I'm helpless because events are fixed in advance. I hold the "doctrine" that events are fixed in advance so that human beings are powerless to change them.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I justify my aggressive behaviors because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequences:</i> It is impossible to plan or set goals. I tell myself, "It doesn't matter what I do. I could believe I was a helpless victim of circumstances. (I'm inferior and self-blaming))
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when things don't go my way. It is horrible how people treat me, and it is terrible when I make a mistake and act imperfectly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I make an error.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> The world utterly sucks if it imposes my wishes.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> There are two absolute conditions in the world "Good" or "Bad."
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I take a fatalistic view of life, I won't be disappointed when I fail. Therefore, it is no big deal to see the world so negatively. <input type="checkbox"/> Nothing ever works for me, so why try? If I play the role of a helpless person, others will help me. However, if others help me, they will expect something in return. Nothing will work out for me if one thing does not work out for me!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like setting goals and making plans, but it is not pointless to set and make plans. One success would not indicate the complete achievement of my goals, and one failure would not prove a complete disaster. Realistically, succeeding involves winning and losing and learning how to win and lose graciously. Things are not fixed in advance by some magical power. Most of my consequences are determined by my actions.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is impossible to change the past, but I can make new goals and alter my plans. I can learn new skills, which will take many trials. Persistence is often necessary when I am working on challenging and meaningful goals. Because things don't work out as planned, does that logically mean I can give up? There is no logical connection between my desire and what the world should do for me. Yes, I would like my plans to work, but just because I made a plan – it must come true. I can make new plans, develop different goals, etc., but to believe I have to give up because some plans don't work is illogical. It is illogical because my belief "My plans must work all the time" is not related to the conclusion "I'm helpless." My decision, "I'm helpless," is what I believe about myself, which may or may not be related to my demanding that things go my way!
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself when I have a fantastical point of view? I don't allow myself to not plan and hurt myself by demanding. Demanding leads to other cognitive distortions, interferes with problem-solving, and increases feelings of depression, anxiety, and anger.
13	<i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I am not a big fan of interacting with people, but I can use my social skills to reach my short-term goals.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. When I am fatalistic, I don't care about others and overfocus on myself. I don't want to be seen as being "selfish." When I get along with others, I discover strengths I didn't know I had and meaningfulness in my life. I want to be honest with others without hurting their feelings. I don't have to be defensive, and I can face difficulties. I can focus on my long-term goals.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to perform well and have important people approve of me, but I am not inadequate because getting people's disapproval does not prove I'm a loser. Rating parts of myself will help me improve my life, but devaluing increases my toxic negative feelings, such as anxiety and depression. I will decrease the number of self-defeating behaviors, such as hurting myself, withdrawing from others, procrastinating, and obsessing. I will work on not drawing conclusions about my total personhood with little information or making predictions about myself that are self-defeating and irrational. In other words, my traits are one aspect of my personality, or one of my traits does not reflect my entire personhood. It is great to get things done and for people to appreciate my efforts, but their approval of my performance is not the only source of my sense of worth and productivity.
16	The dialectic related to a fatalistic view of life, often associated with depression, can be understood as a dynamic
17	interplay between two opposing perspectives: predestination and free will. This perspective accepts the notion that certain events in life are fixed, pre-determined, and unavoidable, instilling a sense of helplessness and despair. On the other hand, the opposing perspective emphasizes human agency, choice, and the ability to influence one's own circumstances. The dialectical process necessitates a dialogue between these two positions, aiming to temper the fatalistic belief with considerations of individual empowerment and potential for change. Instead of viewing life as predetermined and unchangeable, the dialectic encourages understanding life as a balance of fate and personal agency, where individuals have the capacity to shape their lives within the bounds of certain uncontrollable circumstances. Understanding this dynamic can potentially help alleviate feelings of depression and engender a more balanced and hopeful outlook.
18	(Adapted from Viktor Frankl's work



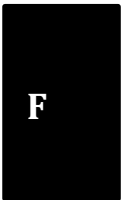
(F) Filtering and Judging Others: I only have to look at one aspect of the situation and exclude everything else. I look at only one part of a situation to the exclusion of everything else. The holiday was a disaster because I had a horrible argument with others. I feel anxious all the time, so I have to act aggressively.	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequence:</i> I violate the rights of the other person. I act aggressively when I don't want to be hostile. You have to treat me in a particular way, or else you are worthless, useless, etc.
3	<i>Cognitive Consequence:</i> I overestimate the adverse event and the impact negative feelings have on me. Rigid Belief: Others must avoid mistakes or fail me. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. To be happy, the world has to go as I have planned.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when others don't go as I plan. It is terrible when they fail. When others treat me poorly, it is horrible. I have no control over my feelings because I'm in a dangerous and awful situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I think I'm in an appalling situation, it must mean I am in danger.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are worthless for mistreating me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either people are helpful or useless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I look at particular elements and disregard the rest, everything will turn out fine. Focusing on others' mistakes and what I have done wrong doesn't seem so bad. <input type="checkbox"/> If I am to enjoy the holidays, it depends exclusively on how I get along with others. However, I feel miserable if it does not work out as planned.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I am looking at only some facts, which could be better. This is not awful that I'm unrealities! It is terrible, but it is not horrible. Factually, there are many good and bad parts to the entire situation. A car could have a great stereo, but the same car needs new tires. When I place rigid demands on others, I reduce my sense of choice; I am not serving my own best interests. I am trying to control others' thoughts, which is impossible; I hurt relationships I want to preserve and waste energy and time when I try to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> s looking at only one aspect of the situation logical? I can refuse to filter out the whole and focus on one part. I am being illogical when I see one aspect as bad and awful and then ignore the remaining parts because a part is not identical to the whole, and the whole can exclude or contradict one or two of the elements. My idea of "good and bad" appears to be equivocal, unclear, and ambiguous. Actually, these competing desires cancel each other out.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will disregarding the facts help me actualize my potential? If I over-focus on one negative part, I will have a greater chance of low frustration tolerance and a host of toxic negative emotions. I will upset myself unnecessarily. This impractical inference will increase the chances of anger-rage, depression, and/or anxiety. It will lead to toxic conflicts with others and will not help me make rational decisions or solve problems systematically. Even though I often fight with my ex (boss, lover, friend) and feel hurt, I have a healthy relationship with my boss, neighbor, and sister and have several close friends (others in my life). They're going to be there, and there's a fair chance I'll have a terrific time with the people I enjoy.
13	<i>Self-Responsibility:</i> I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and kind, healthy and assertive.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice refuting my self-defeating thinking daily. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to the world.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like to fail, but I am not worthless for making failing. It is not awful that I or others have failed, and I can tolerate and accept myself and others for failing.
16	Dialectics related to filtering and judging others underscore the significance of understanding and acknowledging the full spectrum of a situation instead of focusing exclusively on negative aspects. The said dialectical approach suggests that forming an opinion or behaving based on one particular aspect could lead to skewed interpretations and potentially erroneous actions. For instance, judging that a holiday was a complete disaster due to one argument overlooks other positive aspects or experiences during the holiday. Similarly, feeling anxious and subsequently adopting aggressive behavior disregards other possible more constructive coping mechanisms. Therefore, the dialectical process calls for comprehensive evaluation and balanced consideration of different aspects and potential outcomes in all situations.
17	
18	



(F) Filtering and Judging Myself: I only have to see one part of myself and exclude everything else. I look at only one part of a situation to the exclusion of everything else. I don't have to try again because I failed previously.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I am overestimating this adverse event, and I am underestimating my ability to cope with this destructive event. I am susceptible to part-whole error thinking. Inflexible Belief: If I make one mistake, I am a failure. I must perform well and /or win the approval of influential people, or else I need to be more competent. My worthwhileness is a global rating that only leads to other distorted thinking and toxic negative emotions.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when things don't go as I plan. It is terrible when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. <input type="checkbox"/> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it altogether intolerable to make mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel entirely unacceptable for making a mistake.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about only one aspect of the problem.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When I act incompetently and incur disapproval, I conclude that if I only look at one aspect of the situation, I won't feel so bad. <input type="checkbox"/> If I am to enjoy the holidays, it depends exclusively on how I get along with others. If I look at particular elements and disregard the rest, everything will turn out fine. However, if it does not work out as planned, I have to feel miserable.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to do well, but I don't have to do well. I want to do well, but I am not worthless for not doing well. The belief of "I must do well" has no empirical evidence to support such a belief, and this belief is not based on observations or experience. Factually, there are many good and bad parts to my personality, abilities, and interests. If I perform poorly or receive disapproval, I am not adequate because the ideas of "worthless" are a static-fixed, simplistic global negative evaluation of a complex person confronted with a complex set of life circumstances. The global rating that I am worthless is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error. I am judging my entire personhood (the whole) based on a few bad traits (parts).
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Failing proves I am a unique person and an ordinary human being capable of doing well and not doing so well. Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It could also lead to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating my coping resources (Dryden).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it logical to believe that I don't have to try again if I fail? I can refuse to filter out the whole and focus on one part. I am being illogical when I see one aspect as bad and awful and then ignore the remaining parts because a part is not identical to the whole, and the whole can exclude or contradict one or two of the features. My conclusions are illogical, inaccurate, false, and unreasonable. My thinking appears to be equivocal, unclear, and ambiguous. Actually, these competing desires cancel each other out. My distortion seems to be meaningless and cannot be backed up logically.
13	<i>Self-Responsibility:</i> When I judge myself negatively, it rarely helps. When I place rigid demands on myself, I reduce my sense of choice. I am trying to control myself by putting myself down. If I over-focus on one part, I will have a greater chance of low frustration tolerance and toxic negative emotions. Every situation has positive and negative consequences, choices, and meaning. I will upset myself unnecessarily. This self-defeating thinking will increase the chances of anger-rage, depression, and/or anxiety. It will likely lead to toxic conflicts with others and will not help me make rational decisions or solve problems systematically.
14	<i>Healthy Expansion of Your Uniqueness:</i> I am not worthless for overestimating the impact of this situation or underestimating my skills. Even though I often fight with others and feel hurt, I have a healthy relationship with my boss, neighbor, and sister and have several loyal friends. They're going to be there, and there's a decent chance I'll have a fantastic time. <input type="checkbox"/> I want to perform well and have influential people approve of me, but I am not inadequate because getting people's disapproval does not prove I'm a loser. Rating parts of my personhood will help me improve my life, but devaluing will increase toxic negative feelings, such as anxiety and depression. I will be one aspect of myself, or one of my traits does not reflect my entire personhood. I don't like to fail, but I am not worthless for making failing; it is not awful that I've failed, and I can tolerate and accept myself for failing.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and kind, healthy and assertive.
Dialectics related to "Filtering and Judging Myself" involves understanding the cognitive distortions that involve focusing on a single, typically negative, aspect of oneself or a situation while ignoring all other aspects. This can lead to a skewed sense of reality and an overly harsh or unbalanced self-perception. Dialectical Behavioral Therapy (DBT) encourages the person to challenge these distorted thinking patterns by considering all aspects of a situation or oneself and avoiding generalizations based on a single past failure. By considering failures as opportunities for growth and understanding that circumstances and people, including oneself, can change, one can develop a more balanced and realistic self-perception and perspective on life situations.	



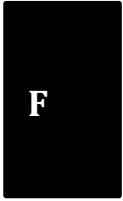
(F) Filtering Out the Negative: I have to think exclusively about my successes and overlook my failures. This may make me feel temporarily happy and superior to others, but I set myself up for disappointment in the future.	
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. I feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate, and I violate the rights of the other person; I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
3	<i>Cognitive Inferences:</i> I underestimate the impact of the adverse event, and I overestimate my ability to cope with situations. Rigid Belief: I must not be criticized by others. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I experience an adverse event, such as being criticized or making mistakes that others notice.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure it when people bring up my past mistakes or think about what could go wrong. I can't stand it when people are negative, so I have to be superior to them because they are so inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If the world gives me what I want, I can tolerate the world! If I am not superior, I am inferior. If I can't be the best, I can't be anything.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I do "good" things or "bad" things.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Thinking about the negative consequences is a complete waste of time. Thinking about others' concerns has very little value to me, so it doesn't matter. <input type="checkbox"/> I'll protect my pride and self-esteem if I control others and put them down. However, if they try to outdo me, I'll have to work twice as hard to prove them wrong and show them how weak and inferior they are.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I prefer to think about my successes and forget about my failure, but I know life has negative and positive qualities. Realistically, even if I perform a particular skill well, I will have variations across several performances. Nobody can act perfectly, even at something he or she does well. Because I don't like frustration, there is nothing to say I'll never experience frustration. I can view myself realistically because I see the full range of consequences of being overconfident; I am strong enough to receive negative feedback and criticism from others, and I am mature enough to learn from my mistakes. I don't have to take people's comments as a personal affront to my personhood.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Why is "filtering out the negative" illogical? I am not looking at my negatives because life is too frustrating if I fail or even if I make minor mistakes. Because I don't want to be frustrated, and for me to be happy, I must never experience frustration. My first statement is true, but my second statement is false (I must never experience frustration), so my conclusion is illogical. I can be happy or sad regardless of my frustration level.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is filtering out the negative helpful or self-defeating? Is filtering out the negative a realistic approach to dealing with the world? When I filter out the negative and overlook my failures, I will not learn from my mistakes, have a greater chance of making those same mistakes, and have an unrealistic view of my abilities. Will filtering out the negative be helpful? Filtering out the negative is the opposite of filtering out the positive, but they are both dysfunctional. They are dysfunctional because they won't help me reach my long-term goals, my contract with reality is decreased, and I inhibit my personal growth because I choose to see one piece of reality and refuse to see other details of truth. I can't have an up without a down, and I can't have a negative without a positive.
13	<i>Self-Responsibility:</i> How I feel, and think will always differ from how I would like to be. My authentic self is a person who makes mistakes and learns from my mistakes. I accept myself unconditionally because seeking perfection, power, or popularity will disinvest my energies in developing my true self.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I don't have to adhere to one way of seeing myself. I can think of what is appropriate for me and still be firm, kind, healthy, and assertive. I will face my difficulties, see them as challenges, and still be kind and considerate to others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I like to look at my successes but don't have to dwell on the negative. I see my behaviors and thinking as having virtuous qualities and realize my thinking has not had such beautiful attributes.
16	Dialectics proposes that positive and negative elements coexist and constantly interact. Simply focusing only on successes and ignoring failures may generate immediate satisfaction, but it skews perception and potentially impedes growth. It's necessary to examine and learn from failures to evolve, improve, and attain long-term fulfillment. This dialectical view emphasizes the importance of balance: experiencing success is encouraging and rewarding but understanding failure is equally crucial to realize true potential and progress. Thus, we should strive for a more nuanced approach by acknowledging our achievements while also critically analyzing our failures, thereby cultivating a more objective, pragmatic, and holistic viewpoint.
17	
18	



(F) Filtering Out the Positive: I must dwell on the negative. I think exclusively about my shortcomings and all the errors I made. I ignore my positive qualities and accomplishments.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I overestimate the negative situation and underestimate my ability to cope with this adverse situation. I have to focus on the negative to improve my behavior. I must perform well and /or win the approval of influential people, or else I need to be more competent.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when my life turns about badly, and it is terrible, so either I'm weak, or others are strong.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate it when I make an error. When others treat me poorly, it is horrible, and my entire life is miserable. Focusing on the negative lessens the impact of adverse events, and the positive makes the negative so much worse.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> There isn't any reward for being positive. I rigidly believe that people who are too optimistic are naive and foolish.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I think about the positive, I'll be too disappointed and fall apart. However, if I filter out the entire positive, I'll be prepared for all the pain and disappointment. If I over-focus on the negative, people would expect much from me, making my life easier.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I tend to dwell on the negative, but I can take a balanced approach to deal with my day-to-day problems. Dwelling on the negative is unrealistic because there are positive and negative qualities to most things that happen to us. Filtering out the positive would be having a one-sided coin, which does not exist. To say that I only see my shortcomings denies certain aspects of reality.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If I only see the negative and filter out the positive, the negative will not be that bad, and people will feel sorry for me. If people felt sorry for me, my life would be that difficult. Dwelling on the negative is illogical at several levels. Semantically, I determine what is harmful and optimistic by how I view the world. If I focus on the negative, does it logically follow that people will feel sorry for me? Yes, people could feel sorry for me, but they could also ignore me, despise me, excessively love me, avoid me, etc. There is no logical connection between what I think people should do and what belief will be stimulated in others by my particular behavior. Logically, I may wish my life to be more accessible. Still, it does not logically follow that a person's sympathy or dislike of me will make my life easier or more complicated or their feelings have no effect on me!
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will dwelling on the negative be a realistic way to deal with my day-to-day problems? No! I need to work on the negative to reach my goals. It is a terrific idea to accept my shortcomings, but I often overcome my shortcomings by developing my strengths to compensate for those limitations. I often saw a "rock star" cover up his limited singing ability by playing the guitar better and firmly putting his feeling into the song. Filtering out the positive will only make my life more difficult and limit my ability to learn new things and improve my life.
13	<i>Self-Responsibility:</i> I want to control my impulse to put myself down. I want to be proficient in my career and know myself better so I can excel. Filtering out the positive will not help me reach my short-term goals.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be accountable, answerable, and amenable when I take responsibility for my behavior. I will clarify what I mean by being responsible and turn that definition into action by being accountable and amenable to others who have the authority in my situation. I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and kind, healthy, and assertive.
15	<i>Healthy Restriction of Your Uniqueness:</i> Filtering out the positive is self-defeating because it distorts how I see the world, but I don't have to upset myself when I filter out the positive. Yes, I would like my life better, but looking at only the negative will not help me reach my goals. I can accept myself unconditionally with my negative and positive qualities.
16	Dialectics related to Filtering Out the Positive: I must dwell on the negative is a cognitive distortion commonly seen in conditions like depression and anxiety disorders where the person tends to focus only on negative aspects and ignores positive ones. Dialectical behavior therapy (DBT) would approach this by suggesting a balance between acceptance and change. Acknowledging their habit of negative thinking would be the acceptance part, while striving to notice and value positive experiences and qualities would represent change. DBT would work on introducing both/and thinking to replace either/or thinking. This means instead of thinking exclusively about personal shortcomings or errors, the person would learn to think about both their mistakes and accomplishments, acknowledging their positive qualities along with the negative ones. This, in turn, would lead to a more balanced and less distorted perception of oneself and one's life.
17	
18	(David Burns' Feeling Good; 1999)



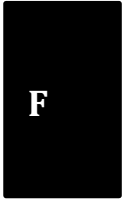
	(F) Filtering and focusing on the negative: I have to focus on the negative. I have to obsess and awfulize on one negative detail, so the entire situation becomes negative. I filter an event through a screen of negativity. I think it is okay to avoid my responsibilities because I have to dwell on this “error.” I could think, “If it wasn’t for all these horrible problems, I could get this, that, and the other things are done.”
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively and feel irritable because I express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I overestimate the negative situation and the impact my feelings have on me. To be safe, I have to over-focus on the negative. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that I think it is terrible. I see an event as disgusting (misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (outside event causes dread) – catastrophe (a small event becomes a disaster), which increases my feelings of anxiety. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand not knowing what is going to happen. I can’t stand it, so I have to be superior to you, or I am inferior to you.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to be superior to you, or I am inferior to you. It is awful, so either you are for me or against me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> There are two categories of events “positive” or “negative.” I see this situation as “absolutely good” or “absolutely bad.”
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It’s not that important to be loved. I believe “the whole marriage (career) was a sham.” “I was a fool for being a friend, teacher/ spouse only for the money....” If I see things as being “all” negative,” then I’ll protect my view of myself. However, it is awful if I experience an adverse event, proving I’m weak. I conclude that I keep thinking about how my ex (boss, lover, friend) cheated, abused, and lied to me, and then something in my life will improve.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I prefer adversities not to happen, but misfortunes happen to us all. Where is the proof that I was a fraud because my marriage/job was a flop? Is there evidence that my entire marriage/career was a fraud because of others’ behavior? Was my married/job a facade or a lie because others were unreasonable and abusive? There is no proof that people must treat me fairly. Many times others act abusively, and many times people have acted reasonably. Factually, a marriage/job consists of pleasant times and not-so-good times. Unfortunately, my marriage/job had more unpleasant times than good times. Other people’s unreasonable behavior cannot cause me to lie or over-generalize one aspect of my life.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that one error makes the entire situation horrible? There is no connection between people acting reasonably and my demanding that they act fairly. I only lie to myself when I believe that others’ behavior will ruin my entire life 24 -7-365. It does not logically follow that focusing on my life’s negative aspects will somehow make it better. I am making a “part-whole error” (one part does not make up the entire whole). I am making an over-generalization when I believe one “part” ruins the entire situation (“whole”).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue only to look at the negative? It is better to see myself as an ordinary human being than to see myself as 100% bad and worthless for making mistakes. When I overlook the positive facts, I will not develop my strengths and learn to have those good times again. If I play “poor me” enough, someone will come along, improve my life, and I don’t have to keep my agreements.
13	<i>Self-Responsibility:</i> When I filter out the entire positive, I conclude everything is negative. This misperception of reality will lead to depression because I over-focus on things I cannot control. When I pick out the negative details, I see my life as unfavorable. I am not a horrible person when I misbehave, and I am a person who has acted poorly.
14	<i>Healthy Expansion of Your Uniqueness:</i> A principled self-help assignment would be to let go of my negative thinking each day and replace it with a new rational idea. I want to reduce my obsessing about things I have no control over, and I want to look at the positive and negative. I will learn from the damage and correct as many mistakes as possible. I will have more positive experiences by doing healthy and productive activities.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like adverse events to happen, but no proof shows me that wishing will eliminate all negative aspects. I want to define myself as a “good person” because I am alive, human, and unique. I will not think of myself as “100% bad or 100% good.” This thinking will aid me in remaining alive and happy. Unconditional self-acceptance helps me change my behavior, which sabotages my aliveness and happiness.
16	Dialectics, in this context, refers to the binary struggle between two contrasting perspectives, in this case, the negative and the positive. In this scenario where one chooses to focus solely on the negative, filtering all experiences through a lens of negativity, they’re essentially indulging in one-sided thinking, failing to acknowledge other equally significant aspects of reality. This behavior can lead to circumventing responsibilities and blaming external circumstances for one’s inability to meet them, which could likely lead to a perpetual cycle of negativity and stagnation. A dialectical approach would involve acknowledging this negative outlook and understanding its implications, while also striving to incorporate a more balanced, positive perspective. This could help break the cycle of negativity, leading to a healthier and more productive mindset.
17	
18	



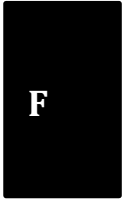
(F) Florence Nightingales Thinking: I have to sacrifice myself for others' health and safety. I believe if I don't forfeit my happiness for others and put their concerns ahead of my own, I am selfish and don't deserve to be happy or to live.	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> When I think this way, I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I overestimate the adverse event and the impact negative feelings have on me.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect, but I can't stomach their stupidity.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. I am absolutely a righteous person for sacrificing my needs.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I always feel worried, down, and angry, or I keep thinking I must sacrifice myself for others. My needs are insignificant. Other people's needs are more valuable than mine because I don't desire happiness, and I'll never find "true" happiness. Their health is more important than my happiness, and I am worthless if they remain sick.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> People will love me if they don't see me as being selfish. If they see me as selfish, I'm unlovable and unwanted. I am connecting how a few people see me as unloving to equal my worthlessness. If I feel unlovable, they absolutely hate me! I have to forfeit my happiness, so others will be happy. I must make people healthy, which means they will never be unnecessarily unhappy.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to do things for others and be seen as helpful, but I don't have to sacrifice my goals to help others. Is this thought realistic, "Putting my needs last makes others happy?" Actually, when I put my needs last - some people may get angry or depressed because they evaluate my desire to make them happy and comfortable as intrusive or as a royal pain in the rear. When I put others' needs ahead of mine, I may bring about more unhappiness and dissatisfaction.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that if I put their interests ahead of mine, (1) they will be happier, and (2) I'll be happier? No! There is no logical connection between sacrificing my life and being happy. There are no guarantees that if I sacrifice myself - I'll be happy. In all probability, if you disregard my needs, I will be miserable. I want my loved ones to be happy - this is reasonable, flexible, and rational, but negating my desires will automatically make them happy! If I disregard my needs, I know I will be unhappy, but I believe I have to forgive my needs to make the other person happy. I put myself in a "never-win" situation with this illogical thinking. My anger and depression will intensify because I always try to do something impossible. Either I am sacrificing myself to others to be happy, which is being self-centered, or I am not sacrificing myself to be happy. I can't do both.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will sacrificing my hopes and dreams help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the essential people in my life, and I will not reach my potential and expand my abilities. When I place rigid demands on others, I reduce my sense of choice; I am not serving my own best interests. I am putting myself in a "never-win" situation, which results in intense feelings of depression, anxiety, and/or anger. When I have such intense emotions, I will hurt significant relationships I want to preserve and waste energy and time trying to do the impossible. I want an intense sense of self-regulation and an internal locus of control.
13	<i>Self-Responsibility:</i> I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in a social situations, and I will be assertive in such a way that I will increase my sense of appreciation and respect.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to get along with people, and I enjoy doing activities that people enjoy, but I don't have to make anyone happy because "happiness" is a feeling and a choice. My happiness is influenced by how I view the world.
15	<i>Healthy Restriction of Your Uniqueness:</i> It is legitimate to put myself first and primarily go after what I want out of life while, at the same time, taking care to help others and to work for a happier life.
16	The dialectical perspective would suggest a shift from viewing self-sacrifice as a purely altruistic gesture to also recognizing
17	the existential necessity of caring for oneself. Florence Nightingale's thinking signifies a binary opposition between selflessness (sacrificing for others) and selfishness (prioritizing personal happiness). Dialectics would challenge this dichotomous thinking by arguing that caring for others and caring for oneself are not mutually exclusive but interconnected in a dynamic relationship. Therefore, sacrificing personal health and happiness might not lead to higher care quality, as Nightingale's health and wellbeing are themselves profoundly instrumental to her ability to provide care. So, it's essential to find a balance between self-sacrifice and self-care, which can ensure both the welfare of others and the healthcare provider. Instead of self-destruction in the name of altruism, the pursuit can be reframed as a harmonious coexistence of self and others.
18	(The Road to Tolerance: The Philosophy of Rational Emotive Behavior Therapy by Albert Ellis; 2004; p76)



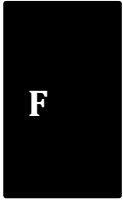
(F) Forgiveness Thinking (Conditional forgiveness): I have to forgive you, so you'll stop being mad at me, and I'll forgive you. <i>I believe "pardoning others" will prevent them from doing other bad behaviors.</i> I think I have to be generous always, or people won't cooperate. I believe, "If I forgive you, you will stop being mad at me." I forgive another person in the hopes that the other person will change his or her behavior or feelings. I justify my actions because I am a "forgiving person," and I believe this is the only thing I can do.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation and underestimating my ability to cope with this adverse event. <i>Rigid Belief:</i> <i>I have to forgive people for feeling good about myself.</i> I must perform well and /or win the approval of influential people, or else I need to be more competent. Other people must not criticize me or have negative feelings about me. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be unforgiving even if others treat me poorly. When I see a situation as being awful, it is okay to give up or do it tomorrow.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> To have an abundant life, <i>people must</i> not confront me with hardships or painful frustrations. I feel like a victim when people confront with their negative feelings.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I feel superior to them because I can give "forgiveness" to those low lives. Forgiving shows I am superior, and you are inferior.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I always feel worried, down, and angry or think I am too greedy. People <i>never</i> cooperate with me. <input type="checkbox"/> Their concerns are more valuable than my concerns. I'm not important. People who don't forgive are selfish, incompetent, and incur disapproval from others. If I don't overlook another person, there is something wrong with me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want people to make mistakes but forgiving them will not automatically prevent them from making the same or other mistakes. If I forgive you, you'll stop your bad behavior. However, I feel helpless if you don't stop your awful behavior. Feeling depressed is an appropriate response to a significant loss. In order for me to do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. <u>Depression enables me to keep my sensitivity.</u>
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no evidence to show that I have to be generous all the time, and I am basing this belief on observations or experience that has no empirical proof. This belief cannot be verified, and probably - it is unrealistic because my forgiveness cannot control others' behavior. I am basing this belief on speculation (If I forgive them, I don't do that behavior again). It is not based on the social reality I face daily, and it is more helpful for me to base my decisions on facts rather than speculation.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it logical to believe that I must be forgiving all the time to be a good person? I want to be forgiving is a flexible preference, but demanding that I forgive all the time is rigid and limits my social skills and choices. Logically, I cannot derive an uncompromising statement from a flexible statement because they are not identical and can contradict and exclude each other. Will this being naïve help me reach my goals? If my goal is to give up what is important to me, I guess it is my goal. I know being overly forgiving only makes matters worse. I am being unfair and demanding to myself. I know being extremely forgiving creates conflicts in my life. Conditional forgiving is an effective and efficient way of dealing with problems. I am wasting my time and energy in my half-baked attempts to control people. When I over-focus on others, it only narrows my focus and limits my range of interests and enjoyments. It shows others I can be easily manipulated, and I lack self-direction.
13	<i>Self-Responsibility:</i> Being overly forgiving and dishing out phony conditional forgiveness will not improve my life in the future. When I am too forgiving, it demonstrates to others that I lack the courage and discipline to control my behavior when dealing with difficult people. This impractical inference will increase the chances of anger-rage, depression, and/or anxiety. It will likely lead to toxic conflicts with others and will not help me make rational decisions or solve problems systematically. Conditional forgiving is not helpful. I believe now that it is silly and fool hearty to judge myself favorably by how well I'm able to impress others, gain their approval, perform, or achieve well.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing when I face difficulties. I will face my problems and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want approval and love, but I don't need it because it is unnecessary for my survival. I don't have to be competent and perfect because learning involves making mistakes. I can accept myself unconditionally and accept others with their flaws and faults. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. They are not rotten people for their horrible behavior.
16	The dialectic related to Forgiveness Thinking (Conditional Forgiveness) presents the tension between the belief that forgiveness is a necessary condition for preventing further wrongdoings, promoting cooperation, and fostering positive change in others, and the possible manipulation of this philosophy as an identity maintenance strategy. It depicts forgiveness as not only an act of grace but also a bargaining tool to influence behavior and mitigate potential conflicts. Therein lies a paradox - forgiveness for its inherent virtue and forgiveness as a tool for self-preservation and behavioral modification. This creates a dynamic between the self-image of being a "forgiving person" and the underlying premise that the motivation for forgiveness is conditional, based on its anticipated outcomes.
17	
18	



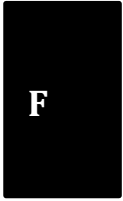
(F) Fortune Telling (negative): I have to make predictions that things will always turn out badly or things will turn out for the worse. When things look hopeless, I can stop trying.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation and underestimating my ability to cope with this adverse event. <i>Rigid Belief:</i> Other people must be reasonable in the future because they must be "right" and constantly prove I am "wrong." Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful if adversities happen to me, and it shows everyone else how helpless I am.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when situations are not predictable. I put myself down because I can't predict what new adversity I may face.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> When others treat me poorly and/or when things are too difficult and excessively painful, others must help me. If not, they are worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either my life is fabulous, or it is an absolute horror. Example 2: I see people laughing at me while giving a speech. (Hidden Must: I <i>must always</i> give brilliant lessons and do much better than other outstanding speakers.)
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My abilities don't matter anyway! My feelings always get the best of me, so I can give up easily. When I act incompetently, people will always hurt me. My life after my stressful situation will never get better. <input type="checkbox"/> If I can predict adversities – those adversities won't feel that bad. If I can worry about the future, which I have little control over, people will help and support me through these terrible times.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish I could predict the future accurately and flawlessly, but no one can do that! Because my marriage/job and most of my relationships ended negatively, my life will continue to be negative. Are my relationships/career my only source of pleasure? Is it realistic to demand that the world be a "certain" way? If I place certain conditions on the earth, will the world satisfy those conditions? Is it a necessity that I must <i>always</i> be happy? <i>Empirically</i> , everything does not always turn out to be negative or positive. Fairness and reasonableness are all abstract concepts, and I give those concepts their importance and make them valid or insignificant. I saw the "silver lining" in many adverse events. Factually, few events are 100% negative or 100% positive.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If my ex (boss, lover, friend) continues to be unreasonable, my life will be horrible. If my ex (boss, lover, friend) starts being reasonable, my life won't improve. If others choose to be unreasonable, my life would be uncomfortable and unpleasant, but logically I cannot predict the future based on others' unreasonableness. I can transform my "demandingness" that my life must be this way or that way into a logical belief "I like to predict the future, but my desire for predictability will not give me the skill to calculate accurately what will happen positively or negatively."
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to believe in this negative fortune-telling? Holding on to this negative fortune-telling will only result in pain and will not help me. If I express my concerns about predicting the future, I will be non-assertive, and people may disregard my concerns. This fortune-telling could be more productive and profitable.
13	<i>Self-Responsibility:</i> I want a keen sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence my thinking, but I cannot control it. I want to be less inhibited in a social situations, and I want to be assertive in such a way that I will increase my sense of appreciation and respect.
14	<i>Healthy Expansion of Your Uniqueness:</i> Now that I see this negative future telling is illogical, not factual, and dysfunctional, I want to practice identifying adverse fortune-telling and learn to refute it strongly and effectively. <input type="checkbox"/> I want to stop trying to predict the future and start thinking logically and realistically. I want to maintain my self-control so I won't hurt others and avoid feeling shame and guilt.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to develop my critical & creative thinking
16	<i>Toxic Dialectic:</i> I cannot predict the future very accurately, and I may need clarification on my wishes and dreams with this fortune-telling. <i>I can expect the best and tolerate the rest.</i> When things go badly, I don't have to deprive myself of all possible happiness. I can predict that people make mistakes, but I don't have to predict that I will make myself miserable if things don't turn out as I demand. I want to perform well and have influential people approve of me, but I am not inadequate because people disapprove of me, and their disapproval does not prove I'm a loser.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I accept my uniqueness, and I know that I am an ordinary person. <input type="checkbox"/> I want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> I can unconditionally accept myself, others, and the world even when they place conditions on me.
18	(Ellis and Harper, A Guide to Rational Living; 1997; page 216) (David Burns; Feeling Good, 1999)



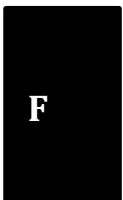
	(F) Fortune Telling (positive): I have to make predictions that things will always turn out great. Making one more mistake will not make a difference. For instance, I say, "I'll have one more." (One drink – one bite to eat) when I rarely stop at just one drink or one bite.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I underestimate the situation's impact, and I overestimate my ability to cope. Adversities must not happen to me. The world and others must treat me fairly and considerately. They must not overly frustrate me, or else the world is a rotten place. This demand results in thinking, "You never loved me!" I believe, "You must accept my feelings, and you must accept how I express those feelings - regardless of the results." This demand could also lead to "I must perform well and /or win the approval of essential people or else I am an inadequate person, and I must be in control, so people don't take advantage of me. To feel better, I have to let out my anger - this is another venting myth. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all!
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> When others treat me poorly, it is horrible, or when life is too frustrating – life is awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people point out my faults and unhealthy habits – they should mind their business. <input type="checkbox"/> If the world must give me what I want if not, the world is bearable!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to make predictions that work out for me; if not, I'm a failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I'm great, and you're a wimp, and if you think I'm a wimp, I'll feel justified in putting you down and proving to the rest of the world you're a wimp. Having one more bite of food or one drink for the road is no big deal; one little bite or drink won't kill me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I predict the future to be wonderful and the consequences don't apply to me, my life will be wonderful. However, if things don't go my way, it is someone else fault.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Positive fortune-telling feels good but is it realistic? Any form of fortune-telling is unrealistic – positive or negative- because I jump to a false conclusion. If something positive happens, I feel optimistic about the future. I am being unrealistic because one feeling or event cannot predict another unrelated event perfectly. I could think, "Other people get fat when overeating, but I won't. Other people get cancer and lung disease from smoking cigarettes, but I won't. I can have another drink and won't get stopped by the police. The FBI catches stupid people robbing banks, but they won't catch me because I'm not stupid – like those assholes that get seen!" Consequences impact me, and negative consequences will always catch up with me in the long run.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I would like to predict the future, but people need help to accurately predict the future. I see a logical connection between what has happened to me in the past and what will happen to me. My premise is that my past behavior will directly control my future actions. Because I didn't gain hundred pounds after eating an entire five-layer cake, eating cake will not make me gain weight. I am assuming that I can predict every possible scenario that will occur after I eat the cake. I may think I will run tomorrow to counteract the cake, but it rains. I'll work out extra hard to cut those extra calories, but I am suddenly called out of town for the next four days. My current behavior has an impact on my future, but I cannot plan for every single contingency that might occur.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this form of thinking helpful in reaching my goals and actualizing my talents and potential? Positive fortune-telling feels good, and it gives me a false sense of confidence. When I think this way, I have a greater chance of being impulsive and making poor decisions. It interferes with my ability to set realistic goals, and it interferes with my ability to plan in such a way that I will reach my long-term goals.
13	<i>Self-Responsibility:</i> My thinking has an impact on how I see my impulses and how I approach problems. I can respect myself by not putting myself down when I make mistakes; I can use enlightened self-interest and get along with others; I can accept myself and the conditions I am facing unconditionally.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't have to be aggressive to reach my reasonable goals. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and kind, healthy and assertive. Yes, I would like everything to come out as planned, and I want everything to turn out positively, but disregarding the negative leads to too many negative and too few positive consequences.
16	The dialectics related to fortune telling (positive) encompasses the belief system surrounding the anticipation of favorable outcomes and persistently positive thinking, irrespective of the current circumstances. This perspective promotes a notion that even if one were to make a mistake or a misstep, it would not be consequential or damaging to the overall outcome. The analogy given, such as saying, "I'll have one more," whether it's in reference to a drink or a bite to eat, demonstrates the idea that one more is never just one more, but rather portrays an optimistic bias. This outlook downplays the potential negatives and risks, underscoring a predominantly optimistic worldview.
17	
18	



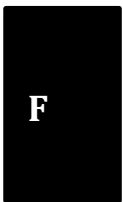
(F) Fox, the (Obsession-Addiction): I obsess about how I have to be smarter than others. When dealing with addiction, I believe I <i>have to</i> outthink everyone to prove I'm smarter than them. I think, "I'm clever like a fox." I think I can control my addictions and toxic habits anytime I wish through willpower. I think I have the will over those behaviors. I guess I <i>have to</i> do it on my own without help. I feel I can do anything about my situation; it takes willpower.	
1	<i>Affective Consequences:</i> I think, "I must perform well and /or win the approval of important people, or else I am an inadequate person." I must not fail at this or any relevant work to be happy
2	<i>Behavioral Consequence:</i> I don't <i>have to</i> try because everything turns out okay for me, so I'll do less. I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs, so I am overly cautious, critical, and skeptical.
3	<i>Cognitive Consequence:</i> Conditions are too complicated and excessively painful, so I find a way to get out. Therefore, I'll use my "willpower" later. I underestimate the impact of the negative situation, and I minimize the problem's effect on me. I believe I can do less and still succeed. I have to out-thinking others who are not as bright as me. Life must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<i>Extreme Evaluation:</i> It is awful when they make conditions difficult.
6	<i>Extreme Evaluation:</i> I can't stand it, so they have to be inferior to me, and I am superior. I need immediate gratification to be happy, and I put up with frustration and disappointment.
7	<i>Extreme Evaluation:</i> I'm smarter than others, and others are stupid. You are either clever than I am, or you are stupid.
8	<i>Dichotomous Thinking:</i> Either way, they are losers.
9	<i>Conditional Thinking:</i> I must be strong and perfect because others are weak and incompetent. I must be in control, and they must not fail because they have to make things easier. However, if they make things uncomfortable, they are worthless.
10	<i>Realistic Thinking:</i> Is my belief realistic when I believe, "I can control my addictions and toxic habits anytime I wish?" If I could have stopped at any time, how come I have not stopped? I am fooling myself into believing that I can put off changing my bad habits as quickly as I have started those habits. I do not live in a perfect world with perfect people. Eliminating my toxic habits will take effort and persistence, and that is a reality I cannot ignore. Thinking I can put off dealing with my toxic habits is unrealistic and downright foolish. I want to control my urges but believing that willpower can control everything is unrealistic.
11	<i>Aristotelian Questioning - Logic:</i> Is my belief rational and reasonable when I believe, "I can control my addictions and toxic habits anytime I wish?" I am making a "final prediction" in that I think I can wish away my toxic habits, and when that wish comes true and then I'll never be unhappy. I am making a prediction that I invented on a premise (I can use willpower alone to eliminate a bad habit). It does not logically follow that something I created, such as a premise, can come true because I invented it. The fact that I thought of the idea does not make it a brilliant idea, or it will come true.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Is it helpful to expect others to do everything for me? When I demand complete independence, I will have more difficulty getting what I want and not reaching my long-term goals. I will have more stress and frustration in my life, and I will not achieve my short-term objectives. I will get into more trouble with others, and I will have more interpersonal conflicts in my life. Demanding that I have to think out others will only cause more stress and stressful in my life.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I want to control and master my urges. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I cannot control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I will strengthen my ability to regulate my emotional responses. I don't want to let my destructive habits control me. I want to control and master my emotions. I know others can influence my thinking, but they cannot control their thoughts. I want to be concerned and careful when dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> Independence is an admirable quality, but demanding complete independence is unrealistic and irrational. I like to do things independently, but it does not make a weak or helpless person to have others I trust help me. It is advantageous to be clever and intelligent, but believing I am better than others will lead to unhealthy and negative feelings, such as depression and passive-aggressive behaviors.
16	The dialectic in this context refers to the internal conflict or debate between the individual's deep-seated belief in their intelligence and their struggle with addiction. The person feels a compulsive need to prove their intelligence by outsmarting others, including their addiction. They believe that they can control their addictions and toxic habits through sheer willpower and intellect, rejecting any form of help believing their situation wholly depends on their willpower. This personal narrative reflects the dialectical tension between personal autonomy and self-destructive behavior, creating a paradox where the need to prove superiority exacerbates the problem rather than solving it.
17	
18	Rian E. McMullin, <i>The New Handbook of Cognitive Therapy Techniques</i> ; 2000, page 363



(F) Frustration Intolerance – Low Frustration Tolerance: I believe I cannot tolerate frustration. I have to convince myself that I don't have to do it since I can't stand it. I can't bear it; It's intolerable.	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, and resentful of others' success. I am cynical, jealous, dogmatic, and I'm being self-centered (Index #1).
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriately. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I think it is just too frustrating because I am overestimating the adverse event and the impact of my toxic behaviors and emotions. People must not annoy me or frustrate me. For my life to be carefree, I must get my way, and things must be comfortable and easy. Others must not cause me difficulties. The world must be enjoyable all the time. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how awful I have failed, how others have treated me poorly, or how conditions are too difficult and excessively painful. People and the world must be better than they are, and it is awful and horrible if I cannot change life's grim facts to suit me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure any frustration. I am filled with self-pity when I believe I can't tolerate frustration
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People or the world sucks if they confront me with frustration and deprivation.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am frustrated, or I'm happy.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Because others will not stop being unkind and unreasonable, I can't stand it. I absolutely know I will never be able to have pleasure or joy in my life if others continue to abuse me emotionally. Since I can't, I have to agree with them and do things I don't want to do. If I can't stand it, I can do anything I want. However, if people confront me, I can freak out. If that doesn't work, I am helpless. I don't like what I don't like, but I can tolerate things I don't like. Other people's unkindness is highly obnoxious and uncalled for. However, is it true that I cannot have pleasure or joy in my life if these people don't stop abusing me?
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> It is not valid, and I do not like the abuse and frustration associated with such abuse. Still, I will not allow others' obnoxious behavior to ruin my entire life. If I spend most of my time thinking about getting back at others who abused me, I will have less pleasure and joy in my life. If I stop focusing on people's unfairness and frustrating behavior, I can start focusing on making my life pleasurable and enjoyable. I can figure out ways to do it next time I face such frustration. I am not helpless. At times, I can do things with others, look into new interests, and even do something with my ex (boss, lover, friend). It is "not inevitable" that I live a pleasure-less and joyless life when people act obnoxious. Windy Dryden, Ph.D., Ph.D. believes that low frustration tolerance beliefs are false because "LFT beliefs mean that I will either die, disintegrate, or lose the capacity for happiness if what I deem to be intolerable exists. None of these events are likely to happen.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I have always intensely disliked others' verbal abuse, but why can't I stand it? I can tolerate it in the sense that if I am safe – nothing physical will happen. If I upset myself about it, I might make myself so sick or be driven to hurt myself. I logically can see that my belief of "I don't like it" is not identical to that of "I can't stand it, and I must not do things I can't stand." The belief that "I can't stand it" will frequently exclude and contradict the idea that "I don't like to do certain activities." Windy Dryden, Ph.D. sees LFT has two components. One is a non-extreme component (It is a difficulty), and the other is an extreme component (therefore, it is intolerable). It does not logically follow that because it is difficult; it is unacceptable since I logically cannot derive something extreme from something that is non-extreme.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to deal with my ex (boss, lover, friend) using low frustration tolerance? Does this thought get me what I want? Does it help me feel the way I want to feel? Continuing to hold on to low frustration tolerance won't change others' behavior or make others reasonable. It won't change me or help me stop mistreating myself. It will only lead to frustration, anger, and pain. I will be fighting an internal battle that I cannot win.
13	<i>Self-Responsibility:</i> I now see that I can tolerate others' unkindness and unreasonableness. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior because they cannot control my thoughts. I know people can influence me, but they cannot control me. I will be less inhibited in social situations, and I will be assertive so that I will increase my sense of appreciation and respect. I realize I <u>can</u> stand it, and relationships are not my only source of happiness and enjoyment in my life.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will be reliable and be consistent in disputing my beliefs associated with "low frustration tolerance" so I can better get along with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can acknowledge that it is a struggle putting up with not getting my desires met. However, I can actively assert that I can tolerate this uncomfortable and lousy situation and recognize that it is well worth enduring (Windy Dryden, Ph.D.). I will never like being mistreated, but I <u>can</u> stand it, cope with it, and put up with it. I can tolerate people's unfairness even when I don't like it. It is just too bad and too sad. I <i>can tolerate</i> unreasonableness. I have confidence in my abilities, including the phrase "I can...."
16	The dialectic underlying frustration intolerance, particularly low frustration tolerance, revolves around the dynamic tension between perceived inability to withstand frustration and the potential for personal growth. In this context, frustration is seen as inherently unwanted and unbearable, triggering negative self-beliefs such as "I can't stand it" or "It's intolerable". This internal dialogue reinforces patterns of avoidance, self-doubt, and emotional distress. On the other hand, accepting frustration as part of life and striving to overcome it fosters resilience, conflict resolution skills, and increased tolerance. Hence, the dialectic process attempts to reconcile these opposite attitudes by promoting psychological flexibility, self-efficacy, and adaptive coping mechanisms.
17	
18	



(F) Frustration Intolerance - I Can't Stand It: I can't tolerate frustration. I have convinced myself - since I can't stand it, I don't have to do it. I explain my actions by simply telling myself, "I can't...."	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, and resentful of others' success. I am cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriately. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I think it is just too frustrating because I am overestimating the adverse event and the impact of my toxic behaviors and emotions. People must not annoy me or frustrate me. For my life to be carefree, I must get my way, and things must be comfortable and easy. Others must not cause me difficulties. The world must be enjoyable all the time. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how awful I have failed, how others have treated me poorly, or how conditions are too difficult and excessively painful. People and the world must be better than they are, and it is awful and horrible if I cannot change life's grim facts to suit me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand any frustration.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People or the world sucks if they confront me with frustration and deprivation.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am frustrated, or I'm happy.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Because others will not stop being unkind and unreasonable, I can't stand it. I absolutely know I will never be able to have pleasure or joy in my life if others continue to abuse me emotionally. Since I can't, I have to agree with them and do things I don't want to do. <input type="checkbox"/> If I can't stand it, I can do anything I want. However, if people confront me, I can freak out. If that doesn't work, I am helpless. I don't like what I don't like, but I can tolerate things I don't like.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> It is highly obnoxious and uncalled for. However, is it true that I cannot have pleasure or joy in my life if these people don't stop abusing me? It is NOT true. I do not like the abuse and frustration associated with such abuse, but I will not allow others' obnoxious behavior to ruin my entire life. If I spend most of my time thinking about getting back at others who abused me, I will have less pleasure and joy in my life. If I stop focusing on people's unfairness and frustrating behavior, I can start focusing on making my life pleasurable and enjoyable. I can figure out ways to do it next time I face such frustration. I am not helpless. At times, I can do things with others, look into new interests, and even do something with my ex (boss, lover, friend). It is "not inevitable" that I live a pleasureless and joyless life when people act obnoxious.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I have always intensely disliked others' verbal abuse, but why can't I stand it? I can tolerate it because nothing physical will happen if I am safe. If I upset myself about it, I might make myself so sick or be driven to hurt myself. I logically can see that my belief of "I don't like it" is not identical to the idea of "I can't stand it, and I must not do things I can't stand." The belief that "I can't stand it" will frequently exclude and contradict the idea that "I don't like to do certain activities."
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to deal with my ex (boss, lover, friend) using low frustration tolerance? Does this thought get me what I want? Does it help me feel the way I want to feel? Continuing to hold on to low frustration tolerance won't change others' behavior or make others reasonable. It won't change me or help me stop mistreating myself. It will only lead to frustration, anger, and pain. I will be fighting an internal battle that I cannot win.
13	<i>Self-Responsibility:</i> I now see that I can tolerate others' unkindness and unreasonableness. I want an intense sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior because they cannot control my thoughts. I know people can influence me, but they cannot control me. I will be less inhibited in social situations, and I will be assertive so that I will increase my sense of appreciation and respect. I realize I <u>can</u> stand it, and relationships are not my only source of happiness and enjoyment in my life.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will be reliable and be consistent in disputing my beliefs associated with "low frustration tolerance" so I can better get along with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I will never like being mistreated, but I <u>can</u> stand it, cope with it, and put up with it. I can tolerate people's unfairness even when I don't like it, and it is just too bad and too sad. I <i>can</i> tolerate unreasonableness. I have confidence in my abilities, including the phrase "I can...."
16	Dialectical thinking in relation to frustration intolerance prompts the understanding that being able to tolerate frustration is not necessarily about liking or desiring it, but rather acknowledging it as a normal and unavoidable part of life. Dialectics promotes the idea that two seemingly opposing truths can coexist: one can dislike frustration and yet be capable of tolerating it. This psychological framework shifts away from absolute thinking ("I can't stand it, so I don't have to do it") towards a more nuanced understanding ("I don't enjoy this, but I can cope with it"). It encourages acceptance of the self and the situation, while promoting a proactive approach to change, moving away from avoidance towards confrontation of discomfort for personal growth and resilience.
17	
18	



	(F) Fun Justification: I have to have fun so I can disregard the consequences because I'm having fun. I underplay the implications and costs because having a toxic negative emotion is sometimes fun. For instance, I believe "sometimes anger can be fun." I know "once in a while, arguing gets my adrenaline going, and an argument becomes the highlight of my day."
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn, seeking attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I underplay the consequences of feeling anger because it feels right, and it was fun torturing and being sadistic to another person. Other people must not criticize me or have negative feelings toward me.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Nobody likes or enjoys frustrating situations, but my worth or others' worth is not contingent on if frustration is present or not.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to be bored or have any feelings associated with being uncomfortable.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I'm having absolute fun, or I'm bored to death.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am not doing what I feel I must do, I'll feel helpless. I must get what I want regardless of the consequences. The consequences only apply to others – they don't apply to me. It is not exciting or worthwhile if I don't get immediate gratification. If it feels useless, my entire life is futile and meaningless. <input type="checkbox"/> I will feel painfully inferior if people don't reward me. If someone crosses me, I'd be a wimp if I responded with healthy anger. The other person is a bastard and must be taught a severe lesson. Therefore, I don't have to give up my toxic anger. I don't get that same buzz with healthy anger. I feel very powerful when I am toxic and angry.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Yes, sometimes getting angry and controlling people is fun, but realistically this fun is short-lived. This idea that anger brings about joy in my life is not empirical. When an idea is based on observations or experiences, it is practical. This belief cannot be verified, and most likely, it is unrealistic. This justification is based on conjectural. I am logically confusing control and fun. Fun is not identical to control because controlling others takes a lot of energy and time, and control can contradict and exclude fun.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my conclusion on reasonable grounds when I underplay the negative consequences? Highly unlikely! When I think illogically, my calculations and conclusions have a good chance of being inaccurate. It does not make sense that I will have a "good time" after feeling angry. I yell, scream, and make matters worse when I feel angry. How is this fun? "Fun" and "anger" are not identical and often contradict and exclude each other. Semantically, fun is a mood for finding or making amusement, and it has negative consequences if the amusement is at the expense of another person.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will underplaying the consequences help me? Will it assist me in reaching my goals and actualizing my talents and potential? This belief and related inferences will increase the chances of anger, depression, and/or anxiety. It will lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> This justification is illogical, unrealistic, and not helpful. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I will face my difficulties and see them as challenges while being kind and considerate to others. I will work on my assertiveness skills and express my wants in a firm but appropriate manner. I will promise to stop denying, avoiding, and rationalizing.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to have fun, but I don't need to have fun all the time because it is not necessary for my survival. I don't have to be competent and perfect because learning involves making mistakes. I can accept myself unconditionally and accept others for their flaws and faults.
16	The dialectics related to the Fun Justification involve the tension between immediate pleasure or excitement and long-term consequences or implications. This viewpoint advocates for pleasure-seeking behavior, framing it as a necessary means of experiencing life to the fullest, even at the risk of potential negative outcomes. For instance, anger may be seen as an exhilarating and liberating outlet for frustrations, while an argument might be perceived as a thrill that ups the adrenaline. However, these views could lead to harmful consequences such as fostering unhealthy relationships, perpetuating toxic habits, and compromising one's overall well-being. This dialectical tension underscores the importance of achieving balance: recognizing the attraction of such 'fun' behaviors, yet managing them responsibly to avoid any undue harm or consequences.
17	
18	(See Albert Ellis' book, "Anger: How to Live With and Without It," 2003, page 132)



(G) Get In Touch With (Repressed Thoughts): By believing I <i>have to</i> get in touch with some repressed-unconscious feeling to feel better, I <i>have to</i> stop experiencing that particular feeling. I must get in touch with my past hostilities toward my parents and the intense rage I felt as a child, so I can work through my hostility today. I am blaming my experiences.	
1	Affective Consequence: I violate the rights of the other person. I am impatient, impulsive, callous, and stubborn.
2	Behavioral Consequence: I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	Cognitive Inferences: - I have to get in touch with my past hostilities toward my parents and the intense rage I felt as a child to work through my hostility today. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
4	Demandingness: <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	Extreme Evaluation: I must keep thinking about how awful I feel. I think it is terrible when I experience difficult times. I am not going to do what I want, or I'm going to have to do something I don't want to do. Other people had fantastic parents and a perfect childhood – I had horrible parents and miserable childhood.
6	Extreme Evaluation: I can't stand the unpleasant feelings I have today about my past.
7	Extreme Evaluation: You must treat me in a particular way, or else you are worthless, useless, etc. There was nothing meritorious about my childhood.
8	Dichotomous Thinking: Either I feel awful, or I feel great. <input type="checkbox"/> I feel very powerful when I use toxic anger, and I don't get that same buzz with healthy anger. I give myself an excuse for avoiding my responsibilities because "there is something in the past that keeps nagging at me, and I don't know what it is." If I had a wonderful child, I would now feel wonderful. Since I didn't have a wonderful childhood, it proves I am unworthy of happiness. Now I have to have immediate gratification to feel anything.
9	Conditional Thinking: If I don't get in touch with past negative feelings I felt as a child – I will never get better. My childhood is responsible for my present behavior. (I must blame my parents for my current behavior, and the conditions I grew up with should have been better.) I must get in touch with my past hostilities toward. <input type="checkbox"/> My parents and the intense rage I felt as a child, so I can work through my hostility today. <input type="checkbox"/> I don't make a big deal about the stress in my life because my abilities and skills will always get me out of trouble. If someone crosses me, I will be a wimp if I respond with healthy anger. The other person is a bastard and must be taught a severe lesson. So I don't have to give up my toxic anger.
10	Socratic Questioning - Realistic Thinking: I hope that blaming others or my past will get me out of my current responsibilities but blaming usually increases tension and conflict. No evidence demonstrates that getting in touch with my past anger will relieve my distress today. Realistically, I may become frustrated because I can't go back and change the past. This unintegrated behavior is based on conjectural and unsubstantiated ideals and not on the social reality I face daily. Many people blame their history for their pain, and my past can certainly influence my present behavior, but I don't have to let the past control my current life. I know that adversities happen to good people, and I do not have to take them personally because essential people misbehave.
11	Aristotelian Questioning - Logic: Am I basing my thinking on faulty premises and inaccurate conclusions? There is not always a logical connection between my present anger and my anger toward a particular parent or past event. Logical, only "some children" grow into adults who seem to remember their initial frustration and scream forever, plaguing themselves about it many years after it first occurred. Some children learn to change their beliefs and learn to accept unpleasant things that have happened.
12	Pragmatic-Rational Thinking: Does blaming ever help me reach my goals? Being out of touch will increase my chances of experiencing anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically. It is helpful for me to base my decisions on facts.
13	Self-Responsibility: I will set limits and clear boundaries by not personalizing others' bad behavior. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in the social situation, and I will be assertive to increase my sense of appreciation and respect. I am not responsible for others' bad choices!
14	Healthy Expansion of Your Uniqueness: I want to recognize my challenges and be kind and considerate to others when I am facing those challenges. I can accept others unconditionally. I can shift my attention away from myself, and I focus on what others want and need. I don't have to adhere to one way of relating to the world.
15	Healthy Restriction of Your Uniqueness: I don't like that my past was painful, but there is no evidence that I must give myself pain in the neck for what people did to me years ago. I can accept myself unconditionally and accept others with their flaws, misdeeds, and faults. Not accepting my humanness can restrict my uniqueness because I am judging myself negatively.
16	Toxic Dialectic: <input type="checkbox"/> I have a secret, but I wish others would look hard enough to find my secret. <input type="checkbox"/> My addictions-obsessions are my only friend, but addiction obsession is my consistent enemy. <input type="checkbox"/> I can control my urges, but my urges are beyond control. <input type="checkbox"/> I'm lonely, but my addiction-obsession is my friend, who provides me with comfort. <input type="checkbox"/> My fullness or being stoned stops my emotional pain, but emptiness will make me feel adequate.
17	Healthy Dialectics: <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	(See Albert Ellis' book, "Anger: How to Live With and Without It," 2003, page 142)



(G) Global Rating of Others Excuse: I believe I <i>have to</i> judge people harshly so I can avoid my responsibilities because they act so poorly. I <i>must</i> be judgmental. Further, I think that if I don't judge others harshly, people will take advantage of me. I judge others for being 100% bad for their mistakes, and think of them as 100% useless for doing what they want to do and not doing what I want them to do. I tell myself I can avoid my responsibilities because others make mistakes.	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, and I am cynical, jealous, dogmatic, and self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation and the impact of the adverse event. People must do what I say! You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. To feel righteous about others, I must never fail.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when others fail and when they treat me poorly and/or make things too difficult and painful for me. Either I always feel worried, down, and angry, or I keep thinking about how awful others' behaviors are.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it, so they have to be perfect, or else I feel imperfect. I see people as being 100% worthless pieces of shit because they treated me unreasonably and unfairly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. They have to be perfect; if they are not, they are "completely useless." Because I don't want them to be unreasonable, they must not be. I hate people because they are unfair and so wrong.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are perfect, or you are utterly worthless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I can't think myself out of this situation because my feelings are "too" overwhelming." If I can prove their ineffectiveness, I don't have to be responsible for my negative emotions. <input type="checkbox"/> If people, like my ex, boss, lover, and friend, were slightly reasonable, I would be happy. However, they are constantly making mistakes, which make them unlovable.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want people to adhere to my wishes, but they don't have to obey my appeals for control. Where is the proof or evidence that others must be reasonable and because others don't adhere to my demands, they are "completely worthless?" There is no evidence that I can see that my ex (boss, lover, friend) is intrinsically worthless for his or her failings. There is no empirical proof that others' beliefs, feelings, or thinking styles can genuinely make me feel happy or miserable. I am mixing up my demands with my preferences. There is no proof that their way of thinking and solving problems can make me worthwhile or worthless. I have no control over their style because style is a matter of choice.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How do I know my ex (boss, lover, friend) is 100% worthless for being unreasonable? I like others to be reasonable, but it does not logically follow those others are worthless because they act unreasonably. It is not logical to believe that others are worthless because I am frustrated. Worthless and worthwhile are subjective-arbitrary-abstract concepts that I impose on others.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to be judgmental? When I rate others as utterly worthless or 100% useless for making mistakes and acting unreasonable, I know I will make the same mistake later. I will judge myself and then harshly punish myself for being like those "no-good-for-nothing bastards." I'm frustrated with others' unreasonableness but punishing them will not help anything and will only worsen matters. For my own enlightened self-interest, my health, and my health, it is not helpful for me to rate people globally because of their status or lack of status. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence my thinking, but they cannot control me.
13	<i>Self-Responsibility:</i> I want to let go of this unfortunate tendency to globally rate people, but I am not worthless if I judge people unfairly. I want to replace it with a new rational idea.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to stop over-generalizing people, but I am not worthless if I am over-generalizing in toxic ways. I want to be a responsible person who can be emotionally disciplined, determined, persistent, and I can be serious. Still, I am not worthless if I fall prey to my laziness. I want to rate others' deeds as "good-bad, desirable-undesirable, fortunate-unfortunate," according to my purposes and my community's standards. I want to evaluate people's acts and traits and not their total sense of self.
15	<i>Healthy Expansion of Your Uniqueness:</i> In reality, no one is 100% worthless or useless. Because the person made a frustrating mistake, I know judging people is not helpful. The negative Consequence of punishing people is that it leads to anger, aggression, anxiety, and depression. I can tell myself I will never like others' unreasonableness, and I prefer that people be fair. I don't have to like it, but I can accept others for their mistakes no matter how frustrating those mistakes may be. I choose to stay alive, and I want to be reasonably happy in my social world. I want to accept myself and others unconditionally when appropriate.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don't need justification. <input type="checkbox"/> Feeling immediate – versus - my behavior is separated from my feelings. <input type="checkbox"/> I won't feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.
18	Albert Ellis' book (2001) "Feeling Better, Getting Better, Staying Better," page 29)



(G) Global Rating of Self Excuse: I <i>have to</i> judge myself harshly to improve my life. When I globally rate myself based on a single aspect, I am making broad judgments based on little evidence. I believe I <i>have to</i> be judgmental, and if I don't judge myself harshly, I will lack the necessary motivation to improve my current situation. I <i>have to</i> make broad judgments based on little evidence.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and I demand that people take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am overestimating how serious this situation is and underestimating my ability to deal with the situation. The world must not be unfair and unkind. Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I make mistakes and people laugh at me. I judge myself as being 100% bad for the mistakes I made or as 100% excellent for doing what I want. I always feel worried, down, and angry, or I keep thinking about how it is awful I can't do anything. <input type="checkbox"/> To feel good about myself, others have to treat me fairly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't make dumb mistakes because I am a fool, and I hate myself for making such mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> I can't do anything right! I have no skills or abilities to deal with stress, so I need others. If I'm worthless, I can't do anything, so I can avoid my responsibilities. I can avoid my responsibilities because I am inadequate, and what can you expect? I wanted so much to be happily married/ have a fantastic job, etc. but look how it turned out! This proves I'm useless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either my life is great, or it is awful.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I make mistakes, there is something wrong with me. If I do everything right, people won't reject me. However, I'm unlovable if I slip up and make a mistake. I believe that putting myself down will correct my destructive behaviors or change the feelings I don't want to have. If they mistreat me, I can't get overly angry.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want people to take me seriously, but they don't have to take me seriously. If people don't take me seriously, I am worthless. Where is the proof I am worthless because I'm in a stressful situation? My worth cannot be proven or disproven, and the only reality I can confirm is that I am alive. As long as I am alive, I have the possibility of enjoying my life regardless of how I judge myself. As long as I am alive, I have the chance to do healthy activities and face the challenges of life with courage and commitment. Foolish behaviors exist, but "fools" do not." (Albert Ellis, Ph.D.)
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I want to question the truth or logic of "I am worthless" (1). When I rate myself globally, I feel I am worthless and don't deserve to be happy. This is illogical because if I examine the converse of this belief ("I deserve happiness because I'm worthless,"), I see that believing that I am "worthless" or I am "worth something" has minimal to do with being happy. My desire to be happy has nothing to do with judging myself. I may desire a raise in pay regardless if I see myself as worthless or worthwhile. When I get more money, I will be happy because I can do what I want; I believe desiring or not desiring has little to do with buying the things I want. I think the trustworthy source of happiness is facing challenges and having a healthy sense of "choice." (2) A "fool" is someone who always does foolish things sometimes. (a) If I'm a fool "all the time," then no one is a fool because no one always does foolish things. (b) If I'm a fool "some of the time," we're all fools because we sometimes do foolish things. (David Burns, M.D.)
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful for me to judge myself as worthless? When I refrain from condemning myself, I have a greater chance of experiencing my potential (being good at what I am good at leads to self-actualization). When I don't globally rate myself, I can actualize my plans, and I will do more. When I don't rate myself globally, I will remain open and can revise my plans. Since there's no such thing as a "fool, I could possibly be a fool." If I label myself a fool, I'll increase the chances of feeling anxious, inferior, or ashamed, and I'll feel like a fool (emotional reasoning) – even though there is no such thing. (David Burns, M.D.)
13	<i>Self-Responsibility:</i> When I judge myself, I feel great when I do well, but I feel miserable when I fail. When I foolishly put myself down, I realize that I don't have to put myself down for putting myself down. Judging others puts me on an emotional roller coaster.
14	<i>Healthy Restriction of Your Uniqueness:</i> If I want to enjoy life, I want to stop judging myself. I will decide not to rate my sense of self in global or general terms because it is inaccurate, illogical, and impractical. I will let go of judging and replace it with a new rational belief.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can unconditionally accept myself with my faults. I choose to be happy because I am alive. I think it is better to enjoy life rather than be miserable about things I cannot control. I am human, and I am a unique individual. I know that my "goodness" or "badness" is an arbitrary standard I have invented.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want a decent job, good relationships with loved ones and friends, however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, and I am suspicious of others. <input type="checkbox"/> I want to be independent, but I'm dependent on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can value people and their actions and toxic things harmful to others and the environment. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world and place conditions on yourself, others, and the world.
18	



	(G) Global Rating of the World Excuse: I have to be judgmental about the condition I face. I am over-focusing on what I don't have rather than what I do have or what I really want. I have to judge the world harshly, so I have an excuse not to keep up with my responsibilities. This demandingness shows I am not weak, or it proves I am weak. I have to judge my life as horrible to get motivated, which only motivates me to avoid certain situations. I have to judge the world as 100% bad for not being the way I demand it to be. I am placing conditions on the world of my own doing. I have to rate the world negatively, so I have toxic negative feelings. I have to manipulate others with my emotions, so the world is not overwhelming. Since the world is bad and evil, I <i>have to avoid my responsibilities</i> . I believe I am making my life better when I have this thought.
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, and I am cynical, jealous, dogmatic, and self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the situation's impact and overestimating that doing less will be helpful. To have an enjoyable life, life's conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! Others must not judge me, and the world must give me what I need.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when the world doesn't do what I want it to do. When others treat me poorly, and/or when things are too difficult and excessively painful, I have to see it as the worst time in my life.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> Unfairness makes my life too hard; it makes me feel just awful; unfairness makes me want to give up; it makes me; it controls me and pushes me around.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> There is no value in the world if things don't go my way.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either the world is entirely wonderful, or it sucks.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> My feelings always get the best of me! My marriage (job) is messed up, and my ex (boss, lover, friend) is unfair and unreasonable. I'm going through a very stressful situation, and I believe the world just does not treat me right. I deserve better! When people mistreat me, I go nuts. I don't want the world to be unfair and unjust because that "unjust world" makes me miserable. <input type="checkbox"/> If the world treats me nicely, I will feel happy and valuable. However, if the world turned against me, I would have to feel helpless and useless. Depression enables me to keep my sensitivity. Others must treat me fairly and considerately and not overly frustrate me, or else they are a rotten individual. The world must not be harmful, evil, wicked, sinful, and immoral. My loss makes my depression worthwhile, so I have to be depressed. Feeling depressed is an appropriate response to a significant loss. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. To solve problems, I have to think, "I always have to feel worried, down, and angry, or I keep thinking about only one aspect of my life."
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't want people to make mistakes, but in reality, people often make mistakes. Where is it written that the world must act nicely when, in my view, it is unquestionably not nice, not caring-loving, and not considerate and kind? It is not a writer anywhere that the world must be incredibly kind to me. Whenever I am sorely displeased with the world and my life, the way I view it is my personal prerogative. I am grandiose and unrealistic when I demand that the world do what I believe it must do. Of course, factually, I have no control over the world. My life has enough stress, and if I controlled the world, my life would be more stressful. If I were busy controlling the world, I would not have time to enjoy the pleasure I currently want.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief reasonable when I think the world <i>must</i> act a certain way because I deem my desires as "very" necessary? Because the world should not be as rotten as it is, (then) the world and my life absolutely must not act that way! How could the world be full of such unfortunate and adversities? How could it happen right away? The world is clearly full of bad things, like sickness, poverty, bigotry, war, child abuse, etc., but I can't control such bad things. When I look at the world and its problems, my complaining about my marriage (job) appears mild. My unpleasant situation (X) does not equal the world as a whole (Y).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is a global rating helpful? Will I get what I want by placing conditional demands on the world? No! When I give up my global rating, I have a greater chance of giving up my self-defeating need to correct people and punish people for their misdeeds. When I stop punishing people and getting angry, I reach my goals quickly, and I get into less trouble with significant people in my life, such as my boss and friends. This global rating is harmful, and I seem less productive at work and in my social life when I choose to use it.
13	<i>Self-Responsibility:</i> Accepting the world "as it is and not how it should be" is honest, realistic, and practical. It puts me in the driver's seat, and I don't feel so pushed around by fate. I do not have to let my acceptance of myself be at the mercy of my circumstances.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to keep my promises and agreements and influence my emotional reactions, so I don't hurt others. I will let go of my over-generalizations about the world and replace it with a new rational idea.
15	<i>Healthy Expansion of Your Uniqueness:</i> I prefer that the world be fair and just, but logically and empirically, the world is sometimes appropriate and sometimes unfair. When I go about demanding that the world has to be fair, it leads to toxic negative emotions.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I ideal others, and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You can acknowledge aspects of yourself, others, and the world while ignoring other features of yourself, others, and the world. <input type="checkbox"/> You can take care of yourself, have healthy self-respect, and show gratitude and appreciation.
18	How to Make Yourself Happy and Less Disturbable" by Albert Ellis 1999; page 54



(G) Global Rating Using Self-Accusation: <i>I have to judge myself harshly to change my bad behavior. If people know me, they would realize that I am pretending to be knowledgeable, competent, sincere, etc.</i>	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. <i>Insecure-Dependent Mood (OU) vs. Fair Mindedness</i>
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am overestimating the impact of this very unfavorable situation and underestimating my ability to deal with these adverse circumstances.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be a phony. I think it is terrible when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with people making stupid mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how I am a phony.. I have no control over my feelings because I'm in a dangerous and awful situation. It must mean I am in danger if I think I'm in an awful situation. Having negative and unpleasant thoughts means I will do something bad. <input type="checkbox"/> I am utterly worthless for making mistakes. <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am competent or incompetent.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If they discover I am a fraud, I'll be alone. I avoid my responsibilities because I believe I am genuinely incompetent. What do you expect from me? The world and others must not make me accountable for my mistakes. <input type="checkbox"/> If I am always honest, people will like me, and I will not get into trouble. However, people won't like me if I am dishonest and get into trouble. I'll be worthless, and I can never trust myself. I <i>must</i> be frank and honest about myself to feel good about myself.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to make mistakes, but I know everyone makes mistakes. What proof is there that everyone is worried about my faults, such as I have to be honest? It is a fact that for every "front, there is a back." For every "up," there is a "down," etc. Globally, rating denies this fact. It is a fact that I choose to judge myself as worthwhile or worthless. These self-accusations are a subjective process and not an objective reality, and it is a fact that humans can only be human. By my very nature, I am ordinary.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How does it follow that I am stupid just because I made a mistake? How does it follow because I make mistakes, and I can avoid my responsibilities? My thought of "I'm a phony" does not follow that I am stupid. I am indeed making a mistake thinking I am worthless for acting like a phony, but humans have innumerable traits – good and bad, etc. I am neither good nor bad for being a phony. I won't reach my goal of being in a healthy relationship if I act like a fake, but I am not worthless for "acting like a phony." The global rating assumes I can judge myself, as being good or bad, on one trait. I see myself as shy and embittered, humbled, and weak. I also have personality traits such as being reflective, precise, and objective, which shows I may be humble but not weak or inadequate. <input type="checkbox"/> There is no logical connection between my (1) self-ratings and (2) my responsibilities and agreements I have made with others. The global rating that I am worthless is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error and judging my entire personhood (the whole) based on a few bad traits (parts). It leads to other distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating my coping resources Windy (Dryden, Ph.D).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this global rating helpful? Actually, it is quite self-defeating! Global rating will not help me or improve my health. Global rating will not help me express myself nor help me get along with people. Global rating will not help me reach my short-term goals or help me develop my talents and potential. Functionally, the global rating will interfere with my ability to reach my goals. Does it help me to express my concerns, and will it help me reach my long-term goals?
13	<i>Self-Responsibility:</i> Globally, the rating has indefinable qualities, and I can have admirable traits that help me or bad traits that hinder me. If my goals are to survive and to be happy, a global rating will not help me with these ends.
14	<i>Healthy Restriction of Your Uniqueness:</i> Yes, I have lied and a host of other foolish deeds, but these actions do not make me 100% bad. I want to be responsible, and I want to be honest. I want to stop lying and cheating. I will work extremely hard at not deceiving myself.
15	<i>Healthy Expansion of Your Uniqueness:</i> I prefer not to be a fraud or be seen by others as dishonest, but I don't have to label myself as being 100% worthless for a few useless acts on my part. I can prove that I am alive, unique, and have commonalities with others. I am illogical, untrue, and impractical when I label myself as a cheat or fraud. If I perform poorly or receive disapproval, I don't have to feel inadequate because the idea of "worthless" is a static-fixed, simplistic global negative evaluation of a complex person confronted with difficult life circumstances.
16	<i>Toxic Dialectic:</i> I'm a fraud, but no one knows it but me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	



(G) Global Rating Using Self-Contempt Excuse: <i>I have to belittle myself and make disparaging remarks about myself, so I can be irresponsible. Because I lack appreciation and self-respect, my effort is limited. I make broad judgments based on remarkably little evidence.</i>	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am overestimating the impact of this very unfavorable situation and underestimating my ability to deal with these adverse circumstances. I have a strong tendency to judge myself harshly.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how it is awful that I can't improve my life and that I am so helpless and dependent.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate people who think differently from me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are worthless who interfere with my life.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I can't do anything, or you can't do anything. <input type="checkbox"/> When I act incompetently and incur disapproval, I conclude that I was just unlucky. I can't do anything right – so I don't have to do anything right. I am full of self-doubt, so I don't have to take responsibility for my thoughts or behavior because I can never improve my life.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I doubt myself, I'm not responsible. However, people will give me fewer responsibilities, making me feel worthless. I want to be humble because it is wrong to be a snob. I'll get in trouble if I show off. Feeling depressed is an appropriate response to a significant loss of my independence. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. Depression enables me to keep my sensitivity. To feel good about myself, I must not make mistakes. I feel angry when I am dependent, but I believe I can't express my anger or people won't like me.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't want to make mistakes, but I clearly know that everyone makes mistakes. What proof is there that everyone is thinking about what I did, and where is the evidence they'll never forget? I cannot read people's minds, so worrying about what people are thinking is unrealistic. If they are so concerned about my behavior, I am glad to sit down with them, and we can discuss our differences. There is no proof that anyone should do what I want. I don't like it when people negatively think of me). There has been no one in history who got his or her way. Our approval is not necessary for my survival or happiness. Because it looks like some people get their way sometimes, this does not mean they get their way all the time. I can still reach most of my goals in life and still have some people disapprove of me.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is a fact that for every front, there is a back; for every up, there is a down, etc. Globally, rating denies this fact because these are good and bad in most things. It is a fact that I choose to judge myself as worthwhile or worthless. When I judge myself, it is a subjective process and not an objective reality. It is a fact that humans can only be human. By my very nature, I am ordinary. In fact, if I made mistakes in the past – I could not now be motivated to improve my behavior and life now.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> How does it follow that making a mistake makes me 100% stupid? It doesn't! If I overreact to every error, I will give up and may not learn from my mistakes. I can endure stress when I think more logically. It does not follow that because, in my past, I've made mistakes, I am making them now, and I will make them in the future. I can learn from my past mistakes. In the past, I had many positive and healthy behaviors and negative and self-defeating behaviors. Even if I behaved perfectly awful in the past, I logically don't have to rate myself 100% negative or worthless because the past does not control all my current behaviors. I may do something healthy now but not in the future. I don't have to rate myself either way. Self-rating rarely is helpful or realistic. <input type="checkbox"/> Is a global rating helpful, does it help me to express my concerns, and will this global rating help me reach my long-term goals? Global rating will not help me, and global rating will not help me express myself nor help me get along with others. It will not help me reach my short-term goals or help me develop my talents and potential.
13	<i>Self-Responsibility:</i> I want an intense sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control my thinking. I want to be less inhibited in a social situation and be assertive to increase my sense of appreciation and respect for others. I can have good traits that help me and bad traits that hinder me; this is true of everyone.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to only rate my deeds, traits, acts, and performance. Globally, rating only leads to foolishness and will not help me reach my goals.
15	<i>Healthy Expansion of Your Uniqueness:</i> I do not have an inherent sense of worthlessness. Intrinsicly, I know I am alive. I'd better rate my traits and acts, not my totality or "self." I fully accept myself in the sense that I know that I am alive. I choose to survive and live as happily as possible, with minimum needless pain. I only require this knowledge and no other self-rating.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm fragile and will get hurt if I get close to someone, but I'm incredibly lonely. <input type="checkbox"/> People will see me as having deficiencies if I get close enough, but it is better to be alone than feel bad. <input type="checkbox"/> My anxiety will overwhelm me, but it is better to be alone than to feel bad people's judgment of me can destroy me, but I destroy myself with my own judgment. <input type="checkbox"/> People notice me, but people ignore me. <input type="checkbox"/> I'm ashamed that I feel so deeply, but I must hide my sensitivity from others; my social environment exhausts me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.

(G) Global Rating by Feeling Entitled: <i>I have to judge others harshly. I tell myself, “I have more uniqueness than most people. I am “very” special.” Because I think I am “more than special” to others, I am entitled to get what I demand.</i>	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and wrapped up in myself. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. I will increase my feelings of toxic anger because I am forcing myself into more frustration and tension. Others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I must get my way. I deserve to be treated with dignity because I am unique and better than most people! To feel good about myself, I must get what I want immediately.
3	<i>Cognitive Inferences:</i> I must be seen as being very special. People must not make mistakes. People must do what I say, and the world must immediately conform to my wishes and desires.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too tricky and excessively painful. If I don’t get these things, I am justifying by losing my temper and being mean and cruel to others.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it because I am either superior or I feel inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. When your anger does not work, you feel depressed and inferior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how I am not that special. People are horrible, or they are of no concern to me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I avoid my responsibilities because I don’t have to lower myself to that low level of others. I justify my actions by believing I am entitled to overestimate the adverse event and overestimating how this negative situation affects me. I’m unique, so I desire special treatment and entitlements. I’ve worked for it, so I hope it – right now! <input type="checkbox"/> If I am superior and get what I deserve, I’m happy. However, I rage if I don’t get what I am entitled to.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t like it when others make mistakes, but in examining the world, I see that everyone makes mistakes. What proof is there that I must be treated with exceptional care and consideration? It is a fact that everyone is different, but it is not that because I am different from others; I am more particular. It is a fact that everyone is different. Still, I have something in common with others, such as feelings, desires, wishes, etc. Other people must treat me because I have traits, but how could I accurately know all my characteristics, or at least the special ones. How could I ever know them all? I may know a few of them but having those few traits does not make me very different from all the other human beings on earth. Because I am human, I am unique and different. (Healthy Self-Doubt-Realistic thinking)
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I must be treated a special way because I am different? Other humans are unique and different. If I did an admirable behavior yesterday, I am an individual person today; I may misbehave in four days; therefore, I’m a terrible and common person. I am not reasonable when I place conditions on myself that my life must be predictable.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is a global rating helpful, does it help me to express my concerns, and will this global rating help me reach my long-term goals? Global rating will not help me or improve my health. Global rating will not help me to express myself nor help me get along with people. Global rating will not help me reach my short-term goals or help me develop my talents and potential. I can have good traits or bad traits – either way, these traits will help me or hinder me. I want a stable sense of appreciation and respect, but I don’t have to excel at everything in my life. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety.
13	<i>Self-Responsibility:</i> I can focus on what I truly appreciate and the people I respect and love. <input type="checkbox"/> I can focus on what I truly appreciate and the people I respect and love. I will only rate my deeds, traits, acts, characteristics, and performance. Globally rating sidetracks, me away from my goals.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to realize that believing I am entitled is an attitude reflected in my beliefs and thoughts. Therefore, I want to change the idea that I have to be only concerned about myself (self-centeredness). I can be responsive to others and experience happiness in being responsive to others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can rate myself as a good and worthwhile person because I am alive. I can decide to accept myself whether or not I do well. I can rate or evaluate what I do or how I do it to live in the world and get along with others. I may hold high standards of how well I would like to do. However, I only prefer these standards, and I do not escalate them to absolute demands. I do not rate myself, my sense of being, or my personhood based on subjective standards.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I’m empty, but you can fill me up. <input type="checkbox"/> I’m in control, but I just don’t let you see how much control I have. <input type="checkbox"/> My image is all important, but I’m a fraud. <input type="checkbox"/> I’m nothing without your attention, but you are a fool for ignoring me. <input type="checkbox"/> My image is all that matters, but there is nothing to see. <input type="checkbox"/> I fluctuate between self-disgust and self-righteous. <input type="checkbox"/> I’m not hurt, but if you hurt me, I’d be fine. <input type="checkbox"/> I’m ashamed, but you could have prevented my shame.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can’t change, and you know you can solve problems. You want to nurture others and be nurtured and challenge people’s authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.



(G) Global Rating Using Self-Destructive Behaviors Excuse (Addictions-Obsessions): I <i>have to</i> judge myself harshly. I am overindulgent, abuse substances, only think about work and making money, act recklessly, make suicide attempts, and have quit numerous jobs, etc., because an outside substance controls me. I fail because I can't control my self-defeating behaviors.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. To feel satisfied, I must compulsively do _____ because I must do it.
3	<i>Cognitive Consequence:</i> I convince myself I'm worthless, and this punishing behavior will make me feel better. I am overestimating the impact of this decidedly negative situation and underestimating my ability to deal with these adverse circumstances. I have to judge myself harshly, so people don't think I am conceited. I must perform well and /or win the approval of influential people, or else I am an inadequate person.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people don't love me, others treat me poorly, and/or when things are too difficult and excessively painful. It is horrible to feel uncomfortable, so I have to overeat, smoke too much, drinks too much, etc. I have no control over my feelings because I'm in a dangerous and awful situation. It must mean I am in danger if I think I'm in a horrible situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I don't want to tolerate such frustration as people mistreat me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> I must always be comfortable and just feel good all the time. I want life to be easy because I must not be frustrated so often. It is uncomfortable not to get what you deserve and because I say so!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how the outside world and others control me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I can't be the best, I'll be the worse. When I am the best, others are inferior, and when I am the worse, I'm inadequate. This substance has more power over me – I'm helpless." Having negative and unpleasant thoughts means I will do something bad. Feeling depressed is an appropriate response to a significant loss. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. Depression enables me to keep my sensitivity.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to make mistakes, but what makes us unique is making mistakes. I dare to be imperfect, and I cannot find the facts that show I have to be perfect. Most of the world's population has exceedingly little concern about my demandingness to be perfect. In reality, most people are concerned about their immediate family and themselves. Everyone is indeed different, but it is also true that it is impossible to be perfect and for me never to make a mistake. I have made mistakes, and in all probability, I will continue to make mistakes.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Because I made a mistake and was not perfect, must I punish myself? Does "superior worth" come from thin air, and I will always, have it? Does it logically follow that if I deserve an eternal reward, I must automatically have it? Do I deserve damnation for having the misfortune of worthlessness? It does not logically follow that the more harshly I judge myself, the more I will improve. Logically, I could never have the possibility of perfect worth. The following statement is false, "If I have perfect worth, I will be happy;" This conclusion is incorrect because I have not been perfect in the past, so I am not perfect, and I never will be perfect. Striving for happiness and enjoyment is rational, but it is illogical and irrational to punish myself for not being perfect. Demanding perfection is suspicious thinking because I think "if" I am perfect, "then" happiness will automatically occur.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I can't help myself because I am addicted to... I rationalize my toxic behaviors, such as breaking off a healthy relationship in favor of a neurotic one, engaging in promiscuous sexual activities, overeating, smoking, doing drugs, etc., by punishing myself. I believe if I discipline myself, people will take it easy on me or feel sorry for me. The world must not make me accountable for my mistakes. I avoid responsibility because of my addictions. I explain away my behavior by telling myself, "I can't help it; I'm addicted. <input type="checkbox"/> Why is this global rating not helpful? Does it help me express my concerns, and will this global rating help me reach my long-term goals? Demanding that I am perfect will only justify my "need" for addiction, and this temporary fix only reduces my stress slightly. Global rating will not help me or improve my health. Global rating will not help me develop my talents and potential.
13	<i>Self-Responsibility:</i> I want to recognize that any compulsion to do anything is a double edge sword. I globally rate myself positively for my good traits, and I globally rate myself negatively for my bad characteristics. I realized that addictions are ineffective ways to deal with my insecurities and anxieties. I want to work on the beliefs associated with my insecurities and fears.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to accept myself because I choose to accept myself. I want to avoid vices, and I don't want to be seen as self-centered or selfish. I want to be concerned about others, and I want to have a stable life.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can rate or evaluate what I do and how I do it to live adequately in this world and get along with others. I want to remind myself there is a difference between "I want," which is a preference, and I absolutely "need" someone or something, which is a demand. Needing things other than water, food, air, and shelter will lead to low frustration tolerance.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I have a secret, but I wish others would look hard enough to find y secret. <input type="checkbox"/> My addictions are my only friend, but addiction obsession is my consistent enemy. <input type="checkbox"/> I can control my urges, but my urges are beyond control. <input type="checkbox"/> I'm lonely, but my addiction-obsession is my friend, which provides me with comfort. <input type="checkbox"/> My fullness or being stoned stops my emotional pain, but emptiness will make me feel adequate.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don't like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.



(G) Global Rating Self-Punishment: I believe I don't deserve anything, and I have to judge myself harshly. I feel I am "not good enough." If I punish myself severely, I feel better about myself and will be good enough.	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient-disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations. I make the implausible plausible. The world must always be considerate to me, or I find it too unbearable.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. Either I always feel worried, down, and angry, or I keep thinking about how undeserving I am. My life is horrible, which it shouldn't be!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to be disappointed. To have an abundant life, I think others judge me, and I genuinely believe they must not judge me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. <input type="checkbox"/> I must treat myself fairly, and I shouldn't feel overly frustrated, or else I am a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I believe "no good deed" is ever "good enough." <input type="checkbox"/> The world is just too harsh! I don't deserve happiness. It doesn't matter what I do; it's not good enough! I damn myself and believe I am worthless even when I do "good." NO good deed is ever GOOD enough. I avoid my responsibilities because I think it is a waste of time. I also believe that I will never be disappointed because my expectations are so low.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am not frustrated, I feel good about myself. However, if I am frustrated, I am not good enough to be happy.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't want to make mistakes, but I am aware that everyone makes mistakes. Can I point to some empirical fact that shows I don't "desire" happiness? There is no universal "giver" of happiness and no universal "the taker away" of happiness. I believe no outside force sees how much happiness I desire or how much misery I desire. If I am religious, I see that God gives me the potential to be happy. I have "free will" to determine my degree of happiness or my degree of sadness.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How does it follow that I am stupid because I made a mistake? The concept of "worth: is too unstable, too unreliable, and too undependable because it can change depending on the situation. I have worth because I get this, or I don't do that. Concretely, I don't have "worth" because it is a subjective concept; it is not real or tangible. Being "good enough," as opposed to being "bad enough," is an arbitrary concept that I cannot prove or disprove. Just as I cannot prove I desire happiness, it logically follows that I can't prove I don't desire happiness.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful for me to worry about if I deserve happiness or if I don't deserve it? Since there is no absolute happiness, I waste my time worrying about things I cannot control. If I want to be happy and decide to enjoy life without the harmful side effects of addiction, I can participate in healthy activities.
13	<i>Self-Responsibility:</i> I will list five healthy activities I enjoy doing, set a goal, and plan to practice at least two of those activities. <input type="checkbox"/> I am wasting my time and energy worrying about if I deserve this or if I am worthy of that. Worrying if I am "good enough" is not a good use of my talents and energy. When I give myself to praise or damn myself, I am being illogical, anti-empirical, and is a waste of time and energy. Globally rating others is self-defeating and will only lead to depression, anxiety, or anger.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop worrying about what I deserve and what I don't deserve. I will start confronting my unhelpful beliefs and challenge myself to reason.
15	<i>Healthy Expansion of Your Uniqueness:</i> Happiness comes about by doing healthy activities by doing things with people I love. There is no "giver or remover" of happiness, and the level of happiness is my responsibility. I can rate my behaviors and deeds, but rating my sense of "self" is illogical, harmful, and contrary to the facts.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> I am not dependent on others, but you ignore me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don't like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.
18	



(G) Global Rating: Anguish Excuse: I have to anguish over decisions and/or exaggerate my (physical) pain to show people I have suffered. I invite physical abuse by starting fights that I am sure to lose. I make broad judgments based on little evidence, so I can judge and punish myself harshly.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation, and I am underestimating my abilities to deal with this adverse situation. To be happy, others must not judge me, and things must go my way so I can be perfect.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to fail or make mistakes people know about. Disappointment is too difficult to bear, and my life is horrible. I have no control over my feelings because I'm in a dangerous and awful situation. It must mean I am in danger if I think I'm in an appalling condition. Either I always feel worried, down, and angry, or I keep thinking about how terrible my life is with all these difficulties. <input type="checkbox"/> It is awful to feel worthless. <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to make mistakes. Having negative and unpleasant thoughts means I will do something bad.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> There are two groups of people - good and bad.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> People must not force decisions on me. I'm in too much pain – I can't put up with such torture. I exaggerate physical pain and underestimate my ability to cope with stress. I invite physical abuse, and I start fights that I will surely lose. I defend my actions, which is avoiding my responsibilities because of all the difficulties I have in my life.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I can't make decisions and am full of self-doubt, others will do things for me. However, if people do something for me, I'm inferior, helpless, inadequate, etc.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't want to make mistakes, but I know that making a mistake is a part of life. In my life, have I observed people who have tortured themselves, and their lives improved. I have noticed that when people exaggerate their pain or difficulties, they usually turn their misfortune into an excuse to relinquish their responsibilities. If I have observed others rating globally, there is a good chance I might be involved in such thinking. When I place rigid demands on others, I reduce my sense of choice. I am not serving my own best interests. I am trying to control others' thoughts, which is impossible; I hurt relationships I want to preserve and waste energy and time trying to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does this self-torture make sense? No! If I do well, then I have value, but if I don't do well, I don't have value. This is non-sense and is a form of dichotomous thinking – if I make a perfect decision, I'll be perfect, and my life will be easier. Logically, I cannot derive an extreme position (I must make perfect decisions) from a non-extreme position (I want to make a good decision).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Has all this self-torture and self-abuse helped me in the past? As I look back, I feel guilt and shame. Formulating excuses or exaggerating is psychologically harmful to me, my family, and my co-workers. Being irresponsible and avoiding my responsibilities will rarely improve my life, and I will not develop my skills and talents if I avoid my responsibilities.
13	<i>Self-Responsibility:</i> It is not a very bright idea to make excuses, but it proves I am human. I want an intense sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can <i>influence</i> me, but they cannot <i>control</i> the way I choose to perceive the world.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to increase my internal locus of control. I want to catch myself blaming others for my affective consequences and my behavior. I will list things I am in control of and not control of...
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to stop using this old habit of making excuses and exaggerating, and I will start believing a new rational belief. I want to avoid vices and correct my unhealthy habits by refuting one urge or cognitive distortion each day for five minutes.
16	<i>Toxic Dialectic:</i> No one is perfect because there is something good and bad in most situations I face. Striving to be perfect only leads to making excuses and increasing the intensity of my negative toxic feelings. I falsely believe I am absolutely worthless when I sometimes act imperfectly, but I know I am not helpless for making numerous errors.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don't like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.
18	



(G) Global Thinking: I blow problems out of proportion and inaccurately describe the problem I am facing. For instance, I tell myself, “I always do everything wrong, and others always do everything right.” In this instance, I am not looking for exceptions and do not remember when I did the right thing.	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry, and resentful, and worried about the future. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable- impatient- disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others must treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Everything is awful when I fail when my rules are broken when my conditions are not met, etc.; either I always feel worried, down, and angry, or I keep thinking about bad I have it.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it agonizing when things don’t go my way.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> One mistake proves others (myself included) are utterly worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either people (myself included) are absolutely good or wholly bad.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can’t do anything right... my life is a complete disaster. People are never considerate and fair to me because I am weak. Since I am weak or they see me as weak, I don’t have to keep my promises and agreements. I don’t have to keep up with my responsibilities because of the hideous disasters I face daily. I felt weak yesterday; I am weak today and will always be weak in the future. I am never in control. I feel discomfort or stress all the time. Others have treated me poorly, and/or conditions are too difficult and excessively painful, so I can magnify my pain and minimize my responsibilities. <input type="checkbox"/> If I am in control, I am superior. However, if I am not in control, I am inferior. To justify my anger, I must get what I want.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish I didn’t have problems, but I know <i>everyone</i> has trials and tribulations. No law states that I must have an easy life. If I face difficulties, I can work harder and get closer to my desires, but I don’t have to bring anything I think I “need.” It is unfortunate if I don’t get what I want but hardly fatal. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I am a complete disaster since I have frequently failed? The premises of this belief are generally accurate. I have failed in my life, and in all probability, I will make other mistakes in the future. I know that errors are unavoidable and part of learning and growing. The conclusion does not follow that my life will be a complete disaster because I have failed in the past. This over-generalization will support my rationalization of avoiding, giving up, and/or giving in.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good things could happen if I don’t get my way? When I don’t practice unconditional self-acceptance and unconditional acceptance of others, I will judge others too harshly, increasing my demands of being superior. If that does not work, I’ll feel inferior. When I globally rate, it certainly doesn’t solve the problem, and some people are being hurt. I will get into more trouble when I use global thinking and feel miserable.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I cannot control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to dispute a self-defeating idea or belief every other day to have a greater sense of emotional regulation and resiliency. I would never like to fail, but no proof demonstrates that I or anyone else has to be perfect because there have been few perfect people on this earth. There are no perfect people on this earth. How could I prove an ideal person exists? I don’t have to put myself down because I blow things out of proportion. It is something I don’t like about myself, but I don’t have to believe that my feelings of worthlessness will motivate me to do better.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> You know you have skills and capabilities and limitations and deficits. <input type="checkbox"/> Sometimes you want to observant and other times you want to participate. <input type="checkbox"/> There are situations where you need to focus on yourself and other circumstances in which you want to focus on the environment.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because (1) you have worth because you are alive and you can do better tomorrow, (2) your performance, effectiveness, and effort vary over time, and (3) you can develop confidence by practicing new skills when people criticize you. Therefore, criticism from others helps you discover meaningfulness. <input type="checkbox"/> You can also develop anti-awfulizing skills in times of stress.



(G) Good Person Excuse –I’m a good person “excuse.” I have to blame others. I think, “I can’t be wrong because I’m a good person and the others are bad (because they are causing me all these problems).” Using the past tense is important in this excuse. When I justify my actions, I believe I was doing the “right thing” and another person was doing the “wrong thing, so you must be wrong, evil, the fool.” In this inference, I ignore some information and over-focus on other details. This increases my commitment to my wrong decision, and I become more adamant about not admitting my mistake.	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequences:</i> I underestimate the impact of the negative situation, and I overestimate my ability to cope with such a situation. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all!
4	<i>Demandingness:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. I must be in control because I am not answerable to anyone
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It feels awful when I am not in control.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when you are bad or evil, and I must punish or correct you. I can’t stand it, so I have to be superior, which proves others are inferior. I must not feel discomfort or stress, and they must feel discomfort.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People must not see as being weak because they are worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> To feel good about myself, others <i>must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.</i> I must not fail because they are real failures.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I am not going to do what I want, or I’m going to have to do something I don’t want to do. Either I’m constantly worried or angry, or I will keep thinking about how bad others treat me. <input type="checkbox"/> The negative impact of my behavior is meaningless! When I am upset, I say, “I can’t be wrong because I am a “good guy” and they are “bad people.” Since I am good and you are bad, I don’t have to keep my promises or agreements. <input type="checkbox"/> If I am a good person, I’m better than others. However, if I am a bad person, I’m helpless, which proves how worthless I am.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want to be wrong, but I can be wrong without putting myself down. When I blame others, I think I have some inside information on how others feel and what motivates them. I know that no law states that people must act a certain way. I don’t <i>have to</i> get anything I “need,” such as their admiration, love, approval, etc. It is unfortunate if I don’t get what I want, but I don’t have to give them control over my feelings. When I don’t get what I want, I don’t <i>have to</i> blame because there is no reason why I must get what I think I need.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow “I can’t be wrong because they are <i>wrong</i> ”? No, it does not logically follow because “I like people who agree with me, and I don’t like those “seedy people” who disagree with me. I can be wrong, or they could be wrong because we both made a mistake and calculated incorrectly. When I am reasonable, I can see that we all have made mistakes in the past, and we might be making another mistake, but their current wrongness or past misdeeds don’t make me right.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is blaming helpful? Rarely. Blaming makes others cooperative and hardly ever increases their desire to solve the problem I have with them. When I start separating the “good people” from the “bad people,” it doesn’t solve problems. I could seek out new activities and hobbies. I could seek out others. I could devote more time and energy to activities outside the home. I could teach myself to enjoy life without being a “good person.” Doing the “Right Thing” does not make me a good person or a bad person. I can practice unconditional self-acceptance without getting everything I want.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to remind myself that I can influence others, but I cannot control their thoughts, feelings, and behaviors because I cannot control their thoughts. I want to control and master my emotions, and I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I tend to blame others, but I don’t have to give in to that propensity. I like people to do what I want, and I want to get what I want, but no evidence has been demonstrated that I will get my way. I want to be seen as a good person, but I can be wrong, and others can be wrong because the world has various interests, and we all vary on the level of our motivation.
16	The dialectics related to the Good Person Excuse pertain to one's vindication based on their self-perceived righteousness. The individuals that employ this excuse uphold their seemingly blameless standing by blaming others, thus creating a dichotomy wherein they are the righteous protagonists and others are the antagonistic wrongdoers causing their hardships. Their assertion rests heavily on past experiences, using them to reinforce their conviction that they were acting in the right, whilst others in the wrong. Here, the dialectics involve a selective review of the past that downplays any negative contribution from the individuals themselves while over-emphasizing the actions of those they seek to blame. Consequently, this reinforces their steadfast belief in their righteousness, increasing their defensive stance and their resistance to acknowledging their share of the fault. The dialectic is built upon a skewed perception that steadfastly separates 'self' and 'other,' heightening their insistence on their innocence.
17	
18	



(G) Gossiping: I have to put others down using gossip. “Did you hear what that “stupid person” did? Gossiping is revealing personal facts about others. Gossiping can be a form of “Scapegoat-ing,” assigning blame to others. The other person is usually the object of toxic and irrational hostility.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Cognitive Inferences:</i> People must not act stupidly. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate, and I violate the rights of the other person.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people make dumb mistakes. People are either wonderful (or agree with me) or complete losers.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people talk behind my back.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Only awful people gossip, and they should be severely punished for gossiping. You have to treat me in a particular way, or else you are worthless, useless, etc. People take my self-esteem away when they gossip.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If another person has the possibility of hurting my feelings or making me look bad, I can gossip about the person behind his or her back. It is okay to gossip because others do it, and no one “really” gets hurt.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I gossip about another person, I will get my revenge. However, people must not gossip about me. It’s rewarding to talk to my friends about how those others are such losers. They all agree with me, too! (Burns’ perspective on gossiping).
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want others' mistakes, but everyone makes mistakes. Am I being realistic when I think there are no consequences to gossiping because it feels good when I gossip? Realistically, there are several negative consequences to gossiping, such as losing trust with the people I am gossiping with (if he talks about him that way – I wonder what he says behind my back), a heightened sense of suspiciousness, not getting along with others by acting like a phony around people I am gossiping about “those people,” etc. I am wasting time and energy trying to control others by gossiping.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no logical connection between gossiping and my self-esteem. If I gossip, I’ll feel better about myself. If I feel better about myself, I’ll do good things. If I do good things, people will love and protect me and always champion my causes. I’ll never be unhappy if people love me and protect me. If they don’t, “I’ll teach them a lesson they’ll never forget.” Final prediction error: I am making a prediction based on a previous forecast. There is no logical connection between gossiping and feeling good. I could choose to feel guilty about spreading rumors. I could feel shame if people found out I was gossiping to make myself look better. Even if I felt good about myself about gossiping, other aspects of my life could go downhill, such as my health, my financial situation, unforeseen accidents, etc.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will gossiping help me get what I want? Gossiping may relieve some tension, and I’ll temporarily feel close to the people I am talking with then, but my long-term goals will become harder to actualize. People will work against me when I am working toward my goals. If I don’t approach problem-solving rationally, maturely, and responsibly, I will have difficulty getting what I want. I will start blaming others and developing more “indurated” conflicts with others.
13	<i>Self-Responsibility:</i> I will read a self-help book to help me learn more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will take an assertive training class to be concerned and careful when dealing with others. I want to control and master my emotions, and I can influence others but cannot control their thoughts, feelings, and behaviors.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people not to make mistakes and do foolish things, but they can make mistakes because people get into bad moods and express their anger inappropriately. People don’t always concentrate on the task as much as they should. People have different values, beliefs, interests, and concerns than I do, so why must they function as I demand!
Dialectically speaking, gossiping can be viewed as a complex social dynamic intertwined with contexts of power, dominance, and hierarchy. Gossips, often characterized by sharing personal or sensitive information about others, can be a tool to demean or belittle someone, thus "putting them down". This act may involve labeling them as the "stupid person", thereby creating an antagonistic dichotomy between the gossiper and the subject. In this dichotomy, the gossiper assumes a superior position while portraying the subject negatively, which can be understood as "scapegoating". Essentially, it’s transferring blame or faults to others, making them bearers of vituperation and targets of what can be defined as "toxic and irrational hostility". In this process, the gossiper rejects accountability and contributes to a negative, hostile environment.	



	(G) Grandiosity: I have to make absurd exaggerations about myself. I have to compensate for my negative traits. Grandiosity is overcompensating by seeing that I have better traits than others. (I believe you behaved inadequately, so I'm better than you).
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> I make the illogical logical by underestimating the situation's impact and overestimating my ability to cope. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. To have positive feelings, life's conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! Because I am a unique human being, I must deserve to have you treat me well, and you must be considerate and fair to me.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. Either I always feel worried, down, and angry, or I keep thinking about how awful my life is when I am not perfectly happy and excited. I am extremely inadequate when I am not outstandingly remarkable.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand conflicts, difficulties, stress, and disagreements! I can't stand the way I feel about myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> A great, intelligent, educated, successful person like me should get everything because I deserve it! A great person like me must do very well, and you should like a noble person like me! If you don't – you're worthless. Since I did this and didn't exceed expectations, I am bad, useless, or stupid. I am terrible for feeling inferior, so I had better act superior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I must not act this way, but I'm better than you. I am afraid to show how I feel, so I had better be superior to stop feeling inferior. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Thinking we are better than others is not bad – everybody does it! I justify my actions, so I feel better about myself. Assuming I am superior to others is not that bad. I am the best worker on my team, but I make fewer sales than other salespeople.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I act superior, I'll convince myself I am better than them. However, if people put me down and are jealous of me, I feel helpless and have to prove I'm better than they are – so I don't feel worthless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> want others to appreciate and admire me, but I have to be the most incredible person in the world. Why do I have a choice of making myself disappointed and regretful rather than depressed and angry when people and conditions keep blocking me and frustrating my wishes? I, as a human being, have considerable choice in choosing my emotional reactions when people and conditions frustrate me, and, therefore, I can determine, at least much of the time, to feel disappointed and regretful about this frustration rather than feeling angry and/or depressed about it. If I accept myself unconditionally, despite my failings, I can survive and see myself as capable of correcting some of these failings.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to “accept” others and myself even though we all perform pretty severely at times? Does it logically follow that I am worthless if I don't reach my goals or expectations? Being 100% successful will not make me 100% perfect or prevent me from making other mistakes, and justifying my irresponsible behavior will not make me 100% worthless. Worthless is an extreme position; logically, I cannot derive an extreme situation (I'm useless) from a non-extreme position (I want to do my best).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I probably get if I accept myself and others unconditionally instead of conditionally accepting them because they inconsistently act “good” and “bad?” I will get, in all probability, much better results with unconditional rather than conditional accepting because I will stop terrifying myself about my failings. When I disturb myself, I only make matters worse.
13	<i>Self-Responsibility:</i> I want to realize that grandiosity is a form of overcompensating because I have little choice. I inflate a trait, and I see this trait as an exceptional talent. Unfortunately, when I use grandiosity to defend against discomfort, I may demand that others treat me as noteworthy. This form of “demanding-ness” only further alienates loved ones. Just as in compensation, I am training people to mistrust us. I can fully face and accept the “cold” facts and live happily despite this cruel world. If I can, one of the primary sources of my hostility to others will end.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a “fact of life.” I can stand conflicts and stop making every conflict a catastrophe. I will learn assertive and effective ways of expressing my true feelings. When I overcompensate, I see myself as having better traits than I have because I'm afraid; underneath, I behave inadequately.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want what I want. I want to do very well. I want you to like me. I don't have to run the universe to be happy. I don't need others to acknowledge my “outstanding.” No reason exists why I must take the center of the stage or why I should ever receive minimum respect from others. I realize the world doesn't have to care about me for me to be happy or to find meaningfulness in the world. I know the most famous I get, the more enemies I may tend to make. Toxic envy and toxic jealousy are not positive emotions. Demanding that I must be perfect and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety. I prefer to achieve my goals and have confidence in my abilities. Still, I don't “need” to achieve or have others' approval because I can accept myself unconditionally without having outstanding achievements or others' approval. Success, fulfilling, and having others' approval are not my only pleasures.
16	Dialectically speaking, grandiosity represents a dichotomy between one's internal perception and external reality. While grandiosity pushes one to overembellish personal traits and demean others as a means of compensating for their shortcomings, it often contrasts starkly with an observable reality. This overcompensation highlights a dualistic struggle between an individual's intrinsic self-esteem issues and their desire for external validation, stirring a constant internal dialogue that oscillates between personal inadequacy and a need for superiority. As such, grandiosity becomes a dialectical expression of internal conflicts and insecurities projected outwardly in an exaggerated sense of self-worth.
17	
18	Albert Ellis, Ph.D. Feeling Better, Getting Better, Staying Better, 2001; page 135; Ellis' book “Anger: How to live with and without it; 2003 pages 151-152



(G) Guilt: have to feel bad about doing “bad things.” I have committed an offense, and/or I feel bad about hurting another person’s feelings. I feel I am culpable, and I am a bad person because I did a bad deed.” I don’t want to tell people about my mistakes, so I keep them to myself. I become overly suspicious because I’m afraid people will find out what I did wrong. I think that I have harmed someone, and I am putting myself down for doing this harm. I have done something bad, sinful, or disgusting; therefore, I am evil, 100% bad, and undesirable because I misbehaved (Paul A. Hauck).

1	<i>Affective Consequence:</i> Guilt is feeling bad about something I did, and I don’t tell anyone about my misdeed. I would feel anxious or embarrassed (ashamed) if anyone found out about my misdeed, but I feel anxious and suspicious with guilt.
2	<i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others’ demands, and I act non-assertively.
3	<i>Cognitive Consequence:</i> I justify my actions to protect my self-image and self-esteem by overestimating the adverse event and underestimating my ability to cope with “such stress.” Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I fail, when others treat me poorly, and/or when things are too difficult and excessively painful. It is (horrific, horrible, terrible, a total disaster, catastrophe), so either (you love me, for me) or you (hate me against me). What if this keeps happening? I have no choices. I always feel worried, down, and angry, or I keep thinking about how bad I am. It is awful to act wrongly and harm someone or does things people don’t like.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand making mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I should be condemned and punished. It’s awful, so I am inferior to you Because I have done wrong and harmed someone.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am a good person or a 100% bad person.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can abdicate my responsibilities if I punish myself. If I punish myself severely, people will feel sorry for me, and I will have fewer negative consequences. I am off the hook if I punish myself.” I justify my actions to protect my self-image and esteem level. I believe, “If I punish myself, I will pay fewer consequences.” I may think, “I am a bad person” for behaving poorly, so why to expect anything from me. I am assuming far more responsibility than is necessary, and I am giving others far less responsibility. I am not taking into account mitigating factors. <input type="checkbox"/> Feeling guilty about wrongdoing helps prevent me from breaking my moral code. I need to feel guilty about staying on the straight and narrow. If I don’t feel guilty about my wrongdoing, I might turn into a psychopath. Guilt is evidence that I have a conscience. To avoid feeling so badly, I must not act wrongly and harm someone.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want to make mistakes, so who doesn’t make mistakes? There is no proof I have been 100% bad in the past, and it is unlikely I’ll be 100% bad in the future. No evidence shows that people will be sorry for me if I feel guilty. The excessive bemoaning of my fault could bring about disgust and anger from others. I am basing my belief on conjectural, speculative, and unsubstantiated ideals, which are not based on the social reality I face daily. Realistically, can I predict others’ behavior based on my feelings of guilt? No. Some people will feel guilty about my guilt, some people will judge me as a neurotic for feeling guilty, and some people could care less.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that punishing and putting myself down (“I am an awful person for doing such a horrible deed) will justify my avoidance? It is not logical because my “bad deed” is not identical to my sense of purpose, meaningfulness, and my entire personhood. The idea that I am a “100% bad person” for doing a downright stupid act is extreme, and “I want to do better” is a non-extreme idea. Logically, an extreme can contradict or exclude a non-extreme idea. In this instance, I cannot simultaneously be 100% bad and 100% good.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> It is helpful for me to base my decisions on facts. Will this form of thinking help me, and will it assist me in reaching my goals? Feeling guilty make matters worse. I am being unfair and demanding of others and myself. I know feeling guilty creates conflicts in my life, which is an ineffective and inefficient way of dealing with problems. I am wasting my time and energy in my half-baked attempts to control myself. When I over-focus on myself, it only narrows my focus and limits my range of interests and enjoyments. It shows others I lack the necessary skills to deal with difficult people. It shows others I can be easily manipulated, and I lack self-direction. My current feelings of guilt will not improve my life in the future. Feeling guilty demonstrates to others that I lack the courage and discipline to face my shortcomings. If I use guilt to get people off my back, people may ignore me because they may not trust me.
13	<i>Self-Responsibility:</i> I am illogical, unrealistic, and not helping myself when I put myself down. In other words, it is self-defeating because it will de-actualize my goals. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.). In the grand scheme of things, I harmed someone, as my actions went against someone’s goals, and if I did hurt someone, I don’t have to devalue my entire personhood for such deeds.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. I want people to see me as a serious, earnest, and sincere person. A wrong or immoral act consists of me needlessly or gratuitously harming another.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to be seen as competent, but there is no logical sense in my demanding that people think of me in a certain because I can’t place conditions on others, and I can’t control them, and I don’t want control over their choices. I acted wrongly and needlessly harmed someone, so I don’t like what I did. I acted poorly according to normal social standards and didn’t like working that way. I wish I had certain particular traits that people favor, and I am sorry if I don’t have them. I don’t like doing wrong or immoral acts, and I realize that I may be disapproved of and suffer if I do those acts.
	The dialectic in relation to guilt centers on the tension between acceptance and change. On one hand, there is the recognition and acceptance of one’s own wrongdoing, which leads to feelings of guilt, remorse, and self-condemnation. This can involve a moral evaluation of one’s actions, typically accompanied by feelings of inadequacy and self-loathing, and the associated fear of judgement and rejection. This negative self-concept often results in secrecy and suspicion, as the individual tries to hide their perceived flaws and mistakes. On the other hand, there is the need for change and self-improvement. This entails acknowledging one’s mistakes, taking responsibility for them and seeking ways to make amends. This enables personal growth, self-forgiveness and the development of healthier interpersonal relations. The dialectic process involves navigating and resolving this tension, neither denying the guilt nor succumbing to its debilitating effects, but using it as a catalyst for constructive change.
18	David Burns’ Feeling Good (1999) Chapter 8) Burns; Guilt: I don’t deserve happiness or self-esteem because I’m bad and deserve to suffer. Albert Ellis and Shan Blau; 1998; page 174-175; The Albert Ellis Reader: A Guild To Well-Being; Dryden’s 2003 book “The REBT Pocket Companion for Clients”



(G) Guilt Proneness: I have to feel extremely bad about my injurious behavior. I have to globally rate myself so I feel apprehensive and insecure, and I am overcome by my moods, but I don't know why I think this way. I have a general sense of unworthiness and inadequacy, along with sudden swings of depressive moods. I sense no connection between my thoughts and feelings. <u>Feeling guilty about wrongdoing helps prevent me from breaking my moral code.</u>	
1	<i>Affective Consequence:</i> When I feel apprehensive, self-reproaching; insecure; worried, and troubled, I have a greater chance of feeling anxious and depressed. I feel lonely and hurt.
2	<i>Behavioral Consequence:</i> I will cry easily, feel overcome by my mood, be sensitive to the approval and disapproval of others, and I am fussy, scrupulous, and meticulous. I'm brooding, acting gloomy, and pouting too much, and I have phobic symptoms. <u>Insecure-Dependent Mood (OU) vs. Fair Mindedness</u>
3	<i>Cognitive Consequence:</i> I judge myself as inadequate and don't have a sense of autonomy when dealing with others.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel awful, and I don't know why. The entire world is going great for everyone else, but my life sucks!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I feel anxious and worried.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> When I'm feeling bad about myself, it means I must have done something terrible. Either you are a good person, or you are a horrible person.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> "Don't tell me I'm overreacting – I don't know what is wrong!" "That situation has passed – I just feel lousy." It is no deal. "Leave me alone!" If I feel lousy, people will leave me alone. However, if they don't leave me alone, I'll create such a mess – they'll leave me alone forever. Anxiety keeps me on guard, while if I am "concerned," I am lulled into a false sense of security. I need to feel anxious to be alert to the threat. Anxiety helps me motivate myself to do well, while "concerns" don't motivate me much. <input type="checkbox"/> If I don't feel guilty about my wrongdoing, I might turn into a psychopath. Guilt is evidence that I have a conscience. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger. Having negative and unpleasant thoughts means I will do something bad. I need to feel guilty about staying on the straight and narrow (Windy Dryden, Ph.D.).
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief realistic when I believe I am completely worthless because I feel guilty? I don't want to feel bad about what has gone wrong, but everyone experiences positive and negative emotions. There is no proof I have been 100% bad in the past, and it is unlikely I'll be 100% bad in the future. Realistically, I have good days and not-so-good days. I do not have to have complete and absolute control over what comes down the road, but I do know I can handle it because I've dealt with this type of person before. If this is an entirely new situation, I can learn the skills to deal with this unique situation.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When I punish myself, is it logical to think that I am awful and that this thinking will justify my avoidance? I see no logical connection between my ability to put myself down and my ability to succeed. In fact, putting myself down is not identical to being successful, and putting myself down can interfere with my ability to be happy and successful. It is challenging to be putting myself down and to be successful at the same time.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful for me to base my decisions on facts? Guilt will interfere with my abilities because I'm over-focused on issues I have no control over, can't perfectly predict the future, and am over-focused on myself.
13	<i>Self-Responsibility:</i> I want to realize my sense of guilt-proneness is illogical, unrealistic, and not helpful. In other words, this toxic emotion will de-actualize my goals.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to focus on doing a particular task perfectly and improve my skills so I can reach the goals I desire. My increased sense of guilt will interfere with my ability to think realistically.
16	Dialectics, in this context, refers to the dynamic tension, contradiction and reconciliation between opposing psychological forces. In relation to guilt proneness, it involves balancing the intense self-critical appraisals, feelings of unworthiness and inadequacy, and fluctuating moods, with the understanding that such self-inflicted guilt serves a constructive purpose—preventing one from violating their moral code. It is this consequential dimension of guilt that paves the way for self-improvement and growth, by rectifying the mismatch between one's actions and their ethical standards. The disconnect between thoughts and feelings may be indicative of a lack of self-awareness and emotional intelligence, which may further exacerbate feelings of guilt and inadequacy. This ongoing internal struggle can be a source of significant psychological distress, but also, when managed effectively, a catalyst for introspection, personal development, and moral adherence.
17	



(G) Guru Thinking: I have to take important people's advice to heart. I have to be a follower. I believe this person is right about everything, and I cannot challenge their ideas. I assume they must be right if I respect and admire their views. I accept their ideas unconditionally and uncritically.	
1	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
3	<i>Cognitive Consequence:</i> I am overestimating the guru's ideas, and I am underestimating my ability to create, learn, and cope with adverse situations. <i>Rigid Belief:</i> I must believe everything he or she says is accurate, and his or her intentions will help me in every situation, and it will never hurt me! I must adapt my ideas to get their approval so others will see me as smart, successful, etc. I must perform well and /or win the support of influential people, or else I am inadequate. I must have others' help and advice to get others to like me.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is (awful, horrible, terrible, a total disaster, a catastrophe), so either you love me for thinking like my guru or hate me for feeling like my guru. It is awful that I have failed and that others have treated me poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it, so I have to be superior to you – if not, I am inferior to you.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act in a particular way to be loved, admired, appreciated, etc., or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking that I can't think for myself. <input type="checkbox"/> People have to think for me, or else I am completely helpless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I need help to be happy and prosperous. I have to feel weak because others must be strong to help me. Therefore, the only way I can get help is to act helpless. <input type="checkbox"/> Since I was so wrong many times, I have to follow someone's advice because she or he is wonderful, rich, smart, good-looking, a movie star, a pop star, etc. I can only feel fantastic if I think of my guru.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want others' advice to be perfect, but this is not always the case. Is my belief consistent with my social reality? Do people respond to me better when I act like a sheep? I have observed that people frequently make unintentional mistakes, which is true of people I admire and listen to closely. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but adversities and good things happen to everyone. No one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic, and it will not help me reach my goals or get along with people I love at work/school.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that because I like a few ideas of a particular person, I have to believe everything he or she believes? If a person has a promising idea, for instance, "to find a cure for cancer, but does this mean the bet he or she makes about this Sunday's ball game will pay off? When I am reasonable, I know good ideas in one area do not automatically transfer to all other areas in another person's life. There is no logical connection between the first event and the second event.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to give up my independent Thinking? It is not horrible to give up my independence, but it is not beneficial for my emotional health to allow others to make decisions for me. When I allow others to think for me, I will have more difficulty getting what I want and will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others and have more interpersonal conflicts when I allow others to think for me.
13	<i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will complete one ABC model each morning. I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like making difficult decisions, but letting others make decisions for me will lead to more difficulties. I can follow my own advice because it is okay to look out for my best interests. I can accept myself unconditionally.
16	The dialectical perspective on Guru Thinking involves the management of two conflicting perspectives: the acceptance of guidance and respect for revered mentors, and the need for independent, critical thinking and self-direction. Guru Thinking, by definition, involves unequivocal acceptance of someone else's perspectives and ideas, which often results in docility, lack of critical thinking, nit-picking, and dependency. While the idea of boldly following a trusted mentor is valid, blind acceptance can lead to the suppression of one's own perspectives, critical thinking abilities, and independence. Dialectic thinking, on the other hand, allows for a balance between the two extremes. It encourages an individual to respect and consider notable guidance but also fosters the development of independent thought and the ability to challenge shared ideas constructively. The aim, therefore, is not to consider the guru as infallibly perfect but to view them as a guide leading you towards enlightenment and growth, while maintaining a sense of self and independent thought.
17	
18	Adapted from the work of Windy Dryden, Ph.

(H) Hard Luck Excuse: I have to explain away my destructive behaviors by blaming "bad luck." I firmly believe my life is too complicated and must not be this way.	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I explain away my responsibilities by overestimating the negative situations I have faced, ignoring the positive, and overestimating the impact my negative affect has on others.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when bad luck hits me hard. Either it is horrible to have bad I always feel worried, down, and angry, or I keep thinking how my life is awful because it is too difficult.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate it when things don't work out as planned.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I have "good luck" or "Bad luck." <input type="checkbox"/> Nobody understands how bad my life was (is). Everything in my life has gone wrong. I don't have to change or be responsible because people don't understand how hard I have had it.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> If I have good luck, it means I'm superior to you. If I have bad luck, you have to feel sorry for me. <input type="checkbox"/> If I have good luck, I'll be happy. However, if I have bad luck, I'm helpless. It only feels exciting and worthwhile if I get immediate gratification. If the world (fate) treats me in particular ways, it shows I'm superior. However, if the world doesn't, I have to denigrate the world! To be happy, the world and others must not confront me with difficulties, hardships, or painful frustrations.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I wish unpleasant things didn't happen, but all the wishing I can muster will not change reality. No factual proof shows that expecting the worse will be prophetic, protective, or preventative. Because I had a difficult time in life, people would usually let me slide. Empirically, most people don't care about my bad run of luck. Most people care about themselves. I better stop making excuses and start watching myself. Deprivation is relative; realistically, many people have had a difficult time with it. My life may be more trying than the average person's, but I don't have to upset myself over these trying times.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I don't have to keep my promises and agreements if I blame others. Is this statement logical? Because my life has not gone as I planned, it does not follow that people <i>must</i> give me a pass on my responsibilities. Logically, there is no connection between (1) my desires and (2) what others may or may not do.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will blaming things on luck help me? This impractical belief will increase my anger-rage, depression, and/or anxiety. There is a decent chance it will lead to toxic conflicts with others and create problems in my social life. It is more helpful for me to base my decisions on accurate information.
13	<i>Self-Responsibility:</i> I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I am in, such as brother, sister, mother, father, worker, boss, etc.). I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. If things go badly, I don't have to awfulizing because life has its ups and downs.
14	<i>Healthy Expansion of Your Uniqueness:</i> I am capable of shifting my attention away from myself, and I focus on what others want and need. I will vigorously practice each day refuting my self-defeating thinking. I don't have to adhere to one way of relating to the world. I will face my difficulties and still be kind and considerate to others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer that my life go smoothly, but there is no evidence that it has to go any other way than the way it is going. Responsibilities and agreements are a part of life, and so with hardships and joy. To get what I want, I had better maintain my agreements, take care of my responsibilities, and stop whining about things I have no control over.
16	Dialectics relating to the Hard Luck Excuse involves viewing situations or behaviors in a non-binary, nuanced light. From a dialectical perspective, both personal behavior and external circumstances contribute to the outcome of situations. It rejects the binary thinking of 'bad luck' or 'poor choices' and instead conceptualizes life outcomes as a result of a complex interaction of both. Believing in 'bad luck' can lead to victimhood mentality and an avoidance of personal accountability. However, dialectics encourages the recognition of the role of personal choices and behaviors but also validates external circumstances, often beyond our immediate control, considerably influence our life course. Hence, dialectics promotes a balanced viewpoint that fosters personal growth and resilience.
17	
18	



(H) Hedonism Excuse: I have to endorse the idea that pleasure or happiness is the sole or chief good in life. I do “it” because it “feels good.” After a particular activity, I feel better, so I have to eat, drink, seek revenge, etc. I only do things that are fun and easy.	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am making the implausible plausible by overestimating the adverse events in my life, overestimating the impact, and exaggerating my situation. <i>Rigid Belief:</i> I must feel good, and I have to enjoy my life. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I have to have fun all the time. Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> Either I always feel worried, down, and angry, or I keep thinking about how great it feels to feel good. It is awful when I feel bad, fail, treat others poorly, and/or when things are too difficult and excessively painful. <i>For me, I do not get mad at others</i> they must not interfere with my pleasures and not act so stupid. The world must be pleasant and enjoyable all the time. I must always be happy because I say so! I must feel good all the time. I am making something complex (another human being) into a simple object.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand to be unhappy.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act superior, or I’m helpless and inferior. Either I am delighted, or I am miserable.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I feel justified in disregarding others’ concerns and ignoring all other consequences. Since I feel good, I conclude that I like to get revenge (and show my anger) on my ex (boss, lover, friend) because it feels good after I feel angry – so getting angry is worthwhile. Since I feel good, I conclude that I like to get revenge (and show my anger) on my ex (boss, lover, friend) because it feels good after I feel angry - so getting angry is no big deal.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> If someone crosses me, I will be a whip if I respond with healthy anger. The other person is a bastard and must be taught a severe lesson. Therefore, I don’t have to give up my toxic anger. I feel very powerful when I am toxic and angry, and I don’t get that same buzz with healthy anger. <input type="checkbox"/> If I’m happy, I’m in control of the situation. However, if I’m unhappy, I’m helpless and worthless. I don’t want to be seen as useless because I hate it when people disregard my happiness. I like to be happy, but I know I don’t have to be happy all the time because nobody is always happy. Where is evidence “if it feels right, it is okay to do it?” There is no evidence that the only source of pleasure is (seeking revenge, using drugs, or fighting with others). Is it realistic to believe that I must always get my way and have all my “perceived needs” met immediately? My feelings motivate and give me the intensity and energy to get things done. When I base my decisions on emotions, I overlook pertinent information, and I will probably make a poor decision.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> How do I know that I must always be happy? Even though I want to be happy, there is no proof to say that I must always be happy, but wanting to feel better does not justify avoiding my responsibilities. This is akin to “emotional reasoning” and making decisions based on “emotionalism,” which is not a terrific idea. If I “feel” like not paying my electric bill, they won’t turn off my electricity “is unrealistic.” Illogically, I am making an extreme belief (I must always be happy and comfortable) identical to a non-extreme idea (I want to be satisfied most of the time) and an extreme opinion excludes and contradicts a non-extreme belief. Logically, the best possible extreme does not justify the worst possible extreme.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> What will I get if I hold on to this absolute hedonism? It is not helpful for me to rationalize. When I do things because it just “feels right,” it is irrational. Toxic negative emotions will not help me, and healthy negative emotions motivate me to correct my behavior or adjust to the situation appropriately.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Justifying my actions, making excuses, and avoiding my responsibilities will not improve my life and will only make life stressful. I’ll be less productive. Rationalizing is simply a form of blaming. If I do this task right now (instead of putting it off), I may never get the opportunity again to enjoy the encounter that I can enjoy tonight. (immediate hedonistic argument)
13	<i>Self-Responsibility:</i> Not that basing my decisions on feelings is a way to avoid my responsibilities or to justify my actions. I want a powerful sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in the social situation, and I will be assertive to increase my sense of appreciation and respect. This needs to be more logical, impractical, and based on facts.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will reduce my rationalization and stop making unhealthy habits. I want to maintain healthy self-control so I won’t hurt others. I want to be a responsible person who is emotionally disciplined, determined, persistent, and severe.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t always have to get my way, but I can tolerate frustration when people disagree with me. Losing one source of happiness does not remove all of my other sources of pleasure; hard work is not always pleasurable. I believe that demanding work has healthy and helpful outcomes.
16	Dialectics related to hedonism is a nuanced exploration of moral, philosophical, and psychological perspectives about the pursuit of pleasure or happiness. Here, the main contention lies in whether actions driven by personal pleasure can be justified as the ultimate good. Advocates of hedonism argue that since individual happiness and pleasure are inherent human desires, any action that fulfills these desires is inherently good. This includes actions aimed at physical satisfaction like eating or drinking, emotional relief such as seeking revenge, or simply indulging in what one perceives as fun or easy. Critics, however, debate that this perspective can lead to issues of morality and self-discipline, arguing that a sole focus on personal pleasure could lead to harmful excess or neglect of obligations, thereby challenging the hedonistic view as being the "chief good in life".
17	
18	



	(H) Helplessness: Because I feel helpless, I have to have others' assistance. I think (belief) I can't do anything about my situation. I feel my moods (my past, my education, my skill level, and my family) are caused by factors beyond my control, such as fate, hormone cycles, dietary factors, luck, and others' evaluations. I feel helpless (powerless, feeble, vulnerable; depression Factor Ps-psychological inadequacy) to do anything. I think because I failed before, I'll fail again.
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequences:</i> I make the unsubstantiated substantial by overestimating the adverse events in my life and underestimating my ability to cope with life.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that others interfere with my foremost goals and wishes. I think it is terrible when I feel helpless, when others treat me poorly, and/or when things are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> There is nothing I can do when life is stressful, so I'm absolutely defective.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I have to keep thinking about how much I have failed.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am overcoming every stress point, or I am utterly overwhelmed.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> Since I feel helpless and dependent, I don't have to keep up with my responsibilities. I cannot cope and deal with this harsh world. <input type="checkbox"/> I'm helpless – what do you expect – please help me (in a begging tone) because I can't do it.... Because I felt helpless during the marriage/work/school, I'll continue to feel weak after the breakup/ losing my job, etc. <input type="checkbox"/> Therefore, I am not responsible for what I leave undone. <input type="checkbox"/> If I am powerless and vulnerable, I'm not responsible for what happens because I don't have any power to influence the situation. <input type="checkbox"/> I don't want to feel helpless because I hate feeling this way. I am inferring feeling helpless is wrong (bad), so I conclude that I am worthless and useless. I am assuming, in all likelihood, I am no good for feeling bad. (Secondary Emotion; guilt or shame). <input type="checkbox"/> When I feel that way, it proves I'm worthless. Feeling helpless shows others, I am weak, irrational, and immature. However, if I don't feel helpless, I don't know what to do or how to feel.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to control the situations I face, but I don't have to control everything. I don't want to feel helpless or frustrated, but these feelings are a part of life. What law of the universe commands that I must never experience helplessness or be frustrated? No such law states, "I have to be helpless because I feel helpless." I can see that some aspects of my life are unfortunate, and I know I have no control over people's choices or unreasonable behaviors. I also see that there are aspects of my life in which I am fortunate and have some influence. Looking at my choices realistically shows me that I am not 100% helpless because I feel helpless. Realistically, others' unreasonableness cannot make me do anything. If it could, why would that unreasonableness produce feelings of helplessness? I want to think about how it could unreasonableness be. This has the joy of a debate, creates challenges influencing people's thinking, or produces a neutral feeling of unreasonableness.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Other people I like must not be as bad as my (ex, boss, parent, lover, friend) actually is. I have no control over how others think. I can influence them with rewards and negative consequences, but I can't control their focus of attention or their thoughts. <input type="checkbox"/> This statement is illogical because (<i>Premise 1</i>): "People who yell are mad," which is possibly true – they could yell because they are in pain or have an extremely low tolerance to frustration. (<i>Premise 2</i>): My friend is yelling at me, which is true. Therefore, I conclude that my friend is mad at me. This conclusion could be true or false – he could be yelling because he is angry at someone else and taking it out on you could be losing his hearing – he could be making a point in an overly dramatic way... <input type="checkbox"/> So, just because I have two factual statements does not necessarily mean my conclusion is proper. <input type="checkbox"/> It does not logically follow that if my friend yells at me- I'm helpless, and there is nothing I can do about it. I could always change my thinking about my friend. (Note: attribution – multiple causes could contribute to a person's actions).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Do thoughts of helplessness get me what I want? No. Believing, I am helpless will not help me function productively at work, in household chores, or in recreational activities with my friends. When I tolerate frustration and disappointments, I will increase my power to change what I can and accept what I can't change. Tolerating frustrations, diseases, and disappointments will help me feel less horrified about them, and I will enjoy life despite them. I can help myself even if I feel helpless occasionally. When I give in to my feelings of helplessness, I may start awfulizing, which will influence me to be intolerant to frustration and increase my stress.
13	<i>Self-Responsibility:</i> Because I see my feelings of helplessness are based on untrue and illogical beliefs, I promise to work extremely hard at tolerating frustration. I am not a plaything, and I can accept myself apart from others' evaluations. I will be determined to assert myself. Helplessness is meaningful because it forces me to focus on the support that I do have.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to develop my skills to tolerate frustration. I will let go of believing my life is awful and helpless and replace it with realistic thoughts and rational philosophy of life. I want people to see me as a moral person and as an ethical person, and I want a healthy sense of commitment.
15	<i>Healthy Expansion of Your Uniqueness:</i> Even if my friends are mad at me, it does not make me a worthless person. I dislike when others interfere with my chief goals and values, but I won't demand that others must not interfere. I view others' unreasonableness as bad, but it is not horrible, awful, or terrible when they are unreasonable. I am NOT helpless because I feel helpless.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I ideal others and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.
17	<i>Healthy Dialectics: Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because you have worth because you are alive, and you can do better tomorrow.
18	Albert Ellis (2001) "Feeling Better, Getting Better, Staying Better," page 35).

	(H) Hindsight-Based Excuse: I believe I <i>should have</i> known better because the event is over. I justify my overextending of my responsibilities because I tell myself, “I should have known better. I should have anticipated...I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn’t have gotten so angry and driven them away. I should have known they were going to do that....” If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings.
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequences:</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle.
4	<i>Demandingness:</i> Frequently, I’m mad at myself, which would involve overestimating the adverse event and underestimating my ability to cope with the situation, and I think. “People must be supportive, and they must never make mistakes because I’ll pay the price for their mistakes.” (Retrospective Bias: things are more straightforward when the outcome is known). “I should have known better. “People must be supportive, or I can’t be happy. They must never make mistakes because I’ll have to pay the price.” I should have anticipated this adversity, and I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn’t have gotten so angry and driven them away. I should have known they were going to do that....”
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. To have an absolute sense of certainty, I should have anticipated this horrible event.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people act stupidly and blame me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless. I am defective for not anticipating adversities.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how adversities keep happening to me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings. I justify my overextending of my responsibilities because I tell myself, “I should have known better.” <input type="checkbox"/> When I anticipate adversities, I can stop them from happening. Things must go their way; if not, they will judge me as worthless. However, if I don’t keep thinking about my mistakes, I’ll make them again, which would be awful!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to predict when adversities will happen to me, but no one on earth can make such predictions. Is my thinking accurate when I rely on hindsight to decide? No law states that I have to know anything with foresight or hindsight. If I don’t know something immediately, I can work harder and gain more knowledge, but I don’t have to predict the future perfectly. Unfortunately, I can make perfect predictions, but it is hardly fatal. There is no reason I must have anything I want, including foresight, hindsight, success, love, happiness, comfort, approval, health, etc.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe others <i>have to</i> give me what I want because I see things clearly now? I don’t like to get let down or make mistakes, and I prefer that my desire come to me quickly, but this is not logical because the belief “I must never make a mistake” is a rigid belief. The sentiment “I prefer not to make a mistake” is flexible. It is illogical to mix and match rigid and flexible ideas because (1) they are not identical, (2) they can contradict each other, and (3) they can exclude each other. When I go after goals that are not identical, contradict each other, and exclude each other, I will not reach my goals and create more problems for myself. It does not logically follow that because I don’t like one or two aspects of the dream, which is admittedly trying, I don’t have to demand that they be perfect.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Yes, I should have known better, but I cannot make perfect predictions because I am an imperfect person. Beating myself up about my past mistakes will not help me, and it will bring about feelings of depression and anger.
13	<i>Self-Responsibility:</i> I don’t have to be perfect to accept and respect myself. I can accept myself with all my faults unconditionally. I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
14	<i>Healthy Restriction of Your Uniqueness:</i> I don’t want to make mistakes, but it is human that we all make mistakes. It is crucial to learn from my mistakes and take responsibility for them, but I don’t have to condemn myself for them.
15	<i>Healthy Expansion of Your Uniqueness:</i>
16	<i>Toxic Dialectics:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. : <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively.
17	<i>Healthy Dialectics:</i> <i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair and focused when problem-solving.



(H) Hopelessness—I never get anything right. – Depression: When I'm feeling down, I believe I can't win, but I almost got it right. I do things repeatedly, but I never get them right. I think I will <i>never</i> be good at anything, so I'll never be successful." I believe I am incapable of redemption or improvement. I <i>have to</i> see my life as hopeless because I "never do anything right.	
1	<i>Affective Consequence:</i> I feel desperate, and I think I am incapable of solution, management, or accomplishment. I believe it is impossible. I overestimate adverse events and underestimate my ability to cope and manage those negative situations. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I don't have to be responsible because I can never win! It is okay that I feel so much despair. These negative feelings motivate me to keep going even though I believe I will fail anyway. I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
3	<i>Cognitive Consequence:</i> I feel despair. My actions are not susceptible to remedy.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<i>Extreme Evaluation:</i> I think it is awful that I can never get it right. When others treat me poorly, or things are going badly, I use extreme evaluations, such as "it is horrible!"
6	<i>Extreme Evaluation:</i> I can't stand it when I fail.
7	<i>Extreme Evaluation:</i> People who succeed are wonderful, and since I'm a failure, I'm a loser.
8	<i>Dichotomous Thinking:</i> If I win, I'm a winner. If I lose, I am a loser. Either I always feel worried, down, and angry, or I keep thinking about only one aspect of the problem.
9	<i>Conditional Thinking:</i> If I believe I can't win, I won't be so disappointed when I finally do lose. However, if I win, I'll blame it on luck.
10	<i>Realistic Thinking:</i> Is it realistic to believe that I am incapable of finding a solution, managing my problems, or being proud of my accomplishments? When I believe I am incapable, I over-generalize this idea to all areas of my life. I see myself as being very simple and not as a unique and complex person. I can find some solutions to my problems, and I can manage most of my problems, but it would be unrealistic to expect me to find the perfect solution to every problem I have in life. I wouldn't have these stresses and challenges if I were a simple creature like a worm. I am a human being with complex problems and many traits, strengths, resources, and limitations. When I am realistic about managing the world, I am better equipped to solve my problems and make sound decisions. I want to win, but I don't have to win.
11	<i>Aristotelian Questioning - Logic:</i> Is my belief logical when I think my actions are not susceptible to remedy? I am making a prediction that is not logical because if I think of something "today," then that thought will make me susceptible to a remedy, or it won't hurt, turn me into a sensitive person. I will improve if I could think, "I am susceptible to a solution," and then what I am predicting. However, if I had guessed, I am not susceptible, and I wouldn't improve. It is what I am telling myself that determines my success or failure. Reality may agree or disagree with my ideas, but my job is to have my thoughts match reality. In this situation, I am confusing one trait or proneness (the ability not to improve), concluding that I will never succeed because of that one tendency or inclination. Yes, I may tend to be vulnerable or fail at a few things, but this means I have to work harder to overcome those one or two traits or defeat that tendency to give up. If I examine what I am telling myself, I have a better chance of overcoming that particular proneness or vulnerability.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will this half-heartedness help me reach my goals? If I keep telling myself I will fail, I will most likely die. If I keep working on overcoming my vulnerabilities, limitations, and negative tendencies. I know I can develop new behaviors to help me reach my realistic goals. When I say, "It is hopeless," I only reinforce my negative thinking and generate an excuse to give up.
13	<i>Self-Responsibility:</i> My success will not make me "wonderful," If I fail, it won't make me a "horrible person" who needs to be punished. I want to excel at work, but my worth is not based on success or failure
14	<i>Healthy Restriction of Your Uniqueness:</i> . I can stop being defensive. I don't always have to win, but I really enjoy winning. I can be organized and work persistently, which will bring about more success and enjoyment. I can win while not hurting others. Believing that I "can't win" leads to devaluation because I judge myself as worthless if I don't win. I want to think "arduous work and persistence will increase my success chances." I want to accept reality and see mistakes as a natural learning process.
15	<i>Healthy Expansion of Your Uniqueness:</i> Accepting reality while not liking it will help me because I can express my concern and have an opportunity to use healthy behaviors to deal with my disappointments or feelings of sadness. I would like to be perfect if I would be immune to not winning, but I'm not. I can experience sadness and disappointment, and I'll have to get used to those feelings without liking them (Windy Dryden, Ph.D.).
The dialectics relate to the tension between opposing perspectives or forces: hopelessness and potential optimism. Here, the individual maintains a pervasive sense of defeat and pessimism, perceiving every action or attempt as a failure—"I never get anything right." This fuels their hopeless perspective and reinforces their depressive state. "When I'm feeling down, I believe I can't win, but I almost got it right." This acknowledges a slight shift in perspective, a glimmer of hope or possibility. Despite constant setbacks, there's a hint of the belief that they have the potential to make things right. Yet, their entrenched negativity inhibits them from fully embracing this, instead defaulting to fatalistic views about their capabilities and the possibility of success. The conflict arises from the struggle to reconcile these contradictory emotions and thoughts and depicts the dialectic between despair and hope, self-condemnation and self-forgiveness, stagnation and growth.	



(H) Hopelessness –have to wait Until... Depression: When I think about my current situation, I believe I <i>have to</i> experience pain and suffering before the right things in my life will happen. I don't get to the good until I've spent some time suffering needlessly. I can't get what I want until I perform a set of tasks. My actions are not susceptible to remedy, and I believe I am incapable of redemption or improvement. I have compelling cause for my hopelessness because I have an utter loss of hope. There is no chance for me to have any expectations of confidence so I can avoid my responsibilities because I am a complete wreck.	
1	<i>Affective Consequence:</i> I feel desperate, and I think I am incapable of a solution, I can't manage my feelings, or I can't accomplish anything. I believe it is impossible to win. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. I feel despair.
2	<i>Behavioral Consequence:</i> When I lie to myself, such as an utter failure, I convince myself it was the best I could have done, and it was the only thing to do. I couldn't have done anything else! It was not that big of a deal to think so irrationally. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs. Insecure-Dependent Mood (OU) vs. Fair Mindedness.
3	<i>Cognitive Consequence:</i> I think I will never be good at anything or be successful. I overestimate adverse events, and I underestimate my ability to cope and manage that negative situation.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<i>Extreme Evaluation:</i> I think it is awful that I have to suffer before getting what I honestly want. When the world treats me poorly, it is horrible.
6	<i>Extreme Evaluation:</i> I can't endure frustration and discomfort I have to go through. Life must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
7	<i>Extreme Evaluation:</i> If I suffer (in pain, guilt, failure, things change), something is wrong with me).
8	<i>Dichotomous Thinking:</i> The world constantly puts me into a "life or death" situation, and I can only feel despair.
9	<i>Conditional Thinking:</i> If I suffer or suffer for an exceedingly specific amount of time, I'll succeed. However, if I don't suffer, I'll fail.
10	<i>Realistic Thinking:</i> Looking at my world in terms of absolute hopefulness or hopelessness is most likely unrealistic. When I observe the world, does everyone who succeeds suffer? Some people are successful because they got lucky, and they were at the right place and at the right time, saying the right things to the right people. Other people are fortunate because they worked hard and were persistent at achieving and failing at their short-term goals until they reached their long-term goals, but we didn't see all their failures. I want to win, but I don't always have to get what I desire.
11	<i>Aristotelian Questioning - Logic:</i> Do the words "determination, persistence, and hard work" have the same meaning as "suffering?" I am confusing "determination and persistence" with "suffering." The word determination means the act of deciding plainly and firmly. Persistence involves continuing to persist in a course and working hard despite interference. Determination, persistence, and hard work are not identical to suffering. Suffering could contradict and exclude determination and persistence, keys to success.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will waiting until certain conditions are present help me reach my health goals? When I wait for others to act in a certain way or for the perfect situation, I may be waiting for a long time. This excuse cannot be helpful because (1) I don't have a choice when others or situations decide to come my way or not to come my way. This excuse won't help because (2) I'll feel helpless, and (3) I develop depression because I don't have any choice, and I'm powerless to do anything.
13	<i>Self-Responsibility:</i> I want to be concerned and not anxious about my emotional and physical health. When I believe I have to suffer to win or succeed, it is not suitable for my physical and psychological sense of self. When my "ideal self" involves suffering, my chances of developing and reaching my goals decrease.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I am over-focusing on suffering, I am myopic and self-centered. I am focusing only on myself, disregarding the full range of consequences. This thinking will limit my ability to monitor my behavior, which will help me reach my long-term goals.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to do well, but I don't think I must suffer to succeed. The saying, "No pain, no gain," involves determination, persistence, and hard work. The value of suffering is that we get through it and do not allow suffering to defeat us, and suffering is not a necessary condition for succeeding or failing.
Dialectically speaking, this situation of hopelessness and depression consists of opposing elements in tension or conflict. On one hand, there is the perception of unstoppable suffering, the idea of necessary pain before any gain. This view rigidly frames life as a series of obstacles to be overcome before reaching any sort of happiness or tranquility. This idea can result in a sense of hopelessness, compounded further by a self-image of incompetence and un-fixability. On the other hand, there is a deep need to break free from this cycle of hopelessness and find some form of redemption or improvement - a force that may manifest in the pursuit of certain tasks, despite the belief they may lead to failure. These clashing perspectives can perpetuate a cycle of depression and negativity, feeding into a self-fulfilling prophecy of failure and desolation.	

(H) Hopeless Concluding – Depression: When I experience a lack of success, I believe I don't <i>have to</i> act on my current goals because my future looks bleak. I contemplate that my problems could <i>never</i> be solved. I think, "I could never feel truly happy or fulfilled." I believe, "I can't do it because it is utterly hopeless!" I reiterate the pessimistic conclusion, "Because I've thought this way for so long, it is utterly useless to think I can't change."	
1	<i>Affective Consequence:</i> Since I feel it is hopeless, fruitless, discouraging, unpromising, impossible, etc., I don't have to try. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> Nothing ever works out for me. I believe goals and plans are pointless, so I don't do anything. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I believe "I can't do anything for myself. If I'm hopeless, I can give up anytime I want! I can never be delighted, so "why try." I overestimate the negative situation and underestimate my ability to cope and deal with this situation.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<i>Extreme Evaluation:</i> When I make mistakes, it is awful, showing I'm a worthless person. It is horrible and horrible, so either you are for me or against me. If people don't reward me, I will feel painfully inferior.
6	<i>Extreme Evaluation:</i> I can't put up with thinking I have to be superior. If not, I'm inferior. I have to go to extremes to justify my emotional states.
7	<i>Extreme Evaluation:</i> I reiterate the hopeless conclusion, "Because I've thought this way for so long, it is useless to think I can't change.
8	<i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how it is awful that I can never win. It does not feel exciting or worthwhile unless I get immediate gratification.
9	<i>Conditional Thinking:</i> If I see my situation as hopeless, I can give up. However, if I give up, that will show I'm a loser, and if I continue to try – I'm still a loser. I am putting myself in a no-win situation. I must stay on top and in control, so people don't take advantage of me.
10	<i>Realistic Thinking:</i> I think I can't change, but is this true? No - this is not true. I cannot find any evidence that shows that somehow I can predict with certainty that most of the events in my life will be harmful or aversive. I cannot find empirical evidence that indicates constantly concluding everything is hopeless is a realistic way of thinking. I have faced many complex tasks, and though it felt desperate, I persevered and worked tremendously hard to succeed. No matter what efforts I make, it is impossible to achieve success all the time. Others may place specific restrictions on me out of my control, such as others' prejudices and interests.
11	<i>Aristotelian Questioning - Logic:</i> I believe that because some tasks look difficult, challenging, and exceedingly trying, it is hopeless to try or to confront that challenge. This thinking is invalid because... I am concluding that because something is difficult and I have failed at this task before, I think that my concept of "difficult" (trying, challenging, and exceptionally hard) is identical to the idea of "impossible," which is not. Impossible means it cannot be done under all circumstances, and I cannot be trying and confronting while giving up.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will this calculation be helpful, and will it be of assistance to me in reaching my goals and actualizing my talents and potential? Feeling hopeless makes matters worse. I am unfair and demanding of others and myself, which creates more conflicts with others. I know hopelessness creates conflicts in my life because I give up quickly. Feeling hopeless is an ineffective and inefficient way of dealing with problems. I waste my time and energy in my half-baked attempts to control others. When I over-focus on myself, it only narrows my focus and limits my range of interests and enjoyments. It shows others I lack the necessary skills to deal with difficult people. It shows others I can be easily manipulated and that I lack self-direction. Feeling hopeless will not improve my life in the future. When I feel hopeless, it demonstrates to others and me that I lack the courage and discipline to face my challenges, but I don't have to put myself down for lacking discipline. Remember, I'm not a horrible and worthless person for going through life half-heartedly.
13	<i>Self-Responsibility:</i> I want to know myself; I don't damage my sense of appreciation and respect. I want to act more assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility. Constantly concluding everything is hopeless is illogical, unrealistic, and not helpful.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will promise myself that I will stop denying, avoiding, and rationalizing. I can shift my attention away from myself, focusing on what others want and need. I don't have to adhere to one way of relating to the world rigidly. I will face my difficulties and see them as challenges, and still be kind and considerate to others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don't like stress or misfortune, most people don't, but I don't have to upset myself over the circumstances of life. I don't have to worry because it is good and "bad" for every event. I know that there is a down for every up, and for every down, we have the direction of up. I know outside events cannot control my emotional reactions; my thinking significantly influences my feelings than temporary setbacks. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. Their behavior in this situation may be unpleasant, but they are not corrupt and useless people.
16	Note: I falsely believe that feeling depressed is an appropriate response to a loss. To do justice to my loss, I need to feel depressed, and feeling depressed is evidence that I am sensitive.
18	Depression enables me to keep my sensitivity. To have hope, others must not criticize me or have negative feelings about me. Depression makes my loss meaningful and significant (Dr. Windy Dryden, Ph.D.).



(H) Hopelessness- Evaluative – Depression: When I have no expectation of succeeding, and there is no susceptible to remedy or cure, I believe I am incapable of redemption or improvement. Why should I bother to try? I've tried repeatedly, but nothing works, so why get my hopes up? I'll just end up feeling frustrated and disappointed again. If nothing ever works for me, it's not my fault.	
1	<i>Affective Consequence:</i> If I feel hopeless, it is no big deal. I must give others excuses, avoid getting into trouble and others punishing me, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). I have to put myself down if I feel hopeless. I have no skills to deal with my everyday stress, so I don't have to keep up with my responsibilities. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. I feel despair. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> I am a stubborn, self-centered jerk that nothing could work. I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I feel anxious, and I think I can't handle it (this stress) if I am assertive. To be happy, the world must be a hopeful place in which everything happens as I wish.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it or my life (the world) is horrible, and I can't stand it.
5	<i>Extreme Evaluation:</i> It is awful if I fail, so I am inferior, and you are superior. Feeling despair has no value, and it feels terrible.
6	<i>Extreme Evaluation:</i> It is unbearable when I can't be successful.
7	<i>Extreme Evaluation:</i> I must be competent all the time; if not, I'm worthless.
8	<i>Dichotomous Thinking:</i>
9	<i>Conditional Thinking:</i>
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't feel hopeless, but it is a feeling that most people experience. Is it true that if I feel hopeless, I am absolutely useless? Yes, I feel hopeless, but that feeling does not dictate what the world and others have condemned me to a life of hopelessness. I don't have to be harsh with myself because things don't go as planned, and if things don't go my way – it does not mean my entire life is hopeless. When I observe others, their hopes are not always realized, but they still appear moderately happy.
11	<i>Aristotelian Questioning - Logic:</i> I am inferior, or you are superior.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I allow others to make decisions, I'll be okay. However, if I depend on myself, make my own decisions, and solve my problems, I'll fail (A. T. Beck). If I feel hopeless, I must act hopeless. However, if I act hopeless, people won't pick on me, and they might even help me!
13	<i>Self-Responsibility:</i> Do I have to give up because my life appears hopeless? I am illogical because I want my life to be stable, but the world is not a sound, and it is not a linear place. Things change, accidents happen, people act irrationally, etc. My idea of "hope" is stable, but the reality is not related to my concept of "hope." I can always hope for a better life, but that does not mean I will always have a better life. Reality fluctuates, and hope varies. It is more logical to base my thinking on probability and statistics rather than demand.
14	<i>Healthy Restriction of Your Uniqueness:</i> Is having a very low expectation helpful? No! I may feel less pressure in life, but I will most likely not reach my long-term goals. Feelings and thoughts related to hopelessness are usually unhealthy, which may lead to a lack of persistence. Desperation can lead to depression, anxiety, and extreme forms of despair. I am not helping myself by focusing on how awful things are or how hopeless things are. Life will appear meaningless and empty if I dwell on my miserable life. I will develop and create more cognitive distortions, looking for proof of how miserable my life feels.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to view respect as being fair while being honest with others. Respect is acting assertively while showing assurances. I accept that everyone is unique and irreplaceable, and I know that respect is responsive to others flexibly and genuinely. Respect is being determined to address our concerns. I want to engage in emotional regulations, such as regular physical activities, plan positive events, reduce extreme evaluations about myself, others, and the world, name, observe and rate the intensity of emotions. I know that verbalizing helps me to feel less overwhelmed. I want to reduce emotional reasoning and make sure I don't put myself down when I use such cognitive distortions. I want to move from reacting (i.e., attacking, hurting, shouting) to responding by validating, speaking in a soft voice, and adopting a relaxed posture. I want to stop reacting by avoiding, saying in a high voice and responding by approaching my fears, standing tall, intervening in a calm voice, and approaching my fear confidently.
16	I wish things could always be hopeful, but I can survive when my hopes are not realized. It is not the end of the world if my hopes are ignored because the sun still shines, I still love a few significant people in my life, I have other pleasures in my life, and I can be grateful and appreciative of the things I do have.
17	Note: <i>Redemption</i> is to free from what distresses or what can harm us; to change for the better; to reform; to repair, to restore; the statement "I'm not worthy of redemption" is an assumption that cannot be verified or tested. I could be thinking that to justify my sense of loss, I need to feel depressed. I believe depression is evidence that I am sensitive. Depression enables me to keep my sensitivity. Depression makes my loss meaningful and significant (Windy Dryden, Ph.D., Ph.D.). I want to remember that "emotions" help me engage the world, give me a hand to have insight into others and myself, and employ strategies to solve problems.
	Dialectics related to this situation revolve around the tension between despair and the desire for change or improvement. It involves finding balance in acknowledging the feelings of hopelessness and ineffectiveness while also challenging these feelings with the potential for change. Certainly, repeated failure leads to a diminished expectation of success, but this internal belief system feeds into depression, creating a self-perpetuating cycle of pessimism and giving up. Therefore, taking a dialectical perspective would involve acknowledging the validity of these feelings, but also introduce the concept that change and improvement, albeit challenging and gradual, are possible. It would involve exploring means and ways to break down "big" goals into smaller, more manageable ones and using each small success to build self-motivation and resistance to disappointment. This way, the status quo of hopelessness is challenged and gradually starts changing.



(H) Hopelessness – Pessimistic Anticipation – Depression: When I experience an adverse event, I believe I <i>have to</i> see things negatively today, so I am not disappointed tomorrow. I know I can get what I want now, which I believe is good, but it will all turn lousy tomorrow. I think I will never be good at anything or be successful. I'm thinking, "There is nothing I can do because I am just an unlucky person," so why do anything. I don't have to keep my responsibilities because I will have bad luck tomorrow. I believe that good luck follows lousy luck.	
1	<i>Affective Consequence:</i> I feel desperate, and I think I am incapable of solution, management, or accomplishment. I believe it is impossible to accomplish anything. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. I feel despair.
2	<i>Behavioral Consequence:</i> My actions are not susceptible to remedy. I believe I am incapable of redemption or improvement. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> If good things happen to me today, sad things will happen tomorrow. I overestimate adverse events and underestimate my ability to cope and manage those negative situations.
4	<i>Demandingness:</i> I have to act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it or my life (the world) is horrible, and I can't stand it.
5	<i>Extreme Evaluation:</i> Feeling hopeless is awful. When others treat me poorly, it is horrible. When things don't work out as I planned, it is horrible. The world must not be a terrible and dreadful place.
6	<i>Extreme Evaluation:</i> I put up with feeling hopeless. There is something wrong with me if I feel desperate.
7	<i>Extreme Evaluation:</i> The world must be static for me to feel happy about myself.
8	<i>Dichotomous Thinking:</i> Things are getting worse, or they are getting better. I believe that there is a modulation in life.
9	<i>Conditional Thinking:</i> Tomorrow won't be that bad if I get the worst possible outcome. However, if I over-focus on the adverse aspects today, I'll never enjoy my successes. If good things happen to me today, adversities will happen tomorrow.
10	<i>Realistic Thinking:</i> I wish sad things did not happen, but I know that adversities happen regardless of my wishes and desires. Magical thinking is based on having seemingly supernatural powers, and luck is making an optimistic prediction based on no information or very little information. Realistic thinking is based on what we can observe, count, measure, etc. Magical thinking and luck are not based on scientific review, and good luck on one day cannot conspire on what tomorrow may or may not bring. Luck is not real; it is an abstract concept I have invented. Something that is not real cannot bring about something real.
11	<i>Aristotelian Questioning - Logic:</i> Will focusing on the hopelessness help me. Just because I have a good day today does not mean I'll have another good day, or today's luck will bring about tomorrow's lousy luck. There would have to be a robust causal connection between what happened one day and what will happen the next day.
12	<input type="checkbox"/> Pragmatic-Rational Thinking:
13	<i>Self-Responsibility:</i> When I am responsible, I understand, explain my behavior, and know how to work with others (I have the necessary social skills). I can assess my behavior, and I accept and clarify the rules, roles, and routine of a given situation (structure), which helps me realize and actualize others' talents. I think I am better than others, or my positive qualities are a permanent feature is irrational and self-defeating. When I am responsible, my philosophy of life involves caring and showing concern confidently.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to trust people and have the ability to be productive and for others to see me as trustworthy. I want to be a part of the group and have a healthy sense of community and belonging. I would instead put my energy and effort into something I can influence rather than rely on chance and magic. I am responsible for my actions because no one can control my thoughts, and magical powers or abstract concepts cannot control me. I want to be seen as a person who works hard, is persistent, and is organized.
15	<i>Healthy Expansion of Your Uniqueness:</i> Will this form of thinking help me reach my goals and actualize my talents and potential? This form of thinking is not helpful. I am relying on or hoping that luck will go my way because I want it to go my way. I am reducing my sense of responsibility, and I am becoming dependent on something I have no influence, power, or control over others. I want to succeed but relying on magical thinking and luck is not very rational, reasonable, or helpful. Demanding that things always go my way leads to failure, and I know I will not reach this unattainable ideal. I want to reach my long-term goals through hard work, persistence, and being organized.
Dialectics related to Hopelessness – Pessimistic Anticipation – Depression refer to the interplay between opposing forces and ideas experienced by an individual in response to adversity. Here, the person perceives the current situation with a sense of negativity, preparing for disappointment out of fear of future outcomes. They believe in the inevitability of their endeavors turning sour due to their perceived unluckiness, creating a self-fulfilling prophecy. They hold an ingrained pessimism about their ability to succeed, which leads to inaction, as they rationalize that their efforts will not yield positive results anyway. This brew of pessimistic anticipation results in hopelessness and a lack of motivation to fulfill their responsibilities. However, bounded by an apparent paradox, they harbor a belief that good outcomes follow bad ones. This dialectic between pessimistic anticipation and residual optimism fuels a cyclic pattern of depressive thoughts and behaviors, leading to a state of inertia trapped under the premise of inevitable disappointment.	



<p>(H) Hopelessness – Global Rating - <i>I never get what I want.</i> When things are not going my way, I believe I have to think I can't improve my life. I guess I will never be good at anything or be successful. I think that my actions are not susceptible to remedy. Everybody is depressed – people are always taking pills for depression. When I use a self-serving distortion, I underestimate my responsibilities; I forget or distort past events.</p>	
1	<p><i>Affective Consequence:</i> I feel desperate, and I think I am incapable of solution, management, or accomplishment. Feeling despair, which means losing all hope or confidence, is not that bad. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. I feel despair.</p>
2	<p><i>Behavioral Consequence:</i> I believe my lies, becoming impervious to self-correction. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs.</p>
3	<p><i>Cognitive Consequence:</i> I overestimate adverse events and underestimate my ability to cope and manage those negative situations. To be happy, life must not frustrate me. Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it or my life (the world) is horrible, and I can't stand it.</p>
5	<p><i>Extreme Evaluation:</i> I feel like it is awful when I don't get my way. When others treat me poorly, it is horrible.</p>
6	<p><i>Extreme Evaluation:</i> I can't stand it when things don't go my way.</p>
7	<p><i>Extreme Evaluation:</i> If I am hopeless, I am useless. If I am useless, I can't do anything correct or meaningful. If I accomplish meaningful activities, I'll be absolutely worthless!</p>
8	<p><i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about only one aspect of the problem. I can never be a "winner" because I'm always "losing."</p>
9	<p><i>Conditional Thinking:</i> If I am hopeless, I can give up. However, if I give up, that proves I'm desperate.</p>
10	<p><i>Realistic Thinking:</i> Where is the evidence that I must get my way in the future? When I say, "Things will 'never' improve for me," am I being realistic? Things indeed change, but I could believe that things will always get worse or "go negative for me." For this to be realistic, my life at the age of five was better than when I was four. When I was six years old, my life was worse than when I was five, and so on. Yes, my life could have negative qualities at five years old, but it had some positive attributes and enjoyable experiences. When I was six years old, I had some negative experiences, but I have also had positive experiences. So to say that I never get what I want is unrealistic. To predict the future, "I will never get what I want," is unrealistic because how could I make such an absolute prediction based on mixed experiences of the past. I would have to have a whole adverse history to predict an entirely negative future. In reality, I am focusing on the negative and discounting the positive.</p>
11	<p><i>Aristotelian Questioning - Logic:</i> Semantically, I am telling myself I'll "never" get what I want? When I use the word "never," I am implying to others that I will not ever have what I want, and I will never have what I want and never have what I want. The word "never" implies that I will never have what I want under any condition. To discern that "I never get my way." I don't get my way in any degree or under any condition. This thinking is unreasonable because "sometimes I get away and sometimes I don't get my way. This thinking applies to me, and this applies to everyone.</p>
12	<p><input type="checkbox"/> Pragmatic-Rational Thinking: Will complaining about never getting what I want help me? Unlikely. I am making a negative self-fulfilling prophecy when I believe I will never get my way, or I get what I want. I am setting a goal for myself that I will reach. Either way, I am not helping myself. If I predict I will fail and be unsuccessful, I will never complete my objective – I'll fail again. This thinking gives me a cognitive dissonance that will decrease my ability to reason, solve problems, make decisions, and get along with people.</p>
13	<p><i>Self-Responsibility:</i> I want to excel in my career and in my relationships with influential people in my life. Believing "I will never be good at anything" will hurt my self-sentiment. I want to maintain my social acceptability with my physical and psychological sense of myself. I want to be rational and to have a healthy relationship with others emotionally and sexually.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want to direct my moral and ethical behavior toward duty, to my opposition to vice and other unhealthy habits. I don't want to be selfish, and I want to have control of improper behavior.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to get my way, but I don't have to always get my way. It is disappointing not to get my way. Many people don't like to feel disappointed, but not getting my way is not awful. I can stand such disappointments because I don't have to take every disappointment as a personal affront to my worth. I am strong enough to tolerate such insults, and I know the consequences of using negative self-fulfilling prophecies.</p>
<p>The dialectics related to hopelessness and a global rating of "I never get what I want" represents the internal conflict and struggle within an individual harboring such beliefs. On one side of the dialectic, the person feels hopeless, incapable of change, and believes they will never succeed or be good at anything. Their self-perception is shaped by a negative self-serving bias, leading to underestimating their capabilities and potential for positive change. On the other side of the dialectic, the hopelessness may be challenged by the fact every person, to varying degrees, experiences periods of depression, questioning their self-worth and facing their insecurities. This shared human experience can be a connecting point and a source of hope, suggesting that it's not aberrant to struggle and that change is possible. Therefore, while this person distorts past events and underestimates their responsibilities due to this belief, the dialectic struggle prompts a consideration if such hopeless thoughts might be flawed and too universalized, inviting the possibility of change and growth.</p>	



(H) Hoping for the Negative , I <i>have to</i> assume the worse. I believe others react negatively to me when there is no definite evidence or proof; they dislike me. If I assume the worse, so I'll never be disappointed.	
1	<i>Affective Consequence</i> : I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence</i> : I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence</i> : I make excuses by overestimating adverse events and underestimating my ability to cope with misfortunate. I must never feel disappointed. I must not have any negative feelings. I must perform well and /or win the approval of influential people, or else I am an inadequate person.
4	<i>Demandingness</i> : <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation</i> : It is awful when the negative happens, or I'm waiting for the other shoe to drop when things are going well. Either I always feel worried, down, and angry, or I keep thinking about the worse and how it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation</i> : I can't stand it when positive things happen because unwelcome news follows.
7	<input type="checkbox"/> <i>Extreme Evaluation</i> : When I feel weak, it proves I'm inferior.
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> : The world has to be positive – if not – then the world is absolutely negative.
9	<input type="checkbox"/> <i>Conditional Thinking</i> : If I assume the worse, I will never be disappointed or feel hurt. If I believe the worse, people won't expect much from me. I don't have to be responsible because I assume the worse, so why to try! If negative things happen, my predictions <i>have to</i> come true. However, when positive things happen, I feel uncertain, nervous, and weak. Feeling depressed is an appropriate response to a significant loss. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. Depression enables me to keep my sensitivity.
10	<input type="checkbox"/> <input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking</i> : I don't want to be disappointed, but we all experience disappointment. There is no factual proof that expecting the worse will be prophetic, protective, or preventative. I am taking a few unpleasant situations, and I am over-generalizing every situation in my life. This belief cannot be verified, and it is most likely unrealistic. Constantly hoping for the negative is based on conjectural, speculative, and unsubstantiated fears.
11	<input type="checkbox"/> <input type="checkbox"/> <i>Aristotelian Questioning - Logic</i> : When I assume the worse, is my conclusion accurate? No! I can hope for the best, which is a true statement, and it is my choice to expect for the worse, but this seems self-defeating. When I make "hope" into a demand, I am connecting factual statements (a preference – I hope for the worse) with a false statement (Things must turn out badly), I am being illogical. A priority is not identical to the demand, and demand can exclude and contradict a preference.
12	<input type="checkbox"/> <input type="checkbox"/> <i>Pragmatic-Rational Thinking</i> : Will this judgment be helpful, and will it assist me in reaching my goals and actualizing my talents and potential? I use magical thinking, which can be fun, but it is not tremendously helpful. I can flip around my logical thinking, so I believe that failing is good, but I am only fooling myself. Hoping for the negative will probably lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems systematically. When I hope for the negative, I avoid my responsibilities.
13	<i>Self-Responsibility</i> : Constantly hoping for the negative is not helpful. I will stop making excuses for myself and others. I want to be assertive and make independent and rational judgments.
14	<i>Healthy Restriction of Your Uniqueness</i> : I want to enjoy what I have and work hard on getting what I want in the future. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to the world rigidly. I will face my difficulties and see them as challenges, and still be kind and considerate to others. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Expansion of Your Uniqueness</i> : I like to love and get approval, but I don't need love or acceptance. Love is not a necessity of life. I want to be complete, but I don't have to be competent and perfect to feel close and lovable to loved ones. I can accept myself unconditionally and accept others for their flaws and faults because I will enjoy life better when I realize that perfection is in the state of nothingness, and that doesn't sound like too much fun.
The dialectic related to hoping for the negative can be understood as a psychological mechanism to shield oneself from potential harm or disappointment. The assumed worst-case scenario, although it involves a negative perspective, paradoxically provides a sense of stability or predictability to the individual. In anticipating the negative, one prepares for the potential disappointment or harm, attempting to buffer oneself from the emotional impact of the unfavorable outcome. This perspective might be adopted due to prior negative experiences or a consistent pattern of negative outcomes. However, this worldview tends to perpetuate negativity, as expecting the worst can influence one's behavior, interactions and responses, having an adverse impact on interpersonal relationships and consequently reinforcing the negative beliefs. Hence, a dialectical approach would suggest that one should strike a balance between expecting the worst and being hopelessly optimistic, and entertain the possibility of neutral or positive outcomes.	



(H) Hurt (feeling hurt) Others have to care about me. They have let me down, and I think I am undeserving of such treatment. I believe that the other person does not care about me. I see myself as being alone, not cared for, and misunderstood. (I don't belong-don't fit in, others don't understand me, others treat me unfairly, and others care more about themselves than me.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, or beliefs honestly. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. <i>Rigid Belief:</i> People must not let me down. I must perform well so people don't hurt my feelings.
4	<i>Demandingness:</i> I have to win the approval of famous people, or else I am an inadequate person. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people treat me poorly. It is awful! Their behavior is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate it when people treat me poorly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> They are worthless for mistreating me, and I am weak for not standing up for myself and not yelling at them.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about only one aspect of the problem.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is no big deal what they did to me, but I just don't understand them. It was horrible what people did to me! Feeling hurt when I feel betrayed is perfectly normal, so why should I change my feelings? I am innocent, and the other person I am not getting along with is the blame for the problems in this relationship. I believe that not getting love and respect is too painful to face. I don't trust people who don't take my side. <input type="checkbox"/> If I shut down all communication channels and sulk, people wouldn't hurt me as bad next time. However, if they continue to hurt my feelings, I'll get back at them. Whom the hell do they think they are!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want people to let me down, but people can do exactly what they do. People let me down, and that is a fact. I <i>feel</i> alone, misunderstood, and uncared for if people let me down. There is a difference between a "fact" and a "feeling." When people "let me down," I know it is "a fact of life" because we live in an imperfect world with imperfect people. Since I live in an imperfect world with imperfect people, I will get let down. Because I am let down, is it true that I am misunderstood and alone all the time? A few others care about me and understand me regardless of the group's thoughts, and I can't expect the entire group of people to understand me. Even if nobody understands me today, no law states that someone will understand me in the future. When it comes to others, I cannot predict the future.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic and reasons on faulty premises and inaccurate conclusions? I assume that when I am experiencing sorrow, which is deep distress, sadness, or regret, especially for the loss of someone or something loved, I have to feel alone and misunderstood. Actually, this view of being hurt will bring about more loneliness because I am not expressing myself clearly. I am allowing the experience of grief to control me rather than stabilizing my emotional reaction to loss and rejection.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will over-focusing on my feelings of hurt help me? When I'm feeling hurt rather than sorrow, some people may feel sorry for me, and I'll get their attention. When I weigh the costs and benefits of feeling hurt, I realize that this toxic negative feeling brings on other negative toxic emotions, such as depression. I will look into other cognitive distortions.
13	<i>Self-Responsibility:</i> I want to know about myself, so when I see how my beliefs impact my feelings, I can control my impulse to feel sorrow for myself and take responsibility for my emotional reactions. I will take charge of my short-term goals.
14	<i>Healthy Restriction of Your Uniqueness:</i> I am giving my responsibilities over to my warranted feelings, and I am taking less responsibility for my emotional and behavioral reactions to grief. I can respect others and myself when I don't put myself down and don't put others.
15	<i>Healthy Expansion of Your Uniqueness:</i> When people disappoint me, I can feel sorrow. I make myself upset by the unhelpful beliefs I hold about events. I can un-upset myself by challenging and changing my irrational beliefs to rational thoughts. I need to continue this process firmly and steadily over time. (Windy Dryden, Ph.D., Ph.D.)
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm empty. Versus you can fill me up. <input type="checkbox"/> Image is all important period versus I'm a fraud. <input type="checkbox"/> I'm not hurt. Versus if you didn't hurt me, I'd be fine. <input type="checkbox"/> You should be better versus you can stop my hurt.
Navigating through the maelstrom of hurt can be a deeply isolating journey, colored by a profound sense of feeling let down, neglected, and misunderstood. Infused with the bitter belief that individuals around us seem to prioritize their own interests over our well-being, this pain stems from the perception that our vulnerabilities are not only unacknowledged but also unreciprocated by those whom we lean on. Such hurt reveals raw broken strands of social connections, fostering a space filled with alienation and disconnection, where self-identity is weapons against us. We are often put in a position of being outsiders looking in, yearning for a sense of belonging, comprehension, and equal treatment while combating against the perception of being perpetually shackled by the indifference of others.	



	(H) Hydraulic view of emotions I have to yell and scream to release my anger. If I don't scream/ yell/ get angry/ blow off steam, "it" will build up, and I will explode. This "build-up" will harm my health. I can't be accountable because I have to let "off steam." I believe I can't cope with my emotions. If I don't let "it out," I'll explode. There is something inside of me, but I can't control that thing that influences me, so I'm not responsible for what happens.
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequence:</i> I justify my action by overestimating the adverse events in my life and overestimating my behavior's impact. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. To be happy, I must not feel tension, and I must not experience frustration. Others must not cause frustrate me. In this world, I must enjoy my life.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. The idea that I "must" release my anger-rage is a rigid demand. I am only giving myself "one choice," I am being closed-minded and not looking at other options in dealing with my stressful situation. It would be better for me if I could develop healthier ways of dealing with this stress that gives me several options and helps me solve my problems in an open-minded fashion.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how awful I have no control over the situation. It proves I am a failure if others have treated me poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure it when I experience tension and stress.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are worthless for frustrating me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I let everything out, or my health will be damaged.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> There is something inside of me, but I can't control that thing that controls me, so I'm not responsible for what happens. Getting angry, yelling, screaming, etc., is a good way of getting things off my chest. I think that if I don't let it out, my life will get worse. I have to let off a scream, or I'll blow up, and it's bad for my health to hold things in. I also think no one will care if I "blow off some steam." <input type="checkbox"/> If I let off steam, I feel good about myself. However, I'll go ballistic if people don't allow me to let steam out. If I go nuts, people will leave me alone – and they won't trust me because I lack the self-control to be responsible.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like facing a problematic situation, but I know that liking something will not prevent those adversities from happening. Is there evidence that venting will relieve my stress? Is it realistic to demand that it must always be this way? The evidence shows that venting my feelings usually makes matters worse. Yes, I might feel a little better for the moment, but the effect will quickly cancel out that short brief moment of release. Factually, I am not releasing anything. I am simply justifying my actions by screaming. My view that the situation significantly influences my emotional reaction more than my thoughts is false. My emotional response may "feel like" they are "building up" inside me, but this emotional reasoning is not a reality. I am only fooling myself into believing my "yelling and venting" will help me improve my health. I have to let "it" out, and I have to overreact. The idea that I "must" release my anger-rage is a rigid idea. I am only giving myself "one choice," I am being closed-minded and not looking at other options in dealing with my stressful situation. It would be better for me if I could develop healthier ways of coping with this stress that gives me several options, and I am more open-minded about solving my problems.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it true that if I don't vent and release my feelings, I'll experience tension? When I use reason and logic and not falling prey to confirmation bias, there is no connection between my screaming and venting and improving my situation. I am trying to fix a situation at point B when point A is my primary concern. In other words, my venting is after the fact, and yelling will not fix anything that happened previously. Is my conclusion reasonable and sensible? Is it logical to hold on to the idea that "I must" immediately get rid of my anger by releasing it?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I want to question my belief that venting my feelings is helpful. In the past, screaming and venting led to people avoiding me. Yes, I felt a momentary sense of power over the people I was screaming at, but those people worked extremely hard to put up roadblocks to my goals. Focusing on venting my feelings doesn't help me solve my problems, nor does it help me with the feeling I am having difficulty controlling.
13	<i>Self-Responsibility:</i> I want to master my emotional reactions so I can increase my sense of appreciation and respect. I see now that my justification for venting my feelings is harmful to my health and relationships.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will tell myself that venting is not helpful but illogical and unrealistic. My thinking influences my feelings, and Venting my feelings is only a myth based on some old, outdated psychology theory.
15	<i>Healthy Expansion of Your Uniqueness:</i> This hydraulic theory negates my sense of self-determination. I want to express my concerns and wishes, but people don't have to do what I want.
16	<i>Toxic Dialectic:</i> Yelling and venting will have a low probability of influencing people effectively and efficiently. When I ventilate and express my feelings to release some tension, it will not help me reach my goals. I would be better off addressing my defensive beliefs and expressing my concerns effectively.
17	Note: "I have to let it out: and I have to overreact. Is my conclusion reasonable and sensible? Is it logical to hold on to the idea that "I must" immediately get rid of my anger by releasing it? I am not passive to my passions. I don't "need" an outlet. I believe, "I couldn't help it; I was angry, in love, mad..." I can deny my responsibility because this "thing" inside of me made me do "it." I don't take responsibility for what I want to do the most. I see myself as the victim of this internal thing that drives me to do something I don't want to do. In reality, I <i>do</i> my passions; I am not them, and they are not separate entity that makes me do things I don't want to do. This excuse demeans me. Emotions are a form of reaching out, and it is a way of expressing what I want, even if I wish to become a demand, because emotions are a way of relating to the world. Emotions establish necessary boundaries between people, so I am clear on which role I am playing and which part I am not playing.
18	(See Robert C. Solomon's book - Love: Emotion, Myth, and Metaphor. 1990)

(I)	Idealization: (Idealizing-Defense Mechanism): <i>I have to put people on a pedestal. Putting exceptional value and power into an idea or a person will make me feel happier, more secure, or more confident. My emotional life gets out of hand when I believe that a person or an idea is omnipotent, omniscient, and omni-benevolent. I attach a great degree of my 166</i>
(II)	<i>happiness to another. I think I have to be imperfect, so if I identify with something or someone perfect, I will feel better. I believe my love is perfect, my guru is infallible, my school is the best, my tastes are unassailable, my government is incapable of error, etc. This is a form of superstitious thinking (If this magic occurs, I'll be happy with my entire life.)</i>
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse events, and I underestimate my capacity to cope, so I am overestimating the powers of another. <i>People that I love must be perfect.</i> I must perform well and /or win the approval of essential people, or else I am an inadequate person. To feel good, others must care about or be supportive of me. The other person must be in control. This perfect person must never make mistakes because I'll pay the price for his or her mistakes. Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be rejected by this perfect person. I think it is terrible when the ideal person fails. I think others must be strong because I am weak.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate when influential people in my life make mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am inferior, so others have to be superior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either this incredible person loves me, or I am nothing.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can't succeed or feel good about myself unless I have someone to look up to as a perfect person. I can only be competent if someone prominent is backing me. <input type="checkbox"/> If I am loved, I am perfect as the person I love. However, if I am not loved, I am helpless and unlovable. I think, "Things must go my way, and if not, others will judge me as worthless. I always feel down, angry, and/or worried, or I keep thinking that I must be perfect.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish others never made mistakes, but everyone makes mistakes. I have observed that people frequently make unintentional mistakes and sometimes make intentional errors that interfere with my goals. I know we do not live in a perfect world with perfect people. Yes, the degree to which things happen does vary, but adversities and good things happen to everyone, even people I tremendously admire. I believe that no one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic, and it will not help me reach my goals or get along with people I love at work/school.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe others have to give me what I want because I once saw them as wonderful? I don't like to get let down, and I prefer that my desires come to me easily. Still, it is not logical because "my emotional life must be easy" is a rigid belief, and the belief "I prefer to have a fulfilling life" is flexible. It is illogical to mix and match rigid beliefs with flexible beliefs because (1) they are not identical, (2) they can contradict each other, and (3) they can exclude each other. It does not logically follow that because I don't like one or two aspects of the goal, which is admittedly trying, but I don't have to demand that they be perfect.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to have a mentor take my toxic negative emotions out on people or things that have nothing to do with my activating situation? When I idealize another person, I will have more difficulty getting what I want and will not reach my long-term goals because I am too busy seeking his or her approval. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others and have conflicts in my life. When I go after goals that are not identical or contradict each other and exclude each other, my chances of reaching my goals will decrease, and this thinking will create more problems.
13	<i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). Respect is fair as possible while being honest with others. I want to develop a healthy sense of respect in which I am assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable.
14	<i>Healthy Expansion of Your Uniqueness:</i> I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address our concerns, and I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I believe I am not responsible for others' thoughts, feelings, and behavior.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I can influence others, but I cannot control their thoughts. I want to be concerned and careful when I am dealing with others. <input type="checkbox"/> I may feel secure in having a mentor or someone to look up to, but when push comes to shove – I am responsible for my thoughts, feelings, and behaviors because no one can <i>control</i> my thoughts. It would be terrific if people acted as I wished them to act, but reality has demonstrated they usually don't.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> I am not dependent on others, but you ignore me. <input type="checkbox"/> I'm OK, and you are better than me (toxic comparing). <input type="checkbox"/> My needs could be easily met if only you try, but you're not trying.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don't like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.



(I) Identification – Defense Mechanism: I have to imitate people because I am unsure of my identity. Since I identify with a stronger, smarter, or better-looking group of people, I believe I am not weak as I feel. “Identification” is when I compensate for my weaknesses by closely aligning myself with someone who appears to have strength, courage, and other positive characteristics. I identify with outstanding individuals and unrealistically believe that I have the same kinds of abilities or talents that they have (Albert Ellis, Ph.D. 1988, 2006).	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequence:</i> I underestimate my abilities and others’ abilities. I can’t think for myself because life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can’t be happy at all!
4	<i>Demandingness:</i> It is awful that I feel this way- I am over-focusing on how I am like people I admire or different from people I hate. I am not going to do what I want, or I’m going to have to do something I don’t want to do.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand the way I feel about myself. I am afraid to show how I think, so I had better act as a famous singer, rap star, etc., to stop feeling inferior. I can’t stand conflicts, difficulties, stress, and disagreements.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am a bad person for feeling inferior, so I had better act like “_____.” <i>To have high self-esteem,</i> I must not act this way. I should have done that. Since I did this and didn’t do that shows how inferior I am. I must act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> . Meaningfulness” must be presented on my front door, and meaningfulness <i>has to</i> be handed to me. A meaningful life has not been given to me, so I’m not responsible for what happens to me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel down, angry, and/or worried, or I keep thinking how it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I act like that person, I am trustworthy. However, if I am different from that person, I have to withdraw and get away. I have to be perfect for life to be meaningful and being competent gives my life purpose and direction. If the activity is not meaningful, challenging, excessively valuable, etc., I don’t have to do it.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be like some people, but I don’t have to be exactly like those talented people. When people and conditions block and frustrate my wishes, I can feel disappointed and regretful rather than depressed and excessively angry? Because I want to be someone else does not mean I will think and feel like him-her if I act like him-her. Realistically, everyone is different and unique. I can only form my sense of myself by doing things for myself and experiencing life on my own terms and with consequences.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical for me to “totally accept” others and myself even though we all perform pretty severely at times? I am making a “part-whole error” when I accept or reject people on one or two traits, and I judge the whole based on one or two parts. This is like junking an entire automobile because it has one flat tire, and it would be unreasonable to junk the whole car for one or two faults.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What will I get if I accept myself and others unconditionally? Probability, I will get much better results with unconditional rather than conditional acceptance because I will have a chance to live a relatively happier, longer life instead of choosing to hurt myself. Although accepting myself unconditionally and accepting others unconditionally are concepts that I made up (definitional), which cannot be proven, they can help me preserve my life and health. Unless I survive, I cannot do anything.
13	<i>Self-responsibility:</i> I want to realize that identification is a form of compensation. In the long run, when I attempt to act as another person, I do not accept my strengths or limitations. I’m training people not to respect my true sense of individuality. I lose my sense of choice by believing my happiness or level of comfort depends on someone else. I may falsely believe I am connecting by acting like another person. I compensate for my weaknesses by closely allying with someone who appears to have more strength than I do.
14	<i>Healthy Expansion of Your Uniqueness:</i> I prefer to achieve my goals and have confidence in my abilities, and I don’t “need” to achieve or have others’ approval. Success, achieving, and having others’ approval is not my only pleasures.
15	<i>Healthy Restriction of Your Uniqueness:</i> Demanding that I be perfect and demanding others must be perfect will lead to negative self-evaluation, and this negative evaluation will lead to feelings of depression, anger, and anxiety.
16	<i>Toxic Dialectic:</i> : <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person and can accept things not going your way unconditionally. <input type="checkbox"/> You can meet the conditions placed on you by loved ones, authority figures, and your culture. <input type="checkbox"/> You can use healthy pessimism to take people as they are and support them to become what they could become, recognize reality, accept it as it is, and explore the causes and facts that constitute your adversities. <input type="checkbox"/> You can also use healthy optimism to overcome misfortune.
18	Albert Ellis, Ph.D., <i>Feeling Better, Getting Better, Staying Better</i> , 2001; page 135



	(I) “If Only” Excuse: I have to give another person an excuse by placing demands on myself. If only I acted better, showed more emotions, fewer emotions, etc. I believe that I must avoid adversity, or I could have to pull it off. I started thinking, “If only” I was kinder, smarter, attractive, richer, taller, caring, luckier, a person helping me, etc. I wish to “undo” the past. The more I imagine ways I should have averted this tragedy (undoing the circumstances), I wouldn’t feel the distress I feel now. I don’t have to face my immediate stresses if I ruminate about my past misfortunes. I am lamenting and saying, “If only I did this, if only I did that, what if I didn’t do the other thing...”
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Inferences:</i> Adversities must not happen to me. I must perform well and /or win the approval of influential people, or else I am an inadequate person. To feel fabulous, I must undo the past to be happy today. I must be comfortable all the time. Others must not reject me.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that my life is miserable. If I was only feeling down, angry, and/or worried, I would stop thinking about how terribly I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. I love it when people are perfect, but I can’t stand it when they act stupidly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is unbearable to face adversity.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If my past experiences were better, I wouldn’t feel so bad now!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I have a perfect life, and I am happy, or I have a miserable life that sucks.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can avoid my present-day responsibilities because of all the things that “could have been.” “If only I married Jane; if I only worked harder in school, I had more amicable parents; if only I had a more excellent car, house, job, boss, etc., I would be pleased! If people mistreat me, I have a ready excuse not to be responsible. <input type="checkbox"/> If only I didn’t have it so bad, I wouldn’t be so helpless. However, if I take charge of my life instead of complaining, people expect more of me than I am willing to give.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want adversities to happen, but they do, and frequently I can’t do anything about those bad situations. Is it true that people will accept my excuse? There is no information I can collect about people buying into my reasons that I can prove or disprove. My self-defeating thinking is false because I could never go back in the past (time travel is not available now). I can show how inaccurate it is, but I can’t set up a scientific experiment that will prove my point about excuses. Even if I could set up an investigation, it would be too time-consuming to perform such an experiment. If I could go back to my past behavior, it would mean that my future behavior would dictate my behavior in the past, which would be impossible. I would be doomed to repeat the very same behavior over and over again. Now that would be fun! My rational thinking is true because nobody wants adversities to happen to him or her. I can recall adversities happening to me, and I can remember adversities happening to all the people I know.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is the “if only excuse” illogical? It is irrational because it does not follow that if I change one aspect of my life, all the other parts will follow suit. It is also illogical because I am assuming (my premise) that if I could change the past, the future would automatically improve with that particular change in the past. The conclusion is false because the assumption is invalid, i.e., the future can alter the past, and the past can accurately alter the future.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this distortion help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others, but I cannot control their thoughts. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like some aspects of my past behaviors, but I am not worthless for making mistakes; it is not awful that I’ve made stupid mistakes. I can tolerate and accept myself for making such mistakes because I can always work on correcting my errors. The world is constantly changing, and it is dynamic and not static. I am part of that dynamic world.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to focus on the environment, but I also want to focus on my body sensations. <input type="checkbox"/> I want to be in the moment, but I also want to anticipate the future. <input type="checkbox"/> I want people to reassure me, but I also wanna be secretive. <input type="checkbox"/> I want to solve problems, but I also want to blame others for my problems.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can use healthy pessimism to take people as they are and support them to become what they could become, recognize reality, accept it as it is, and explore the causes and facts that constitute your adversities. <input type="checkbox"/> You can also use healthy optimism to overcome misfortune. <input type="checkbox"/> You can explore causes and ignore causes. Ignore causes you cannot change and dwelling on them produces harm.

(I) Ignorance is Bliss: I don't have to be realistic because "ignorance is bliss. I tell myself, "I don't want to look at my negative feelings or thinking." I avoid my feelings by thinking, "I feel worthless and depressed when I think about how irrational I am, or my therapist points out how my thinking intensifies my negative feelings. I acknowledge my feelings of worthlessness, but I do not recognize that they stem from my demand that I succeed, be comfortable, etc..."	
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel awful when I think about what's wrong with me. It is awful-horrible-terrible when I make a mistake.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with my obsession about what is bothering me. I love it when I am perfect, but I can't stand it when I act stupidly – so I must never act stupid.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am superior for winning, and I am inferior for losing. Continue to point out my unhelpful beliefs. I can get angry because you must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I'm a loser if I have problems, or I'm a winner for not having problems– there is no in between. Yes, I feel worthless and depressed, but I don't know why." I might be inferring, "I don't have to think about my thinking because I have no control over my feelings." If I don't know, I don't have to be responsible.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I ignore the problem, I'll be happy. However, if I confront my problems, I'll feel too depressed to do anything about that problem.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like when hurtful things happen, but unpleasant things do happen. "I don't have to think about my thinking because I have no control over my feelings" is unrealistic. When I think, "I can't do anything when I feel depressed," I am unrealistic. Realistically, I can't collect information that proves or disproves this distortion. It is unrealistic because neglecting my self-defeating thinking will not make my self-defeating ideas disappear or make me feel better. I can think about what I am telling myself and complete many tasks when I have felt mildly depressed, moderately depressed, and severely depressed. I did not enjoy doing the task when I was depressed or tired, but I still completed the task.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical that I don't have to think about my situation or solve the problem when I feel depressed? I don't like to think much when I'm depressed – this is a flexible statement. I can't do anything when I am depressed is a rigid notion. When I put a demand with a preference, I am illogical. Rigid thoughts are not identical to flexible thoughts, and inflexible beliefs often contradict and are inconsistent with flexible thoughts because flexible thoughts are realistic and helpful.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this distortion and defensiveness help me? No! As long as I distort reality, I will not get what I want, others will resist me, I will get into more trouble with the critical people in my life, and I will not reach my potential or expand my abilities. When I don't acknowledge my negative thoughts and feelings, I will develop feelings of helplessness, which only reinforces my feelings of depression.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I am using my feelings (depression in this case) as an excuse to avoid my responsibilities. I don't like feeling depressed and thinking of myself as worthless, but if I accept my positive feelings, I can also accept my negative feelings unconditionally.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I have a secret, but I wish others would look hard enough to find my secret. <input type="checkbox"/> My addictions are my only friend, but addiction obsession is my consistent enemy. <input type="checkbox"/> I can control my urges, but my urges are beyond control. <input type="checkbox"/> I'm lonely, but my addiction-obsession is my friend, who provides me with comfort. <input type="checkbox"/> My fullness or being stoned stops my emotional pain, but emptiness will make me feel adequate.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because (1) you have worth because you are alive and you can do better tomorrow, (2) your performance, effectiveness, and effort vary over time, and (3) you can develop confidence by practicing new skills when people criticize you. Therefore, criticism from others helps you discover meaningfulness. <input type="checkbox"/> You can also develop anti-awfulizing skills in times of stress.

	(I) Innocence, Toxic Absolutistic: I don't have to look at the negative side of life, and I have to play the role of the innocent person because I am free from guilt or sin primarily through my lack of knowledge of evil. In absolutistic innocence, I believe that the world must not have evil in it and that it has to work the way I want it to work – kindly and lovely. This type of thinking has a reasonable chance of leading to toxic anger and rage because the world rarely adheres to my rigid demands.
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more substantial number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimate the impact of the situation, in this case, the world, and I am underestimating my ability to cope. Adversity must not happen, and if I act perfectly, unfortunate things won't happen. When I use optimistic, innocent thinking, I see the world as having an absence of evil acts or bad qualities, and I know the world as an "absolutely marvelous place." I have observed young children with this sense of optimistic innocence in which they think everything is possible and incredible. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Evil must not exist because it is horrible. I think it is awful if others treat me poorly and/or if conditions are too complicated. I have no control over my feelings because I'm in a dangerous and horrible situation. If I think I'm in an awful situation, it must mean I am in danger, and I must not fail.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate unpleasant things in my life.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can only feel authentic if the world is perfect. To feel happy, I believe that the world must not have evil in it, and my plans must work out as I planned.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel down, angry, and/or worried, or I keep thinking about wonderful everything is. The world has to be perfect (100% good), or it doesn't exist.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My life is marvelous, and everything is absolute – 100% fantastic – great – fabulous... If anything goes wrong, I can give up immediately. When my world is not extraordinary, I can give up, and I don't have to take responsibility for my feelings or actions. The world is a perfect place, which allows me to be happy. However, if adversities happen, I have to be miserable. If things are good, I feel great for the rest of my life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to look at the negative aspects of my life, but it is not impossible or that earth-shaking when I accept the negative aspects of my life. No law states that the world must be good or bad. I would like the world not to have any evil in it or adversities to happen, but here are three reasons why my belief does not match reality. (1) Bad things happen to virtuous people, and adversities happen to bad people – the world does not discriminate between "good and bad" people. (2) Bad things have happened throughout history – as the human race, we've done some important things, and we've done some stupid stuff. (3) We have made laws about hurting each other, but people don't seem to follow those laws, so why must people or the world follow my made-up laws. Because I strongly want the world to be absolutely non-evil and innocent, the world must be a loving and caring place.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no logical connection between wanting something and thinking the world is that way. When I refuse to look at all sides, I believe the world must be innocent and glorious. This thinking is an extreme position because I want it to be that "all the time" is not the way the world is. The belief that I prefer that the world not be so evil is a non-extreme position because sometimes the world is a beautiful and lovely place, and sometimes the world is ugly, cruel, and harsh. Logically, I cannot derive a non-extreme position from an extreme situation because these two ideas are not identical, exclude each other, and often contradict each other.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What is the worse that could happen if the world is not absolutely fantastic and innocent? I will miss out on some wonderful things. Others may look down on me or be critical of me, and I want to be more careful when I feel unsafe. I will have some disadvantages in the world, be critical and harsh, but I need not define any of them as awful. When I demand that the world be perfect, it doesn't solve the problem, and I will have difficulty getting what I want.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to be mindful of my feelings and sensations. I know I can develop emotional discipline and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don't like the negative side of life, but it can make me stronger and teach me how to deal with life's stresses. I want the world to be a beautiful place. Still, absolute certainty and perfection will only set me up for failure, after failure, and more failure, which increases my feelings of toxic anger, depression, anxiety, etc.
	The dialectic opposition inherent to this viewpoint is beautifully complex, balancing on the twin pillars of idealism and naïveté. It commences with the innocent person's optimistic choice to reject the negative side of life, positing themselves as untouched by guilt or sin. This kind of radically innocuous worldview can, however, develop into absolutist innocence, skewing the individual's perception of reality. They begin to envisage the world as a place free of evil - a place where things ought to function as per their whims, graciously and beautifully. The stark counterpoint here is the possibility of this stringent perspective kindling toxic anger and outrage as the world seldom accommodates to our stringent demands. These two opposing forces - on the one hand, the idealistic vision of an unblemished world, and on the other, the eruption of wrath triggered by the inevitable disillusionment - create a compelling dialectic tension.

	(I) Intellectualizing , I have to talk my way out of things by giving a great explanation. I have to overthink simple statements, and I frequently use rigid thinking resulting in unreasonableness. Detrimentially, “intellectualization” separates my feelings from my thoughts. I intellectualize when I feel anxious and uncomfortable. I’m in my own world. I feel anxious, or I keep thinking about the reason I do things.
1	<i>Affective Consequence</i> : I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence</i> : I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence</i> : I am underestimating the situation's impact and minimizing my sense of “I can do something about this situation.” People must believe me if I have an excuse. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! Other people must not criticize me or have negative feelings about me to solve my problems. People must be clear and logical, and they must have a sound reason for their actions, especially their “bad” behaviors. I must stay on top and in control so people don’t take advantage of me. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness</i> : <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation</i> : I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation</i> : I can’t endure people who are stupid or make mistakes. If I go along with them that means I’m stupid too.
7	<input type="checkbox"/> <i>Extreme Evaluation</i> : If I can prove that something is wrong with others or me, I can feel happy about punishing myself.
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> : When I separate my feelings from my thoughts without seeing the relationship between my feelings and thoughts.
9	<input type="checkbox"/> <i>Conditional Thinking</i> : If I am superior to people, I’ll be better than them, and I won’t feel worthless. However, if I can’t think them or show them how right I am, that proves I don’t have worth. I must punish myself harshly for my mistakes, or I’ll make the same mistake.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking</i> : I wish I could explain everything with one easy answer, but nobody has figured out how to assign one cause to all the effects in the world. There is no evidence that people have to give me a reason or explanation for their actions. Sometimes I would like one, but I don’t always have one to give to people. Rigid intellectualizing is an attempt for me to avoid my feelings, which is a reality. When I look back on all the people I have dealt with, I can conclude that I am blessed when someone chooses to be reasonable, and I know that I have little control over the person’s choices. Nothing awful will happen if I express my real feelings.
11	<input type="checkbox"/> <input type="checkbox"/> <i>Aristotelian Questioning - Logic</i> : I avoid my responsibilities with a logical explanation or lengthy discussion. If it is not logical or reasonable from my perspective, I “don’t have to keep my agreements. If I think part of your argument is unreasonable, I don’t have to listen to you.” My lover could tell me, “I love you,” and my response would be, “What is love?” I avoid my responsibilities, and I don’t express my true feelings and concerns by being overly rational, logical, or intellectual. When people ask me how I feel, I tell them what I think. “I wasn’t angry; I only wanted you to take me seriously.” I avoid my responsibilities, and I don’t express my true feelings and concerns by being overly rational, logical, or intellectual. I can compensate for my bad feelings by intellectualizing.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking</i> : Is it logical to conclude that I don’t have to keep my promises if people act illogical or unreasonable? The idea that people must be logical and reasonable is a rigid belief because I am only giving people one way to think and act, which is not reasonable. I restrict my parameters to solve problems if I put people into such rigid categories. The belief of “I want people to be reasonable, but they don’t have to do anything I say because I am not in control of their personal choices and I cannot dictate what conditions I will and will not face” is more flexible. I cannot derive a rigid statement (People must be reasonable) from a flexible account, such as I want reasonableness from others.
13	<i>Self-Responsibility</i> : Will this thinking assist me in reaching my goals and actualizing my talents and potential? Intellectualizing will increase the chances of depression, anger, and/or anxiety, and it will lead to toxic conflicts with others. In all probability, it will reflect poor judgment and not systematically solve my problems.
14	<i>Healthy Restriction of Your Uniqueness</i> : I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of the physical-healthy, emotional, and social self (the various roles I am in, such as brother, sister, mother, father, worker, boss, etc.). Intellectualizing is unrealistic and not helpful. I will stop making excuses for myself and others. I want to be assertive and use independent and rational reasoning. I want to enjoy what I have and work hard on getting what I want in the future. I don’t have to adhere to one way of relating to the world. I can use flexible thinking to solve problems and make decisions. I will make a promise to myself that I will stop avoiding. I am capable of shifting my attention away from myself. I will face my difficulties and be kind and considerate to others.
15	<i>Healthy Expansion of Your Uniqueness</i> : I am dishonest with my feelings, which increases mistrust in others, and my feelings are incongruent with my behaviors. I don’t want to talk about my feeling because I believe expressing emotions will make me vulnerable, and I’ll feel overwhelmed. I want people to be reasonable, but there is no empirical proof that people are often practical and rational. I can accept myself unconditionally and accept others for their flaws and faults.

	(I) Introjecting (Introjection-Irrational-Toxic Modeling): I have to feel weak and decide based on others' wishes or from other sources without considering my thoughts and feelings. <i>All my failings are my fault – 100%</i> . Introjecting may involve punitive themes, such as self-criticism and self-hostility. Introjecting is a self-defeating way of handling feelings of insecurity, utilizing feeling weak, depressed, and shy. I feel angry with another person but don't show my anger or other negative feelings toward others. Instead, I criticize myself and beat myself up. I think I am bad for having bad feelings. I am afraid to show how I feel, so I had better find fault with "[name]" to stop feeling ashamed about my mistakes.
1	<i>Affective Consequences</i> : I think, "I must perform well and /or win the approval of important people, or else I am an inadequate person." I must not fail at this or any relevant work to be happy
2	<i>Behavioral Consequence</i> : Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others' demands, and I act non-assertively.
3	<i>Cognitive Consequence</i> : I overestimate my "badness," usually in absolute terms, and I underestimate my ability to cope with my feelings of guilt. I have to punish myself for correcting my "bad" behaviors. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness</i> : <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation</i> : It is awful the way I am feeling about myself. I think I shouldn't be punished because I have failed.
6	<input type="checkbox"/> <i>Extreme Evaluation</i> : I can't stand to make mistakes and be seen as a failure.
7	<input type="checkbox"/> <i>Extreme Evaluation</i> : I am overly apologetic, diffident, and self-effacing (interpersonal (h), and people don't take me seriously).
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> : Either I'm superior, or I am inferior. I always feel down, angry, and/or worried, or I keep thinking about how it is awful to be punished.
9	<input type="checkbox"/> <i>Conditional Thinking</i> : I am inferior for making errors. "If I punish myself enough, I won't feel..." I'm weak, so what do you think of me. I feel ashamed or guilty for not being perfect. "I have a demanding time dealing with my feelings. (Distracting) Since I did this and didn't do that, I am bad, worthless, stupid, insignificant, useless, inadequate, hollow, empty, and life is meaningless. I must never fail. I don't have to care. I give myself an excuse in the hopes that people in authority won't punish me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking</i> : I am a bad person because I acted poorly, so I had better think about how people look down on me and negatively judge me. If people don't punish me, I won't feel so bad. I shouldn't have done "it," and I should have done that. I must not get angry with others. I shouldn't have done "this," and I should have done "that." Since I did this and didn't do that, I am bad, worthless, stupid, insignificant, useless, inadequate, hollow, empty, and life is meaningless. I must never fail, and I don't have to care.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic</i> : I don't want to make mistakes, but I, like everyone else, often make mistakes intentionally and unintentionally. Realistically, I have several emotional choices when conditions or others are frustrating. All people are different in their reactions to frustration and hardship. I can model myself after those who react in a disappointed and regretful manner rather than model myself after those who respond in an angry and depressed way. I can see that my feelings and thoughts are directly related and impact each other. Making mistakes proves they are unique and ordinary human beings capable of doing well and not doing so well.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking</i> : Is it possible for me to accept myself fully when I misbehave? Can I accept others when they misbehave, disagree with me, fight with me, or act immorally? Unconditionally accepting myself, I can define myself as acceptable even with my bad traits and behave consistently in this crucial aspect of my life. Conditional acceptance is based on rating people's ever-changing acts as a totality. This over-generalization does not logically work. Because I don't want them to make mistakes, and I don't want to make mistakes, it will logically follow that if I don't like something, it won't happen.
13	<i>Self-Responsibility</i> : External values that I adopt are called introjected values. These values add conditions of worth to my sense of self, and I act on extreme and rigid traits. When I introject another person's values, I feel that I must conform to them before feeling worthwhile. As a result of introjection, I will feel affirmed only when living according to the values of another rather than the values I have learned from my own experiences (Thought + Feeling + Behavior) – values that promote full functioning)
14	<i>Healthy Expansion of Your Uniqueness</i> : What will I get if I accept myself and others unconditionally? instead of conditionally accepting them because they inconsistently act "good" and "bad?" I will get, in all probability, much better results with unconditional rather than conditional acceptance. This is true because if I accept others unconditionally, despite their intermittent "good" and "bad" activities, I will get along with them better. There will be less risk of them interfering with my life or being hostile toward me, and I don't resort to defensive behaviors to deal with toxic emotions and conflicts.
15	<i>Healthy Restriction of Your Uniqueness</i> : When I throw blame or responsibility for my own failures onto others, I am introducing my inadequacies back on myself and trying to protect myself from feeling worried, down, and/or angry. Instead of focusing on what I did wrong or avoiding my responsibilities, I can concentrate on my misdeeds. I judge myself as "bad" when I am doing something, but what I am doing is what I don't like about myself. I am thinking of myself to deal with the way I judge others. Introjecting my feelings inwardly is a way of dealing with shame and guilt. When I try to escape from conflicts by blaming myself, finding fault with myself prevents me from making a proper allocation of my responsibilities and others' responsibilities.
16	<i>Toxic Dialectic</i> : I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a "fact of life." I can stand conflicts and stop making every mistake I make into a catastrophe. I will learn assertive and effective ways of expressing my true feelings.
17	<i>Healthy Dialectics</i> : Demanding that I have to be perfect and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety, but I prefer to achieve my goals and have confidence in my abilities. I don't "need" to achieve or have others' approval to be happy. Success, achieving, and having others' approval is not my only source of pleasure.
18	Albert Ellis, Ph.D. Feeling Better, Getting Better, Staying Better, 2001; page 136)

	<p>(I) Introjected Identification (irrational modeling): I see others feeling poorly, so I have to feel bad. To deal with grief, loss, death of a loved one, separation, and/or rejection, I believe I have the pain I see others have. I think people will be sympathetic toward me when I experience that very same pain they have. I identify with people who have been mean to me, so to master my fear and pain, I take on the qualities of the person in pain. I feel “like” a helpless victim,” and I hope people will help me. I have difficulty differentiating my thoughts and feelings. I don’t see my feelings coming from the outside world or from others.</p>
1	<p>Affective Consequences: I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future. I shift from overestimating the adverse event and underestimating my coping skills (insecure-dependent mood) to overestimating the adverse event and the impact of my negative feelings (anxious-irritable perspective). Inflexible Belief: I must not have negative emotions. I must perform well and /or win the approval of influential people, or else I need to be more competent. To be happy, I must get what I want, and others must always be fair and considerate to me. You must not overly frustrate me.</p>
2	<p>Behavioral Consequences: I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience</p>
3	<p>Cognitive Consequences: I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient-disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
4	<p>Demandingness: <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.</p>
5	<p><input type="checkbox"/> Extreme Evaluation: It is awful that I have failed or others have treated me poorly. I have no control over my feelings because I’m in a dangerous and terrible situation. If I think I’m in an awful situation, it must mean I am in danger.</p>
6	<p><input type="checkbox"/> Extreme Evaluation: I can’t tolerate these feelings.</p>
7	<p><input type="checkbox"/> Extreme Evaluation: I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. Having negative and unpleasant thoughts means I will do something bad.</p>
8	<p><input type="checkbox"/> Dichotomous Thinking: Either people love me, or they hate me. I always feel worried, down, and angry, or I keep thinking about how people don’t do enough for me.</p>
9	<p><input type="checkbox"/> Conditional Thinking: I can’t do anything for myself. For instance, if I see someone fall at the bus stop, I feel like I have failed. I have to tell others that I failed, and I mean it so many times that I start believing I have fallen. I begin to feel the physical pain associated with falling and start getting mad when people call me a liar. If I have so many problems, people won’t expect much from me and will do more for me. <input type="checkbox"/> If adversities happen to me, others will remove the “bad thing.” Seeking attention and whining about how people don’t care about me will help me feel better. However, if they ignore me, I must act like I’m going nuts!</p>
10	<p><input type="checkbox"/> Socratic Questioning -Realistic Thinking: I don’t like it when adversities happen, but I don’t have to internalize those adverse events. I can’t find any law that states that I must get attention from others, adversities must not happen, or I must not have bad feelings when misfortunes happen. If I don’t get what I want immediately – I can be irresponsible, mean, or even hit another person. Because I justify my behavior, it is okay to do that behavior. This is false because I am still responsible for my behaviors. After all, the world and others cannot control my thoughts. I am choosing to internalize adversities to feel better about myself. I can find ways to feel better about myself other than rigidly internalizing those adverse events.</p>
11	<p><input type="checkbox"/> Aristotelian Questioning - Logic: Is it logical to believe that my life is a complete disaster since I don’t have people’s attention or things don’t go my way? The premises of this belief are generally accurate. I don’t always get people’s attention, and in all probability, I will continue not to get people’s attention when I talk about bad things. I know people who love me can pay attention to interests other than mine. The conclusion does not follow that my life will be a complete disaster if they don’t give me what I think I need. This over-generalization only supports my rationalization of avoiding, giving up, and/or giving in.</p>
12	<p><input type="checkbox"/> Pragmatic-Rational Thinking: Will seeking excessive sympathy or overly identifying with others help me or hurt me? When I remember adversities that happen to others, it doesn’t solve the problem, and sometimes-innocent people are hurt. I will have more conflict with others and be overly dependent on others, leading to superstitious thinking. If I am happy in one relationship – my entire world will be perfect and comfortable for the rest of my life. I will lose my motivation to get things done, disregard other important people in my life, and lose my social skills, so I’ll convince myself not to interact with others. I’ll start feeling angry because people always tell me what to do.</p>
13	<p>Self-Responsibility: I want to see that my feelings and behaviors come from how I view the outside world and others. Other people cannot “control” my emotions, and I can differentiate “control” from “influence.” I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p>Healthy Expansion of Your Uniqueness: I want to control and master my own emotions and not the feelings and behaviors of others. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.</p>
15	<p>Healthy Restriction of Your Uniqueness: I don’t want to have negative feelings, but I can have feelings I don’t want. When I introject and use irrational modeling, my sources of happiness are restricted and rigid. I wish loved ones accepted me, but getting overly upset about their choices will not help me or allow me to have time to find people who can love me as I desire. I can work harder and get closer to my desires, but I don’t have to bring anything I think I “need.” It is unfortunate if I don’t get what I want, but it is hardly fatal. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.</p>
16	<p>The dialectic of empathic suffering ties to the idea of collective pain, shaping the spectrum of emotional response through emotional contagion.</p>
17	<p>This commiserative and sympathetic response to the pain of others is an intuitive attempt to establish a connection or rapport, often driven by the hopes of reciprocated compassion. Identifying with those who inflict pain upon us is a defensive mechanism, an effort to familiarize us with the source of fear and hurt, and ultimately, to gain control over it. Paradoxically, this often pushes us into the role of the ‘helpless victim’, clinging to the hope that our visible vulnerability will elicit aid and support from those around us. A complex interplay of emotions, this dialectic often blurs the boundaries of our emotional autonomy, making it difficult for us to differentiate between our own feelings and those imposed or influenced by external factors. While our feelings seem to echo the emotional dynamics of our environment, it’s imperative to recognize that they are, in essence, our own unique responses.</p>
18	



	<p>(I) Introspecting: I have to stare at my thoughts and obsess about what I am thinking when I am introspecting. Introspection is the detailed examination of my feelings, thoughts, and motives. Introspection does not work because the process may confirm my self-justification beliefs. For instance, I cannot be corrupted, and I believe that my dislike (hatred) of certain people is not irrational but reasoned and legitimate. My mind could tell me, "I'd rather get things done instead of overthinking the situation because I am overthinking it."</p>
1	<p><i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.</p>
2	<p><i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.</p>
3	<p><i>Cognitive Consequences:</i> I am underestimating the situation's impact and the result of my effect. Conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! Since I am reasonable, I must make reasonable decisions and get what I want. Others must be smart as I am. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be seen as stupid as I am. Feeling awful about being stupid proves I'm stupid.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I believe, "I can't stand it when people act stupidly."</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> If I have negative and unpleasant thoughts, it proves I am a miserable person.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I'm reasonable, or I am unreasonable.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I examine every thought I have and revisit every feeling, my life will be fulfilled and happy. However, I'll be helpless if I don't, which would be awful. I always feel worried, down, and angry, or I keep thinking about how reasonable I am. <input type="checkbox"/> Although I have problems, I do not think about them. I rationalize my behavior and reduce cognitive dissonance by over-focusing my thoughts, feelings, and motives. My thinking and reasoning cannot be corrupted because I am reasonable. I am self-absorbed in my own thinking, and I am too busy thinking about myself to worry about my responsibilities. The mistakes I may make in the future because of my carelessness will not be my responsibility if I am not self-absorbed.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> By over-focusing on my thoughts and feelings, I will not experience those feelings, or those feelings will disappear. I don't like those negative feelings or thoughts, but they won't go away if I overfocus on them. I don't "need" to be overly introspective. The importance of recognizing the fact that introspection has both strengths and weaknesses should not be overlooked. I have solved many problems and made decisions without overthinking the issue. Not being excessively introspective is hardly fatal. There is no reason why I must be introspective; lacking introspection may be difficult, but many people have been successful without such a trait.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Would it be correct to assume that the fact that I think logically also makes me rational, since I think logically? Therefore, I can think what I want, and I can hate whom I feel like hating. If the consequent (I must be reasonable) were true, the antecedent (I must use introspection) would be true; I can see that I have to use introspection to deal with the world. There is a mixture of unreasonable and reasonable beliefs in the world. Since the consequence and the antecedent are false, my conclusion is also false. My reasoning is invalid when I believe my consequence is true when it is false. Even if I frequently used logic and introspection, I would have to abandon logic and introspection in many situations because I would have the time to "overthink" every decision.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What is the worse that could happen if I am unreasonable, or they are unreasonable? I would miss out, and life would be more difficult, but it would still not be awful. Others may look down on me, but that is not awful because there are worse things in life than people looking down on me. I would have disadvantages, but I need not define the situation as horrible. I don't have to see unfortunate events as being terrible.</p>
13	<p><i>Self-Responsibility:</i> By controlling and mastering my emotions, I am able to gain a deeper understanding of myself which is possible to explore over time. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others so I experience fewer consequences. I want to know more about myself and understand my thoughts and feelings because I strive to excel in life (career, family life, and financial stability). I would like to think about my choices' reasons, responsibilities, and repercussions, but I don't have to "overthink" everything because introspection can be ineffective and inaccurate. The reasons for my feelings and behavior can be hidden from conscious awareness. Other sources of knowledge are more effective than introspection. Self-awareness is particularly unpleasant for me because it reminds me of my shortcomings. I spend too much energy avoiding my shortcomings.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I want to realize that excessive introspection can lead to being self-absorbed. I could practice being unreasonable and become an innovator because my thinking is different. I could seek out others and learn to become a better problem solver while being illogical. I can teach myself to enjoy life without the need to be perfect and the belief I have to be logical.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I want a stable sense of appreciation and respect, but I don't always have to have such stability. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts.</p>
16	<p>Introspection can be regarded as a dialectical exchange with oneself that dwells amidst the territory of our thoughts and emotions, and it can be seen as both insightful and deceptive. On one hand, introspection is potentially enlightening - it helps us explore our thoughts, investigate our feelings, and digest our motives; thereby guiding us into an incredible depth of self-understanding. However, on the other hand, it can be delusional as it tends to lead us towards justifying our existing beliefs or attitudes, driven by the underlying instinct for self-preservation and the fear of cognitive dissonance. For instance, my steadfast belief that I am impervious to corruption, or that my dislike (or even hatred) towards certain individuals is reasonable, could be reaffirmed during the process of introspection, subtly preventing objective self-analysis. In many instances, introspection can turn into an endless cycle of self-inflicted critique where one continually scrutinizes their thoughts and obsesses over it, which could paradoxically hinder the ability to act upon the situation at hand. Thus, exemplifying the dialectical nature of introspection, balancing between the beneficial quest for self-understanding and the potential pitfall of self-deception.</p>
17	



	(I) Irresponsible: I have to blame others and avoid my duties and responsibilities because others act irresponsibly. I lack self-direction. I may think: "I am not answerable to higher authority or value;" I don't have to be cooperative, or I don't have to explain my behavior or even understand my behavior." I believe that these unspoken feelings and thoughts make me vulnerable, so I have to have someone to blame.
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, and I am cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse events, and I am overestimating the impact of these feelings and thoughts. <input type="checkbox"/> Others must be responsible, not me. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people expect too much from me. <input type="checkbox"/> I always feel worried, down, and angry, or I keep thinking about how it is awful when others act irresponsibly. <input type="checkbox"/> I need to feel anxious to be alert to the threat. I think another person's behavior is "terrible" because it keeps my true feelings and thoughts a secret from others.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't beat it when people act irresponsibly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am a completely valueless person for acting irresponsible.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either people are responsible and thereby "good," or they are irresponsible, which makes them 100% bad.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> "If they act irresponsibly, I don't have to keep my promises and agreements, and I can act immaturely. "People who act unfairly and cheat don't deserve my respect, so I don't have to keep my responsibilities. I can act irresponsibly because people treat me so poorly. They don't keep their agreements." Anxiety keeps me on my guard. At the same time, if I am "concerned," I am lulled into a false sense of security. <input type="checkbox"/> If people are responsible, I can control my emotions and behavior. However, if people act irresponsibly, I am helpless. Since I don't like my responsibilities or specific rules, I don't have to follow them.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like my response, but I can follow the rules I don't like and complete the responsibilities I don't like. I have met many of my responsibilities without wanting them, so I can do it again. There are too many negative consequences to bending the rules, so I prefer to avoid those consequences – I'll follow the rules. Where is the evidence that I have to blame others and people must act all the time responsibly? There is a lot of evidence that people do act irresponsibly. It is a fact that people act irresponsibly, and it is a fact that I am irresponsible occasionally. Still, there are no facts that I can see that prove that if people act irresponsibly, I don't have to cooperate.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that unspoken feelings and thoughts can make me do anything? It may be true that my emotions influence my thoughts and my behaviors, but my feelings cannot control my behaviors. I am illogically connecting the concept of "control" with the idea of "influence." Ways in which I control are not identical to influence; often, control excludes and contradicts my ability to influence others.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Being irresponsible is not helpful. I want to know myself; I don't damage my sense of appreciation and respect. I want to act assertively. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility. When I am responsible, I understand, explain my behavior, and know how to work with others (I have the necessary social skills). I can assess my behavior and accept and clarify the rules, roles, and routines of a given situation (structure), which helps me realize and actualize others' talents. I think I am better than others, or my positive qualities are a permanent feature is irrational and self-defeating.
13	<i>Self-Responsibility:</i> Is it not okay to blame people for not reaching my goals and actualizing my talents and potential. It is not okay but blaming is not a damnable offense. Blaming others will increase the chances of anger-rage, depression, and/or anxiety. It will lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically
14	<i>Healthy Restriction of Your Uniqueness:</i> <input type="checkbox"/> When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive and for others to see me as trustworthy so I can be a part of the group and have a healthy sense of community and belonging.
15	<i>Healthy Expansion of Your Uniqueness:</i> I intend to get along with others better. I'll work to be peaceful and not allow anyone to control my thinking. I will never like people cheating on me or being demanding of me, but there is no proof that I have to upset myself or avoid my promises because I make my own choices. I influence my behavior by my thoughts, and I determine how I will feel by how I view the conditions I face.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm out of control, and I don't want to be in control. <input type="checkbox"/> Others hurt me, and I'll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won't hurt me, but I'll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because (1) you have worth because you are alive and you can do better tomorrow, (2) your performance, effectiveness, and effort vary over time
18	

	(I) Isolating Thoughts from Feelings: I don't have to see the connection between my thoughts and feelings, so I don't have to feel. I have to tell others, "I don't have any feelings about... I have no emotional response to this tragedy." I only have to express my rational and reasonable concerns. I don't have to talk about how my feelings influence my thoughts. I don't have to think about how my thoughts influence my sense. I rigidly believe that my feelings have <i>nothing</i> to do with my problem. My rigid thinking shows people I am solid and sensible, and talking about my feelings shows others that I am weak and vulnerable.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I overvalue thinking and undervalue feelings because I am underestimating the negative situation and overestimating my ability to deal with this adverse event. I shouldn't have to express myself if I don't want to express my feelings. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! I shouldn't have to talk about my feelings to deal with the world! People must not confront me about emotional issues. I must get what I want or have what I need. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful to face an emotional issue; others have treated me poorly when they want to talk about my feelings.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't talk about my feelings.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are no good for making me do things I don't want to do.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am happy when I don't talk about my feelings and miserable when you force me to do things I hate to do. Either I always feel worried, down, and angry, or I keep thinking about adverse events. I never want to talk about my feelings. My feelings are irrelevant to this issue. I hate talking about my feelings. I don't have any feelings, and the consequences don't apply to me, so I'm not responsible for anything.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I won't show my feelings if I am solid and sensible. Lots of people don't show their feelings. However, others will think I am weak and vulnerable if I am too emotional. If I show too much emotion, I'll lose self-control, people will see me as irresponsible, and I'll go crazy.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't like harmful and toxic feelings because they interfere with my life, but they exist, and I can manage them. Is the inference "I don't have to tell people how I feel" accurate? Realistically, I can't have a feeling without a thought, and I can't have an idea without a feeling. Feelings, thoughts, and behaviors are bonded; when I don't see the connections between my thoughts, feelings, and behaviors, my perception of reality will be inaccurate. This will result in my having difficulties in solving my problems and making sound decisions.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical that I have to reject my feelings to solve problems? Is my conclusion reasonable and sensible? The idea "I must not show my feelings" or I will be vulnerable is rigid because I am only giving myself one choice (I must never show my feelings). The idea of "I want to see how my thoughts influence my feelings and how my feelings influence my thoughts" is flexible. When I hold on to two conflicting ideas, I will be vague to others and unclear and unsure of what I believe. (Note: I am vague when I do not clearly or precisely express myself. I am not using reason and not telling myself clearly.)
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good things could happen if I refuse to see my feelings? I can be open-minded about solving my problems. Being closed-minded will not help me deal with my problems or help me make decisions. I want to look for options in dealing with my stressful situation (Emotional Choices). It would be better for me to develop healthier ways of coping with this stress, which gives me several options. I can be open-minded about solving my problems.
13	<i>Self-Responsibility:</i> Instead of isolating my thoughts from my feeling, I could devote more time and energy to activities outside the home. I could teach myself to enjoy life without getting everything I need. I can practice unconditional self-acceptance without getting everything I want.
14	<i>Healthy Expansion of Your Uniqueness:</i> Avoiding my feelings doesn't solve the problem, and innocent people are being hurt. I will get into more legal and financial troubles. I prefer not to have negative feelings, but I can tolerate them. I can ask myself what the worst could happen if I experience feelings I don't like.
15	<i>Healthy Restriction of Your Uniqueness:</i> Engage in emotional regulations, such as engaging in regular physical activities, planning positive events, reducing extreme evaluations about myself, others, and the world, name, observing, and rating the intensity of emotions; I know that verbalizing helps me to feel less overwhelmed; reduce the use of emotional reasoning and make sure I don't put myself down when I use such cognitive distortions; move from reacting (i.e., attacking, hurting, shouting) to respond by validating, speaking in a soft voice, and adopting a relaxed posture; reacting by avoiding, speaking in a high voice) and responding by approaching my fears, standing tall, speaking in a calm voice, and approaching my fear with confidence; reacting by being passive, sitting down, speaking in a weak voice, and responding by being active, being involved, standing straight, and speaking in a strong voice; reacting by hiding, avoiding, shutting down, slumping, and speaking in a high voice versus responding appropriately, making amends, standing straight, and speaking in a strong voice. I want to use my problem-solving skills and identify the Antecedent behaviors, thoughts, Behavior, and consequences of my Behavior.



(I) Isolating Myself: When I experience a toxic negative emotion, I have to withdraw from people. If others disagree, there is something wrong with me. Therefore, I will have to remove and isolate myself. I think others will not see my behavior as “bad.” If I isolate myself and distance myself, those others will feel bad, and eventually, they will apologize. I don’t experience my thoughts and feelings as being together. I detached my feelings from what I was experiencing. I tend to “cut off my nose to spite my face.” I can name the emotion but can’t “feel it.”	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. I must not experience negative feelings in times of stress, so I isolate myself and withdraw from others.
3	<i>Cognitive Consequence:</i> I overestimate the adverse event and underestimate my perceived “badness.” Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful, so others either hate me or love me. Either I always feel worried, down, and angry, or I keep thinking about how it is awful that people disagree with me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t put up with people disagreeing with m, and it shows that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. People are worthless for disagreeing with me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am happy, or I am miserable.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I hate being alone, but I don’t like being around people. Without noticeable feelings about my ex moving out (my friend forgetting about me), I can’t stop crying. When I feel bad or unpleasant things happen, I think I must get away from people. I’m not responsible for what I do when I’m feeling miserable. <input type="checkbox"/> If I have a negative emotion, I’ll fall apart. If people don’t reward me, I have more negative feelings than I can handle. However, if people reward me, I tell myself, “I don’t deserve it.” If people punish me, I will feel painfully inferior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to agree and think well of me, but they don’t have to think well of me. Is there evidence that when people disagree with me, somehow, this will prove that I’m wrong or evil? I can tolerate people’s anger because their feelings do not prove I am bad, weak, or stupid. This belief cannot be verified, and most likely, it is unrealistic. Believing isolating myself is a realistic means to solve problems is based on conjectural (I’m evil), speculative (I’ll be evil forever), and unsubstantiated ideals (I must be perfect). Realistically, people have many different interests and opinions from me – and that is a good thing. Therefore, my uniqueness does not make me good or bad because my actions are good or bad.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow “I want to be with people,” so I “need” people? Just because I want to be with people, it does not follow logically; I need people. Want is not identical to the concept of “need,” and frequently, the concept of “need” contradicts and excludes “getting what I want.” Desperation usually breeds contempt.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is isolating helpful? When I isolate myself, will it increase my chances of making rational decisions? I don’t think so. It is helpful for me to base my decisions on facts, and it will not assist me in reaching my goals or actualizing my talents and potential if I isolate myself from others.
13	<i>Self-Responsibility:</i> I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. Respect is a desire to be fair as possible while being honest with others. Respect is acting assertively while showing assurances I know what I am talking about. I accept that everyone is unique and irreplaceable, and I know that respect is responsive to others flexibly and genuinely. Respect is being determined to address our concerns. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I intend to get along with others, and I’ll work at being peaceful and not allowing anyone to control my thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to be with people, but no biological or sociological data dictate that people must give me what I think I need. Unfortunately, people do not provide me with what I need, but it is not awful.
16	<i>Toxic Dialectic:</i>
17	<i>Healthy Dialectics:</i>
18	



	(J) Jumping to False Conclusions: I <i>have to</i> decide before knowing all the facts. I arbitrarily jump to a negative conclusion that is not justified by the facts of the situation. I assume something “true” without having direct evidence. Since X, Y and Z are not happening, I don’t have to do A, B, or C. Jumping to false conclusions could be seen in the thought, “Since this happened, I don’t have to keep my responsibilities.”
1	<i>Affective Consequence:</i> I conclude that because others treated me with disrespect, those people have no worth whatsoever. Since they think I’m no good, others will disrespect me and feel contemptuous toward me all the time. I am irritable, defensive, anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> I believe I can avoid my responsibilities because I overestimate the negative situation, and I overestimate the impact of my negative feelings. I have to make the perfect decision quickly and easily. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. People must not know about I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs honestly. (Over-generalizing) “Globally rating” is used by Albert Ellis to mean that we evaluate, judge, or rate another person, the world, or ourselves as 100% good or 100% worthless. We believe someone or something is 100% good for doing one significant action or the person is 100% unsuitable for one critical step.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<i>Extreme Evaluation:</i> Their disdain is awful, and it is horrible when I am confronted with uncertainties.
6	<i>Extreme Evaluation:</i> I can’t stand it when people who are indispensable to me or were beneficial to me – treat me with disdain. I can’t stand uncertainty, so I have to be inferior and prove something is wrong with you.
7	<i>Extreme Evaluation:</i> I must not fail... if I do fail, I believe I am worthless.
8	<i>Dichotomous Thinking:</i> You are either “good” or wholly “bad.”
9	<i>Conditional Thinking:</i> If I am hyper-vigilant, I can pick up signs of interpersonal danger. However, if I am not on guard, I won’t see those dangers. Anxiety keeps me on my guard, and I need to feel anxious to be alert to the threat.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> When I think I <i>have to</i> know each and every fact before I make a decision, am I being realistic? No! I would like to know all the facts as I can, but to expect, or in this case to demand, that I will see every detail is setting me up for failure. In the past and from my observations of social situations, people don’t always know all the facts. Sometimes they don’t care about particular facts, and sometimes they value a few realities. In regards to jumping to negative conclusions, adversities happen to me, and some people are contemptuous. Other people are sympathetic, empathetic, and neutral, some don’t care, and some are objective. Yes, some people will respond to me negatively regardless of how good I act or what decision I make. I cannot control others’ choices and opinions. I know some people don’t like me. So I can ask myself, “how do their beliefs control me? The answer is “they don’t!” Individuals who agree with my ex (boss, lover, friend) may disrespect me, but they may disrespect me because their set of values and opinions differ from mine. If I let my ex (boss, lover, friend) control me by talking about their perspective, I don’t have control over my choices and beliefs, which would suck– but remember, it wouldn’t be horrible or awful – just sucky!
11	<i>Aristotelian Questioning - Logic:</i> If others think one thing of me, how does it logically follow that I have to jump to a negative conclusion? There is a difference between (1) jumping to false conclusions and (2) drawing a conclusion from reason and facts. I AM ILLOGICAL when I confuse (1) with (2). When I jump to a false conclusion, I have one realistic and flexible premise, but I jump to the conclusion that is unrealistic and rigid. For instance, my ex-spouse doesn’t like me, which is true because she said so. Since my ex-lover doesn’t like me, I conclude that my old friends don’t like me too, which is false because my friends we had in common are still considerate of me and say positive things about me. Logically, if I can’t control others’ opinions, how could I control others’ ideas and opinions about me?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I really helping myself when I jump to false conclusions? No. I want to question the result I will get if I continue to jump to conclusions. When I decide what has happened before, I know all the facts, and I will experience more distorted thoughts and toxic negative emotions. When I jump to false conclusions, usually I make poor decisions that will hurt me in the long term. When I fit the evidence to support my findings, and I ignore and discount evidence that contradicts my beliefs, I usually get into more trouble with loved ones and authority figures.
13	<i>Self-Responsibility:</i> “Assuming the worse” and “jumping to the conclusion” is not helpful; I am only setting myself up for a negative “self-fulfilling prophecy.” If I focus on the negative and awfulize, I set the stage for failure. I stop trying new things and learning new skills because I think “nothing will ever work out for me.” I’ll have difficulty reaching my goals if I am making pessimistic predictions.
14	<i>Healthy Restriction of Your Uniqueness:</i> Jumping to a false conclusion is not helpful for me. It is not logical, realistic, or practical. I don’t like to be treated with disrespect, and I will never like it. I want an intense sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot <i>control</i> me. When I jump to conclusions, I inhibit myself in a social situation, increasing the chances of being less assertive in critical situations.
15	<i>Healthy Expansion of Your Uniqueness:</i> I will look for evidence against my dogmatic conclusions. I will let go of jumping to a false conclusion and replace it with a new rational belief. I want to correct my toxic and self-defeating behaviors so I don’t hurt people socially and financially. I will look for alternative explanations and realistic conclusions. I want certainty in my life, but I don’t absolutely have to have it. I often see others and me jumping to conclusions. This cognitive distortion results from demanding something of me, others, and the world that is not going to happen. Demanding that people have a glowing opinion of me is impractical and unrealistic. I can stand things I don’t like, and I know that globally rating others will lead to self-downing and intolerance of others.
18	Windy Dryden, Ph.D. uses depreciating as a form of global rating. (Ellis and Harper, A Guide to Rational Living; 1997; page 216) (David Burns, M.D.; Feeling Good, 1999)

(J) “Just Enough” Thinking: When I have made a mistake, I believe I <i>have to</i> beg people to give me one more chance. They <i>have to</i> disregard my lengthy line of failures, and I <i>have to</i> repeat a self-defeating behavior by stating the justification of “just enough.” I believe that if I have one more chance, it will somehow work this time. I have failed, which I must not do, because others have treated me poorly and/or conditions are too severe.	
1	<i>Affective Consequence:</i> I tell myself, “If I get my way this time, I won’t do it again. I won’t ask you again - just give me a break this time. I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I’ll do just enough” to get by this time. I believe that others and the world must give me what I want; if not, I don’t have to keep my promises or agreements.” I behave aggressively because I am not expressing my thoughts, feelings, and beliefs honestly. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the consequences of my previous failure, and I am overestimating my ability to overcome the situation. People must give me a chance, and life must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<i>Extreme Evaluation:</i> It is awful that you won’t give in to my demands. Conditions shouldn’t be so terrible.
6	<i>Extreme Evaluation:</i> I can’t deal with it when you don’t “just” give me another chance. I can’t endure it, so I have to be superior, and you have to be inferior for me to feel good about myself.
7	<i>Extreme Evaluation:</i> People are worthless for not giving me a second chance.
8	<i>Dichotomous Thinking:</i> I am not going to do what I want, or I will have to do something I don’t want to do.
9	<i>Conditional Thinking:</i> If the world gives me what I need, I’ll never suffer or experience pain and disappointment. If you give me one more chance, I’ll succeed and be happy. However, if you don’t give me one more chance, you are a worthless-rotten person. <i>To have a sense of control, I must get my way one more time.</i> If others give in to my demands, I’ll be delighted in all areas of my life.
10	<i>Realistic Thinking:</i> I want people to forget about my misdeeds and give me one more chance, but they don’t have to because I would like it to happen. I want to get my way, so the world must let me have my method is simply an unrealistic thought. Does this demandingness match my present social reality? Name anyone you know who has always gotten their way. Name any person in the past (a historical figure) that has brought their "way" all the time. When I place rigid demands on others, (1) I reduce my sense of choice; (2) I am not serving my own best interests, (3) I am trying to control others’ thoughts, which is impossible, (4) I hurt valuable relationships I want to preserve, and (5) I waste energy and time trying to do the impossible.
11	<i>Aristotelian Questioning - Logic:</i> Is this inference logical, "If I get my way, things will work out?" When I think "just enough," my thinking is illogical because making a prediction based on a wish. This thinking is irrational because there is no connection between a guess and a wish. I hope I get my way, I wish I get my way, and I strongly desire to get my way because what I want is very important to me. If I want something badly and guess that I will get it because I want it, it is illogical because <i>just hoping</i> may exclude and contradict a <i>desire</i> . If I want a new job, I will want to look for a new job. If I just hope to get a new job, I won't get that job in all probability. Usually, actions speak louder than words.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Is it a workable idea that I can and will always get my way? If I just do enough to get by, will it help me reach my long-term goals? No! When I believe "just getting is enough," I don't try that hard. My motivation and willpower are less when I "just need one more chance." It is impractical to believe that I must get my way because I am only hurting myself and will probably not reach my potential.
13	<i>Self-Responsibility:</i> I don't always have to get my way. When I globally rate people for not letting me have my way, I will put myself down, and this "broad rating" will not help me. When I foolishly put others down, I don't have to put myself down for putting them down.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to give up this old belief actively and vigorously because it is not true that I always have to get my way to be happy. I want to master my emotions and maintain a healthy sense of self-control.
15	<i>Healthy Expansion of Your Uniqueness:</i> I prefer things in my life to be easy, but there is no evidence that life is easy for most people, so why must it be easy. When I demand that I must always get my way, I believe I need what I am ordering. I don't need to get my way all the time to survive. It is not a catastrophe if I don't get my way because people don't drop over dead whenever they don't get their way. When I judge people for not giving in to me, I want to punish them or get back at them, which is self-defeating. My global rating of others is harmful, unproductive, and a waste of my time.
The dialectics here portrays a psychological struggle of an individual trapped in a cycle of perpetual mistakes, self-doubt and dependence on validation from others. On one hand, the individual acknowledges his mistakes and strives to learn from them and rectify them, a self-awareness that is crucial to personal growth. On the other hand, he feels an embedded dependence on external validation, pleading for chances and forgiveness. There's also a discernible mental struggle between recognizing one's past failures and harboring hope that "it will somehow work this time." In essence, it encapsulates the internal conflict of the human condition, each one of us straddling the line between self-awareness and self-defeating behaviour, a paradox in its own sense.	

	(J) it is “Just the Way I am – Bad Habit-Addiction: I tell people, “I can’t do anything about my behavior, so deal with it!” I believe my self-defeating behaviors are a natural part of my personality, and there is nothing I can do about it. I don’t have to be more special than others. I feel hopeless. I believe it is “Just a Bad Habit.” The major thrust of this excuse is that I stop trying because I think I can’t do anything about my behavior. It is an addiction, a habit, an inherited tendency, an uncontrollable inclination, a natural impulse, a disorder, or some fixed trait of my nature.
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.
2	<i>Behavioral Consequences.</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequence:</i> I underestimate the negative situation and overestimate my ability to cope with adverse events. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible, so either you love me wholly or hate me completely. I have no control over my feelings because I’m in a dangerous and I’m in an awful situation. If I think I’m in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t bear it when you confront me or expect me to be responsible all the time, so either you’re for me or against me. I can’t stand it, so I have to be superior, or you are inferior. I can’t stand it when others criticize me or have negative feelings about me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something bad, so you better watch yourself.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You love me, or you hate me completely.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I have little concern about the consequences of my behavior. I believe my self-defeating behaviors are a natural part of my personality, and there is nothing I can do about it. When I feel helpless or hopeless, I can have the self-doubt I can muster so people won’t expect too much of me. If I don’t believe in myself, why expect others to believe in me. To protect my self-esteem, I think I must act differently to prove to others that I am competent and “I am a good person.” When others believe I am competent, they will approve of me and love me, and they will always give me what I am convinced I “need.” However, if they don’t give me what I want, all hell will break loose!
10	<input type="checkbox"/> <input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> No evidence shows my “nature” always dictates my behavior. I am by nature, and I am a part of nature, so how can I be myself? Realistically, I have personality traits that influence my behaviors and feelings, but there is no empirical evidence that shows I am a slave to those traits. I can naturally be shy, but during a debate or a job interview, I can be socially assertive and self-assured. Because I feel helpless, it does not make me worthless.
11	<input type="checkbox"/> <input type="checkbox"/> <i>Aristotelian Questioning – Logic:</i> When I tell myself, “This is just the way I am,” I am making the semantic error of making a prediction of the future from my past behavior. It is illogical to believe “I am my past” because the way I thought and felt years ago is not identical to what I think and feel today. I have not become all the mistakes I have made in the past, so why am I picking this particular mistake to base my entire identity on today. When using the verb “to be” as a judgment, I am using an “e-prime” error. For instance, I could tell myself, “I was a failure in the past; I am failing now, so I will lose in the future. I can only be myself. I cannot be myself, make a mistake, and be someone else simultaneously. Either I am myself, or I am not myself, but I am not my mistakes. I am falsely separating my thoughts and feelings from my behavior. I can only be what I am doing right at this moment. I can’t be myself and be a mistake at the same time. I indeed make mistakes, but I don’t become those mistakes.
12	<input type="checkbox"/> <input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this speculation “I can’t do anything about my behavior” be helpful? No! This speculation will interfere with my ability to change, mature, grow, and develop. I’ll be afraid to try new things that could help develop my goals. This form of self-defeating thinking will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I value experiencing my thoughts, feelings, and behavior together because (1) I want to be honest with myself and others; (2) I want to be mature in handling my responsibilities, and (3) I’m resilient in getting along with others, being organized, being persistent, and being confident in trying new behaviors that will help me.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I intend to attract to get along with others. I’ll work at being peaceful and not allowing anyone to control my thinking. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to be treated as a unique individual, but there is no proof that I have to go around shoving it down people’s throats and how special I am. I know that I am different from every other human being, but I also have commonalities with other humans.
	The notion of ‘I can’t do anything about my behavior, so deal with it!’ reflects a self-defeating paradigm that triggers a ruthless dialectical confrontation between self-perception and external demands. This mentality upholds a perceptual framework hinged on deterministic factors such as innate tendencies or pre-existing conditions, which assert their invariable ascendancy over personal agency. Disparaging oneself as innately flawed or habitually patterned, invites a sense of hopelessness and foment a self-fulfilling prophecy that impedes personal growth, development and adaptation. The fatalistic surrender disguised as an excuse, 'It's just a bad habit' or 'I can't help it', fuels an attitude of defeatism and resignation, instead of harnessing the resilience to confront and master individual behavior. This leans strongly towards victimhood instead of empowerment, and stagnates self-improvement and personal growth.

(J) Justifying (Justification: When I explain my actions to others or I am unsure of myself, I <i>have to</i> prove my actions are right or reasonable. I tell myself because I think differently from my ex, friends, parents, past therapists, etc., I don't have to try anything they say, or I don't have to listen to what they have to say.	
1	<i>Affective Consequence:</i> Because I think I have a compelling reason to be - depressed, angry, anxious, etc., it is okay to be (depressed, angry, anxious, etc.). I am impatient, impulsive, callous, and stubborn, seeking attention inappropriately. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I absolve myself of my responsibilities because the other person thinks differently from me. "Don't bother me – I'm depressed, I'm pissed..." I don't have to keep my responsibilities because I am experiencing negative feelings. I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> Justifying protect my sense of esteem by underestimating the impact of the adverse event and by overestimating my ability to deal with the situation. I don't have to try anything others say, or I don't have to listen. People must not frustrate me. Life must never be disheartening or painful.
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel awful when people tell me what to do. I can't stand it when people tell me what to do.
6	<i>Extreme Evaluation:</i> I love it when people are perfect, but I can't stand it when they act stupidly.
7	<i>Extreme Evaluation:</i> Either I'm grossly inferior, or you're a jerk. To feel good about me, others must not reject me because of my incompetence.
8	<i>Dichotomous Thinking:</i> I am superior, or I am inferior.
9	<i>Conditional Thinking:</i> If I justify my behavior, I'll be absolved of all wrongdoings, and then I'm not responsible for what happened. If people treat me in significant ways, it shows I am superior. However, if they don't, I have to punish them with my anger and revenge.
10	<i>Realistic Thinking:</i> My thinking is unrealistic because I believe I have to prove my thought is reasonable – even though it may not be rational. I want to be correct, but I don't always have to be right. Because I have a legitimate reason to be depressed, anxious, or angry, it is okay to have these toxic feelings. Discover New Way of Thinking (New Attitude) In reality, I may have persuasive reasons to feel bad, but I don't <i>have to</i> over-focus on those negative feelings and disregard my responsibilities. The fact tells me that when I don't maintain my responsibilities, I'll have other negative consequences I will address.
11	<i>Aristotelian Questioning – Logic:</i> Does it logically follow that I don't have to keep my promise and agreements because I am in a bad mood? I want to keep my promises and agreements, and this thinking will help me be seen as reliable. Acting reliably is different from avoiding and acting irresponsibly, and I know avoiding contradicts excludes being reliable. I know I want people to trust me, so I want to be logical and dependable.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is justifying my lousy behavior helpful? As long as I am distorting reality and being defensive, I will not get what I want, get into more trouble with the critical people in my life, and not reach my potential and expand my abilities. To experience meaningfulness in my life, I want to appreciate what I can change and act on that appreciation. I can take advantage of my opportunities and change how I view things I can't change.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions to learn new ways to express myself and gain more insight into how my thoughts and feelings interact. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to avoid my responsibilities but avoid things that won't help me. I am extraordinarily good at making excuses, but this doesn't mean I am a worthless person.
The dialectics of the scenario where I explain my actions to others or when I find myself in doubt involves the push and pull between what I believe to be true or right and the external pressures or feedback that contradicts my own beliefs. It is the pendulum swinging between me validating my actions as reasonable or defensible and the potential invalidation from others due to a perceived difference in perspective. It demonstrates the interplay between my internal self-reasoning and the possible external influences which I consciously reject because they come from individuals - such as an ex, friends, parents, or past therapists - whose thought processes I perceive as different from mine. Yet, this dialectical tension could potentially shape my behaviors in intriguing ways.	

	(K) Kangaroo Thinking: <i>I have to go from one problem to another. I can't help it because I am distracted easily. I move from problem to problem and have immense difficulty just talking about one specific issue I can solve. For instance, I tell myself, "How can I focus on my anger and resentment about my boss when my relationship with my spouse is falling apart?" "I have no money, I need a new car, and you wouldn't believe what happened yesterday..."</i>
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the impact of a specific problem I am avoiding, and I am overestimating my ability to deal with the problem I am avoiding. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! I must get what I want. I want things to be easy, which is fine, but I go from one thing to another. I think I can avoid any sense of frustration.
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people make an error.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stomach it when people pin me down and want to talk about one particular problem.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> The other person is a bastard and needs to be taught an extremely severe lesson.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are for me, or you're working against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I don't have to take on any more responsibilities because I have so many things "I have to do." I don't have to complete this task on time because I feel like doing something else. I have too many things to do! Therefore, I don't have to give up my toxic anger. I think I am extreme when I use toxic outrage because I feel mighty, and I don't get that same buzz with healthy anger. <input type="checkbox"/> If I manipulate or attack others first, I'll be on top. However, if I don't attack people, they will squash me. If someone crosses me, I will be a wimp if I respond with healthy anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I believe I can't deal with my problems, but with effort and work, I can solve the majority of my problems. Can I disregard other problems because I have more than one problem? No! When I over-focus on one issue, my other problems go away. Problems come and go regardless of what problems I face and what problems I ignore.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I am worthless, or they are useless. Is it logical to believe something must go my course because I feel things must go my way? I am illogical because I am making my thoughts identical to my feelings. I can describe feelings using one word (shame, anger, guilt, hurt). Thinking involves more than one word, such as "It is awful not to get my way," extreme beliefs, and the idea "I don't like not getting my way, but it is not the worse thing that could ever happen to me" is a non-extreme idea. Extreme beliefs are not identical to non-extreme beliefs; they can contradict each other and exclude each other. When I go after behaviors that are not identical, contradict each other, and exclude each other, I will not get what I actually want and create more problems for myself. It is tough to solve problems when I am illogical.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to hop around from problem to problem? When I go from situation to trouble, I will have more difficulty getting what I want, and I will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others, and I will have more conflicts that are interpersonal in my life.
13	<i>Self-Responsibility:</i> I have observed that people frequently make unintentional mistakes and sometimes make intentional errors that interfere with my goals. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but adversities and good things happen to everyone. No one is immune to pain, sorrow, and disappointment.
14	<i>Healthy Expansion of Your Uniqueness:</i> When I demand perfection, I am unrealistic, and I will not help myself reach my goals or get along with people I love at work/home/school. I know I am responsible for my thoughts, feelings, and behaviors, and I cannot control others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want to control and master my emotions. I know I can influence others, but I know that I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like to have problems, but going from one situation to another problem will not help me solve problems, and it will lead to an increase in toxic negative feelings. I want to concentrate, but I am not a horrible or useless person for having concentration problems. I don't want life to be difficult, but I can't stand to be in a frustrating situation or be bored. I can tolerate frustration because death will not ensue when I am exasperated. I won't disintegrate and lose all my resources and outlets to be happy when I am discouraged.
	The dialectic conundrum of multi-faceted issues presents an overwhelming challenge in prioritizing and addressing each problem separately. Being easily distractible exacerbates the dilemma, leading to a constant state of jumping from one problem to another without really tackling any of them completely. A person may struggle articulating a solitary issue they can realistically resolve, instead their thoughts revolve around a carousel of simultaneous concerns - their job dissatisfaction, a crumbling personal relationship, looming financial problems that require immediate attention. This disorganized scatter of concerns, instead of creating action, often leads to a paralyzing inability to progress. The interconnectedness of the dilemmas contribute to the complexity, making it seemingly impossible to solve one without addressing the others.

	(K) Kangaroo Court: conducting a Kangaroo court: I <i>have to</i> punish others when they do something wrong. I feel angry or resentful because I can disregard standard legal procedures and due process. I have to judge people, sentence them, and punish them, usually with anger, because that person has broken my personal-subjective rigid rules. I can get angry and avoid my responsibilities because of their regretful behavior.
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered; I feel angry or resentful.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I also overestimate the adverse event and the impact my feelings have on myself and others. I must punish people's injurious behavior, and I must seek revenge. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible or terrible) when people do me wrong. It is awful when people fail and treat me poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with it when people break my rigid rules.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must punish people for being unreasonable, unfair, abusive, and stupid. The world must adhere to my judgments or else.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are for me or against me. <input type="checkbox"/> I justify my actions, and I avoid my responsibilities by exaggerating. They piss me off, so I don't have to be responsible.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people act unfairly, I feel helpless. When I feel helpless, I must get angry to break through that feeling of helplessness. I keep thinking about how I can punish people when they don't obey my rigid demands. Anxiety keeps me on my guard.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't like it when people make mistakes, but where is the proof that punishing people changes their choices? When I punish people according to my standards - they appear to get worse. I have observed that even when people are imprisoned and severely punished, they rarely improve. Sometimes, they change their illegal behaviors, but most of the time, they don't change. Empirically, punishment rarely works. Empirically, people are influenced by consequences rather than punishment.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> My premise is "if people are punished, I conclude they will improve for the better." Indeed, I don't like their behavior, but my conclusion is illogical because my desire will not improve their behavior. I am illogical when I connect a true statement with a false statement. Believing my life will improve if I punish people for acting human is illogical. The premise is false because humans can only act human, and the severity of my punishment will not change their humanness. It does not follow that my life will improve if and only if I punish people.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to believe this? Disregarding the law and being contemptuous of the people will only result in unwanted and negative consequences. When I judge people frequently, I punish people more regularly, and I know that rarely works. I may agree with people upon standards of "right" and "wrong," but I cannot fairly condemn people for not following these standards. It is not my responsibility to change or correct people because I don't like their actions. I will not gain respect from others by punishing and correcting people and will not gain approval or admiration if I discipline or correct people. I am not a judge, and the Consequence of punishing people will not help me. Punishment rarely works, and I know that getting angry will not change people's unreasonableness because I cannot control their thinking.
13	<i>Self-Responsibility:</i> I will stop reprimanding people and replace it with a new rational belief. I never will like unreasonable and unfair actions, and I will assertively state the consequences clearly. I firmly believe punishment cannot change people's choices to act unfairly and unreasonably. I don't have to be offended by every act of unfairness.
14	<i>Healthy Expansion of Your Uniqueness:</i> When I globally rate people because of their unfairness, I will only start judging myself negatively when I act unfairly. Demanding that people must do what I say will only lead to feelings of anger, depression, and anxiety. I don't like people's unfair and abusive behavior, but I can tolerate it and have other options than punishing them.
15	<i>Healthy Restriction of Your Uniqueness:</i> Wanting fairness is understandable and rational, but when I demand fairness, I am unrealistic, illogical, and making the situation unworkable. I want people to do what I want, but I cannot punish people for disobeying my rigid demands and rules. I don't have to punish people because I don't like their behavior. <input type="checkbox"/> In fact, I will make my life worse by punishing people.
16	The paradoxical nature of personal resentment and justice manifests clearly in the tendency to punish others when they transgress personal boundaries, especially when such actions trigger anger or resentment. This is a dialectic of conflicted emotions, often fanned by the disregard for standard legal procedures and due process, as one overtly assumes the responsibility of judge, jury, and executioner. The reaction to perceived wrongdoing usually manifests as anger, as the transgressor has supposedly breached one's stringent personal-subjective rules. Yet, it is precisely in these moments of anger, sparked by another person's regretful behavior, that one can inadvertently shirk personal responsibilities, creating a fraught feedback loop of emotional turmoil and unfulfilled obligations.
17	
18	Ellis and Harper, A Guide to Rational Living, 1997



(L) Labeling, Positive: If I do something well and consider myself outstanding, I must be in a permanent state of perfection and worth. I must do certain actions perfectly, or else label myself negatively.	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. <i>People must recognize my worth.</i> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable.
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I underestimate my ability to cope. I instead do less than do more. <u>Introverted Cautious Mood (UU) vs. Caring Confidence</u>
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when you don't appreciate my wonderfulness.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> <i>I can't cope with it when people don't appreciate my efforts.</i> If the world gives me what I want, I can tolerate it – poor me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to be superior to others because they have to love me, or they will have nothing to do with me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You are for me, or you are against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My simple mistakes are no momentous deal. If I forget about my misfortunate errors, I'll feel elevated. <input type="checkbox"/> If I am seen as exceptional, I'll be okay, and inauspicious things won't happen to me. However, if I'm not treated uniquely, I have to show them how remarkable I am, and I'll feel better.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I believe people must say positive things about me and treat me uniquely, and then I'll feel worthwhile in the future. Realistically, no one can win or lose all the time. When I do well or win, I feel great and valuable, but when I make a mistake or lose, I feel horrible and worthless. I can do activities with myself, or I can do those activities with others, but it is doing the action that brings enjoyment. When I think someone is more than wonderful, I feel on top of the world. When that person leaves me or makes a mistake, I get depressed. There are positive and negative qualities in everyone and everything, and their presence or absence influences my feelings, but the intensity or functionality depends on how I see the situation.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I am good because I label my behavior as good? There is no "winner" or a "loser," so my conclusion is illogical. As humans, we have a degree of success and failure, and we cannot have categories of the perfect winner or perfect loser. Is there a logical connection between labeling something positive and that labeling will actually make someone or something always positive? I could feel great physically one day, and by the end of the week, I could be sick with the flu. Because I label someone or something as positive will not make that person or object perfectly.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will labeling help me reach my goals and actualize my talents and potential? When I judge everything or people as people, I am setting myself up for disappointment and possible heartbreak. Yes, we are all unique, but being popular, successful, good-looking, etc., does not make me unique. I do some outstanding things, but there is always someone better than me and a little worse than me. I do some things that would be considered "less than par," but that does not make me less than others. It means that some people are better at doing a particular task, and others do that very thing a little worse than me. Special means I am in some way superior to others, but that superiority can be fleeting.
13	<i>Self-Responsibility:</i> I am responsible for how I see the world because no one can control my thoughts. When I am reliable, I understand, can explain my behavior, and know how to work with others (I have the necessary social skills).
14	<i>Healthy Expansion of Your Uniqueness:</i> I can assess my behavior and accept and clarify the rules, roles, and routines of a given situation (structure), which helps me realize and actualize others' talents. I think I am better than others, or my positive qualities are a permanent irrational and self-defeating feature. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive, and for others to see me as trustworthy, so I can be a part of the group and have a healthy sense of community and belonging.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and forgiving healthily and assertively.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm out of control, and I don't want to be in control. <input type="checkbox"/> Others hurt me, and I'll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won't hurt me, but I'll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> I want to have an abundant life and do things well, and my desire to accomplish something in my life may give me confidence. Things or actions don't make me less than others, and they don't make me better than others. When I base my self-esteem on things I do well, I set myself up for failure. It is great to be successful, but I am no worse or better at being successful. It is advantageous to reach my goals, but achieving them does not make me any better or worse than people who don't achieve their goals.
18	The dialectic around this notion portrays a binary perspective towards self-evaluation that often leads to unhealthy perfectionism or self-deprecation. Having the mindset that one must always perform flawlessly can lead to a fear of failure, inhibiting personal growth and fostering a harsh, self-critical attitude. The belief that worth is solely derived from perfection can create a crippling pressure for one to consistently uphold an unattainable standard. This dismissive outlook engenders a destructive cycle where one's self-value becomes predominantly dependent on achievements, resulting in exacerbated feelings of inadequacy when perfection isn't attained. It overlooks the fact that human value is inherent, and mistakes are a pivotal part of the learning process, and thereby restricts the growth potential inherent in accepting and learning from one's failures.
Adapted from David Burns	



	(L) Labeling Myself (negatively): I have to give myself a negative identifying word or phrase (label). I only notice my mistakes and shortcomings, label myself as a “fool, stupid, worthless, a loser, a jerk, a pussy,” etc. This form of categorical reasoning is an over-generalization.
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I exaggerate and overestimate the adverse event and underestimate my abilities and skills to deal with the adverse event. Since I am “bad,” I can avoid my responsibilities. Performing well feels fantastic but labeling myself worthless when I fail will not motivate me to work harder.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I make mistakes that interfere with my life and when I fail or act incompetently. I have no control over my feelings because I’m in a dangerous and awful situation, which must mean I am in danger if I think I’m in a horrible situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t tolerate making mistakes, which means I’m worthless. .
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something nefarious, which makes me immoral.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I’m perfect, or I’m a loser.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Who cares what I believe about myself. I’m a loser for failing, so I don’t have to try anymore. <input type="checkbox"/> If I were perfect, I wouldn’t be a loser. I want to be happily married and have a fabulous job because I hate being unhappy. It is wrong to be unmarried/unemployed, and I can only be happy if I am married (achieving, succeeding, employed) and in a perfect relationship with an ideal person. If I am not perfect, I am worthless and broken.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is the evidence that if I believe I am a loser, I’ll be a “loser?” The only evidence I can objectively verify is “I am alive.” I can choose to see life as worth living, and I can choose to enjoy life using my skills and talents. The facts are that everyone is different, and we all have other talents and abilities. Being married, being employed, or not being married, not being used does not change the fact that we all have different skills and talents. My marital or employment status does not alter my skills and unique talents. I could work on my interpersonal skills, but this would be my choice.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is illogical to believe I am a loser for this failed marriage/job/career. If I perform poorly or receive disapproval, I am not “ incompetent” because the idea of “worthless” is a static-fixed, simplistic global negative evaluation of a complex person who confronts a complex set of life circumstances. The global rating that I am worthless is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error. I am judging my entire personhood (the whole) based on a few bad traits (parts). Failing proves I am a unique person and an ordinary human being capable of doing well and not doing so well. (Dryden) I could have been fooling myself when I was not married, employed, etc., and I honestly thought I was bad. Hence, it is illogical to believe that marriage, job, etc., or a lack of marriage, job, etc., can make me a “good or bad person” or a “winner or loser.” Therefore, I logically cannot apply a construct (seeking my goals or doing a particular action) to an abstract concept (good, bad, right, wrong).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What are the negative consequences if I continue to rate my personhood globally? Is it helpful to believe I am a “loser” for failing or making some ineffectual choices? Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensating. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating my coping resources.
13	<i>Self-Responsibility:</i> If I believe they are losers, I will act non-assertively, and I may stop trying. When I act non-assertively, I rarely get what I want. I rarely learn new things when I stop trying, and my skill level decreases, and I want to practice those skills to have confidence in my abilities. When I place rigid demands on others, I reduce my sense of choice; I am not serving my best interests; I am trying to reach impossible goals, which sets up failure after failure. I hurt relationships I want to preserve and waste energy and time trying to do the impossible. I place myself in a no-win situation and identify myself as a “failure.”
14	<i>Healthy Expansion of Your Uniqueness:</i> Believing I am a loser for not being married and having a failed marriage is illogical, unrealistic, and impractical. Judging others on one or two traits or facts is irrational and not helpful. I will let go of rating myself globally and labeling myself. I want people to see me as a serious, earnest, and sincere person. I want to be respected by others, and I want to accept them unconditionally.
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer not to fail but judging myself as a loser does not make me a loser. It only makes me a person who fails in a while and successes once in a time. I prefer to be married/ employed, and I prefer not to go through this stressful situation, but it is disappointing not to get what I want. I am not a loser or a useless person for not getting what I want. I am working hard to get what I want, but I can be disappointed and frustrated. I will watch how I give myself inaccurate labels and <i>describe</i> what I and others do.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don’t need justification. <input type="checkbox"/> Feeling immediate – versus - my behavior is separated from my feelings. <input type="checkbox"/> I won’t feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can value people and their actions and experience harm in the environment.
18	



(L) Toxic Labeling of Another Person (negatively): When people don't act in the way they should, I believe I <i>have to</i> categorize these individuals or situations in general terms. I only see the mistakes and shortcomings of a person or a group, and then I label the person (people) as a "fool, stupid, worthless, a loser, a jerk, pussy," etc.	
1	<i>Affective Consequence:</i> I feel irritable, defensive, and anxious about the future because I believe them to be "They're a bunch of losers for firing me." Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequence:</i> This kind of categorical reasoning is an over-generalization. I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly. I violate the rights of the other person. I don't have to keep my promises or agreements; I'm resentful of others' success, cynical, jealous, dogmatic, and self-centered.
3	<i>Cognitive Consequence:</i> I exaggerate and overestimate the adverse event, and I overestimate my abilities and skills to deal with the adverse event. Since they are worthless, I can treat them the way I like. People must not make mistakes. You must treat me fairly and considerately and not overly frustrate me, or else you are a pathetic individual.
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<i>Extreme Evaluation:</i> I think it is awful and terrible when they have failed, or they act incompetently.
6	<i>Extreme Evaluation:</i> I deal with it when people make mistakes that interfere with my life. I hate being unhappy, so I can't stand it when I am disappointed.
7	<i>Extreme Evaluation:</i> If you break my code of conduct, you are worthless.
8	<i>Dichotomous Thinking:</i> I believe it is awful that you acted so poorly, so you are either a complete fool or think I am an idiot.
9	<i>Conditional Thinking:</i> If people are not perfect, I can label them as "losers." It is wrong to be unmarried/unemployed, and I can only be happy if they act perfectly. However, if they are not perfect, they are worthless and broken, or I am worthless and broken. I think "seeking perfection" will magically make my life easy.
10	<i>Realistic Thinking:</i> Where is the evidence that if I believe someone is a loser, it makes them "a loser?" The only evidence I can objectively verify is "they are alive." I can choose to see life as worth living, and I can also choose to enjoy life using my skills and talents rather than complain about others making mistakes. The facts are that everyone makes mistakes and is different. We all have different talents and abilities, and acting imperfectly does not change that we all have other skills and talents. Their marital/employment status does not alter their skills and unique talents or their ability to avoid mistakes. I don't like it when people make mistakes, but where is the proof they are 100% worthless.
11	<i>Aristotelian Questioning - Logic:</i> It is illogical to believe that they are losers for their failed marriage/job/career/ or ability to make mistakes? Yes, because when I label others, I think, "If they failed in marriage/work situation/make mistakes, they are failures and losers." This over-generalization implies that a bad married/ job made them a failure. I am defining their goodness or badness based on their marriage/job. I am using a particular construct, "being married/holding down a job," or applying it to an abstract concept of being a failure. I believe they were good when they were married/had a job/etc., and now I think they are bad for not being married (not having a job, etc.). This thinking is unreasonable because holding down a job (or being married) could involve a host of fruitful and unsuccessful marriages/employments. Being a failure could mean rating one's happiness, which is very subjective, and rating the impact of consequences, which is also personal and varies from person to person. I am judgmental by using evaluative language to make myself feel better, which is unhelpful.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will I experience numerous positive consequences if I continue to label people in global terms? Is it helpful to see people as "losers" for their failed marriages or lost jobs? No! This form of thinking is not helpful because they could have been fooling me by stating they were not married/employed/perfect, and I honestly thought they were unscrupulous people, so it is illogical to believe something that was not true. Perfection cannot make them act in a "good or bad" way or make them a winner or a loser. Their persistence and effort are most likely related to their success and not their magical belief that perfection brings about success. Therefore, I logically cannot apply an actual behavior (such as making a mistake) to an abstract concept (they are an evil person), and this illogical thinking will not help me reach my short-term or long-term goals.
13	<i>Self-Responsibility:</i> I am responsible for my degree of responsiveness to others. I am not responsible for others' unfortunate decisions or mistakes because I cannot control their thoughts. I want to determine whether the other person was really acting with malice and press a "pause" button in my head until I decide what actions or attitudes will leave me feeling proud of myself. (Emina Karamanovski)
14	<i>Healthy Restriction of Your Uniqueness:</i> I will let go of global rating and labeling others, replacing it with a new rational belief and unconditional acceptance of others. I want people to see me as a serious, earnest, and sincere person. I want to be respectful toward others because I know that respecting others and accepting them unconditionally will be in my own best interest.
15	<i>Healthy Expansion of Your Uniqueness:</i> Even though I don't want others to mistreat me, I still can tolerate unfairness. I prefer not to fail but judging others as losers won't help me. My subjective opinions and judgments do not make others losers; and they are human, and everyone fails and succeeds throughout their life.
16	When they make mistakes or don't get my way, it is only disappointing that I am not getting what I want. They are not losers or useless for not doing what I want. I am working very hard to get what I want, and sometimes I get disappointed and frustrated. If I believe they are losers, I will waste my time and energy because I focus on issues I have no control over. I am not their therapist or counselor, and I am putting myself in a no-win situation where I will invariably fail.



(L) Lamb, the -addiction – obsession, toxic feelings of helplessness: I obsess how I’m always feeling helpless. I have to function as helpless as a lamb when dealing with my addiction. I often blame others for my unhealthy habits and addictions. I can’t help myself because others didn’t (don’t) do enough for me. I am not responsible for my unhealthy habits (drug abuse, addictions, overeating, etc.). Other people put me in such a situation, and they made me do it, so they are to blame. I could think, “My parents did not bring me upright, so I’m addicted.”	
1	<i>Affective Consequence:</i> Feeling depressed is appropriate for a significant loss. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am a sensitive person, which is a “good” thing. .
2	<i>Behavioral Consequence:</i> I act like it is hopeless because I see my future looks bleak, and I believe I can’t do anything about my situation. Hence, I behave as though I am helpless and inadequate, I am dependent on others, but I get angry when they do too much or don’t do enough. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I overestimate this adverse event (people not loving me as they should have), and I underestimate my ability to cope with them not loving me. I only see the negative, loss, and my failures. When I demand that I must always get approval from others will inevitably lead to feeling depressed and anxious.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<i>Extreme Evaluation:</i> It is awful how others look down on me, and I am a horrible person because I am full of self-pity. I think it is terrible if I fail to get the love I need, and I think it is awful how others have treated me so poorly.
6	<i>Extreme Evaluation:</i> I can’t stand it when people confront me about my addiction.
7	<i>Extreme Evaluation:</i> Being helpless implies “I can’t be helped,” so I will always be mad at people for not helping me enough.
8	<i>Dichotomous Thinking:</i> Either you are on my side, or you are against me.
9	<i>Conditional Thinking:</i> If people loved me “as they should,” I won’t have so many unhealthy habits and problems. However, if people try to help me now, they can never do enough to make up for what I did. Unfortunately, I can’t express my anger because if I show my anger to them. I think others will leave me, and I’ll be alone for my entire life.
10	<i>Realistic Thinking:</i> Is it true or false that I am thoroughly helpless because people have treated me poorly? Unfortunately, some people have treated me poorly, and, fortunately, some people have treated me well. Even if more people have mistreated me or influential people treated me poorly, I don’t have to feel helpless because I could have learned something from those experiences that helped me later in life. When they mistreated me, I had confidence, and I did survive that experience. When people treated me well, I could have still felt helpless because they did things for me. Realistically, it is not what the people did but how they viewed what they did, that determines my degree of confidence or helplessness.
11	<i>Aristotelian Questioning - Logic:</i> Is my belief logical or illogical when I believe that I am utterly helpless because people have treated me poorly? I am confusing one idea with another idea, so I’m illogical. The first idea is that people have treated me poorly, which I can verify. The second idea, now I am helpless because of their treatment, is a decision I am making. My decision and their behavior are not logically connected because their behavior cannot control my behavior. Their behavior can influence my behavior, but my emotional reaction to their behavior involves my realistic and logical thinking.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will thinking that I am absolutely helpless to assist me in reaching my goals? Is this illogical connection between people’s behavior and my feelings helping me? Functionally, this helplessness will not help me improve my skills, or it won’t improve my ability to develop my gifts. I enjoy my life and relationship less when I blame others for the intensity of my feelings. When I feel helpless, I won’t be able to express myself and tell people assertively about my concerns.
13	<i>Self-Responsibility:</i> I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility. Still, I want to take responsibility for my feelings, and I am accountable for my actions. Blaming others will decrease my sense of respect and responsibility.
14	<i>Healthy Restriction of Your Uniqueness:</i> Feeling helpless has some deep developmental roots, so I want to work hard to change my thinking about my situation and feel abandoned. When I separate my thoughts from my feelings, I feel helpless to do anything about my emotional life. I want to evaluate my limitations and strengths concerning the task’s difficulty and identify appropriate resources that I can enlist to help (Dr. E. Karamanovski).
15	<i>Healthy Expansion of Your Uniqueness:</i> I want a loving relationship, but I don’t have to feel helpless when people feel upset at me or angry with me. I don’t NEED their approval to survive or to experience maximal levels of enjoyment. I know I should be in a relationship, but it is much better to enjoy life than over-focus on how people don’t do enough for me.
16	The dialectical tension in the belief that "I obsess how I'm always feeling helpless" emerges from the inherent contradiction in acknowledging personal struggle with addiction while simultaneously refusing to accept personal responsibility for it. This pattern of thought embodies a state of cognitive dissonance and self-victimization, where an individual perceives themselves as powerless and helpless, often placing the blame of their predicament outside of their control, typically on other people or circumstances. By conjecturing that others, such as parents, didn't do enough, the individual adamant in this perspective absolves themselves from the responsibility of their unhealthy habits, thereby creating a justification that perpetuates the cycle of addictive behavior. Despite the internal recognition of suffering from addiction, the steadfast denial of personal accountability fuels a dialectic of disempowerment and resignation, where the person remains stuck in their victim mentality and subsequent addictive behaviors.
17	
18	Rian E. McMullin, <i>The New Handbook of Cognitive Therapy Techniques</i> ; 2000, page 363



	(L) Learn a Lesson (I'll teach them a lesson): I have to be mean to people so they will learn a lesson and stop misbehaving. If I punish a person, hit another person, or metaphorically slap 'em in the head, that person will learn a lesson and not do that undesirable behavior again. I think that by yelling or cursing (getting angry) at a person, that person will take me seriously.
1	<i>Affective Consequences:</i> Toxic Anger. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the negative situation's impact and overestimating my ability to cope with similar problems that may occur in the future. <i>I have to punish people for making mistakes.</i> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me a particular way or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that people fail to learn. If they learned their lesson, they wouldn't treat me so poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> It find it unbearable when people don't listen to me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> They are magnificent when they listen to me and are absolutely worthless when they don't listen to me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how I am responsible for correcting and curing others. I am not going to do what I want, or I'm going to have to do something I don't want to do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I focus on his or her responsibilities, I don't have to worry about my responsibilities. Others are losers, so I'll teach them a lesson they will never forget. I want people to be sensible because I hate it when they act dumb and they are stupid for acting so stupid. I have to correct people to feel good about myself. However, I'm helpless when people act stupid and don't learn their lesson. To show you the truth, you must treat me fairly and considerately. You must not overly frustrate me, or you are a rotten individual. I over-extend my responsibilities, so my life will improve.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want people to improve, but they don't have to improve. Where is the evidence that if people are stupid, then I can justify calling them "a loser?" "There is no evidence that I can see, and I define my goodness or badness according to my subjective opinion. I cannot point to empirical facts that demonstrate others are total failures, and I must teach them a lesson. The only evidence I can objectively verify is that people make mistakes because they are ordinary human beings that sometimes learn from their mistakes. Sometimes they don't learn from their mistakes.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it illogical to globally rate people and punish them based on my subjective rating? Failure is not a personality trait; it is an unpleasant fact. Calling someone a loser is an over-generalization that cannot be logically demonstrated. The statement, "My ex (boss, lover, friend) is a loser," implies he or she loses all the time and will continue to lose all the time. Semantically, failing or succeeding is not a permanent personality trait or state of affairs. Their entire personal history and personhood are not identical to the number of mistakes and errors they have made. Judging their whole personhood based on five or ten events will exclude their personal happiness, which may contradict success when I have the opportunity to succeed.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What will I experience negative consequences if I continue to believe people who are "losers" must be taught a lesson? Demanding people must learn what I have to teach them will make life much more difficult and stressful. I will spend a lot of time and energy correcting people with narrow long, standing results. They may act differently around me, but as time passes, they will resume their toxic habits. When I judge others, I will eventually judge myself using the same subjective criterion. Pragmatically, I am not helping myself by correcting others. Do I believe that if I could magically correct people, I would go around correcting losers? No! Believing others are losers is illogical, unrealistic, and impractical. It is not my job to go around correcting people. I want a stable sense of self-responsiveness and assertive behavior, but I don't have to excel at everything in my life. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety.
13	<i>Self-Responsibility:</i> I will let go of global rating and labeling others and replace it with a new rational belief. Judging another person as a loser does not make that person a loser. I prefer logical and reasonable people, but my responsibility to correct people, punish people, teach people, etc., is unreasonable.
14	<i>Healthy Restriction of Your Uniqueness:</i> I prefer people not to make mistakes, but it is not horrible when they make them, like the rest of us. It is bad when errors are made, but when mistakes are made - it is not the end of the world. I know that demanding perfection will only result in depression and anxiety.
15	<i>Healthy Expansion of Your Uniqueness:</i> I will stop demanding perfection from others and start accepting others unconditionally (Unconditional Other-Acceptance [UOA]). UOA implies I choose to stay alive and to be happy. It also means that I choose to be an outgoing member of the human race interacting with other humans.
16	The principle of using harsh methods or punishment to correct people's behavior represents a highly debated dialectic in societal, educational, and parental contexts. Advocates assert that 'tough love' or stern corrective measures, such as yelling, cursing, or physical wrongdoing, can act as a deterrent for repeated misbehavior, establishing a clear line between acceptable and unacceptable actions. They propose its usage as a way to engender respect and seriousness or to deliver hard life lessons vital for personal development. However, critics counter these arguments by pointing out the potentially damaging psychological effects such behaviors may inflict, such as fear, anxiety, and lack of self-esteem. They also highlight the potential risk of normalising aggression and violence, thus encouraging a vicious cycle rather than breaking it. Thus, this dialectic epitomizes the ongoing debate over the balance between concern for individuals' wellbeing and maintaining disciplinary boundaries.
17	
18	(See Albert Ellis, Ph.D.: Feeling Better, Getting Better, Staying Better; 2001; page 29)



(L) Linear Thinking Bias: We are inclined to think in straight lines or assume that relationships are simple and direct, overlooking complexity and nonlinear dynamics.	
1	<i>Affective Consequences:</i> The linear thinking bias can lead individuals to overlook nuanced or complex relationships, resulting in oversimplified conclusions and potentially misguided decisions. This bias can create feelings of frustration and helplessness when faced with unpredictable outcomes, as it limits the ability to adapt to changing circumstances.
2	<i>Behavioral Consequence:</i> The linear thinking bias can lead individuals to make decisions or predictions based on the belief that growth or progress will continue in a straight line, without considering potential variations or unexpected changes. This can result in oversights, lack of preparedness for possible challenges or disruptions, and potentially harmful or unwise decisions.
3	<i>Cognitive Consequence:</i> The linear thinking bias can lead to oversimplified perceptions of complex processes or systems, often disregarding potential variables or influences. This can result in unrealistic expectations or incorrect interpretations, as it assumes a constant rate of change and ignores possible environmental or situational changes.
4	<i>Demandingness:</i> <input type="checkbox"/> I must perform well and /or win the approval of important people, or else I am an inadequate person. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Linear thinking bias, or the tendency to think in terms of cause and effect or step-by-step progression, can lead to awfulizing by causing individuals to overemphasize negative outcomes and ignore potential positive or non-linear outcomes. This can result in an exaggerated perspective of negativity or disaster, often creating stress, anxiety or depressive behavior.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> Linear thinking bias, the tendency to think in a sequential and cause-effect manner, can lead to low frustration tolerance as it creates expectations that events and outcomes should always logically follow a preset path. When reality deviates from this set path or the results are not as predicted, it may lead to frustration and intolerance.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Linear thinking bias can hold me back from dealing effectively with stress because it confines me to considering only direct, straightforward solutions rather than exploring innovative or diverse options. This narrow approach can lead to increased stress as it limits my ability to adapt and find creative solutions for the complexities of life.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I'm improving or I'm crashing and burning.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Linear thinking bias refers to the inclination to perceive events as a direct sequence of cause-and-effect relationships. This bias may lead to conditional thinking by encouraging the belief that if a certain condition is met, then a specific outcome will inevitably occur.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Linear thinking bias, in which a person thinks from point A to B in a step-by-step logical progression, could indeed lead to conditional thinking. This is because conditional thinking, or "if-then" thinking, is inherently linear and sequential in nature, requiring logical progression.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Logical thinking, which follows a linear pattern, can lead to conditional thinking as it often involves a progression of thoughts that connect cause and effect or involve if-then scenarios. The bias from this linear course of thought can then guide the thinker to conditional conclusions based on the logic they have applied.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Pragmatic and rational thinking often leads to linear thinking bias, as it typically follows a logical sequence or pattern where one event directly leads to another. This consequently may foster conditional thinking, a mental process where a hypothetical situation is generated, and the outcome depends on the condition set in that hypothetical scenario.
13	<i>Self-Responsibility:</i> Our responsibility to confront our inclination to think in linear terms and simplify complex relationships lies in actively seeking to expand our understanding and awareness of nonlinear dynamics, systems thinking, and complexity. This includes fostering a sense of curiosity, critical thinking, and adaptability, and undertaking continuous learning. Recognizing and challenging our cognitive biases, and developing decision-making strategies that incorporate complexity, can lead to more effective strategies and solutions in diverse fields, from personal growth to technological innovation, to social and environmental challenges. We must also cultivate a culture that values and promotes such awareness, critical thinking, and complexity-savvy decision making within our communities, workspaces, and educational institutions.
14	<i>Healthy Restriction of Your Uniqueness:</i> Confronting the human inclination to simplify matters and overlook complexity forces us to slow down and think critically before making decisions, thus promoting thorough understanding and informed decision-making. By acknowledging the existence of complex, nonlinear dynamics, we become more cautious, taking the time to understand potential outcomes, weigh different perspectives, consider numerous factors that may be intertwined in unexpected ways, and anticipate possible surprises. This approach encourages more thoughtful observation, analysis, and reasoning - essential components to consistently making effective choices and plans. By doing so, we gain the ability to foresee potential consequences and make decisions that are not just expedient, but more importantly, sustainable.
15	<i>Healthy Expansion of Your Uniqueness:</i> Confronting the inclination to think linearly and ignoring complexity and nonlinear dynamics can enormously expand our uniqueness by broadening our cognition and pushing our capabilities for creative, innovative, and complex problem-solving. It pushes us to grow beyond our comfort zones, prompting us to think critically and creatively about how we engage with the world and interpret it. It challenges the predispositions and preconceived notions we may hold, promoting cognitive flexibility and a deeper understanding of the world's complexity. Hence, by integrating nonlinear thinking into our cognitive processes, we can cultivate a distinctive intellectual approach that enhances our individuality.
16	The dialectics of confronting our inclination towards linear thinking cultivates a unique perspective within us. When we challenge ourselves to view situations or problems through a non-linear or complex prism, it fosters cognitive versatility and adaptability. This shift allows us to appreciate the intricacies of various dynamics, stimulating our innate curiosity and invoking a greater understanding of concepts that might seem monolithic in a linear perspective. Thus, adopting a dialectical approach cultivates our ability to see the world in a multi-dimensional, holistic manner, further expanding our uniqueness and offering us a broader repertoire of problem-solving strategies, decision-making skills, and intellectual perceptibility.
17	
18	



(L) Loss Aversion relates to the idea that losses are felt more intensely than equivalent gains, leading people to avoid risks.	
1	<i>Affective Consequences:</i> Loss aversion, the psychological principle that losses have a greater emotional impact than an equivalent amount of gains, leads to a variety of emotional consequences. Its influence can provoke strong feelings of regret, fear, and anxiety in individuals, potentially inhibiting decision-making abilities and promoting overly cautious behavior. People may be less willing to take risks, even when potential benefits outweigh the costs, as the fear of loss looms larger than the prospect of gain. Furthermore, it may lead to a resistance to change and a tendency to stick with the status quo because of the associated potential for loss. This attachment to maintaining current circumstances can lead to unproductive or unhealthy situations persisting longer than they should.
2	<i>Behavioral Consequence:</i> Loss aversion, the psychological phenomenon where potential losses are considered to be more impactful than equivalent gains, can lead to significant behavioral consequences. This bias can result in overly conservative decision-making, as individuals often prefer to avoid losses rather than acquiring gains. They may reject opportunities with positive expected value due to an overemphasis on the potential for loss. In financial decision-making, this may lead to sub-optimal investment strategies, such as refusing to sell failing assets due to the fear of realizing a loss. Additionally, loss aversion can induce a status quo bias, causing people to stick with the current situation even when change is beneficial. This behavior can extend to various sectors of life, such as career decisions, consumer choice, and health-related behavior, severely impacting people's overall life quality.
3	<i>Cognitive Consequence:</i> Cognitive consequences of loss aversion can significantly impact decision-making and risk assessment. People exhibit a tendency to strongly prefer avoiding losses over acquiring gains, often leading to irrational choices. This can manifest as an overvaluation of owned items, known as the endowment effect, and an unreasonably high fear of loss, leading to risk averse behavior. Additionally, it can result in sunk cost fallacy, where individuals continue a behavior or endeavor as a result of previously invested resources, irrespective of the potential for negative outcomes. It can also cause status quo bias, in which people prefer things to stay the same by doing nothing or maintaining their current or previous decision. Essentially, loss aversion can lead to cognitive biases that inhibit optimal decision-making.
4	<i>Demandingness:</i> <input type="checkbox"/> I must perform well and /or win the approval of important people, or else I am an inadequate person. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc
5	Loss aversion can lead to extreme evaluations, such as awfulizing or low frustration tolerance, which may have severe psychological and emotional consequences. The constant fear and anxiety of losses might lead to irrational decision-making, and this cognitive bias can negatively affect one's mental health. Such aversion may also lead to excessive risk avoidance, thus causing missed opportunities or hindering progress and growth. It can suppress creativity and innovation while encouraging stagnation and complacency. In summary, loss aversion can lead to a highly stressful and counterproductive state of mind, where individuals are more consumed by the potential of a loss rather than the prospect of a gain.
6	
7	
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> , also known as "all-or-nothing" or "black-and-white" thinking, is a cognitive distortion where things are perceived as extreme or polar opposites with no middle ground. This cognitive distortion can lead to heightened loss aversion—the cognitive bias that makes people fear losses more than they value equivalent gains. Individuals who have such binary perception might perceive any loss as a catastrophic event and as a result, could tend to adopt avoidance behaviors to prevent potential losses, leading to decisions that are not necessarily optimal. Consequently, dichotomous thinking can amplify the behavioral effects of loss aversion.
9	<input type="checkbox"/> <i>Conditional Thinking</i> refers to a cognitive process where a person perceives situations or outcomes in binary terms, such as good/bad, right/wrong, or success/failure. This thinking style relates to loss aversion because it exacerbates the psychological impact of potential losses. In other words, if a person perceives a situation dichotomously, a loss is not just a decrease in assets or an unfavorable result; it becomes a failure or a negative reflection of their abilities. This viewpoint intensifies the perceived severity of the loss and therefore strengthens the individual's inherent desire to avoid it, thus amplifying the effect of loss aversion.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Realistic thinking is directly connected to loss aversion as it involves pragmatic evaluation of tools, resources, and options, which helps to navigate risk and make informed decisions. Loss aversion is a tendency to strongly prefer avoiding losses as compared to acquiring gains, often leading to decision bias. Realistic thinking can aid in lessening this aversion by introducing a rational perspective, considering potential benefits versus risks, and evaluating whether the avoidance of a potential loss can lead to missing a larger gain, hence allowing more balanced decision making.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Logical thinking is related to loss aversion in the sense that it helps individuals make sound decisions by considering all possible outcomes. Loss aversion is a cognitive bias where people prefer to avoid losses rather than acquiring equivalent gains. Logical thinking detects this bias and helps an individual critically assess the gains and losses associated with each decision in order to choose the most beneficial or least harmful option. Here, logic comes into play by carefully calculating potential risks and benefits then opting for a path that minimizes losses, even if it means missing out on possible gains. Therefore, logical thought helps to mitigate the impact of the loss aversion bias, promoting more rational decision-making.
12	<input type="checkbox"/> <i>Pragmatic and rational thinking</i> is directly related to loss aversion as it involves logical assessment and decision-making based on the potential outcomes and their related costs. Loss aversion is a tendency to prefer avoiding losses over acquiring equivalent gains, which implies that negative emotions (from losses) have a stronger impact than positive emotions (from gains) in decision-making processes. Rational thinking helps individuals weigh the potential risks and benefits attached to a decision, which in turns guides the individual to avoid losses. In essence, people with high pragmatic and rational thinking skills may show high levels of loss aversion because they tend to avoid decisions involving high risks or potential losses.
13	<i>Self-Responsibility:</i> Confronting loss aversion requires self-responsibilities such as self-awareness, discipline, and informed decision-making. Individuals must take the initiative to recognize their own biases towards avoiding losses and challenge these by thoroughly assessing the potential outcomes of a decision, rather than just the negative impacts. This involves integrating a disciplined approach to decision-making and not letting fear of potential losses overshadow the potential for gains. It also includes continuous learning and staying informed about the nature of risks and rewards, in order to better understand and navigate the balance between the two. Ultimately, confronting loss aversion calls for personal accountability in managing one's emotional responses and thinking patterns towards risks.
	The dialectics of loss aversion revolves around the emotional impact of perceived losses and gains, within the dynamic interplay of cognitive and psychological factors. In behavioral economics, this principle suggests that individuals prefer avoiding losses to acquiring equivalent gains; in simpler terms, the pain of losing is psychologically twice as powerful as the pleasure of gaining. This aversion to losses can significantly affect decision-making processes, leading to risk-averse behavior and potential missed opportunities. While logically a loss and an equivalent gain should hold equal weight, the dialectic struggles between what theory anticipates and how human emotions mediate and influence such circumstances. Hence, the study of loss aversion deepens the understanding of human cognition and its role in economic decisions.



(L) Love Obsession-Addiction: I have to obsess over the possibility of being rejected. I think I need love compulsively, which places me in harmful situations. Ongoing compulsive use of seeking perfect love that I know is harmful and interferes with my relationships. Love is like a drug; I need to be happy, and I still believe I can't get enough love. When I feel rejected, I think something is wrong with me, so I will do anything to win love.	
1	<i>Affective Consequence:</i> I feel hopeless because I see my future looks bleak, and I believe I can't do anything about my situation, so I feel helpless and inadequate. Feeling depressed is an appropriate response to a significant loss. To do justice to my loss, I need to feel depressed. I believe that feeling depressed is evidence that I am a sensitive and loving person. Depression enables me to keep my sensitivity. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I feel dependent on them, but I get angry when they do too much or they don't do enough. I only see the negative, the loss, and my failures.
3	<i>Cognitive Consequence:</i> I overestimate this adverse event (people not loving me as they should have), and I underestimate my ability to cope with them not loving me. Another person must love me. I must perform well and /or win the approval of important people to get the love I must have. If a person doesn't deeply love, I am an inadequate person. To be in love feels great, but there are other ways to feel better by using healthy and rational means. I need someone to take care of me. To be happy, I must have the love I desire and deserve. People must love me and give me unconditional approval, especially if I love them.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful if I fail at getting the love I need, and I think it is horrible when others treat me poorly, or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't cope with when I feel alone nor have others look down on me. I can't stand it when people don't show me, love. I can't stand myself if I think they are fantastic.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am a horrible person because I am full of self-pity. Either I always feel worried, down, and angry, or I keep thinking about how I need love.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You either love me, or you hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't want to be loved because I am unlovable. I justify my actions because I believe others have to love me, and I think I can only be happy and fulfilled if I am in love and loved. I need to be in love. Since I screwed up my last relationship, I will surely and "absolutely" screw up the next one I have. Without a partner, I am nothing! Being needy and greedy makes me a "bad person" that drives people away. No one will ever love someone who fails (divorced person, unemployed, and has no friends). No one ever buys spoiled fruit at the store. <input type="checkbox"/> If they don't take care of me, I will hate them. I have no inherent worth, and they are "absolutely wonderful!" Since they have to love me, I am a rotten, worthless person if they don't love me as they MUST!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to believe that love is the highest point of human fulfillment? Had there been other times in my life when I was happy and I was not in love? Being in a relationship is not my only source of happiness. I know that "Love" is not an antidote to depression. I know that being alone gives me more time. It gives me opportunities, and it gives me time to explore what is important to me. Being alone gives me a chance to try new things and forces me to develop my personal strengths. It enables me to put aside my excuses and prepares me to take responsibility for my life. Being alone helps me to be supportive of others in my situation, and it encourages me to develop friendships and activities.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Are love and happiness always logically connected? Love and happiness are not identical, love and happiness are not similar, and love can contradict and exclude happiness. Love could be associated with loneliness. Loneliness may lead to feeling sorry for myself, and I ensure being alone if I go around feeling sorrowful for myself. When I am overly dependent, many self-defeating consequences occur. It does not follow that I am good when I am independent or flawed when I am dependent because there are times I want to be independent, and there are other situations in which I want to be dependent on others and be a team player. As in life, love has numerous positive and negative consequences.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What is the difference between loneliness and being alone? What is the difference between being dependent and being independent? It does not follow that my life will be horrible if I experience loneliness. Being alone does not always equal loneliness. Demanding absolute and constant love is unworkable! Love is multi-dimensional and takes two mature people to make it work.
13	<i>Self-Responsibility:</i> Demanding love only brings on symptoms of depression, anxiety, and anger. I want to be in a relationship, so I had better see love as a challenge rather than a "house of pleasure." Love is caring, respecting, knowing, adjusting, and being responsible. Love, reason, and wisdom go hand and hand. Suppose I "direly need" (hidden must) another person's love (approval, acceptance, admiration, etc.). In that case, I will have to constantly worry about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (approve of me, accept me, admire me, etc.) tomorrow.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want independence. I want to be happy in several situations. I want to know myself; I don't damage my sense of appreciation and respect. I want to act more assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility. I do not just think about what I don't have. I want to enjoy what I do have.
15	<i>Healthy Expansion of Your Uniqueness:</i> Feeling lonely has some deep developmental roots, so I will have to work exceptionally hard at changing my thinking about loneliness. When I separate my thoughts from my feelings, I feel helpless to do anything about my emotional life. I want a loving relationship, but I sure don't NEED to be in one, and I don't NEED attention to survive or experience maximal levels of happiness. I want to be in a relationship, but it is much better to appreciate what I have rather than whine about things I don't have.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I feel hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> My needs could be easily met if only you try, but you're not trying. <input type="checkbox"/> I'm not hurt, except that you hurt me; I'll be fine. <input type="checkbox"/> I am not dependent on others, but you ignore me. <input type="checkbox"/> I'm OK, and you are better than me (toxic comparing).
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.
18	(David Burns book "Feeling Good" (1999, Chapter 12) (Erich Fromm "The Art of Loving," (1956)



(L) Love Need Excuse – So others appear perfect: I <i>have to</i> worship (deify) others so they will love me back. I view the individual over and above his or her admirable traits and ignore his or her negative characteristics. When I deify a person, I use love as an over-generalization, which is irrational (I have to love everything about them.) It becomes self-destructive when I insist that my beloved must love me or when I defend my beloved and fail to acknowledge his or her wrongful acts. If they are not perfectly loving and kind, I don't have to keep my responsibilities.	
1	<i>Affective Consequences:</i> depression or unrecognized toxic anger
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event (not having his or her love) and underestimating my ability to cope without his or her passion.
4	<i>Demandingness:</i> <input type="checkbox"/> I must perform well and /or win the approval of important people, or else I am an inadequate person. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people don't love me as they should.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure it when people reject me or don't feel that I'm perfect. My inability to tolerate feeling imperfect proves I'm weak.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If they mention any flaw, they think I might have, I'm worthless, or they become the worse form of the sub-human creature on this earth – non-loving filth slime!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You love me, or you hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't want to be loved. If I don't get the love I "need," then I don't have to do anything because I can't live without the love I "need." <input type="checkbox"/> If I whine and complain about them, they don't love me enough; they will love me more. However, individuals are worthless if people don't give me the love I need and must have. To get the love I need, conditions must be better!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> It is realistic to believe they must love me because I need love. No! Even for odd biological reasons, I "needed" love to survive. Would that dictate that others give me that love or that thing I need to survive? In my social world, people look for ways to satisfy their needs and then look to satisfy others' needs. Yes, I indeed have some economic advantages for meeting the needs of others (the farmer grows food to make money - not because I am hungry), but connecting their desires with the demand that they <i>must</i> satisfy my needs is unrealistic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is the idea "I need" something logical? The thought "I need" something, so they have to satisfy that need" is illogical because I strongly want a person's love, which is realistic. Still, I have connected the idea that my survival and long-term happiness depend on that desire to be loved. Semantically, a "desire" is different from a "need." A desire is something I strongly want. The feeling of "needing" is logically connected to food, water, shelter, clothing, and air, but it is not related to others' opinions of me. A <i>desire</i> implies I am willing to work hard to get what I want.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I want a stable relationship. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior – so I can't make them love me. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability) and not be overly dependent on others.
13	<i>Self-Responsibility:</i> I want to control and master my emotions regarding my relationships. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. Engage in emotional regulations, such as engaging in regular physical activities, planning positive events, reducing extreme evaluations about myself, others, and the world, naming, observing, and rating the intensity of emotions.
14	<i>Healthy Restriction of Your Uniqueness:</i> I know that verbalizing helps me to feel less overwhelmed; reduce the use of emotional reasoning and make sure I don't put myself down when I use such cognitive distortions; move from reacting (i.e., attacking, hurting, shouting) to respond by validating, speaking in a soft voice, and adopting a relaxed posture; reacting by avoiding, saying in a high voice) and responding by approaching my fears, standing tall, speaking in a calm voice, and approaching my fear with confidence; reacting by being passive, sitting down, saying in a weak voice, and responding by being active, being involved, standing straight, and speaking in an intense voice; reacting by hiding, avoiding, shutting down, slumping, and speaking in a high voice versus responding appropriately, making amends, standing straight, and speaking in a strong voice.
15	<i>Healthy Expansion of Your Uniqueness:</i> I like some of their traits intensely. I want their qualities. I enjoy the way he or she looks after me. Because they have qualities that I want, I strongly desire their acceptance and companionship. I fully accept others as a person just because they exist, without requiring others to do anything well or to change. Because I care what happens to others, I choose to assist them in achieving their goals, and I would like others to reciprocate my love.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm ignored because others are powerful. <input type="checkbox"/> I'm not "unreal," but people respecting me is more important than negative consequences. <input type="checkbox"/> I feel, but my behavior is less relevant than my feelings. <input type="checkbox"/> I hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.
18	Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild To Well-Being



	(L) Low Frustration Tolerance: When dealing with a frustrating situation, I believe I can't tolerate such frustration. I have to convince myself - since I can't stand it, I don't have to do it. I can't bear it; it is intolerable. Because others will not stop being unkind and unreasonable, I can't stand their unreasonableness and unkindness. I know I will never be able to have pleasure or joy in my life if others continue to abuse me emotionally.
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, and resentful of others' success. I am cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequence:</i> Since I can't, I have to agree with them and do things I don't want to do. I am behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriately. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I think it is just too frustrating because I am overestimating the adverse event and the impact of my toxic behaviors and emotions. People must not annoy me or frustrate me. For my life to be carefree, I must get my way. I believe life must be comfortable and easy, and others must not cause me difficulties. The world must be enjoyable all the time. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> Extreme Evaluation: I think it is awful when people or conditions frustrate me.
6	<input type="checkbox"/> Extreme Evaluation: I can't put up with frustration or things not going my way.
7	<input type="checkbox"/> Extreme Evaluation: Other people or conditions must not frustrate me.
8	<i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I; getting my way.
9	<i>Conditional Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about "this should be easier." I am not going to do what I want, or I'm going to have to do something I don't want to do.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I have always intensely disliked others' verbal abuse, but why can't I stand it? I can tolerate it because nothing physical will happen if I am safe. If I upset myself about it, I might make myself so sick or be driven to hurt myself. I logically can see that my belief of "I don't like it" is not identical to the idea of "I can't stand it, and I must not do things I can't stand." The belief of "I can't take it anymore" will frequently exclude and contradict the notion of "I don't like to do certain activities."
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> What results will I get if I continue to deal with my ex (boss, lover, friend) using low frustration tolerance? Does this thought get me what I want? Does it help me feel the way I want to feel? Continuing to hold on to low frustration tolerance won't change others' behavior or make others reasonable. It won't change me or help me stop mistreating myself and using self-defeating behaviors. It will only lead to frustration, anger, and pain. I will be fighting an internal battle that I cannot win. I want to learn how to deal with failure and frustration because I will experience such situations throughout my life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I now see that I can tolerate others' unkindness and unreasonableness. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior because they cannot control my thoughts. I know people can influence me, but they cannot control me. I will be less inhibited in social situations, and I will be assertive so that I will increase my sense of appreciation and respect. I realize I <u>can</u> stand it, and relationships are not my only source of happiness and enjoyment in my life.
13	<i>Self-Responsibility:</i> I will be reliable and be consistent in disputing my beliefs associated with "low frustration tolerance" so I can better get along with others.
14	<i>Healthy Restriction of Your Uniqueness:</i> I can acknowledge that it is a struggle putting up with not getting my desires met. However, I can actively assert that I can tolerate this uncomfortable and unfortunate situation, recognizing that it is well worth enduring (Dryden).
15	<i>Healthy Expansion of Your Uniqueness:</i> I never like it when others mistreat me, but I can stand it, cope with it, and put up with it. I can tolerate people's unfairness even when I don't like it, and it is just too bad and too sad. I can tolerate unreasonableness. I have confidence in my abilities, including the phrase "I can..."
16	Windy Dryden, Ph.D., Ph.D. believes that low frustration tolerance beliefs are false because "LFT beliefs mean that I will either die, disintegrate, or lose the capacity for happiness if what I deem intolerable exists. None of these events are likely to happen.
17	Dryden sees LFT as having two components. One is a non-extreme element (Difficult), and the other is an extreme component (therefore, it is intolerable). It does not logically follow that because it is difficult; it is unacceptable since I logically cannot derive something extreme from something that is non-extreme.
18	



	(M) Magical Thinking (demanding): <i>I have magic power (supernatural qualities) to get things I want. I have to worry about not getting what I want because worrying has magical powers. My thinking has supernatural qualities. When I use magical thinking, I believe I can achieve simply by “wishing.” For instance, I could tell myself, “I shouldn’t have to work hard to get what I want. It should be there for the taking.” I am using non-scientific causal reasoning. I think my thoughts can influence events, or my words can bring about change.</i>
1	<i>Affective Consequences:</i> toxic anger or anxiety when my wishes don’t come true.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the other person's rights, and I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> I am underestimating the negative situation's impact and overestimating my abilities to cope with adverse situations. Inflexible Belief: Live must not be difficult. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! To enjoy life, “I shouldn’t have to work hard to get what I want. It should be there for the taking.” Things must be easy, and I should have to work so hard to get what I want. (discomfort anxiety)
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. I think my fear protects my loved ones or me. If I stop worrying - something terrible may happen. (David Burns, M.D.).
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it intolerable to work hard to get what I want.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking, "this should be easier." I am not going to do what I want, or I’m going to have to do something I don’t want to do.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> It must happen easily, or it is impossible.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I magically get what I want without much effort, I’ll be happy. However, if I have to work hard, I’ll be miserable. If I wish it to be true – it WILL happen. I can avoid my responsibilities and promises if they are too complex or difficult. If I wish it, it will come true! I think planning and being persistent don’t work.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want things to come my way and for something to be easy, but that is not how the world works. Am I thinking accurately when I believe, “I don’t have to work hard to get things done? When I get something I want with hard work, it is usually luck (being in the right place at the right time). When I leave my future and goals to fate, I am taking chances I instead do not take. Hard work, persistence, and organization are realistic ways of accomplishing things. When I believe I don’t have to work hard to be successful, I am only lying to myself and unrealistic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that it must happen if I wish it so? There is no logical connection between what I wish for and what others may or may want to give me. My wishes are sometimes not identical to reality. Sometimes my desires come true, but they become true not because I wish it so but because I work hard to get what I want. My wishes can often contradict and exclude many aspects of reality.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What worst thing could happen if I give up this magical thinking? There is nothing horrible about giving up magical thinking, and I will miss some wonderful things if my wishes don’t come true. Others may disagree with me or be critical of me. I want to work harder to get what I want, but I don’t have to succeed. I will have some disadvantages in not getting what I wish for in life, but I need not define any of them as awful. When I demand that the world be easy, it doesn’t solve the problem, and I will have difficulty getting what I want. When I “just wish for things,” it doesn’t solve the problem. I will get into more legal and financial troubles.
13	<i>Self-Responsibility:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. No law states that my wishes must come true. If I don’t get what I want immediately, I can work harder and get closer to my desires, but I don’t have to bring anything I “wish for.” It is unfortunate if I don’t get what I want, but it is hardly fatal. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I start wishing, it certainly doesn’t solve the problem, and probably I won’t get what I want. Wishing is okay, but when I start demanding, I get into trouble.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want a stable sense of appreciation and respect, but I don’t always have to be appreciative and respectful. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I like things to be easy, but there is no proof that my wishes will magically come true because, as the old saying goes, “Actions speak louder than words.”
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I’m out of control, and I don’t want to be in control. <input type="checkbox"/> Others hurt me, and I’ll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won’t hurt me, but I’ll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can’t change, and you know you can solve problems. You want to nurture others and be nurtured and challenge people’s authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.



(M) Magnifying: I have to make a huge deal about one event and exaggerate what happened. I can avoid my responsibilities by exaggerating and blaming the situation for my feelings.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the adversity, and I am overestimating the impact of my effect. I have to make a massive deal about everything, so you'll give me the attention and approval I need to be happy. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all!
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how awful things are.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it completely unbearable to fail.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> They are worthless if they don't do what I need them to do. I feel helpless and powerless if I don't get what I need.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I'm a winner, or I'm a 100% loser.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> Since I think I can't do anything about my situation, I won't do anything about my problem. I don't have to get my way – it is no big deal. Other people have nastily pointed out my mistakes in front of my friends. It was very embarrassing. I'll never live it down. Everyone will think I'm stupid, and they will always remember my blunder. This has ruined my life. <input type="checkbox"/> If I magnify (enlarge) an event, people will attend me. However, if they attend to me, that would be awful. I want people to notice me, so if I don't make a gigantic deal about something - they will ignore me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is the process of "magnifying" based on realistic thinking? No! By definition, I am making an event unrealistic when I magnify it. To "magnify" means to increase in significance or to exaggerate. For instance, I think I am "stupid if I make one mistake." There is no proof that what I do today will make tomorrow different. If I believe "I am what I do," I am overly concerned about what others think of me. There is no proof that others gave my mistakes a moment of thought. They certainly aren't thinking about it anymore. I want to tell myself, "I'm the only one who's dwelling on it, and I am making this one event bigger than life." My ex (boss, lover, friend) has nastily pointed out my mistake in front of others, which only reflects on my ex (boss, lover, friend) and not me. I need to recognize that my mistakes take on gigantic proportions because I am unsure of myself and habitually focus on my negative points and discount my positive ones. Everyone makes mistakes, and I sometimes learn from my mistakes. In most situations, there is something to be gained and lost.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How does it follow that I am stupid just because I made a mistake? Mistaking only removes some of my intellectual functioning, skills, and abilities. My IQ is not identical to making mistakes because brilliant people have made mistakes, and they will continue to make mistakes. In fact, my ability to reason may increase because I have learned from my mistakes. Making mistakes does not exclude or contradict acting smarter or acting stupidly.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What will happen if I continue to exaggerate my errors? Does this form of thinking get me what I want? When I magnify the faults in others, I am hurting them, and I am hurting myself. When I make a similar mistake, I will magnify my imperfections and state, "I am worthless like those worthless others who act like me!" Putting others down and focusing on the negative will only set me up to fight an internal battle I cannot win.
13	<i>Self-Responsibility:</i> When I magnify critical points about my marriage/job/school, I will eventually feel inferior, and feelings of inferiority will lead to feelings of helplessness or worthlessness. When I tell myself that I'm no good, I condemn myself. I must acknowledge that I was treated abusively without exaggerating or minimizing it.
14	<i>Healthy Expansion of Your Uniqueness:</i> Making mistakes is a human trait I had better learn to accept. I will let go of this magnifying and replace it with a new rational belief.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people's approval, but I don't need it to survive or to be happy. Now that others have nastily pointed out my mistakes in front of others, I don't like people pointing them out, but I can stand it because I know the consequences of my toxic negative emotions. <input type="checkbox"/> I'm mature enough to put up with things I dislike and strong enough to deal with such stress. I don't need others' approval because I had lived with disapproval and was still unhappy even when they approved of me. I only want it because I choose to enjoy it. People's approval is not my only source of pleasure, and people's disapproval will not ruin my entire life. I can rate my thinking, feeling, and behavior, but I do not have to rate myself globally. I rate my behavior following staying alive and being reasonably happy.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I feel hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> My needs could be easily met if only you try, but you're not trying. <input type="checkbox"/> I'm not hurt, except that you hurt me; I'll be fine. <input type="checkbox"/> I am not dependent on others, but you ignore me. <input type="checkbox"/> I'm OK, and you are better than me (toxic comparing).
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because (1) you have worth because you are alive and you can do better tomorrow, (2) your performance, effectiveness, and effort vary over time, and (3) you can develop confidence by practicing new skills when people criticize you. Therefore, criticism from others helps you discover meaningfulness. <input type="checkbox"/> You can also develop anti-awfulizing skills in times of stress



M) Martyr (Self-Pity, Playing Victim Role): Self-Pity is when I pity myself, which leads to self-indulgent and dwelling on my sorrows or misfortunes. Playing the martyr by ignoring my wants and suffer voluntarily. I believe if I always do the “right and noble” thing, others will reward me, even if that is doing the correct thing involves ignoring my own wants and desires.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I behave non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. I like to play the role of the victim.
3	<i>Cognitive Consequence:</i> I am overplaying and overestimating my part, underplaying, and underestimating my desires and wants. <i>Rigid Belief:</i> I must suffer from feeling good about myself. I must perform well and /or win the approval of essential people, or else I am an inadequate person. I must always do the right and noble thing for people to love me. I must not show self-pity, but I can’t help myself. People must feel sorry for me because I never want to be in this dreadful stress situation, and I must not experience this frustration.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<i>Extreme Evaluation:</i> I am facing horrible conditions. I think it is awful if I fail or if people treat me poorly. I have no control over my feelings because I’m in a dangerous and horrible situation. If I think I’m in an awful situation, it must mean I am in danger.
6	<i>Extreme Evaluation:</i> I can’t stand it, so I have to be inferior, and people will feel sorry for me and take care of me.
7	<i>Extreme Evaluation:</i> Having negative and unpleasant thoughts absolutely results in doing hurtful things. Therefore, I must demonstrate my inferiority (self-pity), and people give me the attention I desperately need.
8	<i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how I should be rewarded.
9	<i>Conditional Thinking:</i> I don’t have to get my way. Since this stress, I won’t be rewarded, but I will be punished. I will take my punishment, and I will suffer as I must. I am suffering because of you. If I suffer now, I will be rewarded later. People will side with me if I play the martyr. Even though I suffer pain and misery for prolonged periods, I’ll try to get by – maybe – I hope. I can’t express my feelings, especially my feelings of anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> What belief would serve me better as I face reality? I know “wanting rewards” is realistic, but demanding that I have to be rewarded all the time is unrealistic. If I believe that suffering brings about rewards, those rewards can only come from another person. When I conclude that if I suffer, I’ll get some sort of secondary reward because of this long-drawn-out suffering. Obviously, this idea is false and unreasonable. I don’t need a reward just because I want to be rewarded by others. Yes, getting what I want is rewarding, but I do not need a reward from others to be happy because there have been many times, I felt great just doing the activity without any extrinsic rewards.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Do I logically <i>have to</i> suffer periods of pain and misery? Toxic suffering will only bring on more sorrow. Logically, “pain” and “happiness” are not the same. Some people view happiness and pain as similar, but these people have other issues. Usually, most people are either in pain and unhappy, or they are not in pain and happy. I believe that my pain brings about unhappiness in others. If I want a sense of appreciation and respect, playing the martyr won’t do it. I may get some attention when I am suffering, but the costs of suffering outweigh the benefits of suffering.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is my rigid belief serving me well as I face reality? Is this a helpful idea for me to believe that being a martyr will bring happiness? Eliciting sympathy and attention by playing “poor me” will only hurt me in the long run, and I will not experience my potential. My reasoning will only make this unfortunate event a catastrophe. When I play the role of martyr, it only brings on a sense of self-pity or develops an exaggerated sense of self-righteousness. It is a fact that there are enough saints, and if I become one, adding another saint to this earth will not help me or help my loved ones.
13	<i>Self-Responsibility:</i> I want to remind myself that when I falsely believe that I <i>have to</i> suffer from being rewarded, it is non-sense because being a martyr does not lead to a greater sense of appreciation and respect that I want. Suffering only begets more suffering. Misery loves company, so I will only attract miserable people if I act miserably.
14	<i>Healthy Restriction of Your Uniqueness:</i> I had better work harder at eliminating this self-defeating idea. I want to avoid vices, and I don’t want to be selfish.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don’t like being in a stressful situation, but I can tolerate being frustrated, being (single, unemployed, etc.) and, on occasions, being deprived of love and affection. Playing the martyr will only bring on more suffering. I don’t always have to be right, and I don’t have to suffer. This suffering is a form of global rating of my sense of self and full of self-reproach.



(M) Means-End Distortion: <i>I have to</i> ignore the details. I am ready to argue that doubtfully effective means to a goal are effective. I must ignore the necessary steps, usually the smaller steps and details, and focus only on the “BIG picture.” I believe, “Don’t worry, I’ll get there... Don’t sweat the small stuff.” I think that doubtful and dubious means will reach my desired goal. I convince myself that the process does not matter and that I just have to reach my goal.	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs, so I am overly cautious, critical, and skeptical.
3	<i>Cognitive Consequence:</i> I am underestimating the situation's impact and secretly underestimating my ability to cope with my feelings about the situation. Other people must not do anything against my wishes. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! People must be perfect, and they must not take advantage of me. Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when others fail because they make conditions too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't bear it when people go out of their way to make my life miserable.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To protect my self-esteem, I must not trust others. I must be competent 100% of the time, or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how some things don't matter.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can hardly do anything. Reaching my goal is the only thing I can think about... I know I have to worry about my other responsibilities. <input type="checkbox"/> I lay back and plot what to do next. I can do what I want, and I can disregard the consequences. If people don't reward me, I will feel painfully inferior. <input type="checkbox"/> If I plot and scheme, I won't get hurt. However, if I get hurt, I withdraw so I don't get hurt again.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is there evidence that substantiates my belief that ignoring details will not interfere with my reaching my goals? Small details sometimes do matter. In some situations, details matter greatly. In other conditions, details matter little. I do not want to be overly concerned about every detail, but I have seen that the process is sometimes more important than the outcome. The outcome is a series of steps involving various levels of detail. If I disregard some element of each step, I may not reach my goal because each step is tainted.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my logic flawed? Yes! My conclusion that I don't have to care if it is not “A BIG DEAL” is false because at the time “X,” a situation may be insufficient, but if I ignore it – then at times “Y,” the problem may become less or more significant. I cannot logically draw a conclusion from facts I don't know and cannot accurately predict what will increase in significance and what will decrease in relevance. (negative fortune telling)
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> As long as I get my way in the end, there be no negative consequences in the long run. Means-End Distortions will increase the chances of anger-rage because my expectations do not match reality. I may hurt loved ones along the way, and it will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> This “means end distortion” is illogical, unrealistic, and not helpful. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical or going to an extreme and being selfless. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating Thinking. I intend to get along with others. I'll work at being peaceful and not allowing anyone to control my Thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't have to be competent and perfect because I will not reach my practical and realistic goals when I set impossible goals. I can accept myself unconditionally and accept others for their flaws and faults. I don't need love or approval because I can live happily without having approval 24-7.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, but I am suspicious of others. <input type="checkbox"/> I want to be independent. However, I'm dependent on others. <input type="checkbox"/> I want to solve problems, but I have behavioral paralysis.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, but I am suspicious of others. <input type="checkbox"/> I want to be independent. However, I'm dependent on others. <input type="checkbox"/> I want to solve problems, but I have behavioral paralysis.
18	



	(M) Mind Reading (Negative) I <i>have to</i> react negatively to what I think is running through another person’s mind without evidence. I refuse to search for evidence that may contradict my belief. I do not check out the facts, and I conclude that someone treats me poorly because they think mistakenly of me. I am using “worm-eating” Thinking – I think to myself, “Nobody likes me, everybody hates me, I’m going in to eat worms, big ones, juicy ones, “oh boy,” do I love worms.” I think that others are thinking badly of me in negative mind reading. I am not paranoid, but I am jumping to negative conclusions.
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more substantial number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility. // I must know what people think of me because I must perform well and /or win the approval of important people, or else I am an inadequate person. To be happy, people must not be so judgmental. I must have unconditional love all the time.
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> People have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic), so you either love me or hate me because I am helpless and unlovable. It is awful that important people treat me so harshly and poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people do things that I believe they <i>must not</i> do.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If you think I am inadequate, you must treat me fairly and considerately. You must never overly frustrate me, or you are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You love me, or you hate me. Either I always feel worried, down, and angry, or I keep thinking about what others are saying about me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can avoid my responsibilities because people treat me poorly and think negatively of me. I believe that people approve of me, but everyone looks down on me for (failing, cheating, and making mistakes). I conclude that I know everybody is saying it is my fault, and they look down on me because I am in this stressful situation. Unconditionally, people must be considerate of my emotional suffering. I need others’ love because it is my only source of pleasure. If they love me, I am powerful and forever in a state of bliss. However, if they disapprove of me, my entire life will be awful, and I’m a worthless human being.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> How would I know if people were thinking about me and if they were not thinking about me? They may sometimes think about me, and sometimes they focus on what concerns them. What proof do I have that their thoughts were negative? Factually, most people have some positive reviews about me, some neutral ideas about me, and some negative thoughts about me. I know I have not acted excellently in the past, so it is improbable that I will not function perfectly in the future. Therefore, they will have negative thoughts about me. I don’t have to make each failure a catastrophe. It is not the end of the world when some people disapprove of me.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I using illogical reasoning when I assume that people are always thinking negative things about me? My premise and conclusion are both irrational and false. The premise of “everybody is saying…” is inaccurate because there would be no way I could know what anyone is thinking or what “everybody is saying.” If I could understand what people are thinking, how would I select what part of their thinking I would listen to or what part of their thinking I would ignore? I would have to be with these people 24 hours a day to determine when they were thinking about me and not thinking about me. The conclusion is also false because how would “everything” be my fault. I am globally judging myself based on others’ approval or disapproval. Negative mind reading is illogical because I use a flexible belief to justify my rigid belief.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will using negative mind reading help me feel how I want to feel? No! This negative mind reading is harmful and usually gets me in trouble with loved ones. I want to be responsive to my loved ones, but I don’t need twenty-four-hour approval to be happy. I want to find ways to nurture them and see them develop to their fullest potential. Suppose I “ <i>direly need</i> ” (hidden must) another person’s love (approval, acceptance, admiration, etc.). In that case, I will have to constantly worry about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (agree with me, accept me, respect me, etc.) tomorrow.
13	<i>Self-Responsibility:</i> Will using negative mind reading help me feel how I want to feel? No! This negative mind reading is harmful and usually gets me in trouble with loved ones. I want to be responsive to my loved ones, but I don’t need twenty-four-hour approval to be happy. I want to find ways to nurture them and see them develop to their fullest potential. Suppose I “ <i>direly need</i> ” (hidden must) another person’s love (approval, acceptance, admiration, etc.). In that case, I will have to constantly worry about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (agree with me, accept me, respect me, etc.) tomorrow.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to recall that negative mind reading hurts relationships. I will focus on my realistic preferences. I don’t need others’ approval because I like their authorization. I will stop jumping to conclusions and speak to people assertively and honestly.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can tolerate their negative feelings, and it is not horrible that they disagree with me. I can rate their behavior as something I do like or don’t like, but it is irrational to judge their entire personhood based on my likes and dislikes. Global rating is rarely helpful



(M) Mind Reading (Positive): I have to jump to positive conclusions to be happy and feel good about myself. For instance, I believe, “Everybody has to love me!” I tell myself that others like me when they are actually upset with me. I am making assumptions about how others are thinking and feeling.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the other person's rights because I really don't care! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> I underestimate the situation and overestimate my abilities. I must get the love I want. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy!
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me a particular way or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am helpless. <input type="checkbox"/> Conditions must give me what I want because I want it or my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible when others treat me poorly and have to change their awful behavior.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stomach it when people complain about me. If the world gives me what I want, I can tolerate the world!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My ability to precisely know what they are feeling and thinking shows I am superior to them, and their thinking is usually foolish.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> People love me or hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people would just relax, they wouldn't feel so bad. If others think I'm wonderful, things will always go well with me. However, if they think, “I'm not remarkable,” they are stupid. To be happy, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. People make a big deal about every little mistake.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief realistic when I jump to a false conclusion? No! By definition, a “false” conclusion is unrealistic because it is not valid. Realistic thinking involves checking what is true and false, and I don't recognize it as a “false conclusion.” I am not realistic when I jump to conclusions because I think others believe one thing, but they could feel the opposite. I am only fooling myself when I think that there is only one reason why a person is happy or why I was successful. I am unrealistic because I am not checking out the facts, and I assume something true when that event will happen in the future.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When I believe people will always like me, I base my logic and reasons on faulty premises and inaccurate conclusions? It would be rational for me to want my relationships to go well, but it is illogical to assume that they must go well because I want my relationships to go well. I am connecting a true statement with false information, which results in faulty conclusions – I'll be happy forever and have the perfect relationship I desire if people think well of me as I do.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself when I jump to false conclusions? When I jump to a wrong decision, I hurt myself because I am making false assumptions. When I act on incorrect assumptions, I can't solve the problem I am having with the other person. When anyone jumps to wrong conclusions, my frustration and animosity increase because both parties feel like they are chasing their “metaphorical tails.” I will develop a sense of over-confidence, which may cause me problems with important people.
13	<i>Self-Responsibility:</i> Being excessively optimistic or excessively pessimistic has consequences involving my sense of appreciation and respect. Being overconfident can interfere with my healthy goals and lack of confidence. I want to know more about myself by interacting with others, showing compassion, and being respectful. (Respectful means I don't put others down, and I am helpful.)
14	<i>Healthy Restriction of Your Uniqueness:</i> I won't maintain my sense of self-control or hurt others, so I will work at not using positive mind reading when I am dealing with others. I will be open to what others are saying, and I will not be defensive when people disagree with me. I will think about the long-term consequences of my actions.
15	<i>Healthy Expansion of Your Uniqueness:</i> It is beautiful to be in a relationship but being in a relationship is not my only source of pleasure. The only connection between thinking I have to be in a wonderful relationship and being a good person for being in a good relationship is the one I invent. Because someone says pleasant things about me doesn't make me a wonderful person, just as a person saying mean things about me doesn't make me a horrible person. The only praise or condemnation that impacts my emotional choices is the one I place on myself.
The dialectics of positive mind reading are both empowering and potentially misleading. This psychological mechanism, in which an individual presumes a favorable perception from others, can serve as a source of confidence and motivation. The very belief that "everybody has to love me" can help build self-esteem and resilience. However, on the flip side, this unrestrained optimism can lead to a distorted perception of reality. When one unquestioningly assumes that others like them even when they are upset, they risk dismissing valid criticism, misinterpreting signals, and overlooking possible areas for self-improvement. By presuming others' thoughts and feelings, the individual may inadvertently alienate themselves, leading to a disconnect between perception and reality, thus compromising their social relationships and personal growth. Therefore, while a positive internal narrative of social acceptance can be beneficial, it should be balanced by a realistic assessment of interpersonal dynamics.	
18	(David Burns, M.D.)



(M) Minimizing (Positive qualities and negative qualities) I have to treat my positive (negative) characteristics as insignificant. I am reducing or ignoring the important elements of my actions, the other person, or the situation.	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. <i>Introverted Cautious Mood (UU) vs. Caring Confidence</i>
3	<i>Cognitive Consequence:</i> I am underestimating and underplaying the situation's impact, and I am understating my feelings because I tell myself, "It is no big deal, and the consequences are insignificant. I have to over-focus on my negative qualities, and I must acknowledge my positive attributes, and people must not point out my positive qualities."
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. Either I always feel worried, down, and angry, or I keep thinking it doesn't matter. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with failing, so I must be 100% good or 100% wrong.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something bad, making me an absolutely bad person.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> People and the world are either absolutely good or evil.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I make a "fact" into a "feeling" or a "thought," then the "fact" won't feel that "negative," and the thought would not be so "bad." If it is not "such a big deal," then I don't have to be responsible for what happens. Because my ex (boss, lover, friend) is so much nicer to me today, others probably didn't mean what they said last night. Maybe it wasn't as bad as I thought, and I can hardly remember exactly what happened anyway. Everything is going to be better from now on. Others are not accountable for their mistakes, so I'm not accountable. <input type="checkbox"/> Things will eventually work out if I give in this time.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Because others are nice today, it does not prove that they will continue to be excellent in the future. Empirically, others have varied in the past, and their behavior will change. I don't like it, but I stood it before, and I'll cope in the future.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I want people to be friendly, but they don't have to be nice to me. I will convince myself that what others say is not as bad as I thought. I have minimized what they have said. Because I can hardly remember what happened, does that mean that what others say was no big deal? Because others are nicer today, it doesn't follow that they don't mean what they said last night. I can hardly remember how bad it was, so it doesn't prove inadequate. Forgetting parts of painful experiences is one way my mind tries to protect me. Denial or mindful because I am hiding out, and it is not helpful; it only provides me with temporary relief.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to minimize others' behavior? Minimizing their behavior won't change their behavior or stop them from being unreasonable or unfair. It won't change or help me and will never get me what I want or help me feel how I want.
13	<i>Self-Responsibility:</i> I want to acknowledge that I was treated abusively, without either exaggerating or minimizing it. I will eventually feel helpless when I minimize good points about my marriage, job, etc. Minimizing is a toxic way to deal with my discomfort anxiety, which is telling myself how "it is awful, and I can't stand it." Low-frustration tolerance and awfulizing are extreme evaluations.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will let go of this minimizing and replace it with a new rational belief. I want self-control to avoid temptations and vices that hurt my well-being.
15	<i>Healthy Restriction of Your Uniqueness:</i> Because others are much nicer to me today, I don't have to minimize their past behavior. Given their behavior, they will mistreat me again, and I don't have to upset myself, and I will deal with it by being assertive. I didn't like being mistreated, and I'll never like it, but I can tolerate it because I am mature enough not to take their bad behavior personally. I will remember exactly what happened and deal with it appropriately.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I idealize others, and I devalue myself. <input type="checkbox"/> I have to depend on others and have independence. <input type="checkbox"/> I know I am inadequate, so I will isolate myself and feel useless. <input type="checkbox"/> If I am transparent, I will be humiliated. <input type="checkbox"/> I have to be defensive to avoid feelings and being self-absorbed, so I have to focus on short-term consequences. <input type="checkbox"/> I have to avoid my feelings and be transparent.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort because you have worth because you are alive and you can do better tomorrow.

<p>(M) Misattribution - Excuse to give up or give in: When I face a conflict, I <i>have to</i> blame my negative feelings on the harmful intentions of others or in an adverse situation, and I attribute positive feelings and behaviors to my abilities. I think or tell others, “You’re trying to make me angry by looking at other women/ men, attempting to hurt my feelings, trying to confuse me, putting me down, and trying to pick a fight with me.”</p>	
1	<p><i>Emotive Consequence:</i> You’re trying to piss me off, you’re trying to hurt me - I feel upset, so it is the way you are treating me that makes me feel so negative.” I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered</p>
2	<p><i>Behavioral Consequence:</i> I believe the other person is rejecting me. I rationalize my anger by telling myself, “it is okay to get angry or not keep my agreement because she or he is trying to make me feel upset.” I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately, and I violate the other person’s rights. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
3	<p><i>Cognitive Consequence:</i> I am making a mistaken inference about what is causing my feelings. A misattribution is assigning the wrong cause to the problem. For instance, you gave me a dirty look because “deep down inside” you hate me!” (Differentiate: Control versus Influence). I am overestimating the impact of the negative situation, and I am overestimating the effect of my negative feelings (arousal).</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> Extreme Evaluation: It is awful that you mistreat me as you do (or did). I am not going to do what I want, or I will have to do something I don’t want to do.</p>
6	<p><input type="checkbox"/> Extreme Evaluation: I can’t abide it when people blame me or want me to take responsibility for my thoughts, feelings, and actions.</p>
7	<p><input type="checkbox"/> Extreme Evaluation: I have a few bad traits, and those few traits make me worthless.</p>
8	<p><i>Dichotomous Thinking:</i> You love me, or you hate me.</p>
9	<p><i>Conditional Thinking:</i> When I do something good, I’ll take full responsibility for it. However, if I do something wrong, it is others’ fault because I would feel worthless when people point out my faults. When I experience a negative emotion, I’ll fall apart. If I succeed, I am brilliant, and if I fail, the other person will mistreat me!</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Why is blaming others inaccurate? No law states that people must do what I want them to do. If I want to blame others, they must accept all the responsibility for the problem. When I don’t get what I want, I feel frustrated, and I have convinced myself that I can’t stand such frustration, so I vent my anger and frustrations on someone else, and I blame them for my feelings. Realistically, people can’t control my thoughts, and I choose what feelings I want to express and how I express that opinion. I don’t want adversities to happen to me, but I know that adversities happen to everyone. I am not overly special when good things happen, and I am not worthless when adversity strikes.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe others can piss me off or make me feel a certain way? The premise of this belief is generally true; you could be trying to piss me off. Just because you are doing destructive behaviors, it is not horrible, and it is not the end of the world if you want to make me feel angry. The conclusion does not follow that your controlling behavior will absolutely lead to a complete disaster. This over-generalization will support my distortion of avoiding, overreacting, giving up, and/or giving in. In all probability, others will make different mistakes in the future, and so will I. I know that mistakes are unavoidable and part of learning and growing.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What is the worst that could happen if I continue to make a misattribution? When I use misattribution, I am not taking responsibility for my actions and feelings. I diminish my sense of self-control. I will miss their loving behavior, but others will still be critical of me. I will have some disadvantages when people are critical and harsh, but I need not define any of them as awful, or my assumptions are incorrect. When I demand that the world must be perfect, it actually doesn’t solve the problem I am experiencing, and I will have a difficult time getting what I want. When I blame others, it doesn’t address the issue, and some people are being hurt. I will get into more legal and financial troubles.</p>
13	<p><i>Self-Responsibility:</i> I can respect myself when I take responsibility for my behavior, and I would instead learn how to influence people to excel in my career. When I attempt to control people, I fail because I can’t control their thoughts, and I am not personally responsible for their actions. Misattribution could be another form of blaming. When I blame others, it doesn’t solve the problem, and some people are being hurt. I will get into more legal, emotional, social, and/or financial troubles.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want a sound sense of appreciation, acceptance, and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I don’t like feeling upset, but others cannot control my thoughts - so they cannot regulate my feelings. I don’t like it when people put me down, but I don’t have to upset myself over their negative behavior. I can tell myself, “It is not the end of the world” when people disapprove of me because people are not perfect. When I demand perfection, I will only have more anger-rage, depression, and anxiety, so I had better have my beliefs match my social reality. Even if I get my way and others act correctly, this does not mean all areas of my life will also be perfect. I participate in (S) Suspicious Thinking when I believe “acting perfectly” will bring about a permanent state of happiness.</p>



(M) Mislabeling: When facing a demanding situation, I <i>have to</i> use loaded words to get my point across. To unfavorably label someone or a problem, I describe an event with inaccurate and emotionally charged words. For instance, I call that person “a total asshole because I disagree with that person.”	
1	<i>Affective Consequence:</i> I believe I have to protect my self-esteem by punishing that person, enlightening that person, or rejecting that person. I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I think I can avoid or stop trying because the other person is so unacceptable or a total screw-up. I am behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest, and I violate the other person's rights. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I think I can avoid or stop trying because the other person is so unacceptable or a total screw-up. I tell myself I don't have to keep my end of the bargain because he is a “no good such and such.” <input type="checkbox"/> I overestimate the adverse event and label the person a “no good so and so.” <input type="checkbox"/> I overestimate my ability to deal with my emotional life. Rigid Belief: I have to put people down (devalue others). I must get what I want regardless of the consequences. I must stay on top and in control, so people don't take advantage of me. People <i>must</i> be perfect, and they <i>must</i> not take advantage of me. Other people <i>must</i> not do anything against my wishes.
4	<i>Demandingness:</i> <input type="checkbox"/> People must treat me a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it or my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> Extreme Evaluation: It is awful when others make mistakes and fail.
6	<input type="checkbox"/> Extreme Evaluation: I can't stand it when people go out of their way to make my life miserable.
7	<input type="checkbox"/> Extreme Evaluation: It does not feel exciting or worthwhile unless I get immediate gratification. If people don't reward me, I will feel painfully inferior. When I act incompetently and incur disapproval, I conclude that people are 100% worthless or 100% stupid. <i>To protect my self-esteem</i> , people must be competent 100% of the time.
8	<i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking of things in extreme terms.
9	<i>Conditional Thinking:</i> I can put others down; I can judge a person as harshly as possible because people always listen to me. However, if they don't listen to me, I can punish them.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is the evidence or facts that substantiate my belief that if I say adversities about people, it proves I'm right! The fact is that every person is different and unique, and placing those traits either in a “good” category or in a “bad” category does not reflect a realistic picture of the world.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that if a person disagrees with me, they are no good? No! Logically, someone disagreeing with me can exclude my other sins, errors, and disagreements. For example, one day, a greedy person gives all his money to charity. That act alone does not absolve him from all misdeeds, and it does not make him a 100% good or 100% bad person. I am making a “part-whole error,” which means that I am globally judging the “whole” person as negative or positive based on one personality trait or behavior. Realistically, it makes him a greedy person in some situations and a not-so-greedy person in other circumstances.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will mislabeling help me. No. This cognitive distortion will increase the chances of anger, rage, depression, and/or anxiety. It will lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I will plan to stop making excuses for myself and others. I will practice this plan and review and update this plan. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard on getting what I want in the future. I will be mindful that mislabeling is judgmental and being unreceptive to others.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Expansion of Your Uniqueness:</i> I prefer people to agree with me, but they don't have to agree with me because, realistically, I don't need them to act “sinless” and experience a happy moment in my life. Their mistakes or differing opinions are not a necessary condition for my overall happiness. Logically, their disagreeing is not identical to sin, and one or two parts or acts of a person do not equal their entire self or personhood. It is not helpful for me to devalue them for their disagreements or put them down because they frequently are at odds with me.
Using loaded words to communicate in a demanding situation exemplifies a dialectic of intensity versus objectivity, arguably undermining the purpose of effective communication. When labeling someone or a problem unfavorably, the resort to inaccurate and highly emotive language tends to magnify the complexity of the situation and reduce the chance of resolution, particularly when the label is derogatory and personal like labeling someone an “asshole” just due to a disagreement. While this approach might momentarily feel relieving or justified through expressing emotions, it compromises the integrity of the communication, fostering animosity rather than mutual understanding. The emotional peak reached through loaded words tends to eclipse any rational arguments, stressing the personal conflict rather than the issue at hand.	

(M) **Moralistic Perfectionism:** Moralistic is expressive of a narrow moral attitude. Toxic perfection is a disposition to regard anything short of perfection as unacceptable or immoral. I *have to be* moral in every circumstance I face throughout life. I believe “To be happy, I must be moral.” When I am overly righteous and demanding, it will help me go to a better place after I’m dead. I’m only allowing myself by putting myself down. I *must* give people excuses, avoid getting into trouble and facing severe punishment, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.).

- 1 *Emotive Consequence:* I feel anxious, and I think I can’t manage it (this stress) if I am assertive. I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
- 2 *Behavioral Consequence:* By acting non-assertively and humbly, I am morally superior to others – which is a worthwhile thing. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs. Insecure-Dependent Mood (OU) vs. Fair Mindedness
- 3 *Cognitive Consequence:* I think, “If I am immoral, I’m 100% rotten and have no worth.” I overestimate this adverse event, and I am underestimating my ability to cope with this situation. To feel worthwhile about me, I must have “nice” thoughts. To feel worthwhile about me, I must never have an immoral thought. Therefore, I must be perfect!
- 4 *Demandingness:* I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. You have to treat me in a particular way, or else you are worthless, useless, etc. Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
- 5 *Extreme Evaluation:* It is awful to be seen as immoral – it is the worst thing a person can do! I have no control over my feelings because I’m in a dangerous and awful situation. If I think I’m in an awful situation, it must mean I am in danger. Having negative and unpleasant thoughts means I will do something harmful.
- 6 *Extreme Evaluation:* I can’t stand it when people are immoral.
- 7 *Extreme Evaluation:* If I am not moral all the time, I’m nothing.
- 8 *Dichotomous Thinking:* I have to be perfect, and consequently, I’m a worthless and immoral person who will always be immoral. If I am not what I should be, I am nothing at all.
- 9 *Conditional Thinking:* If I make a mistake, I think I’ve done something “morally wrong.” If I feel the wrong thing, I am a worthless person, which means I am immoral. However, if I have a moral thought, I’m better than you because I know you have immoral thoughts. I have to think compassionately. If I have a moral thought, I know a dishonest and immoral idea will eventually come to my mind.
- 10 *Realistic Thinking:* Is my thinking realistic when I tell myself, “I have to be absolutely moral? If I don’t act as I must – does that make me a rotten person? No law says I have to perform perfectly moral. Since this law does not exist, I cannot possibly follow it because how could I pursue something that does not exist. Yes, it only exists in my imagination. It would be preferable to be moral because I would experience fewer negative consequences, and others would benefit from my moral behavior. If I acted morally, people would think of me as an individual who desires to do the right thing, but when I have performed “immoral, people” do not judge me overly harshly or reject me. No matter how many reasons there are for acting morally, I clearly don’t “have to” do so, and what I strongly desire does not have to be fulfilled.
- 11 *Aristotelian Questioning - Logic:* How does it logically follow that because I want to be moral and happy that I must be virtuous and happy? Where is the connection between my fervent desire to be ethical and my necessity to have it? I *have to* be perfectly moral because I would profoundly benefit from morality. Morality and happiness are not always logically connected. Philosophers have told us that morality involves courage, character, and hard work. In fact, happiness for some people is the opposite of righteousness. Frequently, morality contradicts and excludes our personal happiness. For some people, authentic happiness results from acting moral, so I will have moments of joy and character, but I can’t always be happy. When I am in an awkward situation, it’s hard to be moral. For instance, in war or threatening situations, I may have to go against my morals to survive or protect my loved ones.
- 12 *Pragmatic-Rational Thinking:* Will it help me see myself as a 100% rotten person when I act immorally? Damning myself will not make me moral. In fact, I act immorally when I harshly judge myself unfairly. Am I drawing a moral conclusion when I believe immoral actions will make me an honest person, and will this process help me? What do I learn from putting myself down? I realize that I over-focus on what is wrong with me. This extreme evaluation setups dissonance, and my ability to reason decreases. Damning myself will not make me moral. In fact, I act immorally when I harshly judge myself unfairly. Am I drawing a moral conclusion when I believe immoral actions will make me an honest person, and will this process help me? What do I learn from putting myself down? I understand that I over-focus on what is wrong with me. This thinking set up dissonance, and my ability to reason decreased.
- 13 *Self-Responsibility:* I realize that my sense of right and wrong impacts others and my actions. I want people to trust me, so I’ll keep my promises and agreements, be reliable, and be honest (tell the truth, accept the consequences, and work persistently for what I want).
- 14 *Healthy Restriction of Your Uniqueness:* I want to be moral, avoid selfishness, be honest, and I don’t want to say things that annoy people, but I don’t have to rigidly adhere to these chosen standardized. I like organization and people seeing me as reliable, but I don’t have to demand inflexibly that others must value what I value.
- 15 *Healthy Expansion of Your Uniqueness:* I want to act morally, but if I act morally, it does not make me an “immoral person.” I want to perform well and have influential people in my life approve of me, but I am not an immoral person because I don’t get people’s disapproval. Rating, my performance or behavior, will help me improve my life, but devaluing my life will increase toxic negative feelings, such as anxiety and depression. I will work on not making conclusions about myself or making predictions about myself that are self-defeating and irrational. In other words, I will be one aspect of myself, or one of my traits does not reflect my entire personhood.

The interplay between moralistic values and toxic perfectionism starkly highlights the paradoxical nature of human attitudes and behavior. Moralistic attitudes, underpinning a strong sense of right and wrong, often impose a stringent moral code on the individual’s life. This rigid perception of morality, while ensuring adherence to ethical norms, can lead to an unwavering insistence on perfection, perceived as a strict moral obligation. However, when the quest for perfection becomes an obsession, it transforms into toxic perfectionism, a disposition that rejects anything less than ideal as unethical or unacceptable. This excessive moral rigor combined with toxic perfectionism can result in self-deprecation and the fear of demise or loss, thereby fostering a need to justify actions, avoid trouble, secure love, and maintain status, power, or certainty. Consequently, while morality acts as a compass for a fulfilling life, its extreme manifestations, as in toxic perfectionism, can lead to a life fraught with fear, self-blame, and constant struggle to maintain an impossible standard of perfection.



	(M) Motive: I have to disregard another person’s ideas, concerns, or opinions because I believe I have to expose the other person’s motivation. For instance, I think, “You’re not motivated to help yourself, so you can’t help me – you only care about the money.”
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs passively. Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I underestimate the situation's impact and my abilities, so I will do less. I am less accurate in recalling details of horrifying relative to pleasant pictures.
4	<i>Demandingness:</i> I don’t have to listen to what others say. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can’t be happy at all! <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when they are wrong, and my self-esteem will be damaged if I fail. It is horrible that you don’t care about “ME,” so I am superior to you, or I am helpless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t put up with people not thinking highly of me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People never do enough for me, so I have to be superior or worthless and helpless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am superior to you, or I am helpless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how wrong the other person is doing or not doing it for me. <input type="checkbox"/> I know your motives – you’re only doing this because you are paid to do this. You only do this because “you HAVE to do that.” When I act incompetently and incur disapproval, I conclude that I can disregard your concerns because you don’t care about me. I don’t have to be responsible because you “” don’t care about me. I don’t have to do it because I am not going to do what I want or I’m going to have to do something I don’t want to do. <input type="checkbox"/> If they genuinely care about me, I’ll be happy. However, if they don’t and have interests other than mine, they are worthless and deserve my wrath, or I can completely disregard them!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to know people’s motives, but I don’t have to see every reason why a person does what he or she does. There is no evidence that guessing someone’s motivation is realistic, and this is irrational because a person’s motives are sometimes irrelevant. For instance, if the brain surgeon only took out your tumor because you were paying the doctor money - you would not care what motivates the doctor to do your surgery. You only want cancer removed while disagreeing with the doctor’s motives. It would be nice for the doctor to love you and was removing your tumor because you were a wonderful person. Still, the doctor could disregard your feelings and your family's feelings, and the surgery could be 100% success or 100% failure. Your concern is that the doctor saves your life and not his or her motivation.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief illogical when I think, “I can disregard another person’s help because I don’t like their motives!” I can’t show that someone’s belief or opinion is false just by showing that a person has a motive for holding that belief or opinion. I illogically believe that because if I expose the person's motivation, his or her statement is false. Because I cannot derive a non-extreme idea (I want to understand the reasons) from an extreme idea (people must care), my conclusion is illogical.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Demanding that I must know people’s motives will not help me reach my long-term goals, and it will make my immediate situation very unpleasant. This distorted thought will increase the chances of anger- rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I want to know myself; I don’t damage my sense of appreciation and respect. I want to act more assertively when it is appropriate. I want a sense of self-fulfillment while maintaining my ethical sense of responsibility.
14	<i>Healthy Expansion of Your Uniqueness:</i> I intend to attract to get along with others. I’ll work at being peaceful and not allowing anyone to control my thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I would like to know people’s motivation, and it is sometimes helpful to understand their motivation, but I don't need to know their motivation 100% of the time. Most people are unaware of their reasons, and I even find myself unaware of my motivations.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I have a secret, but I wish others would look hard enough to find my secret. <input type="checkbox"/> My addictions are my only friend, but addiction obsession is my consistent enemy. <input type="checkbox"/> I can control my urges, but my urges are beyond control. <input type="checkbox"/> I’m lonely, but my addiction-obsession is my friend, who provides me with comfort. <input type="checkbox"/> My fullness or being stoned stops my emotional pain, but emptiness will make me feel adequate.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving.



(M) Motivational (ism) (being lazy): I <i>only have to</i> do things if I am motivated. I underplayed my responsibilities and agreements because I needed more motivation to do what I promised. When procrastinating, I tell myself, “I’ve worked at this task for such a long time that I have lost all desire to do it.” I could have an idea, “If I don’t have the desire to do a task, I don’t have to finish that task.”	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the consequences, and I am overestimating my ability to deal with everything and anything. I have to be strongly motivated to do tasks. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can’t be happy at all! To succeed, I have to be motivated to do things. Things, tasks, and what people expect of me MUST not be difficult and trying (discomfort anxiety).
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You must treat me especially, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel very powerful when I experience toxic anger, and I don’t get that same buzz with healthy anger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand to fail, have others treat me poorly, and/or have too difficult and harrowing conditions.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> It only feels exciting and worthwhile if I get immediate gratification.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I always feel worried, down, and angry, or I keep thinking, “I don’t have to do this.” I have been working on this take for so long that I have lost all desire to do it. Since I don’t want to finish this task, I don’t have to complete it, and I have to be motivated to be responsible.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I’m not motivated, I don’t have to do what I promised to do. However, if I don’t get things done, others will be superior to me, and I’ll feel helpless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to believe that I can only be happy doing things I am interested in and that I have to be motivated to get things done? The answer is no to both questions! Realistically, I’ve been happy doing many things I was not interested in. I think that exciting things are great, but there are other sources of pleasure in my life. The answer to question two is that I have completed many projects in the past with little motivation and felt great because the project was complete, and I didn’t have to think about it anymore!
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Because I lost my motivation, it does not mean that I don’t have to fulfill my responsibilities. It does not logically follow that because the inspiration that got me involved in this project is no longer there – I can stop trying. My premise was “I am interested in this project” and “when I do things I am interested in – I am happy.” Therefore, my conclusion is “I can only be happy when I am doing things I am 100% interested in doing.” Any temporary loss of interest is an excuse to avoid my responsibilities. I am disconnecting my behavior from the consequences (the consequences don’t apply to me). Logically, interests and obligations are not identical to happiness, and happiness can exclude things I am interested in doing and can contradict my responsibilities.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this form of procrastination (feeling lazy) be helpful? Being lazy is useful when I want to relax and do nothing the entire day, but putting things off because I think I am relaxing is not helpful. Procrastination (feeling lazy) only makes life difficult, and people will not trust me or give me more responsibilities.
13	<i>Self-Responsibility:</i> I recognized that the passive expression of my anger or another negative emotion is self-defeating. I want a stable sense of appreciation and respect, but I don’t have to excel at everything in my life. I want to grow and develop and be seen as a responsible person without falling prey to approval anxiety.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want others to see me as a responsible person who is disciplined, determined, persistent, and severe. I want to be seen (not their approval) as a person who can be trusted, and I can get the job done on time.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want an easier life, but I <i>can</i> tolerate frustrations and setbacks. It helps to be motivated, but I don’t need to be motivated to get the job done.
This individual is experiencing a dialectic surrounding the relationship between motivation and responsibility. On one hand, they believe that motivation is the primary driver for completing tasks, making it a prerequisite for any action. This view leads to procrastination, replanting the idea that their lack of desire justifies their avoidance of tasks, dismisses their previous agreements, and downplays their responsibilities. On the other hand, this reasoning overlooks that a sense of duty or commitment can exist independently of motivation. This perception perpetuates a cycle where the lack of motivation feeds the avoidance of responsibility, which in turn exacerbates the lack of motivation, creating a paradox. The resolution lies in understanding that motivation is not always the precursor to action; sometimes, it follows action, breaking this self-defeating cycle and promoting personal growth.	

	(N) Naïve Realism: <i>I have to make complex issues simplistic. If I have a fair and reasonable opinion, people ought to agree - this is only common sense! I tell myself that my views must be reasonable, or I would not hold them. I can disregard their feelings, thoughts, and wishes because they must think like me.</i>
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the negative situation and overestimating my ability to cope with such a situation. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You must treat me especially, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, catastrophic) when people disagree with me, whether for or against me. I have no control over my feelings because I'm in a dangerous and awful situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stomach it when people disagree with me and act unreasonably.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I think I'm in a horrible situation, it must mean I am in danger.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Having negative and unpleasant thoughts means I will do something nefarious, making me unlovable. The world is simple, or I need clarification.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people are unreasonable, I don't have to be responsible. When I am reasonable, others will be reasonable – well, they don't have to be that reasonable. I justify my behavior because I believe others <i>have to</i> have the same reasonable opinion as I do. <input type="checkbox"/> If I am fair and reasonable, others have to be fair and reasonable, so I can feel happy. However, I feel helpless and left out if they disagree with me. <i>To cope</i> , others should think like me because I hold reasonable opinions.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it accurate to make a complex issue into a simple problem? When I see the world accurately, I notice that everyone is unique and complex. Since we are all unique, we will feel different because we all have various beliefs and opinions about numerous topics. It would be unrealistic to think we all think the same and all would draw the same conclusions about a specific topic. Yes, I could find some people who agree with me, but there would be a hand full of people who disagree with me. I could also see a group of people who care less about my opinion or my interests than others.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Making complex issues simplistic is illogical, and the complex is the opposite of simple. In fact, the idea that something is complex often contradicts and excludes the idea that something is simple. When I confuse these two ideas – I am being illogical. When I demand that people think like me, I only give them “one choice” (they must be reasonable as I am). I am closed-minded, which is human-like and not horrible. When I am closed-minded, I am not looking at other options in dealing with my stressful situation. It would be better for me to develop healthier ways of coping with this stress that gives me several options, and I am more open-minded about solving my problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I see the world and others in simplest terms, will this help or hurt me? Reducing the complexity of abstract issues or problems is advisable by using a few simple words. When dealing with people and the world's problems, reducing topics such as simple usually does not help. People disagree frequently. I will have disadvantages in seeing the world in the simplest terms, but I need not define any of them as awful when those problems are complex. To experience meaningfulness in my life, I want to realize the world changes, take advantage of my opportunities, and change how I view things I can't change.
13	<i>Self-Responsibility:</i> What good could I make happen, even if people are unreasonable and they disagree with me? I could learn more about myself. I would see how my ideas are very different from their ideas. I could learn to accept myself unconditionally, even when people disapprove of me and disagree with me. I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can seek out people who share my values, and then I'll meet some intriguing people. I can devote more time to my hobbies instead of convincing others that I am reasonable and that they are unreasonable. I can teach myself to enjoy life even when people disagree with me. I can practice unconditional acceptance of others without having people agree with me.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people to agree with me, but they don't always have to agree with me. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want people to be reasonable, but my demand is an outrageous act, so I can learn to accept others' unreasonableness as I can accept my unreasonableness.
	The dialectics of believing oneself has to simplify complex issues is infused with hubris and factual distortion, akin to intellectual absolutism. Under this perspective, the nuanced complexities of varying viewpoints are flattened and reduced into binary understandings, often disregarding the multiplicity of experiences and thoughts intrinsic to humanity. This mindset dilutes the richness of collective knowledge and stunts social discourse as it is rooted in the belief that one's perspective is the universal truth and must be adopted by others. Such belief fosters a lack of empathy and understanding towards differing views, giving birth to intolerance and unilateralism. This method of perception is flawed as it wrongly equates personal reasoning to universal rationality, completely overlooking the vast realm of individual differences and personal experiences that shape varied worldviews and opinions. The diversity of thoughts and beliefs that characterize humanity's intellectual and emotional landscape becomes an ignored narrative under the ambit of such skewed reasoning.



(N) Never Getting What I Want" Thinking: I feel downhearted when I don't get my way. I tell myself, "I never get what I want, so I have to do more. When I fail, it proves I will never get what I want. I can avoid my responsibilities because I tell myself, "why try" I never get what I want and need.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I overestimate the negative situation and underestimate my ability to deal with adverse conditions. Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must perform well and/or win the approval of notable people, or else I need to be more competent. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I see my life as awful (misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (outside event causes dread) – catastrophe (a small event becomes a disaster), which increases my feelings of anxiety. It is awful, so either you are for me or against me. <input type="checkbox"/> I prefer to get what I want, but I need more time to get what I need. It is unfortunate not to get what I want, but it is not awful because some good and some unpleasant occur when I don't get what I want.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure stress, so I have to be superior to you, or I am inferior to you.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Other people always get what they want, and I never get what I want (hurtful envy).
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I never get what I want because – people don't care about me; people don't like me; I am not smart enough; rich enough, pretty enough; people are too unfair; people cheat me too much; others are lucky, and I am unlucky. I don't have to be responsible if I don't get what I want.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I get what I want, people will stop helping me. However, when people help me, I feel inferior, which pisses me off!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> When I think, "I never get what I want," am I being accurate? The fact I am using the word "never" in my thinking pretty much shows I am being inaccurate. No law states that I must get what I want or <i>not</i> get what I want. If I don't get what I want immediately, I can work harder and get closer to my desires, but I don't have to bring anything I think I "need." It is unfortunate if I don't get what I want, but nothing physically will happen to me, such as death or dismemberment. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe "if I don't get my way now (immediately), I will never get what I want?" I want to get my way is a true statement because most people I have observed want to get their way. Statements such as "I must get my way" and "I can avoid my responsibilities because I don't get my way immediately" are false. When I connect a true and incorrect statement, I am being illogical, making problem-solving more complicated, and I need to be more accurate about how I see the world. Just because a few people get more than me, it does not logically follow that they are any better or worse than me.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i>
13	<i>Self-Responsibility:</i> Being pessimistic may help me get others to help me, but this is a short-lived solution to a long-term problem. When I rigidly demand that I must get what I want, it doesn't solve the problem. When anyone becomes overly demanding, they will get into more legal and financial trouble. When I don't get what I want, I will miss out on some wonderful things. I will have some disadvantages when I don't get what I want, but I need not define them as awful. When I demand that the world be perfect, it doesn't solve the problem, and I will have difficulty getting what I want.
14	<i>Healthy Expansion of Your Uniqueness:</i> I know I don't need esteem and respect to be happy; I can still want a stable sense of esteem and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
15	<i>Healthy Restriction of Your Uniqueness:</i> When I blame things on fate and luck, it doesn't solve the problem, and sometimes innocent people are hurt. I will get into more social and financial troubles. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating distortion. I don't want people to see me as selfish, and I want to avoid hurtful expressions and addictive behaviors. I want to be less judgmental of others.
The dialectics referred to in the context of self-pity and defeatism denotes the conflicting beliefs and attitudes that are inherent within the same individual. This internal dialogue often fluctuates between wanting and working towards fulfilling desires and being entrenched in a self-defeating mindset, thereby creating a sense of dissatisfaction and frustration. When the individual does not achieve their desired results, they tend to feel distressed and downhearted, categorizing themselves as a perpetual failure. This thinking pattern further fuels the avoidance of responsibilities, justified by the belief that no amount of effort will lead to desired outcomes. This dialectical mindset is a perpetuating cycle of desire, disappointment, and avoidance that often needs cognitive restructuring to interrupt and alter the self-defeating narrative.	



	(N) Negative , focusing on the negative (Global Rating) : <i>I have to be negative. Life will never work out for me. I expect the worse. I can avoid my responsibilities because I tell myself, "why to try" I'm always going to fail – anyway!</i>
1	<i>Affective Consequence</i> : I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence</i> : I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence</i> : I overestimate the negative situation and underestimate my ability to deal with adverse conditions. This is a form of catastrophic thinking. The world must be a fantastic place all the time.
4	<i>Demandingness</i> : <input type="checkbox"/> I must perform well and/or win the approval of influential people, or else I need to be more competent. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation</i> : When I fail, it is awful (a misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (outside event causes dread) – catastrophe (a small event becomes a disaster), which increases feelings of anxiety. It is awful, so either you are for me or against me.
6	<input type="checkbox"/> <i>Extreme Evaluation</i> : I can't stand it, so I have to be superior to you, or I am inferior to you. I have to win all the time, or I have to lose.
7	<input type="checkbox"/> <i>Extreme Evaluation</i> : I have to be superior to you, or I am inferior to you.
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> : I'm constantly failing. Either I am being entirely successful, or I am a total failure. There is no middle ground, and it should not happen because it is wrong that my whole life is ruined.
9	<input type="checkbox"/> <i>Conditional Thinking</i> : Since things are not working out, I am only focusing on the negative aspects of this situation. Things never work out for me. Since things don't work out for me, I am not responsible for what happens to me. <input type="checkbox"/> Noteworthy events in my life must work out as I plan. If not, my entire life will be in ruin. I don't want it to happen anymore, so it should not happen. <i>To deal with the world</i> , things must work out for me, especially momentous events such as marriage, job promotions, etc. Others must not fail me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking</i> : I don't like negative things, but do I have to focus on the negative? When I focus on the negative, am I being realistic? No! The reality is that there can't be an "up" without a "down," an "in" without an "out." I can't give without someone getting, so we cannot have a negative without a positive; we can't have a positive without a negative. Adversities indeed happen, but it is also true that positive things happen. In one bad situation, there will be aspects of my life that will be 75% positive, and that leaves 25% to be negative. Focusing only on the negative is not realistic. Factually, there is no 100% good or 100% bad.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic</i> : I don't like negative things to happen to me. Do I have to focus on the negative to feel secure and safe? If I focus on the negative, I won't get hurt. No! It does not logically follow if I focus on the negative or the positive, (then) my focus will predict or control the outcome. If something "works out," several factors determine a result, such as others' choices and the environment, which I have no control over. I have no control over the universe, which is not concerned with my welfare. Focusing is a choice; I choose to focus on this thought, or I decide not to focus on that thought.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking</i> : Will focus on the negative help me? If I focus only on the negative, I will probably be miserable. By only selecting the negative, I will only set up a self-fulfilling prophecy. If I believe I have failed in the past and fear that I will fail again, I compensate by insisting that I "have to succeed" this time, which results in focusing on the negative outcome. This negative outcome comes true. Focusing only on the negative is not helpful, and my situation will worsen.
13	<i>Self-Responsibility</i> : Focusing on the negative is not logical, factual, or practical. Focusing on the negative will not make me any safer or remove dangerous situations from my entire life.
14	<i>Healthy Expansion of Your Uniqueness</i> : I will reduce my irrational belief that things must work out as planned. I want to expect the best, and I can stand the rest. If I continue to whine about the negative, it is unlikely that I will appreciate the positive. There is a difference between distress and danger; the negative is distressing but rarely dangerous.
15	<i>Healthy Restriction of Your Uniqueness</i> : I don't like adversities to happen, but misfortunes happen. There is no proof that my wishing will make troubles not occur. When I demand that things work out as planned, I am only upsetting myself because my expectations are too high (unrealistic). When things don't go my way, I am not a failure or a worthless human being. I am someone who is living a reasonably happy life. It is not a disaster when I don't get my way.
16	The dialectic of persistently negative thoughts, such as "I have to be negative", "Life will never work out for me", "I expect the worst", "I can avoid my responsibilities because I tell myself, 'why to try,'" and "I'm always going to fail anyway," is an internal dialogue that feeds into a self-fulfilling prophecy of negativity and failure. This mindset often results from past experiences and trauma that determines one's outlook on life, creating a debilitating mental state where an individual anticipates negatives outcomes, disengages from responsibilities, refrains from taking risks and consistently predicts personal failure. Essentially, it is a relentless battle between one's feared reality and their actual potential. This constant internal negotiation, while highly detrimental, is a defense mechanism that prevents the individual from experiencing further disappointment or pain, but also hinders their development and ability to create positive change in their lives.
17	
18	



	(N) Non-Thinking: <i>I have to</i> let others think for me. Non-thinking is paradoxical because I think about why I am not thinking, which involves thinking. I believe I am not responsible for keeping my agreements or expressing my feelings (connecting my thoughts with my emotions) because “I don’t know.” I believe I don’t know the reasons I do what I do. I think, “I’m not the boss – what do I know!” (I’m in a subordinate role, so I don’t have any responsibilities.) I put too much faith in others’ advice. These are examples of “know-nothingness. Another example of “Non-Thinking” is “I can help it – that’s just how I am.”
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
2	<i>Behavioral Consequences:</i> I often withdraw from social situations. I appear mature, but I feel insecure about my ambitions. I am calculating, resigned, skeptical, and emotionally cautious. I overreact emotionally, and I am prone to sulk. I am threat sensitive, and I am quick to see the danger. I cut corners and have restricted interests.
3	<i>Cognitive Consequences:</i> When I use unintegrated behavior, I let others think for me. I am overestimating the negative situation and underestimating my ability to deal with such situations. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t think for myself. It is awful the way people treat me. I see my life as awful (misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (an outside event causes this dread) – catastrophe (a small event becomes a disaster), which increases my feelings of anxiety. It is awful, so either you are for me or against me. It is horrible to feel so much discomfort or stress. I can’t stand it, so I have to be superior to you, or I am inferior to you.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t cope with making decisions because I might choose incorrectly. If I make a mistake, it proves I’m worthless.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to be superior to you, or I am inferior to you. When I don’t get what I want, I feel inferior, and when you get what you want I also feel inferior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am 100% right - or I am 100% wrong.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> “I don’t know” (because I want others to think for me). Go ask someone else; I have no idea what is going on!” I can’t help it –that’s just the way I am. I am not responsible for my feelings and actions if I can’t tell people how I think and feel (saying, “I don’t know). (Windy Dryden, Ph.D.). <input type="checkbox"/> I can never think for myself because I am too weak, but I’m never in control. However, if I do something for myself and fail, it proves I’m worthless. Feeling depressed is an appropriate response to a significant loss, and to do justice to my loss, I need to feel depressed.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> If “I allow others to make decisions for me,” they will make timely decisions, and those decisions will reflect my best interests? In most situations, people usually look out for their interests before others. Yes, there are times to put my interests before their interests, but this is rare. Since no one can control my thoughts – no one can think for me, and my dependent behavior cannot control them. I can manipulate people with my dependent behavior, but they decide to give in to my manipulation. Realistically, people can influence me. They can provide me with latest information and options for me, but they can’t decide for me without my consent.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow “I want people to make decisions for me and think for me,” so they <i>must</i> think for me? The premise is rational because I desire people to do certain things for me, and my conclusion that I’ll be happy if they feel for me is false and illogical. Yes, I would like them to think for me, but there is no sensible connection between “I want” and “they must” because a “want” is not identical to a “demand,” and a “demand” will often contradict or exclude a “want.”
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What will happen if I continue to use non-thinking excuses to solve problems? Since people cannot think for me, I will feel angry, depressed, or worried when they attempt to think for me. When I blame others, it doesn’t solve the problem. Blaming is the opposite of being responsible and the quickest way to disconnect my thoughts from my feelings.
13	<i>Self-Responsibility:</i> I want to develop a healthy sense of respect. I see respect as being fair as possible while being honest with others. Respect is being assertive while showing assurances I know what I am talking about. I accept that everyone is unique and irreplaceable, and I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address concerns.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I wish my life were more straightforward, but nothing shows me that others have it perfectly comfortable and no one is immune to the pains and joys of life. If I can accept the joys and pleasures of this world, I can accept the discomforts and displeasures of life.
16	"Dialectics of 'I have to let others think for me' reflects the paradox of thinking to validate non-thinking or evasion of responsibility for one's thoughts or actions. This mindset allows an individual to absolve oneself of responsibility for personal feelings and agreements, often attributing their unawareness to the phrase, 'I don't know.' Such a belief system denotes a lack of self-awareness and introspection into the reasons behind one's actions, leading to the mindset of 'what do I know,' indicative of a subordinate role devoid of responsibility. This dialectic underscores a misplaced trust in others' opinions while surrendering personal cognition. Commonly known as ' know-nothingness ,' the phenomenon signifies a deliberate lack of thought or introspection. A similar idea is expressed in the statement, 'I can't help it—that's just how I am,' further perpetuating the cycle of non-thought and belief in inherent, unalterable behavior or persona."
17	
18	



(O) Obsessing Excuse - I can't do X because I'm obsessing about Y: I <i>must</i> preoccupy myself with irrelevant thoughts. I am replaying a recent abusive-hurtful incident word for word. I am analyzing and re-analyzing. I am trying to figure out what happened and what it might have been. I am trying to make sense of it all. I can avoid my responsibilities because I have to think about this difficult event over and over, and if I don't think about them – this will happen again, and my life will be worse than ever!	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event, and I am overestimating the impact of my feelings. Others must be reasonable and understanding. Others must treat me fairly and always be considerate of my emotions. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am not going to do what I want, or I'm going to have to do something I don't want to do. I always feel worried, down, and angry, or I keep thinking about this "horrible event." I think it is awful that I have failed and that others have treated me poorly and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to feel anxious or to feel uncomfortable.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must be satisfied, or else they are rotten people.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either it is going my way, or everyone is working against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I can avoid my responsibilities, I have to think about this difficult event over and over. However, if I obsess about my problems, I'll solve my problems.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> What law of the universe commands me to continually think about others' exceptionally toxic behavior? Refute #1 There is no such law. Factually, I see people making choices all the time, and I frequently think about "what I want to think about." Adverse events happen n, and I have thoughts and beliefs about that event, but how I view that event and how often I choose to think about that event is my choice. There is no evidence that one type of thought controls all my other ideas. <input type="checkbox"/> Refute #2 I don't have to keep thinking about this sad thing. In fact, I now know that even if I were to think about my obsessive thoughts until the end of time, it would not change one thing about others' behavior. Figuring out whether or not there is a shred of truth to what others say is unrealistic because I have no control over what others think. I don't like negative feedback or critical remarks people say to me, but I don't have to upset myself over those comments.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Why must I keep thinking about this dreadful thing all the time? I don't like obsessing, but does that prove I have to do so? Does it follow that my constantly thinking about it will help me find a way to stop it? When I believe that thinking about something or not thinking about something will somehow control the situation, I am illogical because I believe my thoughts are identical to the actual condition. My reviews can vary about contradicting how I see the problem. My thinking can exclude thinking about the situation, and my thinking (inside event) will have no tangible impact on that outside situation. If I want to influence my situation, I want to connect my thoughts, feelings, and "behaviors" and not simply focus on my "thoughts."
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Obviously, my obsessing about this shoddy treatment will not help me, and it will not allow me to find a way to stop it. Does it follow that my constantly thinking about it will help me find a way to stop it? Will it do any good at all? No! Focusing on others' bad behavior won't change their unfairness or unreasonableness. It won't change me or help me stop putting myself down. Obsessing about them will lead to frustration, anger, and emotional pain. I will be fighting an internal battle that I can't win. It will never get me what I want or help me feel how I want. In fact, constantly thinking about it will disrupt my life and do much more harm than good. It is an old habit that I can and will break.
13	<i>Self-Responsibility:</i> It is realistic to believe that a marriage breaks up (job loss) for many reasons. One person's "badness" cannot control me or what I did and didn't do in the marriage/job. I made some choices, and my ex (boss, lover, and friend) made some choices that resulted in an unsuccessful relationship. I can accept others' behavior unconditionally, and even when I don't like these unfortunate events, I can accept my failed relationships without putting myself down.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will let go of believing that people must be fair with me 100% of the time and that others are not 100% awful because they misbehave. I am not 100% responsible for the bad relationship. It takes two for a relationship to work and two for it to fail.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't want to be obsessive, but no evidence indicates I am 100% stupid for doing stupid behaviors. Obsessing is demanding that adversities must not happen to me, but perfect things have happened to me, and adversities have happened. Thinking misfortunes will always happen to me is a cognitive distortion. When I use catastrophic thinking, I will feel anxious. I will deal with my anxiety by obsessing, which is not helpful and leads to stress. I want to connect my thinking with my feelings to have more control over my life.
16	The dialectics at play here speak to the struggle between rational understanding and emotional processing. On one hand, the thought process emphasizes the necessity to engage with irrelevant thoughts as an effort to deconstruct a negative incident. This backward reflection, rooted in rumination and over-analysis, seemingly acts as a protective measure to prevent recurrence of a similar incident. However, on the other hand, this preoccupation serves as a distraction from responsibilities and forward progression, facilitating a paradox. The belief that if one stops thinking about the incident, it might happen again presents the idea of control through over-engagement with the event. Yet, it creates a feedback loop of self-perpetuated distress, indicating that avoidance and fixation can be two sides of the same coin when it comes to emotional processing.
17	
18	



(O) Only the Extreme: I have to focus on the extreme. I underplay the real issue or ignore the healthy and rational reasons to do or not to do behavior because I believe only "extreme" forms of feelings or behaviors can cause my actions.	
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequence:</i> I am underestimating the situation's impact and minimizing the effect of my emotional state.
4	<i>Demandingness:</i> <input type="checkbox"/> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful, so either you are for me or against me. I see my life as being awful (misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (an outside event causes this dread) – catastrophe (a small event becomes a disaster), which increases my feelings of anxiety.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate this situation, so I'll ignore the details and focus on my one extreme feeling or behavior. I can't stand it, so I have to be superior to you, or I am inferior to you.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> "I didn't get that angry; I only made a few mistakes; it was only a little white lie..., and so what's the harm. No harm, so no foul."
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to be superior to you, or I am inferior to you. You are 100% for me, or you are 100% against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people don't reward me, I will feel inferior. I must stay on top and in control, so people don't take advantage of me. However, if I am not the "top dog," then I will always feel inferior. To get through the day, others must not criticize me or have negative feelings about me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is evidence that happiness is caused by extreme measures, and where is the proof that extreme measures lead to happiness? In reality - things that are taken to the Extreme usually fail. Can I realistically predict an outcome, especially a specific outcome, based on how strong or weak I feel at the time? No, I strongly doubt that emotion can expect a consequence of a future event because we need many variables to make a probability statement.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is logical to think, "if I only take an extreme position." If I have extreme emotion, I will succeed and be happy! I want to get what I want, a flexible thought grounded in logic and reality, because there is a full range of possibilities for getting what I want. When I tell myself, "I must get my way," it is a rigid thought because there are no other possibilities that others might get their way. When I combine an unyielding belief with a flexible one, I am being illogical. When my thinking is irrational, I will have difficulty expressing myself (connecting my thoughts and feelings). I will not get my concerns addressed by others when I am unreasonable.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will extreme thinking help me reach my goals? Probably not! This self-defeating idea will increase the chances of anger-rage, depression, and/or anxiety. This thinking will interfere with my ability to get along with others and decrease my confidence in learning new skills. It will likely lead to toxic conflicts with others and will not help me make rational decisions or solve problems in an organized fashion.
13	<i>Self-Responsibility:</i> I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I can keep my promises to myself, and I will stop denying, avoiding, and rationalizing. I can face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't want to make mistakes, but nothing in the universe can make me perfect. I do not have to take extreme positions in rating my personhood. Pragmatically, taking extreme positions is not healthy or realistic.
16	The dialectics of focusing on the extremes revolves around the interplay of hyper-intensive emotions or behaviors and a diminished attention to the real issue or the rational motives behind actions. This form of dialectics typically has its roots in the belief that only excessively intense feelings or behaviors can act as catalysts for action, resulting in an underplayed or completely ignored healthy reasoning or behavior. Hence, the key dynamics involve an overemphasis on the extreme, whether it is a state of mind or a particular behavior, and a concurrent de-emphasis on the actual matter, or the rationalities involved in carrying out or refraining from any action. This dialectic essentially reflects a conflicted interplay, where mental or behavioral extremes gain an undue focus, detrimentally taking precedence over more logical and balanced thought processes.
17	
18	(Albert Ellis' book, "Anger: How to Live With and Without It," 2003, page 131)



	(O) Ostrich (Drug and Alcohol Abuse Metaphor): I <i>must</i> ignore my problems. I believe everything will be okay if I “bury my head in the sand” and refuse to accept particular unpleasant facts about my life. I think that if I ignore the problem, (1) I won’t feel so bad, (2) the problem will be resolved on its own, (3) nobody will expect much of me if I plead ignorance, and (4) I can play the victim (poor me) when everything comes crashing down on me. This is a form of denial.
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I am underestimating the situation's impact and minimizing my abilities, so I convince myself to do less. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I just can’t do what is expected of me, so I’ll ignore my responsibilities – nobody will notice. Either I always feel worried and angry, or I keep thinking about how bad I have it, and I keep thinking my situation is awful. I think it is horrible that (1) I have failed, (2) others have treated me poorly, (3) and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people expect me to be responsible. I can’t stand horrible people, and I can do nothing about it. I’m absolutely helpless and/or worthless.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am horrible for having problems – I feel shame and guilt about such awful problems.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am winning, or I am losing.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I believe that avoiding it will make me feel better. If I ignore the problem, I’m not responsible for that problem. My use of illegal drugs or excessive drinking is not a big problem, and it doesn’t hurt me. Nothing to worry about. <input type="checkbox"/> I’ll feel better about myself if I ignore the facts and problems. However, if people point out how I am irresponsible, they are horrible.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want to face my problems, but problem-solving is a better way of dealing with others and the world. Is using denial a realistic way to approach my problems? E: There is no reason why I must have anything that I want, including success, love, happiness, comfort, approval, health, etc. I seek comfort, but nothing says I have to always be comfortable. When I observe my social world, I see that everyone is only sometimes comfortable, and many successful people are only satisfied some of the time.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it follow that because I don’t like something, or I wish it wasn’t happening, and then it must not happen? It does not follow that because I acutely dislike an event or person, it will not happen because I demand and command it shall not occur. There is no logical connection between “my desires” and “what others can or cannot do.” If people want to do what I want, that is great, and it is just too bad or sad if they choose not to do what I want. Whining and getting angry is not realistic way to approach my problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good things could happen if I don’t get my way? I will miss some marvelous things; others may look down on me or be critical of me. I will have some disadvantages when people are critical and harsh to me, but I don’t have to define this event as awful. When I demand that the world be perfect, it doesn’t solve the problem, and I will have a tough time getting what I want because I’m over-focused on things I have no control over.
13	<i>Self-Responsibility:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I prefer to be comfortable and not to face stressful events, but there is no reason why I must avoid anything. When I am avoiding, I know there are reasons for my avoidance, there are responsibilities I am avoiding, and there will be harsher repercussions in the future if I continue to avoid unpleasant
15	<i>Healthy Restriction of Your Uniqueness:</i> When I avoid negative and uncomfortable situations, it truly doesn’t solve the problem. I will get into more legal and financial troubles. I could seek out new activities and hobbies. I could learn how to face my challenges. I could teach myself to value life without getting everything I need. I can practice unconditional self-acceptance without getting everything I want.
16	The dialectics of the belief "I must ignore my problems" manifest in a dualist understanding of pain avoidance and personal responsibility. This belief system, often viewed as a type of denial, posits that ignoring problems will lead to emotional relief, spontaneous resolution, lowered expectations from others, and a space to embrace victimhood when the inevitable negative consequences occur. The allure of this mentally defensive path lies in its seemingly ideal way of navigating life’s hardships with minimal emotional stress, strategically leveraging ignorance to deter criticism or responsibility. However, it also paradoxically sets the stage for the individual to endure significant distress when the untreated issues inevitably exacerbate, revealing the precarious balance and dualistic nature within this belief system. These tensions demonstrate a bitter twist: the short-term relief garnered from denial potentially deepens the eventual pain experienced when the dreaded problems unavoidably confront reality.
17	
18	



	(O): Outlet , I have to vent my feelings. In the 1600s, they believed that “bloodletting” was a good way of letting evil spirits out. Unfortunately, I have replaced bloodletting with emotional venting. I think I have to do one behavior to eliminate another. For instance, I think to get rid of my toxic rage, I have to punch a pillow and “blow off some steam” to reduce my anger.
1	<i>Affective Consequences</i> : I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence</i> : I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequence</i> : I underestimate the impact of the situation, and I usually ignore the consequences. I overestimate my ability to cope with the situation. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness</i> : <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation</i> : I keep thinking about unfairly I have been mistreated. I see my life as awful (misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (an outside event causes this dread) – catastrophe (a small event becomes a disaster), so I have to get angry and punish people for their horrible treatment. It is awful, so either you are for me or against me.
6	<input type="checkbox"/> <i>Extreme Evaluation</i> : I can’t tolerate it, so I have to be superior to you, or I am inferior to you.
7	<input type="checkbox"/> <i>Extreme Evaluation</i> : I have to be superior to you, or I am inferior to you.
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> : Either I’m the best, or I’m the worse.
9	<input type="checkbox"/> <i>Conditional Thinking</i> : I’m not responsible for what I say or do if I’m upset, and I must release my anger by punching a pillow or slamming my fist through a wall. <input type="checkbox"/> If I don’t release my feelings, I feel better. However, if I don’t feel better after venting, I’ll be helpless to solve my problems.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking</i> : I want to vent my feelings, but I don’t have to express my feelings verbally all the time. Where is the evidence or facts substantiating the idea that I must vent my feelings? Since I think I have to release “it” (my anger) immediately, this indicates that I don’t want to feel this way. Is it realistic to reduce my anger-rage by letting it out more often? When I justify my actions by stating that I have to release my anger, I am only rationalizing my anger and not dealing with how I think about a particularly stressful situation. Realistically, when I am “releasing” my anger, I am only practicing my anger. Unhealthy anger and rage are emotions related to violent behavior. Anger is not some form of reality that can be contained or released from the “wilds of my human psyche.”
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic</i> : I have to let “it” out, and I have to overreact. Is my conclusion reasonable and sensible? Is it logical to hold on to the idea “I must” immediately get rid of my anger by releasing it? The idea that I “must” release my anger-rage is a rigid idea. I am only giving myself “one choice.” I am closed-minded and not looking at other options in dealing with my stressful situation. It would be better for me to develop healthier ways of coping with this stress that gives me several options, and I am more open-minded about solving my problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking</i> : I prefer not to have an ulcer or do toxic behaviors, but will participating in other unhealthy behavior be helpful to me? Will this behavior help me reach my goals and actualize my talents and potential? Probably not! I would have a better chance of reducing my anger by changing my rigid and unhelpful beliefs to rational ideas and participating in healthy activities to reduce stress. This thinking will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility</i> : I will stop making excuses for myself and others. I want to be assertive (appreciative and respectful) and use independent and rational thinking to make my decisions. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness</i> : I can accept myself unconditionally and accept others with their flaws and faults. I want to avoid habits that hurt my health, and I want to avoid vices such as gambling, excessive eating, excessive alcohol use, drugging, etc.
15	<i>Healthy Restriction of Your Uniqueness</i> : I prefer not to feel tense or angry-rage, but I am not less of a person for feeling angry, and I am not better or worse than others in anger. All human beings have negative feelings and fall prey to toxic behaviors associated with many negative emotions. Anger rage rarely solves anything, and I know it makes matters worse.
16	The dialectics of "I have to vent my feelings" is rooted in the concept of emotional regulation and the quest for balance within oneself. In akin to the bloodletting technique of the 1600s, heralded as a means to cast out evil spirits, modern emotional venting serves as a conduit to expel negative emotions. It is perceived as a necessary action, a type of psychological bloodletting, where one behavior must be enacted to counteract or suppress another. This concept illustrates the argumentative dichotomy within us; the inner struggle between restraint and release. To mitigate intense feelings such as toxic rage, activities such as punching a pillow or "blowing off some steam" are employed. These are symbolic gestures that represent and unleash the pent up anger, serving as a balm to restore emotional equilibrium.
17	
18	(Albert Ellis’ book, “Anger: How to Live With and Without It,” 2003)



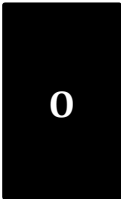
(O) Over-focusing on the judgment of others: <i>I have to over-focus on others. I am over-concentrating on others' judgments of "good or bad" and/or "superior or inferior," which are arbitrary standards. Since they judge me as bad, I will misbehave and avoid all my responsibilities. This is another form of dichotomous thinking.</i>	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and underestimating my ability to deal with this situation. To be happy, the world must not be so cruel. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me like a very special person, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how awful it is that others treat me poorly. I see others' disapproval as awful (misfortune becomes dreadful) – horrible (disgustingly horrendous)-terrible (an outside event causes this dread) – catastrophe (a small event becomes a disaster), so I have to get angry and punish people for their horrible treatment. It is awful, so either you are for me or against me. I have no control over my feelings because I'm in a dangerous and horrible situation. If I think I'm in an awful situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it, so I have to be superior to you, or I am inferior to you.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to be superior to you, or I am inferior to you. If I'm inferior, people will take advantage of me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> They love me, or they hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can't do anything about my situation. People tell me I was a fool for marrying such an unreasonable and unfair person. Since people say mean things about me, I have a legitimate excuse not to be responsible because they control my emotional choices. <input type="checkbox"/> I don't want people to judge me, and I hate when people judge me unfairly because it is wrong, and I say so! If they disapprove of me, I can't do anything about it. However, when I feel helpless, it proves I'm inferior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is evidence that people are "good" or "bad?" Is there any proof that these absolute categories exist? I cannot see factual data that show that another person's opinions determine my usefulness, my lack of usefulness, or what I think about myself. If I could get 99 people to judge me as "good and superior," I would always find the hundredth person who, regardless of the facts, thinks I am bad and inferior. I have no control over others' opinions or their choices, even when I strongly disagree with those choices. Empirically, I may want their positive comments, but in reality, "I don't NEED" their approval. The situation is that I may find some pleasure in getting their approval, but their approval is not the only source of happiness.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it make sense to worry about how people offend and judge me? Worrying about whether others believe I am worthless is illogical because there is no logical connection between my thoughts and others' thoughts about me. I may agree with their ideas, but their thoughts will never control my thoughts. When I first met my ex (boss, lover, friend), it was an exceptionally favorable decision to fall in love/work there, but it is not a brilliant idea now. When I think my opinion of myself has to be the same as another person's opinion of me, I am being illogical because my thoughts may exclude and contradict the opinions of the other person. Hindsight is usually 20-20, but judging if I lack accurate foresight is irrational.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will over-focusing on others' harsh remarks help me get what I want in terms of long-term satisfaction? It is not helpful to base my decisions on "people's approval or their disapproval." When I demand their approval, I tell myself they must never be critical of me. This thinking sets up perfectionistic beliefs (I must be perfect) and results in unattainable goals.
13	<i>Self-Responsibility:</i> I want to let go of this "over-focusing on people's opinions." My behavior can be rated as effective or ineffective, but my sense of self cannot be worthwhile or worthless. Worthlessness and worth are abstract concepts I can believe or not believe about myself.
14	<i>Healthy Expansion of Your Uniqueness:</i> Other people often judge me based on cultural standards, but I am not worthless or inadequate for not adhering to those standards 100% of the time. I make decisions using logic, and I base my decisions on factual and practical information. I don't want to make decisions based on others' interpretations of those cultural standards.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like to be judged by others, and I don't like going around not living up to my chosen values, but demanding that people should approve of me and should not disapprove of me is illogical, unrealistic, and impractical. It is neither horrible nor awful that people don't like me, and thinking it is a catastrophe they don't love and approve of me 100% is a waste of my time and energy. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and honest about my failings. This may be rotten, but they are not wretched people.
16	The dialectics of over-focusing on others elucidate imbalances of self-perception and self-worth, leading to destructive behavior patterns. This entails a magnified attention to others' opinions and judgments, primarily on arbitrarily defined dichotomies like "good or bad" or "superior or inferior." This perspective becomes self-defining, reforming the individual's self-concept based on external evaluations rather than internal self-reflection. Consequently, if others perceive one as 'bad,' it fortifies a narrative of self-deprecation, sparking a cycle of nonconformist behavior like shirking responsibilities. This amplifies a dichotomous viewpoint, subsequently leading to an internalization of negativity or inferiority, exemplifying the inherently toxic nature of over-concentration on external validation.
17	
18	(Ellis and Harper 1997; A New Guide to Rational Living; page 105)



	(O) Over-focusing on the judgments: I make about myself (Judgmental): Since I focus too much on how I judge myself (judgmental), I have to make judgments about myself a lot to improve my behavior. I only focus on “good or bad” and “superior or inferior,” which I know are arbitrary standards, but I continue to think this way. If I do X, I won’t do well. What is the difference between “over-focusing” and “concentrating?” When I concentrate, I don’t let distractions bother me, and I can be flexible in my behavioral responses when the situation changes. When I” overfocus,” I don’t allow changes to occur or accept any added information that may alter the situation.
1	<i>Affective Consequence:</i> I only see the negative, loss, and failures. I feel hopeless because I see my future looks bleak, and I believe I can’t do anything about my situation, so I feel helpless and inadequate.
2	<i>Behavioral Consequence:</i> I feel dependent on them, but I get angry when they do too much or they don’t do enough.
3	<i>Cognitive Consequences:</i> I overestimated this adverse event and underestimated my ability to cope with them not loving me. I overestimated this adverse event and underestimated my ability to cope. I believe it is “absolutely wrong” to judge people. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that you have failed. I see others’ mistakes as awful (misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (an outside event causes this dread) – catastrophe (a small event becomes a disaster), so I have to get angry and punish people for their horrible treatment. It is awful, so either you are “for me” or you are “against me.”
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it, so I have to be superior to you, or I am inferior to you.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel fantastic about me, others must not judge me because I hate it when people judge me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried and/or down, I keep thinking about how horribly others have acted poorly.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don’t have to keep my obligations if I fail because I am “so inadequate.” When you act incompetently and incur my disapproval, I conclude you are a jerk. Since you are a jerk, I don’t have to work with you or keep my promises or agreements. <input type="checkbox"/> If I fail, I am worthless. However, if I am helpless and there is nothing I can do about my life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> As far as I can tell, I do not see where it's written that I'm a "total jerk" since I've failed, but most people are not either "extremely good" or "extremely bad." Most people are somewhere in between, but we are still far from perfect as a species. My ability to predict the behavior of people is impossible. Since I am relying on unstable and unreliable concepts, like "good or bad," which are unpredictable, I am not being logical when I try to base my ideas on this.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that just because I make some mistakes that those mistakes make me a total jerk? Thinking “I am a jerk” is an over-generalization. Over-generalizations are illogical because I am making one situation fit all situations. I am being illogical when I believe that one situation can be “perfectly identical” to another problem. In fact, one condition can exclude and contradict similar situations. For instance, trouble believing a person is a jerk may inspire one person, and it may discourage another person in a comparable situation.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Putting myself down will not help me improve my life. Holding onto this old idea of judging people won’t change anything, improve my life, or stop me from feeling miserable. Holding on to this idea of judging people will never get me what I want or help me feel the way I want to feel.
13	<i>Self-Responsibility:</i> I will look for empirical proof of how my over-focusing is unrealistic. People have no worth, but people fluctuate between productive behaviors and self-defeating behaviors. I now see that my over-focusing needs to be more accurate, logical, and impractical, and it won’t get me what I want and is destructive to me.
14	<i>Healthy Expansion of Your Uniqueness:</i> I intend to lower my global rating of people so that I may finally start believing this logical, rational belief. This is because I want to be perceived as someone who takes responsibility for my actions. I know I am accountable for my behaviors-emotions-thoughts and am not responsible for others’ actions-beliefs-feelings. I will focus on my realistic preferences and stop using catastrophic thinking. I will tolerate and accept life as it is. I will start accepting others, the world, and myself in a logical, realistic, and pragmatic way.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like judging others, but I am not worthless or 100% useless for judging others or judging myself. I don’t want to judge myself, but I realize that judging myself or using self-evaluations to motivate myself only shows I am ordinary and human.
16	The dialectics of self-judgement and improvement involves a complex interplay between self-evaluation, self-improvement, focus and concentration. An undue emphasis on self-evaluation may lean towards a judgmental attitude that polarizes behaviors into "good or bad" and "superior or inferior," creating arbitrary standards of self-assessment. Such a perspective fosters a rigid mindset that impedes improvement, reinforcing thoughts like "If I do X, I won't do well". It leads to over-focusing, a state defined by an inability to accommodate new information or changes, thus restricting adaptive behavior and flexibility. However, when one concentrates on self-improvement, it allows room for greater flexibility and adaptability in behavior. Concentration eliminates distractions and fosters an environment conducive to personal growth. Hence, the dialectic lies in identifying the thin line that separates 'concentration' from 'over-focusing,' and striking a balance between self-judgment and self-improvement.
17	
18	



	(O) Over-Focusing on Others: It is critical that I pay more attention to what others are doing, rather than focusing on my own actions, as an example of Over-Focus on Others. I am over-focusing on others' experiences. I believe I don't have to listen to them or understand them. I don't have to keep my agreements with them because "they have not been through what I have been through." I don't have to keep my responsibilities with another person because they haven't been there or are mad if I experienced what they have experienced.
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequences:</i> When I over-focus on others, I overestimate the negative situation and underestimate my ability to cope with this adverse situation. I am also separating my thoughts and feelings by over-focusing on them.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that my life is harrowing, and people are inconsiderate and unkind to me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people criticize me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel about myself the way others think of me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how nobody understands me and no one feels my pain. <input type="checkbox"/> I don't have to get emotionally involved because you don't understand me. You haven't been there; you would have been there...if you'd gone through what I been through... You don't know because you don't know how it feels to live with this person.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I focus on others, I don't have to be responsible. However, if I am irresponsible, I am weak and inferior. I falsely believe I can artificially separate my thoughts from my feelings when I over-focus on others.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to perform well but don't always have to perform well. Do people respond better when I focus too much on them? I have observed that people frequently make unintentional mistakes and sometimes make intentional errors that interfere with my goals. In my opinion, there is no utopian world in which all people are perfectly happy and we live in an idyllic state. When I demand perfection, I am being unrealistic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that "If a person does not have the same experience I have had, I don't have to think to them, listen to them, or keep my agreements with them? I may feel better that they can empathize with me, but their understanding and skills are not identical to my feelings. Feelings of empathy may interfere with a comprehensive understanding of another person. No guarantee being empathic will bring about the experience. I am responsible for learning and practicing those skills, and a lack of empathy may contradict or exclude learning and practicing those new skills.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to overfocus on others? When I overfocus on others, I need help to get what I want. I will have more stress and frustration when I over-focus on others because I will have interpersonal conflicts. There would be a lot of benefits for me if I could develop healthier ways of dealing with this stress, which would give me a wider and diverse selection of options to choose from, and I would be more open-minded about finding ways to deal with this stress.
13	<i>Self-Responsibility:</i> It is true that there are a variety of degrees to which things happen, but everyone has faced both adversity and positive aspects throughout history. No one is immune to pain, sorrow, and disappointment. I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behaviors because I can't control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I may feel a little better about myself when I over-focus on others, but blaming others for my difficulties and negative feelings will not help me reach my goals, will not help me feel better in the long run, and I will have toxic emotions if I continue to blame and over focus on others.
16	The dialectics of the statement "It is critical that I pay more attention to what others are doing, rather than focusing on my own actions" pivots between the tendency for excessive scrutiny of others and the aversion towards self-awareness.
17	This internal conflict parallels with the Over-Focus on Others theory which centers on an excessive external evaluation leading to a lack of self-understanding or introspection. The speaker displays an inflated empathy for others, using their perceived lack of shared experiences as a justification for not adhering to their agreements and responsibilities. However, this external focus obscures the necessity for understanding and communicating their experiences and challenges, thereby isolating themselves from the relational reciprocity needed for productive interaction. This ideational tug-of-war mirrors the dialectical tension between externally oriented attention and the need for self-focused awareness and responsibility.
18	



	(O) Over-Generalizing - Negative Overgeneralizing #1: I have to see a single adverse event as a never-ending list of defeats. I am drawing a general conclusion based on one incident. For instance, I conclude that I will fail the test because I didn't do well last time. I take one isolated incident and apply it across the board. The word "sometimes" becomes "always"; "seldom" becomes "never," and the word "some" becomes "all," and "temporary" becomes "forever." I believe because I have been defeated in the past, or it has not worked in the past, I don't have to try. This is a temporal exaggeration.
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am overestimating the impact of my emotional states. The world must be a kinder and gentler place. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it because I'm perfect or a total failure.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Others must treat me fairly and considerately and not overly frustrate me, or they are rotten. To feel good about my life, others must not judge me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about things "never, never" that work out for me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can't do anything about my situation. Since that single event hurt so much, I can't be responsible for what I do or what I don't do. If I have failed before, I don't have to try again. However, if I don't try, it shows I'm worthless for failing, and I am helpless to do anything about my situation.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Where is it written that I am a total jerk for failing at anything? It is not written anywhere that I must not fail. I will look for empirical proof of how my over-generalizing is unrealistic. In reality, people are rarely things for "always." Most of us are usually in between but seldom perfect, negatively or positively. When I place rigid demands on others and the world, I reduce my sense of choice. When I reduce my sense of choice, I do not serve my best interests. When I over-generalize, I try to control others' thoughts and the sequence of events. I hurt relationships I want to preserve and waste energy and time trying to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that just because I make some mistakes, those mistakes make me a total jerk? Thinking I am a jerk is an over-generalization. It is improbable that I can predict if people or events will be good or bad in the future. Basing my ideas on such concepts as "good or bad" is unstable and undependable because good and bad are relative terms. What is suitable for one person may be bad for another person. I believe in putting others, events, or myself into "absolutistic categories" of good and bad. This is illogical because I could not say that not all the objects in the "good category" are identical to those in the "bad category." Some qualities in one category may exclude and contradict qualities in the same category. For instance, I may not like the seats in my \$150,000 car, but this does not make that car completely worthless.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Putting myself down will not help me improve my life. Holding onto this old idea of putting people or objects into absolute categories will not change anything, and it won't improve my life or stop me from feeling miserable. Holding on to this idea of absolute categories will never get me what I want or help me feel the way I want.
13	<i>Self-Responsibility:</i> Events are not in absolute categories of "good or bad," but circumstances fluctuate between good and bad." I now see that my over-focusing is untrue, illogical, and impractical, and it won't get me what I want and is destructive to my self-interest.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will work at reducing my over-generalizing of events, and I will start refuting my unhelpful and rigid beliefs and focus my attention on my rational thought because I want to be seen as a responsible person. I know I am accountable for my behaviors-emotions-thoughts, and I am not responsible for others' actions-beliefs-feelings because I cannot control their thoughts. I am capable of connecting and verbalizing my thoughts with my feelings.
15	<i>Healthy Restriction of Your Uniqueness:</i> I can rate events, but if I globally rate each event as a never-ending series of failures, I will be highly discouraged. I will focus on my realistic preferences and stop using catastrophic thinking and over-generalizations. I will tolerate and accept life as it is. I will start accepting others, the world, and myself in a logical, realistic, and pragmatic way. If I don't accept others and myself, I can accept my non-acceptance.
16	The dialectics of perceiving a single adverse event as a never-ending chain of defeats reflect a cognitive distortion known as overgeneralization. It involves a tendency to form sweeping conclusions based on a single event. This biased way of thinking often leads to self-defeating behaviors and negative emotional states, as successes become overshadowed by singular failures, which are magnified and projected onto different future scenarios. As one fixates on past mishaps, words and concepts lose their temporal specificity: "sometimes" contorts into "always", "seldom" solidifies into "never", "some" inflates to "all" and "temporary" extends into "forever". Consequently, the motivation to strive and overcome challenges dwindles, generating a self-fulfilling prophecy of defeat grounded on an exaggerated focus on past failures.
17	
18	



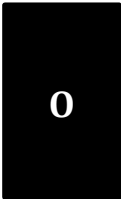
(O) Over-Generalizing: Negative Overgeneralizing #2: <i>I have to</i> see a single adverse event as a never-ending list of defeats. With each new behavior added to the list, I am comparing how pathetic my life is and how awful my life will continue to be.	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event, and I am overestimating the impact my emotions have on my behavior. Life must not frustrate me. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Either I always feel worried, down, and angry, or I keep thinking about how I never succeeded. I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. <input type="checkbox"/> It is awful when the world and others go against me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand with the world, and others go against my wishes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Because I have not been coping well with others' unreasonableness and abusive behavior, I will never be able to cope with such unruly behavior, which proves I am inadequate.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I can never cope satisfactorily with others' unreasonableness, either to change it or to change my super-charged reactions to it. I don't have to change my thinking because I believe my life will always be this way.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My life will always be this way, and I hate it because it is wrong. It should not happen because I say so!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Factually, people don't always act in one way. My social realities involve flexible behaviors, and I want to cooperate with others who care. Sometimes I deal with people who need to be more flexible and cooperative. Compelling new belief: This stress of stress situation will not last forever; it will only last a few more months. This stress is temporary. Factually, it will not last forever; if it did, it would not be horrible, awful, or terrible. When I hold on to extreme beliefs, which are inconsistent with reality, I give up my sense of choice and self-determination. I see things as being impossible, so I develop feelings of helplessness. I start demanding perfection, which only leads to feelings of discouragement and desperation.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Indeed, I have not been coping particularly well with my ex's (boss', lover's, friend's) unreasonableness. I have not effectively changed my life or my super-charged reactions to it, but how does this show that I will never do better? Practical new belief: Logically, if I don't do well today, there is nothing to say that I will not succeed tomorrow. I cannot change the fact that others are unreasonable, but my coping poorly is not connected to their unreasonableness. If I haven't coped with others' behavior, it merely shows that I have not yet learned to cope better. There is no logical connection between what I can know tomorrow and what I have not learned today. When I overestimate and underestimate my ability to deal with the situation, I am not being logical, which will interfere with my ability to make decisions and solve problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to hold on to my over-generalizing? Effective new belief: I will continue to feel irritable or angry, depressed, and anxious because I am not viewing my situation accurately. I have made "sometimes" into an "always." Does this thought get me what I want? No! Does it help me feel the way I want to feel? No! This over-generalizing doesn't make me feel better and won't change me or help me stop putting myself down or believing I am responsible for others' feelings. It will lead to frustration, anger, and pain.
13	<i>Self-Responsibility:</i> I'm on the right track now. I'm developing new thinking skills, and if I stop seriously upsetting myself about others' behavior, I will give myself a much better chance of coping effectively with it. Because I now see that over-generalizing is illogical, untrue, and unrealistic, I promise to stop coming to conclusions based on over-generalizations.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can learn to cope with unreasonable people. I will start seeing my stress situation as a temporary stress that will NOT last forever. I will stop upsetting myself and start believing I can handle unreasonable behavior. I will not put myself down and stop rating myself. I will begin to rate my behavior to determine if that behavior will help me or hurt me.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like change, but I don't <i>have to</i> change. There is sufficient evidence that life changes and is dynamic, so my belief about change will impact how I feel and act. Life has numerous "ups and downs," "ins and outs," and my life has good and bad times. I can accept the change that I don't like, and I don't have to force myself to change. I have had to deal with changes before, and I will deal with them again because I am smart enough, strong enough, and mature enough.
16	The dialectical aspect of perceiving a single adverse event as a never-ending list of defeats reveals a contrast between reality and a person's distorted perception of reality, leading to a cycle of pessimism and negativity. It shows the oscillation between the actual event and the psychological distress or desolation it brings upon the individual, highlighting a relationship of opposites yet strongly interrelated elements. This person's internal dialogue, wherein they narrate a doom-laden future from one misfortunate occurrence, exhibits the synthesis between the self and the problematic event, thereby influencing their view of their life's worth. The self-defeatist stance of this individual mirrors one side of the <i>dialectic tension</i> - the deep-rooted belief that life is pathetic and perpetually awful, a viewpoint that persists despite any potential evidence to the contrary, thus denoting the inherent paradox.
17	
18	



(O) Over-generalizing - Positive Overgeneralizing I have to experience success. I tell myself, "It will always happen (success), so I must be a winner."	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I overestimate my ability to cope with such a situation. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> When others treat me poorly, it is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people get in the way of my success. <i>If the world gives me what I want, I can tolerate the world! But if I don't get what I want – it shows others I'm substandard.</i>
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am "perfect" for experiencing one "perfect moment."
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about only one aspect of the problem. Everything works out for me. I don't have to worry about the negative consequence – I'll deal with people when they come along. I don't have to be responsible because I have no influence over the consequences that happen to me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I only focus on the positive, everything will turn out as planned. However, if people try to rain on my parade, I can show them how wrong they are and punish them with my anger. To be happy, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to focus on the positive things I do, and is it okay to disregard the adversities that make me happy? Few people prefer to always focus on the negative, and it feels good to think about the positive and productive things I have done. To continue to be effective, I want to know the positive traits of my actions as well as the negative traits. Positive and negative feedback is critical to being productive. Because I had a few positive experiences, it does not mean other outcomes will occur precisely like this one. I am smart, strong, and mature enough to tolerate the frustration of experiencing adverse events in my life. Because positive things have happened, those things will not predict positive things from happening in the future.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> What is my faulty premise when I over-generalize in a positive way? The flawed assumption is that past behavior or events consistently predict future events. It only logically follows if I always want things to be positive, they will always be positive. There is no connection between positive events happening and what will follow from the positive event. For instance, if I win the lottery, people could hound me for money all the time now they think I'm rich. There is no logical connection between winning cash and being happy.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will over-focusing on the future help me actualize my talents and potential? When I am always focusing on the future or only on the positive and my successes, I can become overconfident, forget about others' feelings, and falsely believe negative consequences will not befall me if my past was positive. This will result in poor planning and unrealistic goal setting, which will interfere with my ability to exercise my skills and talents. These behaviors will lead to being disorganized, not being persistent, and not getting along with others.
13	<i>Self-Responsibility:</i> I can control my impulse to take the easy way out. I want people to trust me, and I want to be seen as a responsible person. I want to know more about myself, and I know I am smart enough to know the consequences of my actions and strong enough to tolerate frustration and discomfort. I am mature enough not to take every mistake as a "personal failure."
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to the world. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and kind, healthy and assertive.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want my success to continue, but it will take hard work and resilience. It would be difficult to bear life's conditions and face fearful situations, but I could tolerate it. I can accept myself because I'm not always perfect at meeting those challenges. Demanding the world should be a certain way will lead to toxic emotions such as anger, depression, and despair. Thinking this way will result in self-defeating behaviors, such as withdrawing from others, procrastination, phobias, addictions, low frustration tolerance, self-pity, and inertia.
16	The dialectics in the statement, "I have to experience success. I tell myself, "It will always happen (success), so I must be a winner." can be explored through the interplay of expectation, determination, and self-perception. <i>Dialectic tension</i> is on-going internal dialogue and self-affirmation that reinforces the belief of being a winner and associating oneself with constant success (competitiveness). The person in the statement employs a positive affirmation and self-perception dialectic, where they believe in the inevitability of their success and identify themselves as a perpetual winner. The belief in personal success, in turn, influences their actions and behaviors, driving them towards achieving their goals. This dialectic interaction underscores the impact of one's mental framing on shaping their life experience and success journey. Through this dialectic lens, success is not merely a goal to achieve but a predetermined fate or a consistent state of being.
17	
18	Ellis and Velten; 1992; Rational Steps to Quitting Alcohol; page 162



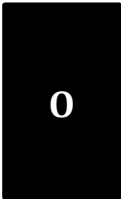
	(O) Over Justification Effect: (Over Justifying-explain myself to others): I <i>have to</i> show people I was right in what I did. I believe my behavior is caused by a compelling extrinsic reward – I have to prove something about myself to others. I justify my actions because outside pressures control my feelings and behaviors. When I think this way, I am weakening my motivation. I believe I do something because of the praise or reward I will get. When people start rewarding me for things I like, I start disliking that activity because I “feel” controlled by others. When I am paid to help someone, I feel less altruistic. When I justify my behavior, I feel cognitive dissonance. To reduce my dissonance (tension-discomfort), I think I have to do something to change this feeling. I don’t focus on the connection between my thoughts and feelings. Not making this connection undermines my self-perception as a helpful and responsible person. I believe, “you can’t control me by rewarding me, so stop helping me and controlling me.” I over-justify people’s actions and reward (praise) as a form of control.
1	<i>Affective Consequences:</i> I think, “I must perform well and /or win the approval of important people, or else I am an inadequate person.” I must not fail at this or any relevant work to be happy. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others’ demands, and I act non-assertively.
3	<i>Cognitive Consequence:</i> I overestimate external reasons for doing an activity or feeling a certain way, and I underestimate how intrinsic motivations influence my behavior. People must never pressure me. Others must not reject me because of my incompetence, and the conditions I face in life must never be disheartening and painful.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that others treat me poorly and conditions are too difficult and excessively painful. I have no control over my feelings because I’m in a dangerous and horrible situation. If I think I’m in an awful situation, it must mean I am in danger. Having negative and unpleasant thoughts means I will do something bad.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when you reward me and think I’m an idiot or interfere with my desires. People have to be perfect (because I only hang out with perfect people), and I can’t stand it when they act stupidly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel good about me, people <i>have to</i> feel good about me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how others make me do things I don’t want to do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I didn’t want to do it, but you made me do the actions (excuse). I hit you because you piss me off. You make me happy, so I’ll be close to you. You can’t control me by rewarding me, so stop helping and <i>controlling me</i> . I’m not responsible for my actions because you control my emotional choices (cognitive dissonance). <input type="checkbox"/> If people don’t reward me, I feel pissed. <input type="checkbox"/> If they do reward me, I feel like they are controlling me. However, if they reward me, they are manipulating me. To protect my self-esteem, people have to be perfect (because I only hang out with perfect people).
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to explain myself to others, but I don’t have to explain myself. Is my thinking realistic when I believe I have to justify my bad behaviors and good behaviors? I can’t do a scientific experiment that will provide such a person’s motivation and what are bad and good behaviors. Demanding others to believe in me is unrealistic because I am only responsible for my thoughts, feelings, and behavior. I am the only person who can control my thoughts, and I cannot control others’ thoughts, so they can’t control my thoughts. I can influence their thoughts and actions but cannot alter their neurons to fire in particular sequences to get my desired results.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that I must only be motivated by rewards because I enjoy rewards? My thinking is logical because I am rigid in my review that I must have intrinsic rewards to be encouraged. I could use flexible thinking and tell myself that I have many choices for reward and happiness. Flexible beliefs are not identical to rigid beliefs, and inflexible beliefs often contradict and exclude flexible opinions. For instance, the relaxed view of I would like to influence people’s thinking will reject the rigid idea of “I must control how people respond to me.” I can influence people, but if I don’t have power over them, what they do or don’t do is their choice.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this distortion and defensiveness help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities.
13	<i>Self-Responsibility:</i> When I am responsible, I understand, can explain my behavior, and know how to work with others (I have the necessary social skills). I can assess my behavior and accept and clarify the rules, roles, and routines of a given situation (structure), which helps me realize and actualize others’ talents. I think I am better than others, or my positive qualities are a permanent irrational and self-defeating feature. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive, and for others to see me as trustworthy, so I can be a part of the group and have a healthy sense of community and belonging.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people to reward me for my successes, but I need proof demanding approval or reward to help me now or in the future. I don’t like it when people act imperfectly, but I can stand things I don’t like.



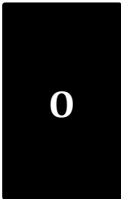
	(O) Over Thinking - “Obsessive Maybe” Thinking: “I have to think about one thing too much, so over analysis leads to paralysis. I believe I can’t decide because I am still thinking about it. I believe I have to be absolutely sure before I decide... but maybe there is something I overlooked. I didn’t get all the facts straight. Maybe they have changed their mind; maybe they don’t like me; maybe they have lied to me. I fail again...” I can avoid taking action or being responsible because I am still thinking about it, and I have to collect every bit of information connected to this issue before I can do anything.
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered.
2	<i>Behavioral Consequence:</i> I behave aggressively because I express my thoughts, feelings, and beliefs honestly, and I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the impact of the situation, and I am overestimating the impact of the situation. Others must treat me fairly and considerately and not overly frustrate me, or they are rotten.
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I’m wrong, and I think it is terrible that my life is not sure. If I frequently fail, I “feel” like a “complete disaster.”
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand not having absolute certainty.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To get in control of others, they have to give me absolute certainty.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have perfect 100% certainty, or I have complete chaos. I keep repeatedly thinking, “if I only made the right decision.” If I don’t think about it over and over, I’ll make a mistake – thinking about one thing over and over is not that bad (excuse).
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I want to analyze everything, but I don’t have to analyze every detail. Is my belief realistic when I overthink my decisions? I believe that overthinking is a realistic way to solve my problems? Overthinking is unrealistic because actions speak louder than words. Overthinking is similar to worrying. I can worry about my child crossing a busy street, but it would be realistic when I teach my child how to cross a busy street by going to the corner, looking always, looking and listening, etc.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Seeking perfection doesn’t solve the problem, and I will have difficulty getting what I want. When I blame others, it doesn’t solve the problem. I will get into more legal and financial troubles. Overthinking usually leads to only thinking about my issues, which will only increase my sense of anxiety.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I have to have certainty and I must not feel vulnerable, which is an extreme position? When I connect an intense belief to a non-extreme belief, I am illogical because powerful beliefs are usually false and non-extreme thoughts are true. When I connect a true statement with a false statement, I need to be more logical, which will result in miscommunication and irresolvable conflicts. The statement, “I can’t stand it when my life is uncertain, and I am faced with vulnerabilities,” is an extreme appraisal of this situation, and thereby, I will perpetuate my inability to cope with the vicissitudes of life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this “overthinking” help me? I will miss some beautiful things. Others may look down on me or be critical of me. I will have some disadvantages not knowing precisely what will happen, but experiencing uncertainties is not awful. The world is perfect because each moment has meaning, but when I demand that the world be perfect, I’m setting myself up to be irresponsible.
13	<i>Self-Responsibility:</i> I want to develop a healthy sense of respect, which means being fair as possible while being honest with others. Respect is being assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address our concerns.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want life to be more rewarding, but overthinking will not make life more entertaining or enjoyable or even solve my problems. Overthinking leads to feelings of being overly concerned and anxious.
16	According to dialectical thought theory, this scenario demonstrates an interplay between thinking and decision-making, particularly highlighting the idea of dialectics that involves a struggle between contrary elements and contradictions. An individual in this situation experiences a paralyzing state of obsessing over analytical thinking, caught in an endless state of indecision. The primary contradiction exists between the need for assurance in choosing the right course of action and the inherent unpredictability and uncertainty of outcomes. Even though the person believes they need all the information before making a decision, this only increases their fear of “failing” or not satisfying others’ expectations due to continuous second-guessing and self-doubt, allowing them an escape route from making a concrete decision and being accountable. Within this dialectical tension, it becomes clear that obtaining definitive, comprehensive information before decision-making is an unrealistic expectation that contributes to the individual’s avoidance of responsibility and action.
17	
18	



(O) Overwhelmed (Anxious form): I have to tell people I'm too busy so they don't expect too much from me. I see assignments as being just too much work. I convince myself, "I'm drowning in commitments, and I'll never get anything done."	
1	<i>Affective Consequence:</i> I feel I am being dishonest, I feel irritable, defensive, and anxious about the future, and I resent others for expecting too much from me.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I am overestimating this adverse event's impact and underestimating my ability to deal with the situation by doing less. If I think I'm in an awful situation, it must mean I am in danger.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. I have no control over my feelings because I'm in a dangerous and awful situation.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people place too many demands on me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Others must treat me fairly and considerately and not overly frustrate me or be rotten.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am not going to do what I want, or I'm going to have to do something I don't want to do. I don't have to do anything because I am too anxious. It is horrible that I'm not being responsible – this task or agreement is too valuable.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> People will let me off the hook if I am overwhelmed and anxious. However, they'll get angry with me if I complain too much.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish I wasn't busy, but even if I am alive, I can keep up with my responsibilities. If you expect too much from me, I am not rotten because the idea of "inadequate" is a static-fixed, simplistic global negative evaluation of a complex person confronted with a complex set of life circumstances. Global rating, such as, I am "absolutely inadequate," is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error when judging others as "rotten." I am judging their entire personhood (the whole) based on a few bad traits (parts). Making mistakes proves they are unique and ordinary human beings capable of doing well and not doing so well.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is demanding a logical thing to do because this demand will motivate them to give in to my demands? Because I want others to expect too much from me and they won't get off my back, they must stop being illogical. My preference for them to expect less of me is not logically connected to what others' wants. Their logic holds that I should adhere to their wishes and hope they follow my wishes. This competing logic will not help me solve problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Convincing myself I'm too busy rather than planning my time will lead to more harmful and toxic emotions. Believing others possess "unqualified rottenness" leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensations. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating their coping resources (Dryden). Being demanding of others will increase toxic negative feelings, such as excessive anger, rage, hurt, and/or jealousy. Using this unhelpful belief will increase destructive behaviors, such as homicidal behavior, vindictiveness, love addictions, fights, self-pity, riots, and feuds. (Albert Ellis)
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want others not to expect so much from me, but they can expect anything they wish. They are not rotten people for frustrating me because people are not static – they change and grow. They have good and bad moods, change their thoughts and feelings over time, and sometimes learn from their experiences. One aspect of people is that their traits do not reflect their entire personhood.
16	The dialectic of voicing one's overcommitment to others to manage their expectations is an intricate dance of self-perception, outward projection, and interpersonal relations. When one consistently proclaims their busyness, it not only prepares others for potential delays or decreased availability, but it also establishes an identity of being industrious and important. However, this narrative can further feed into their own perception of unmanageable workload, contributing to a mindset that perceives assignments as burdensome rather than opportunities for productive engagement. The internal dialogue becomes one of overwhelm and foreboding failure, perpetuating a self-fulfilling prophecy that ultimately impairs overall productivity and satisfaction. This attests to the discordance between external communication and internal cognition, shedding light on the importance of maintaining a balanced dialogue both outwardly and inwardly.
17	
18	(T) Too Busy Excuse - I give people excuses, which results in feeling inadequate.



(O) Overwhelmed (anger form): People <i>must not</i> be demanding when I'm busy. I see assignments as being just too much work. I convince myself, "I'm drowning in commitments and don't have time to do more."	
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequences:</i> Behavioral Consequence: I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient- disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people expect me to do everything.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel bad about myself and devalue my worth when I can't live up to people's expectations.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am not going to do what I want, or I'm going to have to do something I don't want to do. What others want is not essential to me, so it is unimportant. I don't have to do anything because I am overwhelmed. It is no big deal that I'm not being responsible – this task or agreement has no value.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people annoy me or remind me of my obligations, I can get mad. However, if they can't get mad at me for being angry at them.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want people to pester me about assignments, but no desires and wishes are different from others people's passions and interests. Am I being realistic when I view people as being 100% worthless because their interests differ from mine? The global rating that others are "absolutely rotten" is false because it does not consider the complexity and fluidity of what is being evaluated. I am judging their entire personhood (the whole) based on a few bad traits (parts). I am making a part-whole error when judging others as "rotten." Making mistakes proves they are unique and ordinary human beings capable of doing well and not doing so well. If you maltreat me, you are inconsiderate, and/or you frustrate me, you are not rotten because the idea of "worthlessness" is a static-fixed, simplistic global negative evaluation of a complex person that is confronted with a complex set of life circumstances.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Because I don't actually want to do things I promised to do, does it logically follow that I don't want to do it – I don't have to do what I promised to do! Because I want others to treat me fairly and get off my back, they must do what I say is illogical. My preference for fairness and easy life is not logically connected to what I think others must do. There is no connection between my demanding and what people must not do. Being illogical and demanding will not be helpful.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will telling people I'm too busy helping me? It is rarely a good idea to lie to people, but it is worse to lie to myself. Believing others possess "unqualified rottenness" because they have expectations leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensations. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating their coping resources (Dryden). Being demanding of others will increase toxic negative feelings, such as excessive anger, rage, hurt, and/or jealousy. Using this unhelpful belief will increase destructive behaviors, such as homicidal behavior, vindictiveness, love addictions, fights, self-pity, riots, and feuds. (Albert Ellis)
13	<i>Self-Responsibility:</i> I want to maintain a stable sense of appreciation and respect. Respect is being fair as possible while being honest with others. Respect is being assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address our concerns.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want others to treat me fairly and considerately, but they don't have to be how I want them to be. It would be great if people were not demanding, but I can tolerate their demandingness because I am smart enough to know the consequences of my toxic negative feelings; I know not to take everything a person does as a personal affront to my sense of personhood, and I am strong enough to withstand their demandingness because I won't faint and kneel over dead when they expect too much from me.
16	The dialectics of the sentences "People must not be demanding when I'm busy" and "I see assignments as being just too much work" represent a conflict between external societal expectations and internal personal concerns. On one hand,
17	there's the outside pressure or responsibility from other people and various tasks one must accomplish. It communicates the stress incoming from the external world, contributing to an overwhelming sense of obligation. On the other hand, is the opposite internal pressure concerning the person's individual feeling towards their workload and commitments. The statement "I'm drowning in commitments and don't have time to do more" is a personal internal response to the external overload, reflecting an individual's struggle to maintain work-life balance. Therefore, the dialectics illustrates the odifficult balancing act between societal duties and personal well-being.
18	(See: (T) Too Busy Excuse - I give people excuses, which results in feeling inadequate



(P) Passively Resisting: I have to act nicely but genuinely feel angry. I don't show my hostility because I cannot show my genuine anger. This is a way of justifying my procrastination (feeling lazy-cognitive dissonance). If I don't want to do a task, I can hesitate and put off doing this task.	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
2	<i>Behavioral Consequence:</i> When I use passive resistance, I don't want to do it, and I am non-assertive. I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. I am overly cautious, critical, and skeptical. I have to act a particular way to be loved, admired, appreciated, etc., or else I am worthless.
3	<i>Cognitive Consequences:</i> I justify my passive resistance by telling myself, "I don't want to do it, but I will get mad at you, or I won't do what you want because I am scared to tell you what I want." Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> This problem could be better. Horrible things happen when I don't hide my feelings; it is awful that they have failed or others have treated me poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand people's distrustfulness.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are 100% trustworthy, or I can't trust you! <input type="checkbox"/> The world and others must be simple. This level of complexity shows I am stupid for not understanding everything that confronts me. <input type="checkbox"/> I can't trust people because they always betray me (over-generalization).
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> If I am passive, I won't get into more trouble. However, people will only get mad at me if I do less. I demand from others, "I don't want to do it, so I don't have to do it!" <input type="checkbox"/> If I don't want to do this task, I can hesitate and put doing this task off. The world wouldn't end if I put this task off; it doesn't "really" matter if I delay it. I tell myself, "I figure if I ignore this problem, it will go away." This is a feeble attempt to cope with it.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be seen as excellent, but I sometimes have to be more pleasing to everyone. Where can the evidence or facts substantiate my belief that I can simultaneously be passive and responsible? Compelling new belief: There is no evidence supporting the idea that I can be passive when I want to take responsibility for my thoughts, actions, and behavior. If I ignore others' concerns and requests, I'm responsible, but, in fact, I am not responsible. Yes, I can ignore them, but the conclusion that ignoring people's concerns improves my life does not match the facts.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my logic flawed when I simultaneously think I can be passive and responsible? Compelling new belief: When I am tolerant, I underestimate the situation's impact, and I underestimate my ability to deal with the problem, so I do less. Just because something doesn't rate as "all-important" doesn't mean it has "no importance at all." The idea that something is "all-important" is extreme, and the phrase "has no importance at all" is also extreme. I choose what is important rather than influential. The idea of "importance" varies depending on the time and circumstances. Therefore, I cannot derive an extreme opinion from a non-extreme idea.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will acting passive and uncooperative help me? Practical new belief: I will only make my life worse by avoiding and procrastinating, and I will rarely reach my short- and long-term goals. When I avoid and procrastinate, I waste my time and energy that will never be recouped.
13	<i>Self-Responsibility:</i> I want to know myself; I don't damage my sense of self-respect and my sense of responsibility. I want to act more assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my ethical responsibility to others.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I plan on getting along with others. I'll work at peacefulness and not allow anyone to control my thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't want to be uncomfortable, but I could tolerate the strain of keeping my promises, even if I didn't want to make a request in the first place. I can accept myself unconditionally with my flaws and faults. Why should I, in a particular situation, not feel discomfort and pain? I don't like them, but I can stand it. Also, my life would be highly restricted if I always avoided discomfort. (Albert Ellis, Ph.D.).
16	The dialectics between acting nicely despite genuine feelings of anger is a complex psychological process, tied to societal expectations and personal conflicts. We're compelled to mask our true emotions in order to maintain harmony in our relationships or professional environments. Here, the contradiction - a polished exterior despite an interior turmoil - fuels cognitive dissonance and fuels procrastination. If we're angry or frustrated but feel unable to express those feelings, that suppressed emotion can displace into apathy or lack of motivation, essentially forming a defense mechanism that justifies procrastination. We can relegate tasks to the indefinite future because in those moments of suppressed anger, performing those tasks feels exhausting or pointless. As such, the interplay between hidden anger and apparent nicety becomes a vicious cycle, preserving an equilibrium that hinders genuine expression and productivity.
17	
18	



	(P) Pathological-seizing: I have to blame my problems on someone else or something else. Because I gave another person a diagnosis or I have given myself a diagnosis, “I’m drunk, so I can’t control my behavior; I have an attention deficit, so I didn’t hear what you said! I justify my unethical behaviors. I believe I can avoid my responsibility because I think the others are (or I am) mentally ill, irresponsible, lacks self-control, depressed, a nervous wreck, or the person is a criminal (I’m a criminal); they (I) can avoid their (my) responsibilities or justify their (my) unethical acts because they have (or I have) these problems. Putting yourself in a box.
1	<i>Affective Consequence:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I don’t care if I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event and the impact that situation has on my feelings. You have to treat me in a particular way, or else you are worthless, useless, etc. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that they have failed and treated me poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t endure it when people act stupid. They deliberately interfere with me reaching my goals.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To be happy, I must get upset over unreasonable behavior, and I can act irresponsibly because the other person is a nut, bitch, or bastard.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how bad the other person is.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I don’t want to have to deal with nuts because I hate them and because they are always wrong. I think others who have done me wrong are “screwballs,” real nuts; something is wrong with these people, so why must I be fair, responsible, and reasonable. I’m not getting what I want, so I can act any way I want (cognitive dissonance). <input type="checkbox"/> If I can prove he or she is nuts/wrong/stupid, I can be irresponsible. However, if I am irresponsible, it shows people I am weak and inferior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t like people making many mistakes, but I don’t have to find something wrong with them. Is it written anywhere that I have to avoid my responsibilities because someone else acts irresponsibly? I will change my idea of pathological sizing by pointing out that I can prevent my responsibilities or excuse my unethical behavior because I think one thing about another person. I cannot prove or disprove empirically if someone is worthwhile or bad, and these excuses will not make the consequences of my action evaporate. My idea of “normal–abnormal” is unstable and undependable, which makes this idea unrealistic. Even if I was absolutely right and the person did have that particular disease, it does not mean I can avoid my responsibilities.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to reason I can avoid my responsibilities because someone acts irresponsibly or there is something wrong with them? Because I give someone a diagnosis or that person has a diagnosis, it does not mean I can put that person down. I don’t like their behavior, but people do not have to follow my wishes, demands, or rules. Logically, no human being is perfect, and no human is bad ideally, regardless of his or her mental status. It does not logically follow because another person has a flaw that I have to abdicate my responsibilities because there is no connection between my promises and agreements and that person’s pathology. I am just making an excuse not to do something I don’t like.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Labeling a person with a diagnosis will indeed help me today. Is it impractical to believe I can avoid my responsibilities because someone acts irresponsibly? It could be more pragmatic to reason this way. Holding onto the idea that labeling people pathological won’t change anything, won’t improve my life, or won’t stop me from feeling miserable. Labeling people will never get me what I want or help me think how I want to, and it will most likely get me in trouble with people who can punish me. If I want people to trust me, I want to tolerate betrayal and accept people for their misgivings.
13	<i>Self-Responsibility:</i> Instead of focusing on my ex’s (boss, lover’s, and friends) pathologies, I want to construct new solutions to my recurring feelings of depression, anger, and anxiety. I will focus on my realistic preferences and stop using the global rating; I will tolerate and accept the aspects of life I don’t like. I will start accepting myself and others and continue to feel angry, depressed, and anxious because I am not viewing my situation accurately
14	<i>Healthy Expansion of Your Uniqueness:</i> . Instead of justifying my actions or pathologizing my ex (boss, lover, friend), I want to recall the successful methods I used in the past and replay them again to help resolve my current difficulties.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people to act the way I wish, but there are no magical forces that I possess that can alter another person’s thoughts or choices. Demanding is a rigid belief that paints me into an emotional corner, resulting in more frustration and pain for others and myself. Demanding people to act “as I command” will lead to self-defeating behaviors and toxic negative emotions. This distortion may point out that I don’t like certain aspects of my ex’s (boss, lover’s, friend’s) behavior, but it is not a catastrophe that my ex (boss, lover, friend) acts like a “nut.” Globally rating others will only lead to rating my own behavior.
16	The dialectics presented signifies a common psychological pattern where individuals externalize blame or justify inappropriate behaviors under the guise of impediments - personal or others'. The usage of defensive mechanisms such as blaming one's actions on alcohol consumption or utilizing a medical condition like ADHD to evade personal responsibilities signifies a distorted self-perception and refusal to acknowledge one's faults. Likewise, attributing personal problems to others being mentally ill, irresponsible, or lacking self-control acts as a shield against self-evaluation. This notion underlies the idea of oversimplification, allowing individuals to place themselves or others in predefined boxes to effortlessly absolve them of the responsibility of their actions or unethical deeds. This dialectic paints a picture of avoidant behavior and lack of accountability that makes growth and resolution much more difficult to achieve.
17	
18	Adapted from Albert Ellis’ Ph.D. “Feeling Better, Getting Better, Staying Better” 2001, page 115). This is a form of global rating/ devaluing/ depreciating.



(P) Perfectionism - Appearance Perfectionism: I <i>have to</i> have the perfect face, figure, etc., to be desirable. If I am overweight, I look ugly to everyone. Perfectionism: (1) I tend to have expectations about myself, others, and unrealistically high life. When anything falls short of my expectations, I am ashamed of myself or critical. (2) I tend to be over-concerned with minor flaws and mistakes in myself or my accomplishments. In focusing on what's wrong, I discount and ignore what's right.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I overestimate the adverse event and underestimate my ability to cope with this negative event.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be seen as a failure. Therefore, I have to be perfect.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to make mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel worthwhile, I must never make a mistake or have flaws. Therefore, I must be perfect! If I am not perfect all the time, I'm nothing. If I am not what I should be, I am nothing at all. Therefore, I'm a total failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am 100% perfect, or I am a complete loser.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is no big deal to be concerned about my looks because my physical appearance reflects my psychological and emotional health. It doesn't matter what I think or feel. People's opinions are more valuable than my feelings, so I have to have a perfect face, figure, etc., to be desirable. If I am overweight, I look ugly. However, if people love me or like me but only want something from me. They cannot love me for me, and I must be beautiful to anyone who loves me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to perform well, but I don't have to be perfect to enjoy my life and accomplish something in my life. Realistically, are people only attracted to me by my appearance? I hear about how youth and beauty are the keys to success in my culture, but I also hear beauty is only skin deep; you can't judge a book by its cover, etc. Therefore, I will pick which belief to adhere to when I rate my behavior, looks, and health. Realistically, I think it is crucial to look my best to keep my job, to attract people who have shared values and interests as I do, etc. I am unrealistic when I think all my other abilities and personality traits are meaningless because I don't look like I think I should look. (Part-Whole Error)
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When faced with frustrating conditions, I can first determine whether they are challenging or whether I "define" them that way. Does my imperfect appearance truly prevent me from attracting suitable partners, or do I sabotage my relationships because of my "need" to be the best-looking person in town? My premise I want to be worthwhile looking and I want people to think I am attractive is realistic. I am illogical because I add the false assumption that my appearance must be perfect, which leads to the erroneous conclusion that "I can only be happy and feel worthwhile about myself if people see me as 100% handsome or more than beautiful.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will demanding a perfect physical appearance help me, or will it actually hurt me? If I genuinely want to get along with people and achieve competency in certain areas of my life, I better focus on determining my skills and talents rather than impressing people with my worthwhile looks. If I spend too much time making myself look beautiful, I will have less time to develop my skills and potential. I can increase my skills for the rest of my life and learn new things every day, but my looks will fade when a new cultural trend comes to town.
13	<i>Self-Responsibility:</i> Yes, I want to excel, but I don't have to obsess about my looks. I don't want to damage my appreciation and respect, but my looks will neither hurt nor help my sense of gratitude and respect. Beautiful people usually bring about feelings of jealousy and envy in others. I want others to be proud of me for what I do rather than what I think I should look like. I realize that genuine appreciation and respect never come from perfection. Whether or not others see me as perfect, following my own interests and healthy hobbies is rational and helpful to me and others. I have little control over my own characteristic, and I cannot be beautiful when I am homely. It is pointless for me to be over-concerned about my unchangeable traits.
14	<i>Healthy Restriction of Your Uniqueness:</i> I don't want to be seen as selfish. Overfocusing on my self-interest and spending excessive time may lead to self-centeredness. People may see me as conceited. I can face my difficulties, master my emotions, avoid sin and vice, and develop a trusting relationship without obsessing over my physical appearance.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don't have to eradicate all my desires for approval and achievement, but I will work on reducing my inordinate, all-consuming need to be perfect in my appearance. I don't have to perfect, even though I desire perfection because perfection is boring. Once I reach perfection, I can't do anything else – except if I do the same thing, in the same way, repeatedly. When I get perfection and do everything perfectly, I will never learn anything new because I'll have to make mistakes.
16	The obsession with achieving the perfect face, figure, and overall appearance emerge from a society that is hyper-focused on aesthetics, often equating them with personal worth and desirability. This outlook is not only reductive but breeds a toxic form of perfectionism that demands impossibly high standards and magnifies even the smallest imperfections. This performance-based self-esteem often extends to judgment of overweight people, reinforcing a damaging stereotype that being overweight equates to being universally unattractive. This perspective only perpetuates a culture of dissatisfaction and self-loathing. The unachievable expectations set by oneself, or enforced by societal norms, result in self-criticism and negativity when one doesn't measure up, often leading to the overlooking of positive attributes and accomplishments. The emphasis on minor flaws, instead of the celebrated uniqueness and self-acceptance, contributes to an unhealthy mental state, further distancing individuals from understanding and acknowledging their worth, that is not tied to their physical appearance.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121. Albert Ellis: Reason and Emotion in Psychotherapy; 1994, page 108.



(P) Perfectionism - Toxic Behavioral Perfectionism: I have to behave perfectly to be perfect. If I am perfect, people will like me more.	
1	<i>Affective Consequence:</i> I feel hopeless because I see my future looks bleak, and I believe I can't do anything about my situation, so I feel helpless and inadequate.
2	<i>Behavioral Consequence:</i> I feel dependent on them, but I get angry when they do too much or don't do enough. I only see the hardship, loss, and my failures.
3	<i>Cognitive Consequence:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> People have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I see "failure" as something awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with making mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am utterly worthless for failing. To feel worthwhile, I must never make mistakes or have flaws. Therefore, I must be perfect! If I am not perfect all the time, I'm nothing. Therefore, I have to be perfect. If I am not what I should be, I am nothing at all. Consequently, I'm a total failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am 100% perfect, or I am a complete loser.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> The hell with it!" {} It is not a big deal to strive for perfection, and I will only succeed in life if I am perfect. {} There are no consequences to seeking perfection, and I don't have a choice in this matter if I want to be happy. {} I must give others excuses to avoid getting into trouble and facing severe punishment, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). {} I feel anxious, and I think I can't manage it (this stress) if I am assertive. {} People will like me more than they want others if I act perfect." {} People must admire me; if not, I am "worthless." I am only happy when people admire me. {} I want to perform well, but I don't have to be perfect to enjoy my life and accomplish something in my life.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Realistically, will "perfection" make people like me more? QA Method: If I hop around like a kangaroo, will I become a kangaroo? If I think I'm the wealthiest person in the world (and I'm not), can I go buy a jet plane? Do I believe acting perfect will make me perfect? I give a resounding "No" to all three questions. Realistically, no one is capable of meeting all standards at all times. When learning new tasks or acquiring a new skill, we make mistakes. If I genuinely wanted to be absolutely perfect, I would do nothing at all because if I risk a new healthy behavior – I might stumble and fall once in a while. Usually, people like people who act perfect and sometimes see such people as "snobs."
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When I believe that I <i>have to</i> act perfect for people to like, am I basing my logic on faulty premises and inaccurate conclusions? "Perfect" means, "I am entire without fault or defect." The word "perfect" implies I can satisfy all requirements of some ideal standard or abstract concept I have invented. Perfection means I am an "expert" in everything I do, and I am setting myself up for failure when I do this. My premise is that I have to be perfect, which is false. My conclusion is incorrect because I think "my actions" (being excellent) will make others have a particular thought, certain feelings, and act in a specific manner.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will going around and acting perfect help me? No! In fact, it will hurt me. If I believe that I "must" be perfect in a wonderful way, I not only challenge myself and test my powers, but I also compare myself to others. I'm in constant competition with the best, which can be worn.
13	<i>Self-Responsibility:</i> I am becoming other-directed rather than self-directed, and I set myself up for impossible tasks in a given field that will be others who are better than me.
14	<i>Healthy Restriction of Your Uniqueness:</i> To excel in my career and be seen as a responsible person, it is senseless to keep comparing myself invidiously to other achieving individuals because I have little control over their performances, but only over my own. When I obsess about perfection, I will be seen as selfish because I am over-focused on myself. I want to be honest with others and myself, and in one sense seeking perfection, I act like a phony because I trying to be something I will never be – perfect.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to achieve success in love and work, but wanting perfection doesn't make me a perfect person. When I seek the "perfect self" and believe I have to act perfectly is irrational and self-defeating because I am setting myself up for failure, which leads to feelings of depression or anxiety. I prefer to succeed in my career goals and relationships, but demanding perfection is unobtainable.
16	The dialectics of this premise revolve around the perception of perfection and the way it shapes how people act, view themselves, and perceive their relationships with others. On one end, the belief that one has to behave perfectly to attain perfection could potentially lead to a constant, unrealistic pursuit of faultlessness. But perfection, as often portrayed, is unattainable and perfectionism often breeds insecurity, self-criticism, and stress. On the other, the assumption that being perfect would result in being more liked by others overlooks individual diversity and the personal values that shape attraction and affinity. Many people appreciate authenticity, uniqueness, and relatability, not impeccable performance. Instead of obsessing over perfection, people should embrace their genuine selves and understand that the people who matter most will value them for who they truly are, perfection or no perfection.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121; Albert Ellis, Ph.D.: Reason and Emotion in Psychotherapy; 1994, page 109. QA Method: Question & Answer Method – Ask a question and give yourself a rational answer.



(P) Perfectionism - Toxic Compulsive Perfectionism: I <i>have to</i> be perfectly organized before doing anything. “My office (home, garage, etc.) must always be immaculate.” If I am not outstanding, I can’t enjoy anything in life.	
1	<i>Affective Consequence:</i> I am self-effacing. I have to make myself modestly or shyly inconspicuous.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me specifically, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be seen as a failure.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand making mistakes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am utterly worthless for failing. To feel worthwhile, I must never make mistakes or have flaws. Therefore, I must be perfect! If I am not perfect all the time, I’m nothing. Therefore, I have to be perfect. If I am not what I should be, I am nothing at all. Consequently, I’m a total failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am 100% perfect, or I am a complete loser.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> Everyone famous and rich obsesses about perfection – so why can’t I? <input type="checkbox"/> It is no big deal to be compulsive about my office/home, and my co-worker will look up to me if my office is immaculate. <input type="checkbox"/> If my house is spotless, my family will be safe from disease and bacteria. <input type="checkbox"/> I’m only a worthwhile person by being immaculate all the time. <input type="checkbox"/> If I am outstanding, I couldn’t enjoy my life. Therefore, I must be outstanding, or I am a complete loser.” However, if people interfere with my goal to be absolutely perfect, I can lose my temper and treat them like shit!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> <input type="checkbox"/> I want to perform well, but I don’t have to be perfect to enjoy my life and accomplish something in my life. Is it realistic to believe that any compulsion will gain others’ approval? A compulsion is an irresistible persistent impulse to perform an act. <input type="checkbox"/> It is unrealistic to think that I am not responsible for what I pay attention to each day, and I choose to focus on a particular situation. Is it true that my concentration and ability to focus are dictated by something I have <i>no</i> influence over? <input type="checkbox"/> Is it true that people will think highly of me and cooperate with me if I am controlled by “compulsion?”
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> <input type="checkbox"/> Is there a logical and clear cause and effect connection between my compulsive perfection and safety? {} This thinking is so illogical that it borders on magical and superstitious thinking. {} I am connecting what I compulsively do (make my office or home perfect), and that behavior will positively affect my world. {} I am trying to solve a problem (be safe, be protected, or have more happiness) using illogical means and magical thinking. {} My compulsion is not identical to my joy, and it may exclude or contradict my ability to be happy.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will thinking, “If I am not outstanding, I can’t enjoy anything in life” help me reach my goals and actualize my talents and potential? In fact, this type of thinking will do the opposite. When I over-focused on perfection and gaining admiration from others, I will ignore or forget about my realistic and healthy goals. I have committed so much energy to control others’ opinions that I might lose sight of what is valuable to me.
13	<i>Self-Responsibility:</i> When I blame my actions on an impulsive or a compulsive act, etc., I believe I am not accountable for my decisions, and I blame a disorder for controlling my actions and values. I start to think that I am answerable for my disorder, and I begin not respecting my own sense of accomplishment or my ability to discover the meaningfulness in my world.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I over-focus on my compulsion and weaken my sense of “right and wrong,” I lose my ability to discover my unique meaningfulness and purpose of choice. I am self-directed because I take responsibility for my choices, and I have the emotional discipline to keep and repair my promises and keep and re-negotiate my agreements with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I will not conform for the sake of conforming or rebel for rebelling. I will clean my office or home to be organized, and I know that organization helps me reach my short-term and long-term goals. From time to time, I will ask myself, “What do I want to do in my relatively short life?”
16	These expressions articulate a dialectic centered around perfectionism and productivity. The urge for impeccability, while indicating a high standard of discipline and meticulousness, can also lead to procrastination and stress. The belief that one must be perfectly organized before taking any action can turn into a crippling anxiety preventing progress. The same applies to the need for constant outstanding performance. It can act as a motivator for high-level achievements, but it can also generate an unnecessary pressure that dampens enjoyment and fulfillment in life. People with such mindsets often struggle with self-esteem issues, deriving their value and self-worth primarily from their accomplishments and external validation. While organizational skills and striving for excellence are generally positive traits, latching onto them excessively can foster unhealthy patterns and thwart personal and professional growth.
17	
18	Adapted from David D. Burns, M.D. “The Feeling Good Handbook,” 1999, page 121; Albert Ellis, Ph.D.: Reason and Emotion in Psychotherapy; 1994, page, 108.



	(P) Perfectionism - Toxic Desire Perfectionism: I <i>have to</i> have wholesome and clean thoughts, or I'll never act ethically or be normal. My desires have to be perfect. "My desires are imperfect, and so I'm imperfect." If I have sexy thoughts, I must be prevented. I have to have clean thoughts, or I'll never act ethically, normally, or appropriately.
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, self-effacing and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am overestimating this negative event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be seen as a failure.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I have thoughts I don't want.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel worthwhile about myself, I must never make a mistake or have unclean thoughts. Therefore, I must be perfect!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I am not perfect all the time, I'm a pervert. Therefore, I have to be perfect If I am not what I should be, I am nothing at all. Therefore, I'm a total loser. If I win, I am perfect. If I lose, I am imperfect.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Seeking perfection and avoiding vices are desirable. It would be foolish to give in to every desire or urge I have. It is silly to think that the more I seek something, such as a perfect life without desire, the more I will want those imperfect thoughts and desires. If my desires are perfect, I am perfect. However, if I move away from that belief, all hell will break loose. If I have thoughts about sex, I'm a pervert. I must have clean thoughts, or I'll never have clean thoughts.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> want to perform well, but I don't have to be perfect to enjoy my life and accomplish something in my life. Is my belief realistic when I think that I can rate the perfection of my desires? I can't help to think of a purple elephant with large yellow dots if I tell myself "don't think of a purple elephant with large yellow dots." Therefore, the more I think about how my desire "have" to be perfect, my desires will seem imperfect.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it ever follow that because I often act inefficiently; I am "worthless," undeserving individuals? Is my belief logical when I think that I can rate the perfection of my desires and rate my overall worth wildness? No! If I think I am worthless, I may well make myself more inept because I am over focusing on my worthlessness and negative feelings and not working on my goals. My bad deeds do not make me worthless and undeserving person unless I think they do. It is thoroughly illogical to jump to conclude that certain poor behaviors of mine make me "worthless." My "desires" are not identical to my "ability to perform certain behaviors." For instance, could I match my desire to eat and my ability to sing? I could rate my hunger from 1 to 10 and I could I also rate my ability to sing, but one has nothing to do with the other – they will only be connected if I make them connected.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will thinking, "If I have sexy or mean thoughts, I must be prevented" help me? I am only putting myself down. Having sexual thoughts is a part of being a human. Seeking perfection, seeking love, seeking fame, etc. is also human, but it rarely helps. I think if I am perfect, if I have perfect thoughts, or if I have perfect desires, somehow my goals will be accomplished. Seeking "outcome goals" is okay but "process goals" are more helpful. I would rather work on process goals in which I learn how to perform better by breaking down each step of the task and practicing those steps. Focusing on process goals would be much more helpful to me.
13	<i>Self-Responsibility:</i> I want my real self (what I truly do or what I really want) to have greater control over my ideal self (what I should be doing). I want to invest more time and energy into how I see myself without becoming overly self-centered or selfish.
14	<i>Healthy Restriction of Your Uniqueness:</i> I recognize that I am a separate person that lives in the real world with others. I can get my wants and desires met while acting respectfully and responding. My ideal self is a worthwhile motivator and guide because it guides my attention on achievements I want to reach.
15	<i>Healthy Expansion of Your Uniqueness:</i> I would like to have perfect desires, but desires are rarely perfect. My desires change as well as my opportunities to get my desires fulfilled. Just as I cannot be perfect, my desires or impulses cannot be perfect because I change and adapt to new experiences.
16	This dialectic delves deep into the philosophical discourse on the moral imperative of maintaining pure thoughts as a prerequisite to ethical behavior, assumed normalcy, and appropriate conduct. This dogma predicates a purity of desire and morality on the absence of sexual thoughts, propagating that being sexually driven inherently taints one's moral compass, and therefore, should be curbed. Such a viewpoint invites a stark introspection into the ramifications of these notions on one's self-perception. It implies an absolutist perception of an individual's desires as imperfect and hence, personifies the individual as imperfect, thereby perpetuating the cycle of self-deprecation. Paradoxically, the measure of what constitutes 'clean thoughts' is subject to individual interpretation and cultural norms, initiating a broader discussion on the intricacies of imposed morality versus individualistic ethical codes. Ultimately, the understanding and acceptance of human fallibility and imperfection could potentially challenge these established norms and offer a resolution to this moral dialectic.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121.



	(P) Perfectionism: Empathy: I have to be “understanding” of others. Perfect people think of others before they think of themselves. I think, “I must be understanding so people will love me and approve of me. I have to listen to everything everyone says to me. I have to show compassion and act overly agreeable.
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> I am demanding that I must be understanding all the time will result in one or more of the feelings demands... <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I do not “understand” the people I love.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t tolerate it when people disapprove of me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> It shows how inadequate I am because I can’t help people, and I’m a self-centered bastard. Since I am a bad (I’m a horrible spouse, lover, parent, sibling, and family member), I’m a total failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am perfect, or I am horribly defective.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am understanding, kind, etc., people will love me and approve of me. Therefore, I have to listen to everything everyone says to me. However, if I do not understand, people will think less of me, proving I am an inadequate person.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be understanding toward others all the time, but no one has achieved such an ideal. The first question is, “Can anyone be “understanding” all the time, even with loved ones?” The second question is must I be “understanding,” and will this absolute state of understanding make me perfect? The answer to the 1st question is no because when I observe people I genuinely love, they do not always “understand” me all the time, and I still love them. Understanding means to be sympathetic, considerate, thoughtful, kind, accepting, indulgent, perceptive, appreciative, and absolute understanding means I have to be all these things. To be all these wonderful qualities all the time would be unrealistic for anyone. The 2nd question is false because it is illogical.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is logical to assume that “understanding all the time” will magically make me perfect? Even if I could be sympathetic, considerate, thoughtful, kind, accepting, indulgent, perceptive, and appreciative most of the time would make me “very” understanding. However, I could still make mistakes in other areas of my life. For instance, I “understood” my spouse, co-workers, children, friends, etc., all the time, but I could not balance my checkbook. What would happen to my status when I act perfectly?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is seeking perfection helpful? If I were sympathetic, considerate, thoughtful, kind, accepting, indulgent, perceptive, and appreciative all the time, would this be helpful to others or me? Probably not because people may need other things than my “un distending.” They may need encouragement, stop procrastinating, learn a new skill, etc.
13	<i>Self-Responsibility:</i> I know that “absolute understanding” and perfection will interfere with success in my chosen career. I know it is okay to be concerned about my relationships and my psychological-emotional health but demanding “absolute understanding” and perfection will not help me with my sense of appreciation and respect.
14	<i>Healthy Restriction of Your Uniqueness:</i> Demanding perfection and complete understanding will not make me more moral or ethical. Demanding will not help me control my toxic habits or keep my commitments with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to be “understanding” toward others. Still, my understanding won’t make me perfect because people’s view of my “understanding” influences their emotional and behavioral responses to my “understanding.” If I go around demanding perfection, I say negative things about myself because I haven’t reached that state of perfection.
16	Navigating the dialectics of understanding others is a complex endeavor that balances personal desires, needs, and societal expectations. An individual may feel obligated to demonstrate understanding and empathy in order to garner acceptance, appreciation or love from others. However, this virtue can teeter on the brink of self-abnegation if not regulated; excessively prioritizing others’ needs and constantly suppressing one’s own feelings or opinions can lead to unhealthy self-sacrifice. Being agreeable and empathetic does not necessarily imply indubitable acquiescence or that one must listen and absorb all that is told without employing discernment. Understanding others necessitates a delicate equilibrium between being compassionate and preserving one’s own emotional and mental well-being.
17	
18	Adapted from David D. Burns, M.D. “The Feeling Good Handbook,” 1999, page 121.



(P) Perfectionism-Toxic Emotional Control: I <i>have to</i> be happy all the time. I regard anything short of emotional perfection as unacceptable. I believe I must always have to be satisfied, confident, and in control. I think I should always be in control, and I <i>have to</i> be optimistic in everything I do. I have combined doing well with feeling well.	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Everyone must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I am not in control, I'll fail, and others will treat me poorly – that would be awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to fail, or others see me as a failure.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I should always feel happy and in control.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are for me, or you are against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't have to be successful. I believe I have to be comfortable and in control all the time, and I have to have confidence in everything I do. If I am not happy about doing my responsibilities, I don't have to do what is expected of me. If I'm not comfortable, I don't have to do what I promised to do. It won't feel so bad if I don't think about it.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is the evidence or facts that substantiate my belief that I must have everything under control to be happy, comfortable, or successful? The idea of "I am happy, so I'll keep my promises and agreements. I am unhappy, and I don't have to keep my agreements." These statements are unrealistic because I can be heartbroken and still keep my promises, maintain my agreements, be reliable, and tell the truth. Regardless of my emotional state, I am still responsible for people trusting me or distrusting me. My perfectionism separates my thoughts from my feelings. My feelings cannot make me worthwhile (or bad), so my feelings can't strengthen or weaken my perfectionism, which is a thought. My feelings signal whether I am advancing my preferences or not advancing my choices.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How is it logical that I have to be perfect in my emotional life? It is not rational. Logically, to be in complete control of my vibrant life, I would have to completely control the aging processes and environmental processes that influence me. I would have to control every social process that influences me, and I would have to completely control each and every biological and chemical process in my entire body. I am overreaching when my concept of "control" includes my whole emotional life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What will the result be if I keep holding onto this belief? This self-defeating thinking will lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems systematically. This impractical inference will increase the chances of anger-rage, depression, and/or anxiety.
13	<i>Self-Responsibility:</i> I don't want to be seen as worthless because I have negative feelings. If I have negative emotions, I'll be vulnerable to other negative feelings, and I'll cry or look stupid. If I look stupid, my entire world will fall apart.
14	<i>Healthy Restriction of Your Uniqueness:</i> I see my need to be perfect as unrealistic, illogical, and impractical. I want to grow and develop, and I want to be seen as a responsible person without falling prey to the approval anxiety. I want a stable sense of appreciation and respect, but I don't have to excel at everything in my life. I will not demand perfection and believe it is awful when I make a mistake or am less than perfect. I want to respect others, and I want to correct my toxic habits.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don't "need" to be perfect because to be perfect is not much fun, and I won't reach my important goals if I over-focus on each detail. I like to be worthwhile at doing things, but it will lead to hardships, lack of confidence, and depression when I am demanding perfection. It is not healthy and helpful to base my sense of value on small insignificant details.
16	This mindset proposes an intense dialectical conflict by setting unattainably high emotional standards. The relentless pursuit of constant happiness, satisfaction, and control could actually rob an individual of these very sentiments, resulting in a negative spiral of self-disappointment and frustration. The juxtaposition of doing well and feeling well implies a struggle to reconcile performance with personal contentment, often leading to incongruity when practical outcomes don't align with expected emotional return. Insisting on optimism in every situation, meanwhile, negates the chance to fully engage with life's complexities and obstacles, potentially precluding growth that arises from difficult circumstances. This overpowering craving for emotional perfection can ultimately generate more dissatisfaction and anxiety than what it seeks to assuage.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121 - Albert Ellis: Reason and Emotion in Psychotherapy; 1994, page 108.



	(P) Perfectionism - Emotional Rigidity: <i>I have to control my negative feelings. "I can only be perfect if I feel worthwhile, and people think I am worthwhile." If I don't control my negative emotions, I'll never be happy, and/or I'll never be normal.</i>
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I behave non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be seen as a moody person.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I feel uncomfortable.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel worthwhile about me, I must never be in a bad mood. Therefore, I must be perfect! I must always be in a good mood. I always have to be aware of what people think of me because people are always watching for me and waiting to screw up! If I am not what I should be, I am nothing at all. Therefore, I'm a horrible person. If I am not perfect all the time, I'm nothing. Therefore, I have to be perfect.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> People who don't want to be "worthwhile" just want to be "bad" to show off. I am a worthwhile person because I don't want to show off, which makes me better than "those evil" people. I must give others excuses to avoid getting into trouble, lose something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can't handle it (this stress) if I am assertive.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> To be happy and feel worthwhile, I have to be worthwhile. If I never feel unworthy, I'll never be unhappy. However, if I am lousy, I'm a miserable person.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Am I making a realistic statement when I say, "I can only be perfect if I feel worthwhile, and people think I'm worthwhile?" <input type="checkbox"/> Realistically, doing an ideal act does not make me a perfect person because it is impossible to be perfect every minute of the day. <input type="checkbox"/> Second, how could another person's opinion of me control my feelings and actions? <input type="checkbox"/> If they could control me, they have some form of authority or power over me – as a judge. <input type="checkbox"/> Third, I judge myself as "worthwhile" or "bad." I am inventing and imposing my standards on myself. <input type="checkbox"/> Other people may think they can control the intensity of my emotions, but I determine what level of emotions I will respond to within a particular situation.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic and reason when I think, "if I don't control my negative feelings, I'll never be happy and/or I'll never be normal?" If I control my feelings, I can be happy. If I don't control my emotions, I can still be comfortable doing other things. I enjoy painting, and I will still enjoy painting even though I feel anxious about giving a speech. The chance of me acting perfectly is slim, and even if I was perfect in accomplishing a task, that would not mean I was perfect in the past, and I'll be perfect in the future. I am making a semantic error in labeling myself as "worthwhile" or "bad" based on others' thoughts and their desire to influence me.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will thinking, "I can only be happy if I control my feelings" be helpful to me in actualizing my talents and potential? This thinking will interfere with my ability to develop my abilities. When I am impractical, my frustrations increase. When I do unworkable and unrealistic activities, I will have more negative consequences, such as loss of monies, lost time, lost enjoyment, etc. I waste my time and energy when I am impractical and repeat self-defeating behaviors. I judge others and my actions globally, and I see myself as 100% stupid for acting impractically.
13	<i>Self-Responsibility:</i> I want to alter my behavior of damaging my appreciation and respect. I want to avoid shameful behaviors. When I realize I am experiencing shame, I don't want to put myself down or excessively worry about not getting approval. When I use cognitive distortions, such as jumping to false conclusions or negative mind reading, I feel I can't do anything about my situation.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to strengthen the attitude that I am self-directed. I know I can be rewarded by working corporately and assertively. I will take responsibility for my successes and failures. I have emotional discipline to follow the rules, keep my promises, and keep my agreements.
15	<i>Healthy Expansion of Your Uniqueness:</i> Yes, I would always like to feel positive and happy, but I can tolerate times when I feel uncomfortable, harmful, and unhappy. When I go around demanding perfect feelings to be perfect, I am setting myself up for failure, and I am training people to treat me the way I don't want to be treated.
16	The dialectics of "I have to control my negative feelings. I can only be perfect if I feel worthwhile, and people think I am worthwhile. If I don't control my negative emotions, I'll never be happy, and/or I'll never be normal" are complex and multifaceted, reflecting the nuanced interplay between internal feelings and external validation. It elaborates on the internal struggle of controlling negative emotions as a means of self-perfection and the outward portrayal of worthiness. The subject dependency on external validation illustrates a fluctuating sense of self-worth that is reliant on the perception of others. Simultaneously, it emphasizes the internal stand point that personal happiness and normalcy are contingent upon the regulation of negative feelings. As such, the statement encapsulates a dialectic tension between individual emotions and societal perception, emanating the duality of self-perception and self-presentation.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121.



(P) Perfectionism – I must never Feel Scared -Fear Perfectionism: I <i>have to</i> be viewed by others as fearless. “Fear shows others I’m weak and inferior, so if I never show my fear, people will see me as perfect.” If I am afraid, that shows others that I am weak and vulnerable.	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I behave aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequences:</i> I overestimate this adverse event and underestimate my ability to cope with the situation. I feel dependent on them, but I get angry when they do too much or don’t do enough. <input type="checkbox"/> I only see the negative, loss, and my failures. I feel hopeless because I see my future looks bleak, and I believe I can’t do anything about my situation, so I feel helpless and inadequate.
4	<i>Demandingness:</i> <input type="checkbox"/> Life must not frustrate me, and it must not present any discomfort to me. <input type="checkbox"/> To feel worthwhile about myself, others must treat me fairly and kindly, and they must not overly frustrate me, or else you are a rotten individual. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it or my Life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I am not what I should be, I am nothing at all. Therefore, I’m weak.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand to be seen as weak or having feelings of fear.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel worthwhile, I must be strong and never be vulnerable. Therefore, I must be perfect! If I am not perfect all the time, I’m nothing. Therefore, I have to be perfect.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I must be strong, or I am “absolutely invulnerable.” Covering up my true feelings is no big deal. When I show my true feelings, I think there are negative consequences and positive consequences when I hide my negative emotions.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am scared, I am weak and vulnerable. I must be powerful and “absolutely invulnerable.” However, if people see me as weak and vulnerable, I must take every measure to protect my self-esteem – even violence.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to perform well, but I don’t have to be perfect to enjoy my life and accomplish something in my Realistically, are all people who show fear weak, inferior, or excessively vulnerable? Fear is a primary human emotion. Without it, we would be unsafe and put our physical safety in jeopardy. When we experience fear, we are sensing something harmful in the environment. This does not mean we are inferior or weak, and it means we are human beings with normal human feelings.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there a logical connection between feeling vulnerable and not feeling vulnerable and acting perfect? I am not logical because my thinking is a form of magical thinking (if I am perfect, people’s thoughts will not focus on my inadequacies). My premise is that I don’t want to experience uncomfortable feelings. This is not an extreme thought, but I add, “If I never experience fear, others will perceive me as adequate and strong.” This is when I become illogical. I will never experience a human feeling again if I think or act in a certain way that is not connected to my non-extreme thought “I don’t want to be uncomfortable.” When I connect an extreme statement with a non-extreme idea, I make an illogical statement.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> At the end of the day, do I want to be telling myself that I have wasted my entire day worrying? When I am demanding perfection from myself or others, I am ineffective and inefficient. My conflicts and frustrations will mount. A sense of hopelessness and helplessness develops because I am not successfully solving my problems or reaching my goals. To deal with these ineffective behaviors, I might start making excuses or justifying my self-defeating behaviors, leading to other cognitive distortions and misperceptions of reality.
13	<i>Self-Responsibility:</i> I want to strengthen the attitude that I can control my impulsiveness; I know what I want; I know what I can reach in the short term, which leads to long-term success. I can develop a rational but flexible internal locus of control and think for myself.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to strengthen the attitude that I can give important people attention and consideration. I can be respectful by not putting others down, problem-solve, and helping them.
15	<i>Healthy Expansion of Your Uniqueness:</i> I wish I did not experience fear, but fear is a primary human emotion. Regardless of how annoying or uncomfortable fear is – “I can tolerate such feelings.” I am strong enough because if I have a realistic view of my feelings and rationally and forcefully refute my dread (thinking it is awful, horrible, or terrible), I can choose not to let that feeling control my life.
16	The dialectics of needing to be seen as fearless by others can be viewed through the lens of perception and identity. On one
17	hand, the idea of appearing fearless can present an air of strength and confidence, reinforcing one’s social standing and image. The belief that “Fear shows others I’m weak and inferior, so if I never show my fear, people will see me as perfect,” underpins this notion, highlighting a desire for perfection and invulnerability in the eyes of others. On the other hand, this self-imposed need to eschew fear can lead to suppression of true feelings and can reinforce a toxic dichotomy between perceived strength (fearlessness) and perceived weakness (fear). In reality, fear does not denote weakness or inferiority but rather demonstrates vulnerability, where suppressing it isn’t necessarily a sign of perfection. The dialectics thus highlights the complexity of human emotions and their role in shaping one’s identity and interactions.
18	Adapted from David D. Burns, M.D. “The Feeling Good Handbook,” 1999, page 121.



(P) Perfectionism - High Standard Perfectionism: <i>I have to be successful and have ambitious standards. "Perfect people don't fail." I believe I absolutely must reach my ambitious standards. If I don't achieve those exceedingly high standards, it proves I'm a total failure, and I over-focus on my failures.</i>	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I behave non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Important people in my life must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to live using such low standards. People will see me as a failure, and that would be horrible. Therefore, I must be perfect!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with imperfections. I find it intolerable to fail, and I can't stand to be seen as unsuccessful.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel worthwhile, I must never make mistakes or have flaws. Therefore, I'm a total failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I am not what I should be, I am nothing at all. If I am not perfect all the time, I'm nothing.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I accept myself unconditionally, I have low or no standards. Without having lofty standards, I will fail more often, become poor, homeless, and die alone. <input type="checkbox"/> Having ambitious standards is the only way I'll survive. <input type="checkbox"/> I must give others excuses, avoid getting into trouble, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). <input type="checkbox"/> I feel anxious, and I think I can't handle it (this stress) if I am assertive. <input type="checkbox"/> If I don't absolutely reach my exacting standards. <input type="checkbox"/> If I see myself as a failure, it proves I'm a failure, and I couldn't enjoy anything in life. Therefore, I must be outstanding, or I am a complete loser." <input type="checkbox"/> If I reach and maintain my exacting standards, I'll be happy, proving that I am not an inadequate person.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Is it realistic for me to think that perfect people never fail? First, are there perfect people, and what kind of world would we live in if some perfect people were walking around. They would have to have some form of magical powers to learn new things without making mistakes. They always have to do things in the same exact way because if they veered off from perfection, they would do something new. Some people may view that "new way" as imperfect. It is genuine that perfect people would not fail, but there are no perfect people on this planet.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my thinking reasonable when I believe "I absolutely must reach my exacting standards, or I am a complete failure? First, I am assuming that perfection exists, and perfection is an abstract concept I arbitrarily invented. Once I had captured this "perfection," I assumed that this perfection could "never go wrong," but to hold it in my hand, it had to go through some process of becoming perfect. In other words, it started out imperfect, I did something to it, and now it is perfect. I can do this with music, mathematics, etc., but I can't do everything because I am human.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I believe that "perfect people don't fail," I think, "I desperately need" to be successful! I am turning a desire or want into some life-or-death situation. Will this help me? When I turn a desire, which is realistic and sensible, into a "dire need," I am creating more conflicts for myself, more pain, more stress, and less happiness and productivity. When I overreact, I think I will die or become physically disabled. Demanding is when I "excessively complain" about others because others are not doing what they "must" do for me to be happy. This demand leads to more cognitive distortions, which interfere with my ability to make decisions and solve problems.
13	<i>Self-Responsibility:</i> I want to have a flexible set of standards. I want to experience higher values, such as helping others. I don't want to hurt others; I will constructively rather than act destructively. I want to be persistent and work hard to accomplish my long-term rational goals. I want to live up to my ideals rather than be pushed around by my plans.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I demand perfection, am I serving my own best interest - probably not? When I think of others rationally and realistically think of myself, I can better reduce conflicts with others and peacefully solve problems with others. I can serve my own best interests in the long run when I develop task confidence rather than seeking perfection.
15	<i>Healthy Expansion of Your Uniqueness:</i> I will never like to fail, but it is not the end of the world if I fail at school, in relationships, career, etc. When I fail, I will look at it as something I can learn from so I don't repeat those mistakes. I will not stop making those mistakes by putting myself down or blaming others. I can accept others and myself unconditionally.
16	The dialectics of the belief "I have to be successful and have ambitious standards" chronicles the internal conflict and resulting pressure that originates from setting exceedingly high benchmarks for oneself. Here, success isn't perceived as progress but compulsorily achieving ambitious goals, creating an all-or-nothing situation. If the goal isn't achieved, one categorically assumes personal failure rather than considering external factors or seeing it as an opportunity for growth. This belief system pivots on the ideology that "perfect people don't fail". It delimits one's view of success to a black-and-white spectrum, causing one to overlook their own accomplishments and instead over-focus on the failures. This narrative amplifies the fear of failure, which could potentially degenerate into self-contempt and burnout. This could also affect one's mental and emotional health, creating a toxic cycle of incessant striving, disappointment, and self-deprecation.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121.



(P) Perfectionism - Identity Perfectionism: I <i>have to</i> identify with my actions and performance. “I am my perfection.” I think that if I fail, people will never accept me, and people will only accept me if I meet all the conditions placed on me.	
1	<i>Affective Consequences:</i> I feel hopeless because I see my future looks bleak, and I believe I can’t do anything about my situation, so I feel helpless and inadequate. I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately, and I violate the rights of the other person. I feel dependent on them, but I get angry when they do too much or don’t do enough. I only see the negative, loss, and my failures.
3	<i>Cognitive Consequences:</i> I overestimate this adverse event (people not loving me as they should have), and I underestimate my ability to cope with them not loving me. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Important people must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> People’s actions or feelings have little consequences for me. When I lie to myself, I convince myself it was the best I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn’t such a horrible decision.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have little patience with people.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to disregard what others say or think to feel worthwhile.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I must be perfect! If people are not perfect all the time, they are nothing. Consequently, they have to be perfect, which they will never be.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If they are not what they should be, they are nothing. Therefore, these people are total failures. <input type="checkbox"/> If they fail, I will never accept them – but who cares anyway.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> People will reject me if I don’t meet their standards, but it is realistic to believe that I have to be perfect for people to accept me or reject me? Realistically, people could reject me even if I was not perfect. People choose to accept me or reject me, and it is unrealistic to expect that they can control their choices. It is realistic to think I can influence people’s feelings and actions, but I know I cannot control their thoughts. Is it realistic to believe that my identity is based on what I can and choose not to do? I know that others cannot control how to define and redefine myself.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to think, “I can be my perfection?” I am turning two abstract concepts, “identity” and “perfection,” into some form of reality. I can’t touch, count, see, or feel my “identity” or buy six pounds of perfection at the grocery store. I think I am logical by connecting how I evaluate my actions to these two abstract concepts. I want to rate my efforts because I want to reach my goals. When I falsely connect that I <i>have to</i> be perfect with a particular rating is illogical.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself when I believe people will never accept me? When I focus too much on my emotionality, my view of reality is distorted, which means I do not see the true meaning of the facts, or I am twisting the truth. When I distort the facts, I am more defensive, which decreases my ability to communicate effectively. I increase the chances of feeling excessively worried, angry, or down. When I distort the facts, I diminish my ability to make sound decisions. These limitations result in more conflicts with others and feelings of helplessness.
13	<i>Self-Responsibility:</i> I know what I want and can control my impulses. I want to be a self-directed person who has an internal locus of control. I can think independently, and I want to increase my sense of appreciation and respect.
14	<i>Healthy Restriction of Your Uniqueness:</i> Application: I want to be honest with others. I am reducing my defensiveness and being open to others’ feelings and hopes. I want to do things correctly, and I want to be organized and set long-term goals. I believe it is essential to follow the rules and keep my promises.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don’t want to fail, and I would like people to accept me unconditionally. They don’t have to accept me unconditionally because I cannot control their choices or thoughts, I can focus on how my thinking influences my actions, and love and respect are choices people make with or without my input.
16	Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
17	The dialectical tension exists within the internal struggle of identifying oneself through actions and performance; the sentiment of “I am my perfection” signifies this constant pressure. The embodiment of this idea perhaps reflects society’s underlying expectations, illuminating our deep-seated fear of failure and rejection. We often believe that our identity and worth are determined by our successes and achievements, leaving little room for error. This creates an unhealthy paradox, whereby acceptance from others is conditioned upon a ceaseless pursuit of perfection, setting an unattainable standard for ourselves. As such, the concept and acceptance of oneself becomes intertwined with the need to meet societal standards, causing a dialectic conflict between individual authenticity and external validation.
18	Adapted from David D. Burns, M.D. “The Feeling Good Handbook,” 1999, page 121.



(P) Perfectionism and Feelings of Irritability: I have to regard anything short of perfection as unacceptable, so I feel irritable. One or a minor flaw ruins my entire effort. I don't have to take anything seriously if it is not perfect.	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately. I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequence:</i> I am overestimating the negative situation, and I am overestimating the impact of my emotional reaction. I have to perform well and /or win the approval of influential people, or else I am an inadequate person. I must always do perfectly well. And absolutely must not give a single lousy answer! I must thoroughly impress everyone! Others must treat me fairly and considerately and not overly frustrate me, or else they are rotten people.
4	<i>Demandingness:</i> <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Mistakes are dreadful. It is awful that I make so many mistakes and can't do anything right. I can't stand making a mistake. I'll never forget the blunder I made and never forgive myself!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand imperfection – even the slightest mistake is intolerable!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about all the mistakes I make. Others treat me poorly because I am worthless. If I am imperfect, I'm a rotten person. Therefore, I must act perfectly to be happy. I don't want to be seen as worthless because of all my mistakes, and I hate making mistakes (rational thought).
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am perfect, or I am worthless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am imperfect, I can do nothing about my current situation, and if I am perfect, I'll be happy. If others are imperfect, I won't be unhappy. If others are perfect, I'll feel inferior. I believe they "outdid me" because they cheated somehow! I'm not responsible for my actions if others cheat. <input type="checkbox"/> If I never make a mistake, I am a worthwhile person, and I'll stop making mistakes. However, I feel nervous if I make a mistake, and I can't experience satisfaction unless I perform perfectly.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is there proof or evidence that one flaw ruins my entire effort? I believe there is no proof or evidence that one drawback will waste my full effort and acting perfect will lead to happiness. In fact, "demanding" that I am perfect has only led to depression and anxiety. There is no evidence that perfection will lead to happiness, but there is sufficient evidence that perfectionism leads to a host of toxic negative emotions. There is empirical evidence that no one acts without making a mistake. Yes, we are capable of experiencing "wholeness," and that feels perfect, but seeking perfection will result in feeling helpless, confused, and indifferent because we are placing demands on ourselves that are unrealistic and unachievable.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How do I know I have to be perfect to have worth, and will one flaw ruin everything? My conclusion that I am worthless is illogical because if I was perfect, I would be happy all the time. It does not follow that I must have only one source of happiness and enjoyment, and that source is my "perfection." Sometimes there is a connection between my happiness and success, but sometimes I can be happy without success. Realistically, demanding perfection from anyone will lead to more unhappiness.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> <input type="checkbox"/> What will the result be if I keep believing that one flaw ruins my entire effort? <input type="checkbox"/> It will not reach my goals or fulfill my potential and talents. <input type="checkbox"/> Holding onto this old perfectionism won't change anything, won't improve my life, or stop me from feeling miserable. <input type="checkbox"/> Holding on to this perfectionism will never get me what I want or help me feel the way I want. <input type="checkbox"/> Perfectionism is just too costly.
13	<i>Self-Responsibility:</i> I want to perform well, but I don't have to be perfect to enjoy my life and accomplish something in my life. Because I now see that my need to be perfect is untrue, illogical, and impractical, it won't get me what I want and will be destructive. I will focus on my realistic preferences and stop using catastrophic thinking. I will start accepting others, the world, and myself in a logical, realistic, and pragmatically.
14	<i>Healthy Restriction of Your Uniqueness:</i> Perfectionism can lead to "over competitiveness." I will stop demanding perfection and think it is awful when I make a mistake or I am less than perfect. I can only be responsible for my thoughts and feelings, and I cannot be responsible for others' thoughts.
15	<i>Healthy Expansion of Your Uniqueness:</i> I can accept my failures as undesirable but not dreadful. The natural order of things is that we grow gradually. I don't "need" to be perfect. My ex (boss, lover, friend) chose to leave me; I did not make my ex (boss, lover, friend) do anything. I can do a few things perfectly, but I can only do those things for a while, not forever. Insisting that I am perfect is different from what I prefer, and I'll try to do something perfectly. When I "have to" do something perfectly well, I will incessantly keep at it and reject several practical and workable solutions to the problem I am trying to solve. I worry, down, and angry that I may do poorly or give up and settle for poor solutions.
16	The dialectics or inherent contradictions of this mindset embody a rather high stakes, almost black-and-white approach to life's
17	nuances. Operating under the premise that anything less than perfection is unacceptable, centralizes the focus on absolute excellence while discarding any recognition of incremental progress or partial success. This mindset inherently promotes frustration and irritability, as it doesn't allow room for any margin of error, human flaws, or the natural process of learning and growth. Moreover, the idea of negating the seriousness of anything less perfect unwittingly establishes a Rift between effort and rewards, which could lead to disconnect from any endeavor that doesn't guarantee flawless results. This psychology disincentivizes individuals from embracing their vulnerabilities and exploring opportunities that are encompassed with risks, thus denying them from healthy learning experiences.
18	(Albert Ellis' book "Feeling Better, Getting Better, Staying Better" (2001) (page 102-103); (Ellis and Harper, A Guide to Rational Living; 1997; page 216).



(P) Perfectionism - Love Perfectionism: I <i>have to</i> be preoccupied with people’s shortcomings.” If I find the perfect mate (Mister Right or Mrs. Right), I will be happy in every aspect of my life. Therefore, I go around highlighting people’s flaws and shortcomings.	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I behave non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I underestimate my ability to deal with it, so I do less or avoid it. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! To be satisfied, I must always feel infatuated with somebody.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Important people must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people make mistakes. If they are not perfect all the time, they are nothing. Therefore, they have to be perfect.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand when people make errors.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel worthwhile about myself, I must put others down. Therefore, they must be perfect!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If they are not what they should be, they are nothing. Therefore, this person is useless. <input type="checkbox"/> There are worthwhile reasons why I worry about others’ flaws. It doesn’t say anything about me that I am overly calculating and cautious. <input type="checkbox"/> When I lie to myself, I convince myself it was the best I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn’t such a horrible decision.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I find the perfect mate, I must always feel infatuated with that person. If I’m in love, I’ll be happy forever. Therefore, I must always be satisfied.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to perform well, but I don’t have to be perfect to enjoy my life and accomplish something in my life. Is finding the perfect mate the answer to a happy life? I would agree that many people are searching for the perfect person, but I am unrealistic to demand that the people I love be perfect and that perfection will bring perfect happiness. Love is not perfect because it is not practical to think that people must do what endears me to them. If they were perfect, we would walk around on eggshells waiting for them to discover how imperfect we are and why such an ideal person would want to love such a flawed person as me! I think we would be exceedingly unhappy if somehow, we found this perfect person.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical that I’ll be delighted if I find the perfect person? This thinking is not logical because I am taking an extreme position that turns into another extreme position. This stems from a non-extreme position (I want to be happy, be in a healthy relationship, and have other sources of enjoyment).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will waiting for my loved ones to fail to be helpful in my ability to get along with people and provide me with a more profound sense of love? I believe a “perfect person will complete my perfect life.” If not, my entire life will crash and burn. I’m left with nothing if things don’t work out with this perfect person. This perfection theory will result in a self-fulfilling prophecy that states my life will be worthless if I don’t have this one perfect person.
13	<i>Self-Responsibility:</i> I strongly feel that I do not want to damage my sense of appreciation and respect. I want to excel in my line of work and maintain a worthwhile reputation with people who are vital to me. I powerfully want to develop an everyday life. I want to be rational, and I want to accept others and myself unconditionally.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I focus on looking for the perfect person, and if that person fails me, I’ll fall apart. When I over-focus on the perfect person, I become selfish because I over-focus on my needs and wants and disregard others. I want to develop a worthwhile sense of self-control.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don’t want a perfect person, but I enjoy people that take a healthy interest in the world and others. A worthwhile relationship takes work and high frustration tolerance. Therefore, if I want to be in productive relationships, I will work on my communication skills, getting along with people, and refute my tendency to fall prey to low frustration tolerance.
16	The dialectics of being preoccupied with people’s shortcomings and seeking the perfect mate can be a double-edged sword. While one hand constantly scrutinizing others’ flaws signifies a desire for high standards and perfection, fostering the possibility of ending up with a remarkable partner, on the other hand, it might create an unrealistic expectation that could lead to constant disappointment and dissatisfaction. The pursuit of an ideal partner, envisaged as the source of ultimate happiness, may overshadow the appreciation of good qualities in their current or potential partners. The end result could be an inadvertent fostering of negativity, dissatisfaction, and possibly loneliness. This viewpoint suggests that the pursuit of perfection, particularly in a mate, should be balanced with realistic expectations and acceptance of human imperfections.
17	
18	Adapted from David D. Burns, M.D



(P) Perfectionism - Maximum Effort: <i>I have to</i> act perfectly when confronted with a critical and arduous task. “I will not be able to do this successfully.” I believe putting in maximum effort, I can be perfect. I see mistakes as proving that I cannot do things perfectly, so I am inadequate. (Michael E. Bernard, Ph.D.)	
1	<i>Affective Consequence:</i> When I am imperfect, I feel hopeless and withdraw from interests and rewards.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequence:</i> When confronted with my imperfections, I overestimate the adverse event and underestimate my coping abilities. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> People have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful to make mistakes, and it would be a catastrophe not to be able to do things perfectly. To be imperfect would prove I am a failure. My mistakes are dreadful. If I act imperfectly, I'll never be happy, so I better do more. I don't want people to see me as I am. When I make mistakes, people will quickly point out my errors, and I need their approval to be happy.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it unbearable to tolerate deficiencies in myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I don't give my utmost effort and I don't perform perfectly – I am worthless, and my life is useless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Everything turns into a life-and-death issue.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Is it reasonable to think, “I have to put maximum effort into everything?” <input type="checkbox"/> The idea I want to be persistent in working on my goals is a flexible notion. <input type="checkbox"/> However, the idea “I have to put maximum effort into everything” is a rigid idea. <input type="checkbox"/> This fixed idea is logically inconsistent with my flexible beliefs because I cannot be fixed and adjustable simultaneously, and these two ideas actually contradict each other. <input type="checkbox"/> I should do things perfectly. <input type="checkbox"/> However, if I act perfectly, I'll be perfect. If I can't be perfect, I'll never be miserable.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it unrealistic to think, “I have to put maximum effort into everything?” First, for me to put maximum effort into everything would be exhausting. I know I need to be organized and prioritize what I need to do first and what I need to do the second. It would be unrealistic for me to do everything. The adage “timing is everything” is relevant to this issue.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> What results will I get if I continue to believe that “I have to put maximum effort into everything? I will be physically, emotionally, spiritually, and psychologically exhausted. I will not have any time or energy to complete my daily living activities if I am “making the perfect bed, making the perfect breakfast, wearing the perfect outfit to match a perfect day, etc.” I won't be able to get other things done, and I'll feel depressed about my inability to obtain additional critical tasks. I will over-focus on one thing, and I'll feel anxious about not getting other things done, such as <u>billing my bills, feeding the dogs, cleaning my apartment, visiting friends, etc.</u>
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I can be obsessive about putting maximum effort into everything and won't be able to do the right things in other areas of my life. I excel in one area of my life, and I'll fall behind in reaching my other goals.
13	<i>Self-Responsibility:</i> completed I will appear selfish and closed-minded to influential people in my life. I'll do one thing correctly, but I will do other urgent tasks incorrectly.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I put maximum effort and perfection into everything, my emotions will get the best of me, and I will develop a weak sense of self-control. I won't get things done on time, and people may see me as unreliable, which will lower the desired level of trust I have with others.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to put maximum effort into everything, but I know realistically I can't. I know I need to be organized, set priorities, and be persistent, but demanding perfection will not help me reach these goals.
16	The dialectic present in the belief of having to act perfectly when faced with a critical and arduous task is a complex and paradoxical one, characterized by an internal struggle between self-expectation and self-evaluation. On one hand, there is the empowering belief in the absolute potential to execute flawlessly, a belief that fuels dedication, maximum effort, and tenacity. However, on the other hand, there is the crippling idea that mistakes equate to inability or inadequacy, an idea that incites self-doubt and pessimism. The former instills a sense of resilient optimism whereas the latter brews a damaging perception of self, both opposing each other yet intricately linked within the perspective of perfection. This dialectic conflict creates a cycle of high expectations and harsh self-criticism, a struggle that needs to be reconciled with a nuanced understanding and acceptance of errors as inevitable and part of human nature and growth, instead of viewing them as a sign of inadequacy.
17	
18	



(P) Perfectionism - Minimum Effort: I have to identify with my actions and performance. I think, "I will not be able to do this perfectly." "I didn't try, so it does not matter." I also might think, "Why bother doing things if I cannot do them perfectly."	
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequence:</i> I am underestimating the impact of this adverse event, and I am overestimating my ability to cope with this situation. You must treat me fairly and not expect too much from me. You must not overly frustrate me, or you are a rotten person. My life conditions must give me the things I want. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It would be a catastrophe not to be able to do things perfectly. I think it is awful to make mistakes.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it unbearable to tolerate imperfections in myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To be imperfect would prove I am a failure. People who fail are worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am perfect, or I am utterly defective.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> So, what if I don't put my best effort into this activity. I won't experience any worry or anxiety about this project anyway. I'll feel better if I don't participate in new activities that are not guaranteed success. I'll lose permanently, so why try! I should do things perfectly. However, if I act perfectly, I am lucky, but I'll just forget about it if I can't be perfect.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief realistic when I think, "Why bother doing things if I cannot do them perfectly?" Realistically, whenever I learn something new, I will make several mistakes. If I want to give up learning new things, I don't have to be bothered with doing anything. Perfectionism results in doing nothing, and I know nothing new or intriguing.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief reasonable when I think, "Why bother doing things if I cannot do them perfectly?" "Semantically, how would I know I was doing something perfectly? I would have to never make a mistake and complete a project with 100% perfection. Could I act imperfectly in my measurement of perfection? No – I could only be perfect if I could measure this perfection perfectly. This would mean there is no variability – so what would I measure anyway?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself when I think, "Why bother doing things if I cannot do them perfectly?" I am giving up before attempting to do tasks that could improve my life. If I wanted to be perfect by inventing excuses when I don't want to do something, I wouldn't complete anything because I would never get started doing anything. I would contemplate what to do, but I would never carry out my plan to accomplish my goal. My life would be static, and nothing would ever improve or change. This idea of things never changing is unrealistic, which will interfere with my ability to solve problems and make decisions.
13	<i>Self-Responsibility:</i> If I put minimum effort into activities, I will not excel in my career, I will be seen as irresponsible, I will be acting in denial and ignorance, and I will increase my external locus of control because I only do things if I get immediate reward or praise. I'll be giving up my short-term goals for immediate gratification and comfort.
14	<i>Healthy Restriction of Your Uniqueness:</i> If I put minimum effort into activities, I will hurt others, appear selfish, and people will not trust me. I see not following the rules as "normal" for me, and I'll be giving up my long-term goals.
15	<i>Healthy Expansion of Your Uniqueness:</i> If I put minimum effort into activities, I am not reasoning. When I am rational, I approach my problems realistically. I am also expanding my freedom of choice because I use flexible thinking. I accept my personhood and others unconditionally, I maintain high frustration tolerance, and I accept the challenges with fewer disturbances.
16	The dialectics of identifying with one's actions and performance revolves around the individual's perception of performance ability, self-efficacy, and fear of failure or not meeting standards of perfection. A negative perspective might lead to thoughts such as, "I will not be able to do this perfectly," which could result in a halt in action and chilling responsiveness in performance, culminating in the self-deprecating statement, "I didn't try, so it does not matter." This further spirals into generalized apathy towards tasks or pursuits with the dismissive attitude of, "why bother doing things if I cannot do them perfectly." This back-and-forth between action and inaction, striving and resignation, maps the complex, contradictory nature of the dialectical process of identifying with one's actions and performance that directly impacts one's motivation, goal-setting, self-esteem, and overall progression in life.
17	Note: Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
18	(Albert Ellis and Robert Harper; (9197) A Guild to Rational Living; Chapter 23; pages 245-253).



	(P) Perfectionism - Moralistic Perfectionism: <i>I have to be moral in every circumstance I face. I believe “To be happy, I must be absolutely moral.” If I make a mistake, I think I’ve done something “morally wrong.” “If I am immoral, I’m 100% rotten and absolutely have no worth.”</i>
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. To feel worthwhile about me, I must have “nice” thoughts. To feel worthwhile, I must never have an immoral idea. Therefore, I must be perfect! Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> People have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be seen as immoral – it is the worst thing a person can do! I have no control over my feelings because I’m in a dangerous and awful situation. If I think I’m in a horrible situation, it must mean I am in danger. Having negative and unpleasant thoughts means I will do something harmful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people are immoral.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I am not moral all the time, I’m nothing. Therefore, I have to be perfect, and consequently, I’m a worthless and immoral person who will always be immoral.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I am not what I should be, I am nothing at all.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I think the wrong thing, I am a worthless person, which means I am immoral. However, if I have a moral thought, I’m better than you because I know you have evil thoughts, and I must think compassionately. If I have a moral thought, I know a dishonest and immoral thought will eventually come to my mind.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my thinking realistic when I tell myself, “I have to be absolutely moral? If I don’t function as I must – does that make me a rotten person? Obviously, no law says I have to perform perfectly moral. Since this law does not exist, I cannot possibly follow it because how could I pursue something that does not exist. Yes, it only exists in my imagination. It would be preferable if I were moral because I would experience fewer negative consequences, and others would benefit from my ethical behavior. If I acted morally, people would think of me as a person who desires to do the right thing, but people do not judge me overly harshly or reject me when I have performed immoral. No matter how many reasons there are for acting morally, I clearly don’t “have to” do so. What I strongly desire does not have to be fulfilled.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Morality and happiness are not always logically connected. <input type="checkbox"/> Philosophers have told us that morality involves courage, character, and challenging work. <input type="checkbox"/> How does it logically follow that I must be moral and happy because I want to be moral and happy? <input type="checkbox"/> Where is the connection between my ardent desire to be moral and my necessity to have it? <input type="checkbox"/> I have to be perfectly righteous because I would profoundly benefit from morality? <input type="checkbox"/> Does my conclusion stem from this fact?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will it help me see myself as a 100% rotten person when I act immorally? Damning myself will not make me moral. In fact, I act immorally when I harshly judge myself unfairly. Am I drawing a moral conclusion when I believe immoral actions will make me a moral person, and will this process help me? What do I learn from putting myself down? I understand that I over-focus on what is wrong with me. This setup dissonance and my ability to reason decreased.
13	<i>Self-Responsibility:</i> By acting non-assertively and humble, I am morally superior to others – which is a worthwhile thing. When I am overly moral and demanding, it will help me go to a better place after I’m dead. I’m only allowing myself by putting myself down. I must give others excuses to avoid getting into trouble and facing severe punishment, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can’t handle it (this stress) if I am assertive. In fact, happiness for some people is the opposite of morality. Frequently, morality contradicts and excludes our personal happiness. Authentic happiness results from acting moral for some people, so I will have moments of happiness and morality, but I can’t always be happy. When I am in a demanding situation, it is difficult to be moral. For instance, in war or threatening situations, I may have to go against my morals to survive or protect my loved ones.
14	<i>Healthy Restriction of Your Uniqueness:</i> My sense of right and wrong impacts others and my actions. I want people to trust me, so I’ll keep my promises and agreements, be reliable, and be honest (tell the truth, accept the consequences, and work persistently for what I want). I want to be moral, avoid selfishness, be honest, and I don’t want to say things that annoy people, but I don’t have to rigidly adhere to these chosen standardized. I like organization and people seeing me as reliable, but I don’t have to demand inflexibly that others must value what I value.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to act morally, but if I act morally, it does not make me an “immoral person.” I want to perform well and have influential people in my life approve of me, but I am not an immoral person because I don’t get people’s disapproval. Rating, my performance or behavior, will help me improve my life, but devaluing my life will increase toxic negative feelings, such as anxiety and depression. I will work on not making conclusions about myself or making predictions about myself that are self-defeating and irrational. In other words, I will be one aspect of myself, or one of my traits does not reflect my entire personhood.
16	This line of thought encapsulates a certain dialectical approach to morality and self-worth based on strict absolutes. The argument presents the situation as a binary opposition between being morally right and morally wrong, with no room for nuance or gradations.
17	In this view, morality is seen as a prerequisite to happiness, and any deviation or mistake is equated with total failure or worthlessness. This can be problematic as it can lead to excessive self-criticism and failure to recognise one’s own worth beyond their moral actions. Moreover, it simplifies morality as a homogenous concept, ignoring the complexities and circumstances that often define our moral choices. It can therefore be an overly restrictive and unrealistic approach to self-evaluation and ethical decision-making.
18	Adapted from David D. Burns, M.D. “The Feeling Good Handbook,” 1999, page 121.



(P) Perfectionism: Moralistic Perfectionism from Others: People <i>must</i> be moral under all circumstances. If others act immorally or make a mistake, those people are 100% depraved and desire my anger and punishment.	
1	<i>Affective Consequences:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriately. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the impact of the adverse event, and I am overestimating the impact my feelings have on me. <i>I have to be perfect to be seen as a moral person.</i> You must treat me fairly and act morally, and you must never overly frustrate me or be a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> Demanding others must be morally perfect. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people act immorally.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people act immorally.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> They have to be perfect. To feel worthwhile about me, people must never do an immoral act. Therefore, people must be perfect!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If they are not moral all the time, they are nothing. I can justify my unethical actions because of their many immoral acts. Overly moral and demanding people should adhere to my brand of morality, and they must obey my rigid rules, or they'll all go to hell. This is only a warning to help them go to a better place, and I'm only helping them by putting them down.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If they do the wrong thing, they are evil, which is thoroughly immoral. However, if people act morally, it won't last. They must do fantastic all the time. If they do a moral act, I know they will eventually do something evil.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want others to perform well, but they don't have to be perfect for me to enjoy my life and accomplish something in my life. Is it realistic to believe that others <i>must</i> act morally? Demanding absolute morality in an imperfect world is unrealistic, and I'm setting myself up for failure when I am rigidly idealistic. When it comes to behavior, humans have a wide variety of choices. Morality is only one of the choices a person can make. People could choose to act mildly, moderately, or rigidly immoral, and people could choose to act morally in one situation and act immorally in another situation. Frequently, morality is relevant to a person's situation. In the middle of a combat zone, morality is different from the morality one might practice helping someone cross the street.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic when I think If others act immorally, it means that those people are 100% depraved? <input type="checkbox"/> Because I wish that absolute morality would control others, do these people have to act morally? <input type="checkbox"/> One inference is valid (I hope that people were moral), but the other inference, people have to act morally, is false and extreme. <input type="checkbox"/> When I combine a false premise with a valid assumption, my conclusion will be false and illogical (I can only be happy if everyone acts morally). <input type="checkbox"/> The belief that "people absolutely must" act all the time purely is a radical idea. <input type="checkbox"/> I also want to ask myself what "absolute morality" is and how will I know it when I see it or experience it. <input type="checkbox"/> Absolute-toxic morality is an arbitrary concept I created in my mind based on my value belief in wanting people to act morally.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will thinking, "If others act immorally or make a mistake, it means that those people are 100% depraved" help me reach my goals and actualize my talents and potential? Absolutely morally does not help me because imposing those standards on others provokes conflicts with others. Demanding absolute morality results in commanding people to obey me, which brings joy and excitement to others. When I am ordering, and people break my rigid rules, I think it is okay.
13	<i>Self-Responsibility:</i> I can control my thoughts because I choose to pay attention to specific details and ignore other information. I can monitor my thinking because I don't want to damage my sense of appreciation and respect. The more I focus on how harmful I have it, the more I'll feel anxious or depressed. The more I judge others as worthless, the more I'll overreact when I make similar mistakes. I can control and master my emotions. I can face difficulties and correct and regulate my emotional intensity when facing stress and hardship. I can stand situations I don't like because I am mature enough.
14	<i>Healthy Restriction of Your Uniqueness:</i> If others act immorally, I will never like such behavior because of its damage to innocent or vulnerable people. People who act immorally are not rotten because the ideas of "worthlessness" are static-fixed, simplistic global negative evaluation of a complex person confronted with a complex set of life circumstances. When I rate people globally, I see them as "absolutely rotten."
15	<i>Healthy Expansion of Your Uniqueness:</i> This is false because it does not consider the complexity and fluidity. I am making a part-whole error when I judge others as "rotten." I am assuming their entire personhood (the whole) is based on a few self-defeating traits (parts; their immoral acts). Making mistakes proves they are unique, and they are ordinary human beings capable of doing well and not doing so well. Believing others possess "unqualified rottenness" leads to toxic negative emotions. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. It also leads to distorted thinking, such as over-estimating the likelihood of adverse events, exaggerating the negativity of events, and under-estimating their coping resources (Windy Dryden, Ph.D., Ph.D.).
16	The dialectics of the viewpoint that people must be moral under all circumstances and anyone acting immorally or committing a mistake is inherently depraved and deserves anger and punishment reflects a tendency towards absolutism and lacks a nuanced understanding of human nature. It arguably oversimplifies morality to a black-and-white binary and assigns inflexible, totalizing labels that are not reflective of human complexity. It overlooks the influence of factors such as context, personal history, societal norms, and psychological traits in governing behavior. While this viewpoint may ultimately promote moral responsibility, its unforgiving attitude may also inadvertently discourage growth, change, and progress, as it leaves no room for redemption or rehabilitation. Lastly, while punishing harmful or unethical actions is essential, conflating mistakes or poor judgment with inherent moral depravity might discourage honesty, transparency, and the recognition of one's errors for fear of unduly harsh judgment or punishment.
17	



(P) Perfectionism - Normal Perfectionism: <i>I have to conform to be seen as usual. I have to be seen as “normal.” I think, “To be accepted by others, I must conform and be seen as normal.” People just like me, so I have to be average and typical.” To have a feeling of belonging and to receive affection from others, I must conform to their wishes, and I have to put my wants and desires to the side.</i>	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequences:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> I am demanding that I have to have normal feelings and thoughts. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful for others to see me as abnormal or show people how defective I am. I have no control over my feelings because I’m in a dangerous and awful situation. If I think I’m in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people criticize me or see me as “weird.”
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people criticize me or see me as “weird.”
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> People love me, or they hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> So, what if I over-focus on others’ opinions - If they don’t like me, they’ll screw me over. I can’t win, so I might as well give in to others’ wishes. <input type="checkbox"/> I must give others excuses, avoid getting into trouble and facing harsh punishment, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). <input type="checkbox"/> I feel anxious, and I think I can’t handle it (this stress) if I am assertive. <input type="checkbox"/> If I want people to like me, I must be average, ordinary, boring, etc. <input type="checkbox"/> I must have a strong feeling of belonging and closeness. <input type="checkbox"/> However, if I don’t belong or feel close to people, there is something wrong with me, and I conclude I am an unacceptable person.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to think, “I have to feel belonging to be happy? I have to receive affection from others, and if I don’t, I’m unlovable. I must conform to their wishes, and I must put my wants and desires to the side. Realistically, I can be accepted or rejected if people like or dislike me. If I am normal, people can reject me for acting normal. If I am abnormal, people can accept me because I am attractive and different. In reality, people make a choice to accept me or reject me. My behavior or desire to be perfect cannot control what people think.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my conclusion on faulty premises when I believe “I have to put my desires to the side?” It is quite logical for me to conclude that because I want acceptance from others, I am frustrated and deprived when people don’t accept me, and my desires are not fulfilled. I am automatically frustrated whenever I want something and don’t get it. I can legitimately say, “I am not having my desires fulfilled, and I find that unfortunate and/or uncomfortable.” I cannot logically go beyond that statement, and I cannot insist that I absolutely <i>must</i> not be deprived because I am frustrated and that my life is hardly worth living at all.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will thinking, “I have to put my desires to the side” help me reach my goals and actualize my talents and potential? When I get along with people and develop a healthy working alliance with people positively and helpfully, I am developing my skills to actualize my potential. If I am not myself and acting like what others think I should be, I am not authentic and genuine – I am a phony. I can be myself and accept others and myself unconditionally without acting like a phony.
13	<i>Self-Responsibility:</i> When I automatically conform because of my perceived desire to be perfect, I lose my sense of choice in acting responsibly. I blame others for my happiness, and I blame others for my misery. There are reasons, responsibilities, and repercussions for every choice I make or do not make, but I am responsible for those choices.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I automatically conform to people’s expectations, I believe that I don’t have many choices when it comes to dealing with people. To get my way or get ahead in life, I think I have to cheat, lie, etc., or be a complete “kiss ass” to be successful. When I believe the consequences don’t apply to me, and I think I am not answerable to anyone, I don’t have to keep my sense of commitment or emotional discipline.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want people to accept me unconditionally, but there is no fundamental reason people have to do anything I wish. People usually make their own choices, and they pay for the negative consequences and reap the reward for their positive consequences. I know the difference between “controlling others” and “influencing others,” and I use that knowledge productively.
The dialectics of conforming to societal standards to appear 'normal' or 'ordinary' is a paradoxical struggle faced by individuals striving for acceptance and affection from others. On one hand, the individual seeks personal authenticity, wanting to express their individuality and unique attributes. Simultaneously, however, they must conform to societal expectations and norms to be accepted by their peers. This internal tug-of-war pits personal desires and nonconformity against the societal pressure of assimilation and standardization. The illusion of 'normality' drives the individual to suppress genuine expression in favor of mimicry and adherence to predicted behaviors and attitudes, often at the expense of their personal happiness and fulfillment. Therefore, this dialectic signifies a critical existential tension, reflective of the struggle between personal authenticity and social acceptance.	
Adapted from David D. Burns, M.D. “The Feeling Good Handbook,” 1999, page 121; Albert Ellis; How to Control Your Anxiety Before it Controls you, 1998; page 51.	



(P) Perfectionism - Over-Achieving Perfectionism: “I have to achieve all the time, and people always think well of me when I achieve.” I feel inferior to others who achieve more than I do.	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. I must achieve all the time, and I must perform well and /or win the approval of influential people, or else I am an inadequate person.
4	<i>Demandingness:</i> I must achieve more than I have now. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful not to achieve as most people do.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t put up with it when I fail, or people interfere with my ability to achieve.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I’m inferior if I fail or superior if I am successful.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am an unqualified success, or I am a total failure. If I am not in charge, I won’t be in control, and I’ll fail. So, what if I feel inferior! Who cares anyway? I must give others excuses to avoid getting into trouble and others punishing me. I avoid losing something or someone I love and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can’t handle it (this stress) if I am assertive.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I achieve, people will think well of me, so I must be in charge all the time. However, if I fail, that proves I am inferior, and I have little to no worth as an individual. If I am in charge all the time, I’ll be happy, and things will always get done.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want to achieve, but I don’t have to achieve all the time. Is it realistic to feel upset about people achieving more than I do, and do I have to achieve all the time, so people think well of me? Sometimes people achieve more than I do, and sometimes I achieve more than others, but to believe I have to out achieve everyone is unrealistic. There is no one on earth is perfectly performs what they want all the time, and the learning process prohibits us from perfectly achieving all the time. Yes, when I achieve, I am thinking will approve of me, but they could also care less, feel envious, or take it personally that I have worked hard and achieved.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Logically, my success or failure cannot control people’s thoughts. Since I cannot control their thoughts, I can only influence them to keep their agreements with me. There is no logical connection or cause and effect connection between my success and others’ choice to focus on me or not to focus on me. The premise is that if I succeed, people will approve of me. Based on this premise, my conclusion has to be, “If I am perfect, I’ll be happy.” This is superstitious thinking because I connect my success or failure based on some magical connection between achievement and others’ capacity to think. If I achieve this perfection, my happiness will not cause others to alter their thinking. They might think differently about me if they see me as successful, but my joy cannot be logically derived from their opinion of my success.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this form of thinking help me reach my goals and actualize my talents and potential? Seeking perfection is rarely helpful, and I may delude myself into thinking that happiness and achievement are permanently tied together. This misleading sense of self reduces my sense of realism, decreasing my ability to solve problems. This process of deceiving my sense of self reduces consistency in my life, which decreases my ability to make a valid point in the discussion when I am communicating with others. This deluding my personhood reduces my ability to be practical and get things done in my daily life.
13	<i>Self-Responsibility:</i> I realize that seeking perfection will only reduce my ability to invent how I see myself in relationships with others. When I over-focus on achieving, I do not focus on my short-term goals. When I over-focus on achieving, I feel like my impulses control me, and I cannot excel in my career.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I over-focus on achieving, I may become overly competitive and self-centered. When I over-focus on acquiring, I do not focus on my long-term goals. I lack self-discipline, and I appear irresponsible. When I ruminate about achieving, I feel I can’t control or master my emotional expression.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to achieve, but I don’t always have to think about achieving. There are other pleasures in this world other than performing. When I seek perfect achievement, it does not serve my own best interest because I may disregard others’ thoughts and feelings while climbing the success ladder. I can work at perfectly playing the piano while accepting myself when I make mistakes along the way. I can achieve perfection in tasks, but ascribing perfection to my personhood is irrational.
The dialectic of perceiving personal value through ceaseless achievement exhibits the paradoxical interplay between self-worth and external validation. On one end, the innate desire to accomplish and succeed fuels personal motivation and prompts growth, fostering a perception that accomplishments dictate worth in the eyes of others. However, such understanding can create dependence on external validation, leading to issues surrounding self-esteem and self-evaluation. The constant comparison to others who achieve more exacerbates feelings of inferiority and inadequacy, triggering a vicious cycle of striving for success as a means to garner approval, and subsequently devaluing personal worth when others seemingly achieve more. This relational dynamic, in essence, showcases the dialectical tension between personal ambition, societal expectations and influenced perceptions of self-worth.	
Adapted from David D. Burns, M.D. “The Feeling Good Handbook,” 1999, page 121.	



(P) Perfectionism-Perceived: I have to regard anything short of perfection as unacceptable. I believe others have to love and accept me perfectly. I think I cannot be loved or have others accept me if I have flaws and vulnerabilities. I must do everything perfectly, so people will love me and accept me. When people don't love me unconditionally, I justify my unacceptable behaviors because they don't accept me. I believe if I can't achieve perfection in love and absolute acceptance, I can't do anything.	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I am overplaying the adverse event, and I am overestimating the impact my feelings have on me. Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> Others must see me as perfect (I must never make a mistake. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Important people must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> think it is awful that I have so many flaws, and it is terrible when people treat me so poorly. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it not to experience perfect love and acceptance.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something harmful. I must achieve perfect love, perfect acceptance, etc. If not - the hell with you - but I must not show that anger. I don't want others to see me as a worthless person, but I feel like a useless person.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about how many flaws I have. It is not that important for people to love me or be accepted by others. I need to be perfect, so I'll experience love and acceptance. If I don't get the love I deserve, I don't have to get my promises and agreements.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people see me as having negative feelings, that proves I'm worthless. However, if they love me and accept me unconditionally all the time, I'll be happy for the rest of my life. If people don't see me as perfect, they will not love me and will never accept me as an ordinary human being. If they see my vulnerability, they'll take advantage of me or look down on me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is the evidence that I have to act perfect for people to love me or accept me? Many people have loved me regardless of how I have acted. My friends and family have often made foolish mistakes. To grow and change, I want to accept that to risk means to fail, so this rule that I have to be perfect from the start is unrealistic. Demanding perfection is unrealistic because creative people, successful people, famous people, rich people, etc., are far from perfection. I cannot recall any human in history who has been perfect throughout their life.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How do I know I have to be perfect? My logical error is connecting "perfection" with my "identity." My actions are never identical to my "ideal self-image." To grow and change, my efforts will exclude and contradict my "ideals." When I was six years old, my idea was to be a super-hero – somehow, this has not worked out – and I looked so worthwhile in that cape.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What will the result be if I keep holding onto this idea that I have to be perfect for people to love me? Demanding perfection does not help me, and it does not help others. Usually, demanding leads to more irrational conflicts and more toxic negative feelings, such as rage, depression, and/or anxiety. Believing that I have to be perfect leads to poor decision-making because I collect information that does not match reality.
13	<i>Self-Responsibility:</i> I want an intense sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior because those events cannot control my thoughts. I know people can influence me, but they cannot control me. I want to be less inhibited in a social situation, and I will be assertive to increase my sense of appreciation and respect. <i>Locus of control</i> refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop demanding perfection and stop thinking it is awful when I am less than perfect. I want to correct my toxic habits, but I don't want to be perfect because demanding perfection only develops into more toxic habits.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to do well, but I don't "need" to be perfect. I want influential people to love me and accept me, but they don't have to do anything I wish of them. I can't control their choices, and in all practicality, I don't want to maintain their day-to-day decisions.
The dialectics, in this case, present a juxtaposition of extreme self-imposed standards and deep-rooted insecurity. A belief in the necessity of perfection—that anything less is unacceptable—manifests as a self-imposed obligation to reach an impossible standard. This dialectic swing towards perfectionism is counterbalanced by the desire for perfect acceptance and love from others, which is projected as an external expectation. A flawed belief system holds that one must be perfect to be loved and accepted unconditionally, creating feelings of inadequacy and defeat if perceived flaws or vulnerabilities are present. This belief also causes the individual to lash out or justify poor behaviors when they feel unloved or unaccepted— ironically, their counterproductive reactions further erode their relationships. A final paradox surfaces: their personal worldview suggests that, without perfection, they are incapable of accomplishing anything, which effectively immobilizes any opportunities for genuine self-improvement, growth, or change. Thus, this internal dialectic reverberates between rigid perfectionism and deep-seated fear of rejection or inadequacy, trapping the individual in a harmful cycle of self-destruction and intolerance.	



	(P) Perfectionism - Quality Perfectionism: I <i>must</i> get the highest quality I think I need to feel worthwhile about myself and others. I have to be better than better. "If I get less, others will get more." I must be better than everyone, or I'll get less love and more stress and heartache.
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in an often dishonest way. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the negative situation, and I overestimate my ability to cope with such a situation. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! <u>Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</u>
4	<i>Demandingness:</i> I am demanding the highest quality. This is more than an idea or hope, but I am demanding I must get my way. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to be inferior to others.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I have to put up with less than perfect quality.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To be happy, others must treat me fairly and considerately, which means they'll be of the highest quality, and they must not overly frustrate me, or else you are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you be perfect and have perfect qualities, or you are nothing or have no value whatsoever! Either you're the best, or you're the worse.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I get the highest quality, I'll think I'm better than others. However, if I receive inferior quality, people will disrespect me.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> There is nothing wrong with demanding to have the highest quality in things. When I lie to myself, I convince myself it was the best I could have done; I think it was "really" the right thing to do; there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision. <input type="checkbox"/> I want to perform well, but I don't have to perfectly perform every time I don't do something. I have two unrealistic thoughts about this situation. First, I think I must have "perfect quality" to feel worthwhile. Second, the thing or person I desire must be of the "highest" quality. I am demanding, "I must" have the best. Realistically, requiring reduces my choice down to one choice. I could be thinking, "If I don't have the best, I'll end up with the worse." This black or white thinking is unrealistic because the world is not an "either-or" situation, and the world is multi-dimensional with a wide range of choices and consequences. The second issue is ideological because "desiring" something or someone is acceptable. Unfortunately, "demanding" the highest quality is placing controls on the world in which we do not have the power to control.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to demand top quality because I want the best? It is illogical because wanting top quality is reasonable and realistic, but it is unreasonable to think I am better than others because I have a supreme quality object. That object will not make me more or less good than others, and it simply means I have something that they don't have. There is no connection between "what I have today" (object) and what I will have in the future (I'll be perfect in the future because of what I had in the past).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will demanding that "I have to have to be the best" - help me actualize my talents and potential? Developing my abilities and skills takes time. When I feel worthwhile, having a quality object or having the love I want today will not translate into having quality objects or tenderness in the future. If I seek perfection in my "personhood" rather than confidently achieving my goals, I'll make more mistakes or do nothing. If I try new tasks or activities, I'll make mistakes along the way, so to be perfect, I'll do nothing to maintain my perfect status. I don't think that doing nothing is in my own best interest.
13	<i>Self-Responsibility:</i> Demanding perfection and seeking perfection in the quality of love or an object will not make me more responsible or rational. I want to be sensible and accountable because these qualities help me know who I want to be and excel in my career, and I will maintain a healthy sense of appreciation and respect.
14	<i>Healthy Restriction of Your Uniqueness:</i> Demanding perfection, seeking perfection, and demanding perfection in the quality of love or an object will not help me maintain my sense of self-control. When I seek perfection in myself, I am not acting honestly with myself, and I avoid correcting my toxic habits.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to have the best quality in objects and relationships, but I don't have to have the best in everything to be happy. Usually, happiness results from small things that I experience in life. It is gratifying to have expensive objects, but it is hardly necessary for me to survive.
16	The dialectics of "I must get the highest quality I think I need to feel worthwhile about myself and others" is a demonstration of a belief system built around the concept of superiority promoting self-worth. This ideology produces a sense of scarcity and competitiveness, where an individual perceives life as a zero-sum game, believing that any achievement or gain earned by others will directly correspond to their loss. The underlying premise, "I have to be better than better" fosters an environment of constant stress and promotes an all-or-nothing mindset, clouding the reality that self-worth isn't measured merely by tangible accomplishments, but by individual growth and mental well-being. The pressure to be better than everyone, based on fear of receiving less love and having more stress and heartache, reveals a profound misunderstanding of love, which is not a finite resource to be contested, but an unbounded entity that propagates with sharing. This perception creates a continuous cycle of stress and discontentment which undermines peace of mind, self-esteem and interpersonal relationships.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121.



	(P) Perfectionism -Relationship Perfectionism: <i>I have to have a perfect relationship, which shows I am perfect. People who care for each other should never fight or argue. I think, "If people love each other, they will never fight or feel angry at each other. I must never see or experience anger if I want to share perfect love.</i>
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> I must perform well and /or win the approval of influential people, or else I am an inadequate person. To be happy, I must be in a perfect relationship with an ideal person. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when people fight and disagree.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't bear it when people think I'm wrong when I have to be correct.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I'm worthless if I am not in a perfect relationship.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you love me, or you hate me. There is no in-between when it comes to matters of the heart. It is no big deal that I am demanding a beneficial relationship. Everyone has a great relationship, so why can't I have what others have. I can't keep up with my responsibilities because my loved ones are always fighting with me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people love each other, they will never fight or feel angry with each other. However, if they fight, it proves they were not made for each other.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to fight with people I love but arguing is a consequence of being in a relationship. Is this realistic to believe that people who care about each other "never" argue? Realistically, relationships are made up of positive qualities and negative. Demanding that a loving relationship does not have the full range of feelings is restrictive, rigid, and unrealistic. Since people are born with a full range of emotions, it would be unrealistic to expect people not to express that range of feelings in relationships.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How does it follow that I am a "incompetent," hopeless person who can frequently fail? Even if I always fail and create a desperate situation, can I logically conclude that I am a worthless and rotten person? Am I basing my logic and reasons on faulty premises and inaccurate conclusions? No! This does not logically follow. I can only prove that I am a person who has so far failed, which does not mean that I will accomplish something in the future. I do many valuable and worthwhile things in my life, including things I do at home, work, and other important things, so I cannot be a worthless person. Even if I always fail in important things, I would have a miserable life. Still, it does not logically follow that I would be worthless because the "worthless means I had no worth or value in the past, I have no worth today, and I will have no worth in the future. My worthlessness is a groundless "theory" that I hold about myself. Does it ever follow that because I often act inefficiently does not mean I am a worthless individual?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will believing people should never fight to help me in reaching my goals? Demanding that people shouldn't have certain human emotions shows intolerance and reject individual differences. If I want to get along with others, I can tolerate and accept individual differences. When I demand that everyone be the same, I hurt the other person's opportunity to grow and experience self-direction. I am breaking my own ability to direct my life because I impose restrictions on others, which only place restrictions on me.
13	<i>Self-Responsibility:</i> I realize that when I demand, I am damaging my sense of appreciation and respect. I will condemn myself for similar errors when I don't respect others. I am responsible for my reaction to people's feelings, and I don't have to overreact to another person's feelings.
14	<i>Healthy Restriction of Your Uniqueness:</i> I don't want to be selfish, so I can accept and tolerate individual differences. I want to face my difficulties, and I don't want to blame others for my emotionality.
15	<i>Healthy Expansion of Your Uniqueness:</i> I will never enjoy fighting or arguing with loved ones, but it is a fact of life I can tolerate and learn to deal with throughout my life. I want to be realistic about others, and I want to be logical with others to solve problems together.
16	The dialectics of the belief that "I have to have a perfect relationship, which shows I am perfect" and that "People who care for each other should never fight or argue" is intricate. It operates under the assumption that perfect love equates to the absence of conflict, anger, or dissatisfaction. However, it is essential to consider that perpetual happiness and written-off disagreements do not inherently convey perfection. Love and relationships are sophisticated; they are made to weather challenges, disagreements, and even anger. To insist on a perfect relationship without conflict is to reject the opportunity for growth and deeper understanding. Conflicts and disagreements are not demonstrations of imperfect love; instead, they are indications of individuality and diversity. The way these conflicts are managed and resolved — with mutual respect, understanding, and good communication — is a more significant measure of the quality of the relationship and the strength of the love shared. To equate love with the absence of conflict is to oversimplify the complex emotions and interactions that make up the human experience of love.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121.



(P) Perfectionism - Sexual Perfectionism: I <i>have to</i> be worthwhile in bed and sexually to be a worthwhile person. “I must always have a full erection, a total orgasm.” My mate will always love me and see me as wonderful if I am perfect in bed. I must always perform perfectly. Any sign of sexual rejection is an unmistakable sign of personal sacrifice.	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in dishonest way. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the negative situation, and I overestimate my ability to cope with such a situation. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> I must be a perfect sexual partner, or they must be a sexual partner. Every sexual encounter must be perfect. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> My lack of performance is horrible act; I must be punished.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it to be seen as sexually inadequate. My worth is based on my sexual performance.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If my lover does not reach a wild organism, you have lowered my self-esteem.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to be superior to maintain the love I need, or I am inferior, and I am doomed to a life of loneliness for the rest of my life. What’s wrong with wanting to be perfect in bed? I am only trying to please my partner. I must give others excuses to avoid getting into trouble and facing punishment, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can’t handle it (this stress) if I am assertive.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I should always have a full erection or have a strong desire to make love. My mate will always love me and see me as incredible. Therefore, I must always perform perfectly. However, if I am not a perfect lover, I’m worthless.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want to feel worthwhile about myself, and my sexual performance will not determine my “worthwhileness” or my “badness.” Is my belief realistic when I think I can be worthwhile if “I perform all the time perfectly?” Let’s say it would be possible to perform perfectly. What would I actually do? I would have to act like a robot. I would have to know exactly what my partner needed, even before they knew what they wanted. Foreplay is usually trial and error experimentation. In reality, pleasing another person sexually involves listening and wanting to please that person. If I hated the person and delighted that person perfectly, would I gain any satisfaction in the relationship? I would perform excellently in an imperfect relationship.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I feeling worthwhile about myself by getting approval from another person for sexual gratification? I could gratify a person sexually, but there would be no logical connection between a person’s approval and sexual gratification. My premise is true (this person enjoys sexual gratification), but my conclusion is false (this person will love me, admire me, and think well of me if and only if they are sexually gratified). I am illogical when I connect a false statement with factual information.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I am illogical, I’ll tend to deny harmful consequences. I am unsure of the information in front of me, which will instill cognitive dissonance. I will be unable to validate my reasoning problems, and I won’t detect errors in my thinking. By demanding myself to perform perfectly, am I setting myself up for failure? You bet I am! I can never be perfect. If I acted perfectly, I would have to act the same way in every situation, and there would be little room for variety and learning. When I evidently go off course from perfection, I will judge myself harshly. I will find new ways to protect my fragile self-esteem, and I’ll event new excuses and rationalizations for why I’m not perfect as I must be!
13	<i>Self-Responsibility:</i> It is reasonable to want people to like me and be proud of me, but demanding I have to be perfect is over the top. I reduce my internal locus of control and sense of self-responsibility when I combine getting approval and another person’s sexual gratification. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Restriction of Your Uniqueness:</i> I don’t want to hurt others, and I want to have honest relationships with important people in my life. Demanding perfection is no way to have a fair and healthy relationship. I want to develop the self-discipline to commit myself to a long-term relationship.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to please my partner, but I don’t have to be perfect because (1) nobody currently or historically has been perfect; perfect behavior doesn’t result in enjoyment; (2) there is no logical connection between my perceived worth and another person’s sexual gratification, and (3) it is not helpful to the other person or me if I go around demanding perfection from myself or others.
16	This assertion reflects a form of sexual and self-value dialectics characterized by an over-emphasis on sexual performance as a measure of personal worth and proof of a partner’s love and affection. The belief that a constant full erection and perfect orgasmic experience are necessary to maintain love and admiration from a mate, reflects a pattern of thinking characterized by the belief that perfect sexual performance equals personal worth. This idea could stem from societal pressures or personal insecurities, leading to inordinate fear of sexual rejection, perceiving it not merely as a normal occasional occurrence or a matter of preference, but as a fundamental personal failure and sacrifice. Such thinking could foster anxiety and self-esteem issues, which may, in turn, potentially impact sexual performance negatively, creating a damaging cycle.
17	
18	Adapted from David D. Burns, M.D.



(P) Perfectionism - A lack of perfection results in Social Withdrawal: I have to regard anything short of perfection as unacceptable, so I withdraw socially if I think I'm going to fail. I don't have to take anything seriously if it is not perfect. I set impossible standards for myself, and I beat myself up when I can't live up to them.	
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation, and I minimize my part in the situation.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> People must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that everything is so imperfect. Life shouldn't be awful to a nice person like me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with not knowing if you love me or hate me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel worried, down, and angry, and I keep thinking about how imperfect everything is.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I don't know if you love me if I act perfect or if you hate me when I act imperfectly. Other people's mistakes are dreadful. They have to be perfect so that I know the abuse and unreasonableness are not my faults. If they act imperfectly, I'll never be happy, so I better do less. I don't want people to see me as I am. When I make mistakes, people will be quick to point out my errors – so I'll avoid people altogether.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I act imperfect, my life will be a total disaster. However, if I act perfect, I'll be perfect, but if I can't be perfect, I'll always be miserable.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish my social life was easy and carefree, but problem-solving and making decisions with others can be difficult and frustrating. Is there evidence that perfection leads to happiness? There is no evidence that perfection will lead to happiness. I have made mistakes working on many tasks in the past, and I was still happy. In fact, some mistakes I have made have worked better than my original idea. When I place "rigid" demands on others, I reduce my sense of choice; I am not serving my own best interests; I am trying to control others' thoughts, which is impossible. I hurt relationships I want to preserve, and I waste energy and time trying to do the impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I can have serious faults that others can throw in my face? No matter how hard I try, I cannot be so perfect that others will never mistreat me. I will be an ordinary human if I am alive. My mistakes prove I am alive. Other people can issue some of my imperfections and can wrongly be unfair about them. Other people do not need to be reasonable and fair for me to be happy. They may enjoy pointing out my faults and getting too much enjoyment by bothering me! Even if I were perfect, others could think of something to abuse me. I will keep reminding myself that others deal with their own anxiety, so I can also deal with anxiety. When others over-focus on themselves or over-focus on others, I know they feel anxious about something. I know anxiety is a form of suffering, so I can be compassionate. Anxiety is their emotional choice that I have no control over.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to accept my perceived need to be perfect? Does this thought get me what I want? Continuing to hold to my irrational need to be perfect won't change my ex (boss, lover, friend) or make my ex (boss, lover, friend) stop mistreating me. It will never get me what I want or help me feel the way I want.
13	<i>Self-Responsibility:</i> I now see that my perfectionistic beliefs are inconsistent with reality, illogical, and impractical. I can now start focusing on the enjoyable activities of my current life. I am not perfect when I act well and accomplish things, and I am not worthless for acting imperfectly. I am a person who has performed well and accomplished something, which helps me discover meaningfulness in my life.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will focus on my realistic preferences and assertively get what I want without being selfish or self-defeating. Demanding that I "must" be perfect leads to toxic negative emotions. I will never like people's self-defeating or destructive behavior, but I can put up with it because I am smart enough, strong enough, and mature enough to deal with such frustration. I can tolerate my ordinary person and others' ordinary person. I want to firmly stop demanding perfection and stop believing it is awful when I make a mistake or others make a mistake. I want to get along with others by being responsive, and I can confidently have a better relationship with others when I am less demanding.
15	<i>Healthy Expansion of Your Uniqueness:</i> I have observed "perfectionists" "almost always" put them down, and they tend to equate perfect behavior with their whole self. When I see myself as adequate or confident, I directly connect my "irrational belief" of needing to be perfect with my toxic negative feelings. Conditional self-acceptance is unhelpful and self-defeating. I will work on unconditionally accepting others and myself.
16	The dialectics of this perspective involve a tension between self-expectations and self-judgment. On one hand, there is an ambition to achieve perfection, which can serve as a powerful driving force in striving for excellence. However, this ambition becomes self-defeating when it turns into an all-or-nothing mindset that equates anything less than perfection with total failure. This type of thinking can trigger social withdrawal and self-isolation due to fear of failing in front of others. Further, the dismissive attitude towards anything that is not perfect can lead to a lack of appreciation for effort, growth, and incremental progress. This interacts with the high standards one has set for oneself, culminating in self-criticism and self-judgment, which create a vicious cycle of negativity and self-defeat.
17	
18	(See Albert Ellis' book "Feeling Better, Getting Better, Staying Better" (2001; pages 102-103))



	(P) Perfectionism - Truthful Perfectionism: I have to tell the truth all the time, regardless of the consequences. I have to be perfectly truthful because perfect people are honest, caring, kind, and never lie under any circumstance. If I tell the truth all the time, people will be friendly to me and approve of me. I must always be seen in a worthwhile light.
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequences:</i> I overestimate this adverse event, and I am underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Important individuals must treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I am not caring, kind, etc.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stomach when people are inconsiderate, but I can't say anything because I have to be caring, kind, forgiving, etc. I get worn out always caring, so the hell with everyone.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To be happy, I must get people's approval to be happy. To be worthwhile, I have to have people's support. It is worthwhile, to be honest, caring, etc. Therefore, if you tell me I don't always have to be loving and kind, there is something wrong with you! When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am worthwhile, or I'm worthless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I have to tell the truth all the time. People will be friendly and approve of me because of my "truthfulness." However, if people are not agreeable to me, there is something wrong with me.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I wish I was perfect all the time, but this idea is unrealistic, illogical, and impractical. Is it realistic to believe that people will be sympathetic to me if I tell the truth? I could tell the truth, and people could be mean to me, and I could lie, and people could still be mean to me. I could tell the truth, and people could be agreeable to me, lie, and still be courteous to me. When a person acts nicely or is mean to me, it is his choice to act in a certain way because I cannot control his thoughts, and I can't make choices for him.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there some logical relationship between my desire for approval and their choices? My passions are not identical to their preferences, and my wants and wishes can logically contradict and exclude their focus of attention, beliefs, values, interest, and choices.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will having such a naive position help me reach my goals? Seeking approval and demanding approval is a quick way to feel bad. When I choose to be honest, kind, etc., I set myself up for failure after failure. If I seek approval too much, I can turn off the very people I want approval from. Demanding support will lead to negative toxic emotions such as self-pity, anxiety, anger, and depression.
13	<i>Self-Responsibility:</i> I like receiving approval, but I excel in developing my career and controlling my impulses. I want to know more about myself, and I want to be seen as a responsible person. Acting like the "perfect" person will not help me achieve this goal.
14	<i>Healthy Restriction of Your Uniqueness:</i> I know it is essential to follow the rules, to get things done on time, and to do things correctly, but I don't have to be perfect or be seen as a "selfless saint."
15	<i>Healthy Expansion of Your Uniqueness:</i> Demanding that I must be truthful all the time will lead to self-evaluation and feeble attempts to protect my self-esteem. Truthfulness and self-worth do not necessarily go hand and hand. I want to be a truthful person, but I don't have to put myself down when I am not honest. It is not awful to receive disapproval because making mistakes is usually not fatal. People know the truth about it is not terrible, but demanding that I must be seen as a person is irrational because I am strong enough to tolerate people's disapproval. I am mature enough to know that everybody learns, and everyone makes mistakes.
16	The dialectics of the belief "I have to tell the truth all the time, regardless of the consequences" involve the tension between the ideology of honesty and the possible negative outcomes of always telling the truth. On one hand, the belief advocates for transparency and integrity, setting an ideal of honesty as part of the perfect human nature which includes kindness and caring. It emphasizes that continuous truth-telling can result in positive social feedback, such as friendliness and approval. On the other hand, this belief disregards the consequences of unabridged truth-telling which might hurt feelings or damage relationships. It also puts an immense pressure on the individual to always appear in a positive light, both for themselves and in the eyes of others, thus excluding the possibility of human flaws and mistakes.
17	
18	Adapted from David D. Burns, M.D



	(P) Perfectionism - Winning Perfection: <i>I have to win all the time. I think losing converts me into an absolute loser. If I lose, I'll be miserable forever.</i>
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I behave aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the negative situation, and I overestimate my ability to cope with such a situation. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> Demanding that I must win all the time will lead to the following irrational belief... <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible to lose because winning proves I'm special and better than others.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to lose because it shows others how weak and incompetent I am.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> When I lose, people think that they are better than me, so they treat me poorly. Demanding that I have to be perfect is no big deal. I can demand to be perfect, but if I fail, that will prove I'm worthless. It is okay to blame people because they acted unfairly.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I must outdo everyone or be worthless, so I have to protect my self-esteem at any cost. However, if I lose, I'll blame people for things that go wrong. Others must treat me fairly, and if they don't treat me with the utmost fairness, they are rotten and worthless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I lose at a game, a relationship, a job, etc., I'll be miserable forever.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Will thinking I am a complete loser today make me a loser tomorrow? Realistically have people who lost in the past remained 100% losers. I can think of many famous people who initially failed and later became successful in their chosen careers. For instance, Thomas Edison failed many times before finding a solution for the electric light bulb. I can further ask myself these questions when I believe I am a failure. Was Albert Einstein always right? Do major league ball ever strike out? Winning and losing are complex issues, and when I make it a simple matter, I automatically see myself as a "loser" for failing or making mistakes.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my conclusion that I am a complete loser for failing based on logic and reason? My premise is that I have to win to feel worthwhile, and I have to feel upset when I lose due to dichotomous thinking. It is okay to want to feel valuable, but it is illogical to believe that I can only feel worthwhile when I win. Assuming that I <i>have to</i> feel bad when I fail is also irrational. I have several emotional choices I could feel when I fail – disappointment, mildly frustrated, slightly annoyed, etc. I want to remember that putting myself down will <i>not</i> necessarily be followed by high degrees of motivation. Usually, when I lose and put myself down, I feel depressed, and my motivation to do anything decreases.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will converting a mistake into complete failure help me? Demanding Perfection usually leads to feelings of depression and feeling helpless. When I think I'll be miserable forever, my motivation will decrease, and I'll stop trying. When I stop trying, I'll stop learning. When I stop learning, life becomes dull and even more depressing.
13	<i>Self-Responsibility:</i> I want to excel and achieve in school and at work, but I don't <i>have to</i> refer to myself as a "loser" to motivate myself to achieve. I know myself, and I want to be responsible for my feelings and actions because no one else can control my thoughts. I like it when others are proud of me, but I don't have to call myself a loser when I fail to get their approval.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to do things correctly, and I want people to admire me, especially my parents, but seeing myself as a loser will not help me achieve my goals. Getting mad at myself will not help me improve my relationships with others. Each day, I will realize how I judge people, give an accepting and rational thought about them, and see that my mistakes don't make me a "total loser."
15	<i>Healthy Expansion of Your Uniqueness:</i> I wish I would always win, but I feel more depressed and hopeless when I make this demand. I don't always have to win because even rich and famous people don't always win, and they are far from acting perfectly. I would like to win, but I don't always have to win because doing anything involves learning and practicing. Demanding Perfection cannot replace hard work.
16	The dialectics or contrary viewpoints in this thought pattern reflect on the notions of success, loss, self-worth, and permanence of emotions. Firstly, the belief "I have to win all the time" manifests an unrealistic expectation of constant success, neglecting the balanced view of life's ups and downs. Secondly, the idea that "losing converts me into an absolute loser" shows a tendency to equate personal value with performance, overlooking other qualities and components of self-worth. Lastly, fearing that "If I lose, I'll be miserable forever" signifies a belief in the permanence of emotions, discounting the fact that emotions are temporary and circumstantial. These dialectics together portray a black-and-white perspective on life's complexities, void of the subtle shades of grey essential for a balanced and healthy perspective.
17	
18	Adapted from David D. Burns, M.D. "The Feeling Good Handbook," 1999, page 121.



(P) Personal History Blaming: <i>I have to blame my current behavior in my past. I think, “It was awful the way I was treated.”</i>	
1	<i>Affective Consequences:</i> I am irritable, defensive, anxious about the future, resentful of others’ success, and I am cynical, jealous, dogmatic, and self-centered. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest, usually inappropriately, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and underestimating my ability to cope with this situation. Others must not treat me so poorly; the world must not be such a cruel place; adversities should not have happened because I don’t want misfortunes to happen. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. When things don’t go my way, I must always be strong.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about how awful I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it agonizing when people mistreat me. People are worthless for mistreating me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I conclude that having relationships, being married, going to that school, and working at that job was horrible, my parents had an awful marriage, my teachers were cruel, and my boss was pig-headed, so what can you expect from my life? <input type="checkbox"/> Either nothing is my fault, or everything is my fault. <input type="checkbox"/> In the past, I couldn’t deal with what was happening. If my past was awful, I am not responsible for my current behavior. I rationalize my behavior by thinking I can avoid my responsibilities because my past is responsible for my recent actions – not me. I hated it when adversities happened to me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If things worked out in the past without great effort, it would happen that way again. I feel good about myself if things work out and I’m off the hook. However, if people confront me about my irresponsibility, I can condemn them or feel helpless. Procrastination: I did it that way before, so can’t I do it the same way again?
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish adversities didn’t happen in the past but blaming the past will not change anything. Where is it written that the past must control my present behavior? This is NOT written anywhere. Is there a statistic on this one? Nope! As a child, I changed my old belief about Santa Claus by pointing out the facts. So just because I said something as a child, I don’t have to continue to believe their opinion was absolutely true. Their argument might have been valid back then, but I know it is not true NOW! I will look for empirical proof of how my past controlled my present behavior, but I can’t find any. Yes, the past influenced my current behavior, but the intensity of that belief is my choice. If I realistically attack my awfulizing of the past, those past events will not become less real or valid.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it make any sense that I have to blame my past for my current behavior? It is not logical because I know my past was very bad, but logically it does not follow that my past must continue to influence me now. It is illogical to connect a few events of my past with this current event. The past has the potential to influence my behavior if I let it. I can attack and alter how I think about my history, which will help me deal with my current situation. Because an automobile was worth 2000 dollars in 1960, it does not logically follow it will cost \$2000 now. It may cost more, or it could cost less, but I have little impact on the economic factors that determine the cost of the car.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does thinking about the past help me feel the way I want today? No, because if I focus on my past as being awful, I have a greater chance of becoming anxious, angry, or depressed. I can only control what I do today, and I cannot change the past, even if it was deplorable – the past wouldn’t change! <input type="checkbox"/> Suppose I “ <i>direly need</i> ” (hidden must) another person’s love (approval, acceptance, admiration, etc.). <input type="checkbox"/> In that case, I will have to constantly worry about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (approve of me, accept me, admire me, etc.) tomorrow. <input type="checkbox"/> To realize meaningfulness in my life, I want to understand what I can change, what I can do with opportunities that come my way, and how I view things I can’t change.
13	<i>Self-Responsibility:</i> I now see that focusing on the past is illogical and impractical. I will stop apologizing and blaming the past for my current behavior. I may sometimes need to depend on others to do practical things, but I don’t have to rely emotionally on anyone to accept myself. Practical dependence is a fact! (Sometimes, I want others to help me.) Emotional dependence is a fiction (I need others to feel happy and safe.)
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop rationalizing and making excuses. I will start accepting my past, others, and myself. I will accept the world logically, rationally, and pragmatically. The past can’t influence me, and it can only control me if I allow my past to control me. I may have learned these beliefs in the past but can choose to analyze and change them in the present. (Albert Ellis)
15	<i>Healthy Expansion of Your Uniqueness:</i> I can accept that my past significantly influences me in some ways. I can also accept that my “present” is my “past” of tomorrow. I cannot today make a right-about-turn and become an entirely different person. I can change myself significantly today, so I will eventually behave differently. Through new ways of thinking and experiencing, I can accept my past as a handicap rather than a total block. I can, if I choose, distinctly change my tomorrow’s behavior (Albert Ellis)
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I’m out of control, and I don’t want to be in control. <input type="checkbox"/> Others hurt me, and I’ll hurt them. I need to deal with my own hurt. <input type="checkbox"/> They won’t hurt me, but I’ll hurt first. <input type="checkbox"/> Strike while the iron is hot – versus - I can be measured in my response.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don’t like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.



	(P) Personalizing (negative) I have to take everything people say personally. I am the sole cause of a particular event (self-blaming). I see myself as the cause of another person’s negative feelings or any other toxic negative emotion, even though I am not primarily responsible. I am inappropriately relating external events to myself without an apparent basis for making that connection. For instance, my boss comes to work early to check on me because she doesn’t trust me. The bus driver didn’t wait for me, so he didn’t like me. I focus on my personhood rather than my behavior or lack of skills. This is a form of self-blaming, self-downing, and global rating. I can only be responsible for my thoughts, feelings, and my actions because I am the only one who can control my thoughts.
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I overestimate the negative situation and the impact of my negative feelings. I must always make good decisions. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demanding</i> people must act in a certain way will lead to <input type="checkbox"/> I must act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have been so horribly “wicked.” It is terrible when others blame me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand adverse events. I bear it when anybody blames me for their feelings.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Because they keep mistreating me, others must be right about my horrible faults. Their view of me proves that I am inadequate and useless. It is my fault that others are abusive and unfair.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to be superior to others, or I am inferior – I hate or love myself – I feel uncertain and ambivalent about how people see me. Either I always feel worried, down, and angry, or I keep thinking about how much trouble I have caused.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Others must not blame me for their negative feelings because I don’t want them to blame me - I feel guilty enough! I hate it when people accuse me, and it is wrong to constantly harp about my faults. <input type="checkbox"/> The unpleasant things that have happened to me are my fault. Other people’s unreasonableness and anger are entirely my faults. Another person’s self-defeating behaviors are a personal affront to my pride and self-esteem. Since my pride is hurt, I don’t have to keep my responsibilities – I’ll show them!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I wish things were not my fault, but I can make mistakes. Where is the factual evidence that someone can magically cause another person to act, think, or feel? The evidence is clear that people make choices and are entirely in charge and responsible for their decisions. Factually, I can influence people with reason, logic, or reward-punishment, but no reliable and observable data suggests I can control others’ choices. Just because I “feel like I am responsible for everything that happens” does not make it a fact.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it necessarily follow that because others say I have specific faults, I have them? Even if I have this fault, others say I have, does it necessarily mean that I am responsible for their anger, abuse, or unreasonableness? Because I would like fairness and consideration, it does not follow that the things I like must always happen to me. I now know that others will do or say anything to vent their old pent-up anger, so they think they are controlling me. Even if I have some of these faults, I am not responsible for others’ anger, abuse, or unreasonableness. Therefore, if it feels like a personal attack is abusive or unfair – it does not make it accurate. I want to remind myself repeatedly that the unfairness and abuse are not about me, anything I said, or anything I did. It is their behavior that I am not responsible for because I can’t control their thoughts.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> How would my future of sainthood help me now? When I became a saint and did not answer everyone’s prayers, I would be failing even as a saint? Does it help me feel the way I don’t want to feel? No. Continuing to blame me or taking things too personally won’t change others’ actions or make them stop acting unfairly or unreasonably. This personalizing will only hurt me and lead to intense feelings of depression, anxiety, and/or toxic anger. Usually, if people are unfair and unreasonable, they do that behavior to most people they meet – unfortunately, I’m in their line of fire! <input type="checkbox"/> No evidence taking on too much responsibility or blaming others is based on reality. In fact, it is just my subjective opinion that ‘I am responsible for. I am not responsible for others’ feelings and actions because I cannot control their thoughts and do not desire to control them. There is no profit in blaming myself; it just brings pain and heartbreak. Am I telling myself that I will become a saint each time I succeed and be worshiped by millions of people? I picture myself as a saint, and everyone prays to me – won’t they be disappointed when they realize who I am – an ordinary human being.
13	<i>Self-Responsibility:</i> I will stop blaming myself and start believing that others’ choices don’t have to be reasonable. I have no desire to control others’ choices because that would be too time-consuming and would not help me reach my goals. In the movie with Jim Carrey, “Bruce Almighty,” in which god made him a god – that worked out for Bruce, and Jim Carrey’s character was miserable being a god. It is no fun acting perfect, so it does not logically follow that perfect brings happiness. I can refuse to personalize that I am 100% worthless and awful. I don’t have to deprive myself of all possible happiness because I over-extend my responsibilities and blame-condemn myself.
14	<i>Healthy Restriction of Your Uniqueness:</i> I don’t want others to make mistakes, but they often do. Just because I like others to be reasonable, it does not logically follow that everyone must absolutely, under all conditions, be reasonable and fair. This illogical thinking restricts my uniqueness.
15	<i>Healthy Expansion of Your Uniqueness:</i> When people tell me I have faults, and it is true, I realize that I have faults, and that does not make me 100% useless or worthless; it only shows I will continue to be human. Most saints are dead and are not currently enjoying life. Even if I were an angel from heaven above, I could now believe (1) I am okay with all my fallibilities, (2) I don’t have to succeed at everything to be happy, and (3) acting saintly is that much fun – I enjoy life when I experience my humanness.
16	The dialectics in this scenario concern the tension between intrinsic self-evaluation and extrinsic influence. On one hand, the individual exhibits heightened self-perception and attributions, taking responsibility for everything that happens around them. This can lead to self-blaming, feelings of guilt, and unhealthy introspection, reinforcing a skewed perception of self-worth and self-efficacy. On the other hand, the individual fails to distinguish between their actions and their control over external circumstances, placing undue blame on themselves for situations beyond their control. This manifests as a form of cognitive dissonance, where the person takes the burden of others’ negative feelings, creating an imbalanced psychological state. This unhealthy relational dynamic reflects a distorted sense of self, skewed understanding of causality, and a lack of self-compassion. The personalization of external events, without rational reason, signifies a dysfunctional coping mechanism and can potentially lead to impaired mental health.
17	
18	



(P) Personalizing (positive): I must attribute another person's positive behavior to one of my positive traits. For instance, if a person is smiling at me, I think, "She is smiling at me because she has a crush on me. I'm one worthwhile-looking dude!"	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person
3	<i>Cognitive Consequences:</i> I underestimate the impact of the negative situation, and I overestimate my ability to cope with such a situation. People must feel favorable toward me. My life conditions must give me the things I want and must keep me from harm, or else life is unbearable, and I can't be happy at all. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demanding</i> that I must have all positive traits will lead to <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> The world is horrible when I experience negative feelings, adverse events, negative comments, etc. The world should be nice to me because I'm a good person.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't endure it when people look down at me, or they're disrespectful. People should treat me with reverence and respect because I didn't do anything to them (self-pity).
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Since it is unbearable, either you love me or hate me. The world is either 100% positive or 100% negative.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> They think I'm wonderful, or I think they are worthless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My negative traits are no big deal – they're not hurting anyone, and I can't be responsible for how people respond to me. When I use the "positive personalizing" distortion, I underestimate my responsibilities, forget or distort past events, believe my own lies, and become impervious to self-correction. <input type="checkbox"/> If people think I'm wonderful, they'll always be nice to me. However, they are sh#t heads if they think poorly of me. To be happy, others <i>must</i> treat me respectfully, kindly, and fairly, or else!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want life to be comfortable and easy, but life is sometimes difficult and exciting. Realistically, can I know what a person is thinking, by the way, that he or she is acting? Attribution error is an error in thinking because when things go poorly, I blame others or luck, and when I succeed, I attribute the success based on my skill and talent. Realistically, success or failure is dependent on my factors and variables. To say she smiling at me because I'm handsome is ridiculous. This person could smile at everyone, on that particular day she was in a very happy mood, she had just won a million dollar lottery, her boyfriend just gave her an expensive gift, this person found out her mother doesn't have cancer, she got a new job, etc. There could be a hundred reasons she is smiling, but I cannot be sure she is smiling because I'm so worthwhile looking. She may be thinking about something humorous.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical when I attribute another person's behavior to my behavior? For instance, I'm making a conclusion error if I think she only smiles at me because of my worthwhile looks. I am using "if-then," assuming improperly. If she is happy, she is satisfied with me, and if this person is unhappy, she is mad at me. My premise is true, "she is smiling," but my conclusion is an overgeneralization – people will always like my worthwhile looks because it proves I'm a "nice" guy." There are other plausible explanations for her smiling.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does personalizing what others say help me feel how I want to feel? No, because personalizing positively or negatively distorts reality. When I distort reality, I have difficulty solving problems, making sound decisions, using sound judgment, and coping with hardships and stress. I am also creating other cognitive distortions. Using positive personalizing could lead to overconfidence and a general disregard for the facts. I feel okay if I believe the person approves of me, but if I conclude the person disapproves of me, I'll feel upset. It is uncomfortable when people dislike me. It would be challenging to bear life's conditions and face fearful situations, but I could tolerate it.
13	<i>Self-Responsibility:</i> I want to have a sound grasp of reality. I want others to be proud of me, but I don't need their approval to be happy. I see myself as a responsible person because I want to master social skills, so I don't alienate myself from others. I want to be trusted, and I want to trust others. I can control my emotional choices and expression, and I can be assertive if I choose.
14	<i>Healthy Restriction of Your Uniqueness:</i> I have the emotional discipline to keep my promises, follow the rules, and keep my agreements. I am mature enough and physically fit to be reliable, and I care about the growth and development of others.
15	<i>Healthy Expansion of Your Uniqueness:</i> People think I am wonderful is very positive and feel great, but jumping to false conclusions or doing positive mind reading is not realistic, logical, or helpful. If I want to know how others feel and think, I had better sharpen my communication skills.
16	The dialectics at work here involve the tension between self-perception and the interpretation of other's behaviors. The protagonist insists on attributing every positive behavior of others towards him as a reflection of his own positive traits. This may suggest a strong sense of self-esteem or confidence, but also potentially hints at self-centredness or narcissism. It's a form of egocentric bias, assuming that their actions are driven by him rather than their personal feelings or experiences. However, such logic can lead to cognitive dissonance if the assumed attributions do not match with reality, which requires careful navigation to avoid misunderstanding and conflict.
17	



<p>(P) Pessimistic Thinking: <i>I have to believe I'm going to lose. I say, "I wish I could... (But nothing works)." I believe I "can't win or take control," so I tell myself, "Why to try - I will gain nothing." I justify my lack of effort because I have no hope, I can't control the situation, or I feel I will "never" win. When I am pessimistic, I am inclined to emphasize adverse aspects and/or negative possibilities and expect the worst possible outcome. This issue or topic I am facing has high importance, but I am not confident.</i></p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.</p>
2	<p><i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.</p>
3	<p><i>Cognitive Consequences:</i> I am overestimating the negative situation and underestimating my ability to deal with the situation. Life shouldn't be complicated, complex, trying, confusing, unfair, etc. I must perform well and /or win the approval of influential people, or else I am an inadequate person. I have to make people act - as I want them to act, so I have to put people into two mutually exclusive categories – worthwhile. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
4	<p><i>Demandingness:</i> Demanding I will never succeed will lead to <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic), so you either love me or hate me. It is awful, so you have to be superior to me, or I am inferior to you. I have no control over my feelings because I'm in a dangerous and awful situation. If I think I'm in a horrible situation, it must mean I am in danger.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is intolerable when people are optimistic in such a horrible world. People should think like me and see the world for what it is – horrible, mean, and unforgiving.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something self-defeating.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I win, or I lose – there is no in-between. Either I always feel worried, down, and angry, or I keep thinking about giving up. Since I gave up hope, (then) I don't have to try anymore. I conclude that if I can't win, why to try at all! When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I feel inferior, that proves I'm worthless, unlovable, or helpless. However, if I am inferior, you'll do things for me, but I'll repress my anger because I am useless for showing my anger.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Realistically, I have many hopes, dreams, desires, and goals. Is it realistic to believe that I won't realize all my dreams and hopes if I fail to reach one goal or do not realize one hope? My share of winning and losing has even out over the years. I do not want to be overly concerned about every detail, but I have seen that the process is sometimes more important than the outcome. The outcome is a series of steps involving various levels of components. If I disregard some element of each step, I may not reach my goal because each step is tainted. Realistically, it is not getting the plan that brings about the most pleasure but the journey along the way that is most enjoyable. It is not the cake that is enjoyable but the eating of the cake. Hope is a worthwhile start that enables me to reach my goals and desires, but hope, which is an idea, cannot predict or control the future.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is taking a pessimistic position logical? I am making a logical error in believing that "hope," a "wish" about what I would like to happen, will make my dreams come true. Hoping is not identical to "doing," and hoping sometimes excludes and contradicts doing because I spend so much time dreaming about the way things should have been and waste my time dreaming rather than doing.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is thinking pessimistically helpful? I may believe acting pessimistically will protect me from disappointment, but will this thinking increase my chances of experiencing anger-rage, depression, and/or anxiety? It will likely lead to toxic conflicts with others and will not help me make rational decisions or solve problems systematically. I also want to move from intolerable to disappointing. Will acting pessimistically help me when I don't get what I want?</p>
13	<p><i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.). I want to enjoy what I have and work hard to get what I want.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I intend to attract to get along with others. I'll work peacefully and not allow anyone to control my ability to be responsive. Thinking about perfection will not bring about perfection. Not that we are perfect or imperfect, but seeking perfection will lead to unhappiness.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I may want my life to be easy once in a while, but no law states my life must be simple, clean, and straightforward. I don't have to be perfect because I have not been so far, and it does not look like the rest of my life will be perfect. I can accept myself unconditionally and accept others for their flaws and faults.</p>
16	<p>The dialectics involved in this mindset refer to the juxtaposition of opposing ideas and the dynamic tension that results from them. Firstly, there's the belief in inevitable failure, countered by a desire to achieve (shown in "I wish I could"). This creates a conflict between one's aspiration and the anticipated reality. The second dialectic is between perceived helplessness ("can't win or take control") and the choice of apathy or resignation (expressed in "Why to try - I will gain nothing"). The individual struggles between wanting to defy their perceived fate but is shackled by their pessimistic outlook. Lastly, the justification of their own inaction due to a lack of hope represents a conflict between their rational understanding of the situation and their emotional response to it. Despite knowing that the lack of effort contributes to their situation, the person is held back by their overwhelming sense of despair. The balance of these dialectics results in an ongoing dynamic of struggle, often leading to stagnation or worsening of the situation.</p>
17	
18	



(P) Pig, the (Alcohol Abuse): I have to feel worthwhile (comfortable; free of negative feelings) all the time. I feel valuable when I use illegal drugs to be loved, to achieve, etc., even if it is self-defeating. I still like it (using illicit drugs or overeating). I am more creative when I use (make that toxic habit).	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the negative situation's impact and overestimating my abilities to deal with others. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! Others must treat me fairly and considerately and not overly frustrate me, or they are rotten. Life must be comfortable. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> Demanding that I never have negative feelings will result in believing <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I hate connecting my feelings to what I am thinking. It is awful to feel frustrated, or people don't give me what I want.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with people talking about how I should stop using. People shouldn't tell me what to do.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are worthless for asking me to stop using and abusing substances. The world is either 100% worthwhile or 100% bad.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am more creative, uninhibited, and expressive when I use it. If I give up using it, I'll be less expressive and creative. It is no big deal that I use it – everyone does it – I'll stop when it starts hurting my physical health because it is the only thing that matters to me. It is not fatal if I don't feel the way I want, and there is no reason why I must feel a certain way.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I like it (abusing drugs), it is okay to use. However, if people pressure me, I can blame them and tell them they are pissing me off.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be comfortable and for my life to be easy, but my life can be difficult and trying. Is my belief realistic when I think, "if it feels worthwhile and it is okay to do?" No law states that I must feel a certain way, but I don't have to get anything I think I "need" because it is unfortunate if I don't get what I want. Consequences apply to me, and denying this fact does not make this reality disappear. It would be great to have those things, but there are no guarantees that I'll get those things I desire strongly. When I over-focus or don't express my feelings, I could be happy in some areas of my life, but I could also be unhappy in other areas and very unhappy in other parts of my life.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief reasonable and logical when I think, "if it feels worthwhile and it is okay to do?" I use emotional reasoning when I believe it is okay to do things because it feels worthwhile. Emotional reasoning is illogical because there is no logical connection between the fact that my feelings somehow control consequences or predict what consequences will happen and which ones will not. For instance, I feel like it is not going to snow today, so it won't snow, and if it does snow- it won't interfere with me getting to work on time.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is my thinking pragmatic when I assume, "if it feels worthwhile and it is okay to do?" Ignoring others' concerns is not helpful for me in the long run. Drinking can be fun, and driving can be fun, but they don't go together because when we combine drinking alcohol and driving, there is a worthwhile chance of somebody getting hurt or getting into trouble. Drinking is not harmful in itself, but excessive drinking can hurt my health and interfere with my ability to get along with others.
13	<i>Self-Responsibility:</i> I want to realize that respect is acting reasonably as possible while acting honestly with others. Respect is acting assertively while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is acting responsive to others flexibly and genuinely. When I am respectful, I determine what concerns I want to address.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to maintain my sense of self-control, and demanding I must be worthwhile at any cost is self-defeating and shows people I lack the self-discipline to deal with the world. I don't want to be a sense as selfish, and I know I don't have to be defensive. I want to face my difficulties rather than escape into abusing substances.
15	<i>Healthy Restriction of Your Uniqueness:</i> I know that when I frequently focus on others' feelings, it will not help me because I avoid my feelings and responsibilities. Disavowing aspects of myself and blaming others will not help me regain control over my actions. I don't like to get mistreated, but there is no evidence the world and most people are absolutely fair and considerate.
16	This statement encapsulates a struggle with self-worth and temporary relief found in substance abuse or unhealthy habits. The individual feels the pressure to maintain a constant state of self-assured comfort, which may be unrealistic. They associate their worth with the intense feelings or productivity they believe are enhanced by the use of illicit substances, thereby justifying their behavior. Additionally, they derive enjoyment from these practices, reinforcing their dependency. The perceived increased creativity serves as an excuse to continue their toxic habits, despite acknowledging the self-destruction they bring. The contradictions in these sentiments reflect the considerable emotional turmoil and complex psychological factors involved in substance abuse and other harmful behaviors.
17	
18	Rian E. McMullin, The New Handbook of Cognitive Therapy Techniques; 2000, page 363



(P) Polarizing: I must put people or ideas into two mutually exclusive categories. There are no shades of gray. Because everything in my life is extreme, I never compromise or do anything in moderation. I have to feel great, or I won't do anything. I feel horrible, so I don't have to do anything. I refuse to see or deny a middle ground.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am overestimating the impact my feelings have on me. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I must never experience any form of discomfort or pain. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> Seeing the world as two categories can result in believing <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a certain way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how it is awful that others have failed. I'm a horrible spouse/student/worker and a complete failure as a provider; that's why my marriage/job failed.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it, so I have to be depressed, or I have to be hyperactive.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am 100% worthwhile or 100% worthless – there is no in-between.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I can divide the world into two categories, I can control the situation. I don't care what you think! Since I'm a failure, I am not responsible for trying again or re-negotiating a new agreement.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I conclude that I don't have enough money, and this lack of money (or love) is causing all my problems (reductionist thinking). I'll be happy if I find and fix the one thing causing all my problems. However, if I can't control that one cause, I'll be miserable for the rest of my life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be treated fairly and treat others fairly, but nothing says I have to be treated fairly in a naturally unfair world. Where is the evidence or facts substantiating the idea that I must put everything into two extreme categories? There is no empirical proof that most of our experiences are extreme, and I have mild and moderate experiences and rarely have experienced something 100% worthwhile or 100% bad. When I observe the world in which I live, I can't but see that each person is unique, and how that person chooses to express that individuality is very different from how I say myself.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I must never compromise, or do I have to carry everything out to the extreme? When I think, "I have to do this, and I must not do that," I am making a "category error" (Bertrand Russell). The adversities I am "doing" are in one category (a bad deed), and I, the doer of these things, a quite different category (a human being with various traits). I do all kinds of things, worthwhile, bad, and indifferent. Therefore, if I categorize (group) these things as "worthwhile or bad," I jump to a different category when I am the "doer," I am "worthwhile, or I am bad." I am not what I do" because I change throughout my life. I had a better rate only the things I do and did not identify them with my sense of "self," which is quite a different category.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will believing that I have to be the "best" or I'm the "worse" help me? When I place rigid demands on others, I reduce my sense of choice; I am not serving my best interests; I am trying to control others' thoughts, which is impossible. When I implement polarizing thinking, I hurt relationships I want to preserve and waste energy and time trying to do the impossible. This mistaken belief will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. This dichotomous thinking reduces my trust in others, and I am more defensive when I use this form of dichotomous thinking, which reduces my chances of getting along with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer things to go my way, but there is no evidence that I can see that dictates that I must get my way. I can differentiate between achievement confidence and self-confidence.
16	These dialectics signify a person's struggle with all-or-nothing or black-and-white thinking, which is a cognitive distortion often linked to conditions like borderline personality disorder or depressive disorders. This pattern of thinking involves categorizing everything in binary terms, underestimating complexities, and denying the existence of middle ground or gray areas. It compels the individual to live in extremes, either feeling extremely energetic or completely drained, resulting in refusal to pursue any initiative unless certain of an ultimate positive outcome. This mind-set ultimately limits one's adaptability and capacity to effectively manage life's ups and downs.
17	
18	Conditional self-acceptance involves self-efficacy achievement-confidence. I believe in my competence; "I can do a task well." I predict (make a calculation) I will continue to be competent at this task if I work hard. Self-Confidence is having steady confidence in my abilities – whether or not I think I can perform well at specific tasks. Unconditional Acceptance of Others is deciding to accept others regardless of their performance. I accept because they are alive, I accept others independently of their performance, and I can stubbornly refuse to put them down.



	(P) Positive Thinking: <i>I have to say positive things all the time. Positive thinking will counteract negative thinking. Thinking this way will make things work out for me. I know I'll get my way if I think positively. I tell myself, "Think positively, and everything will be all right." I am inferring I can ignore things that have worsened or my responsibilities by saying, "It will all work out – don't worry - no big deal..." I have to use positive thinking to be happy, and if I use negative thoughts, I'll never be happy – and that would be awful.</i>
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more sizable number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I am overestimating the situation's impact and underestimating to actually do something about my situation other than think positively. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> Demanding that I must think positively can lead to <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I see the negative side of life, and it is terrible to be negative. I am thinking, "People who are positive are "worthwhile" and negative people are "evil." These evil people <i>must be</i> punished.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is unendurable when people are negative. People should always be positive because I don't like negative feelings. Negative feeling reflect that I have done something wrong – and that is horrible.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I perform perfectly, I'm brilliant – I'm a genius.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Life is all "wonderful" or it is all "horrible."
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I think positively, everything will be all right." If others misbehave, I can blame them for things that went wrong. <input type="checkbox"/> If I think positively, everything will be okay. However, if things go poorly, my life will be ruined. For the world to have fewer problems, everyone should be positive.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want situations to work out for me, but whenever I try something new, it doesn't have to work out as I wish. Why is this inference that positive thinking will always bring about positive results inaccurate? Reality has shown me that each situation, event, and moment have positive and negative qualities. This obsession with positive thinking can become "an extreme form of thinking." Because my extreme view is inconsistent with my social reality, this extreme view interferes with my daily life. Realistically, there is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc. Available solutions, such as thinking positively, do the work sometimes, but this is rare.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that it will magically happen if I think one way? There is no logical connection between what I think of a situation and what will happen in the future. When I believe that positive thinking will make things turn out positive, I am placing conditions on the world (others and the world must be positive), which is illogical. I like feeling positive and confident, which is a flexible idea, but everyone must be positive is a rigid idea. When I mix a flexible wish with an uncompromising demand, I am illogical because a flexible idea is not identical to a fixed notion, and rigid statements contradict and exclude flexible ideas.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What is the worse that could happen? Getting upset about negativity is not very positive or helpful. I know demanding that everything be positive only leads to more negative feelings. I will miss some things. The world has negative qualities and positive qualities. I will have some disadvantages when I deal with the negative, but I need not define any of them as awful. When I demand that the world be positive, it doesn't solve the problem, and I will have difficulty getting what I want. When I blame others, I act irresponsibly. I am not helping others or myself. I will get into more legal and financial troubles when I choose an irresponsible path.
13	<i>Self-Responsibility:</i> My beliefs and extreme evaluation impact my emotions. I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I don't want to be responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). Love and approval are worthwhile things; I'll seek them when I can, but they are not necessities. I can survive (even though uncomfortably) without them (Albert Ellis).
14	<i>Healthy Expansion of Your Uniqueness:</i> When I use positive overthinking, I will have difficulty solving problems and sometimes misbehave, so innocent people may get hurt. I will get into more social and financial troubles. I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. My full range of thinking and feeling expands my uniqueness.
15	<i>Healthy Restriction of Your Uniqueness:</i> Positive thinking can be helpful, but if I overuse such thinking, I will get myself into trouble because I am setting an impossible goal. If I think positively, the world will be a positive place. In reality, the world has a positive and negative aspect, in which my thinking will not change those realities. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten, but they are not wretched people. Why shouldn't I feel discomfort and pain? I don't like them, but I can stand it. Also, my life would be very restricted if I always avoided I want to develop how my thinking impacts in healthy ways to restrict my uniqueness.
16	<i>The dialectic of the statement reflects a struggle between acceptance of reality and positive thinking. It posits that positivity is a tool that can be used to counter negative thoughts and better one's circumstances. This can, however, result in a skewed perception of reality, as relentless positivity may lead to the ignorance or dismissal of worsening situations or burdensome responsibilities. The speaker implies that taking such an approach may not always be beneficial or healthy, suggesting the potential risk of becoming overly dependent on positive thinking as a coping mechanism for life's realities. Yet at the same time, the speaker observes that maintaining a positive outlook is crucial for personal happiness, and that succumbing to negative thoughts would be disastrous, highlighting the balancing act between accepting reality and maintaining a positive mindset.</i>
17	
18	



(P) Predicting (negative) 1: I have to predict that things will turn out badly. I believe that “If things are going well now, but after a while, something bad will happen. I discount the positives, and I expect the worse. I can avoid my responsibilities because I tell myself, “why try? It is all going to turn out badly anyway.	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate future negative situations and underestimate my ability to deal with future negative situations. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> Demanding perfect predictions will result in believing <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. I see an event as awful (misfortune becomes dreadful) – horrible (disgustingly dreadful)-terrible (outside event causes dread) – catastrophe (a small event becomes a disaster), which increases my feelings of anxiety.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it, so I have to be superior to them, or I am inferior to them.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I take things personally when things don’t work out as planned.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I see this situation as “absolutely worthwhile” or “absolutely bad.” It is awful, so either you are for me or against me. It was great today, but I know my life will go to hell in a handbag tomorrow. I don’t have to be responsible today because tomorrow will be horrible.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I predict something negative will happen, things will turn out okay. However, if I predict something positive will happen, it won’t. This will show how stupid and foolish I am.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want things to turn out as I wish, but items don’t have to be as planned. Is my belief consistent with reality – do things always “turn out” badly? Do people respond to me better when I think so negatively? I have observed that people frequently make unintentional mistakes and sometimes make intentional errors that interfere with my goals. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but harmful and worthwhile things happen to everyone. No one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic, and it will not help me reach my goals or get along with people I love at work/school.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I am thinking, “Do I have to consistently predict the negative? I am making a calculation and predictions which is not illogical. My predictions, positive or negative, are not always identical to reality. My prediction is not identical to the facts, facts often contradict my predictions, and my calculations can exclude the points. When my predictions don’t match the facts, I could feel worthless and miserable, and when my predictions match the facts, I could feel grandiose, and I become overconfident when my prediction comes true. When I rely on magical thinking, I have more incredible frustration when trying to solve problems, and I experience more stress in my life because my magical methods are ineffective.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to go around making negative predictions? This pessimistic self-fulfilling prophecy will not get me to want I want. When I make pessimistic predictions, I will have more difficulty getting what I want and will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others and have more conflicts in my life.
13	<i>Self-Responsibility:</i> I want to see respect as reasonably as possible while acting honestly with others. Respect is being assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is being responsive to others flexibly and genuinely. Respect is being determined to address our concerns.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating distortion. I don’t want people to see me as selfish, and I want to avoid hurtful expressions and addictive behaviors. I want to be less judgmental of others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want my dreams to magically come true, but hard work is a much more effective way of getting what I want without getting into trouble. When I make a correct prediction, it means I made a worthwhile guess. When I make a prediction that does not come true, I simply create a bad guess. I can accept myself unconditionally when I make a worthwhile or poor guess. I will not tie my sense of individuality to my ability or inability to guess.
16	The dialectics of this belief system reflect an inherently pessimistic outlook. On one side, it results in a defensive approach to life, constantly predicting a negative outcome as a way of managing disappointment or fear of failure. By discounting positive occurrences and expecting the worst, this dialectic enables a perspective of self-preservation, protecting oneself from the sting of potential failure or harm. On the other hand, it risks creating a self-fulfilling prophecy, where the belief that everything will turn out badly pushes one to avoid putting in effort or taking responsibility, which then might lead to those negative outcomes because of a lack of action or effort. This dialectic ultimately presents a constant struggle between a need for self-protection and a self-limiting outlook on life and future possibilities.
17	
18	



(P) Predicting negative (2): I must make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don't have to do it because it "ain't" going to work anyway! I could think, "I can't trust Joe, so I don't have to trust him." I keep thinking about a particular thought; I can't trust the world.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event and the power and validity of my prediction and subjective opinion. Others must treat me fairly and considerately and not overly frustrate me, or they are rotten.
4	<i>Demanding accurate predictions will result [].</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. [] You have to treat me in a particular way, or else you are worthless, useless, etc. [] Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	[] <i>Extreme Evaluation:</i> I think it is awful that I can't trust people or when I can't trust others. I have no control over my feelings because I'm in a dangerous and horrible situation. If I think I'm in an awful situation, it must mean I am in danger.
6	[] <i>Extreme Evaluation:</i> I want to trust people, but I can't stand it when they betray me. Others have treated me poorly, and/or conditions are too difficult and excessively painful.
7	[] <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something bad.
8	[] <i>Dichotomous Thinking:</i> Either I am completely worthwhile, or I am absolutely bad.
9	[] <i>Conditional Thinking:</i> I don't have to do it because it "ain't" going to work anyway! When I act incompetently and incur disapproval, I conclude that I don't have to be responsible because nothing ever works for me. I decided beforehand that something wouldn't work in the future, so I don't have to do it now. [] If I could trust people, my life would be wonderful. However, since I can't trust them, my life is horrible. I can do what I want regardless of the consequences. I don't have to trust people because everyone has betrayed me, and that proves they're worthless.
10	[] <i>Socratic Questioning -Realistic Thinking:</i> I wish things turned out as I wish, but life doesn't have to do what I want. Is it true that everything turns out pessimistic or realistic? When I examine what turns out positive and what turns out negative varies depending on the situation. There is no way I can predict if a prediction can be proven or disproven beforehand, and I can only do something, wait, and see if my prediction is correct or incorrect for that time. No event can be perfectly replicated precisely. We use probability to make predictions, and this means that I only have a poor chance or a worthwhile chance of making a correct prediction.
11	[] <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I can avoid my responsibilities because I make a prediction about how hopeless something is? It does not logically follow that I can prevent my duties because I choose to make up a prediction. I would like to avoid my responsibilities (for whatever reason), but I can't prove my premise is correct. There is no way I can prove something will happen before it truly happens. Because my preference is to avoid responsibilities, it does not follow that I must not have any consequences when I avoid them. When I am illogical, I limit my problem-solving abilities and am unrealistic, which impedes my ability to reach my goals.
12	[] <i>Pragmatic-Rational Thinking:</i> Will this form of thinking assist me in reaching my goals and actualizing my talents and potential? Making plans and predictions are helpful, but I need to avoid my responsibilities because of my guesses - no matter how worthwhile I am at guessing. This unhelpful belief will probably lead to toxic conflicts with others, it will not help me make rational decisions or help me solve problems systematically, and it will increase the chances of anger-rage, depression, and/or anxiety.
13	<i>Self-Responsibility:</i> I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I will face my difficulties and see them as challenges. I intend to attract to get along with others. I want peacefulness and will not allow anyone to control my thinking or my ability to be responsive. The challenge of trusting people is that we want to learn how to forgive people when they betray us because we can't have trust with the possibility of betrayal. Their rotten behavior does not make them nasty, lying, wretched people because they do not always act nastily and rottenly, as a thoroughly rotten person would. I can legitimately deplore some of the things they do, but I don't have to blame their entire personhood for doing these "bad things."
15	<i>Healthy Restriction of Your Uniqueness:</i> It is a form of magical thinking to believe if I think of the negative will somehow prevent that negative thing from happening. I want to do well, but I don't always have to be perfect. I want approval and love, but I don't need love or approval because it is not necessary for my survival or happiness. I can have a meaningful life without having absolute love and constant approval from others. I don't have to be competent all the time because learning involves making mistakes. I can accept myself unconditionally and accept others for their flaws and faults.
16	The dialectic here revolves around the conflict between personal bias and objective reality. Despite the overly self-assured and irresponsible stance of making predictions based on subjective criteria, the speaker grapples with the potential consequences of their undeserved confidence. Their unwillingness to accept responsibility for their actions is justified through their own invented predictions, as displayed in denial towards tasks ("It ain't going to work anyway!") or people ("I can't trust Joe"). Their recurrent distrust exemplifies their struggle to change their perspectives or conduct, emphasizing how personal emotions and perceptions can influence interpretation of objective facts or situations, thus contributing to a self-deceiving cycle. The speaker continues to spiral in this subjective, self-created reality, alienating them further from objective reasoning or factual truth.
17	
18	



	(P) Predicting (positive): I have to predict that things will turn out perfectly and wonderfully. I seek attention inappropriately. I must show others the truth and correct my negative thoughts when others think negatively. If people believe in my optimistic prediction, they are for me.
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. When I use “positive predicting,”
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I underestimate the impact of adverse situations and overestimate my ability to cope with any situation. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! People must believe in my positive predictions. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demanding</i> positive predictions will result in <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when things don’t turn out to be perfect.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> When people are so negative, I find it completely unbearable. If the world gives me what I want, I can tolerate the world!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am superior to you because I am positive, and you are inferior to me because you see everything as unfavorable. For me not to get angry, others must treat me fairly and considerately, and they must not overly frustrate me, or else you are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If people question my predictions, they are against me, or if they agree with me, they are for me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I think everything will turn out perfectly – everything will turn out wonderfully. If you feel different from me, you are a killjoy and a pessimistic asshole. If I think positively, everything will turn out perfectly. However, I believe negatively if things don’t work out as I have planned. There has to be a single reason (one causal reason) for my plan not working.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic for me to increase my overconfidence by predicting the future? Predicting the future is a tricky business. Every prediction made in science is based on probability. Probability is the ratio of the number of outcomes in an exhaustive set of equally likely outcomes that produce a given event to the total number of possible effects, which is the chance that a given event will occur. Given this definition of probability, it does not sound realistic to base my success or failure on one or two facts.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic and reasons on faulty premises and inaccurate conclusions? I would use reasonable probability, which shows a logical relation between statements such that evidence confirming one confirms the other to some degree. The last part of this statement, which involves “some degree,” is the key to flexible and rational thinking. Science uses probabilities because we cannot account for every variable or factor that might or might not be introduced in the environment. Scientists control the number of variables by doing experiments in the laboratory. In life, we do not have such luxuries.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will seeing everything as positive help me reach my goals and actualize my talents and potential? Planning and taking preventive measures are helpful. When I think my prediction will turn out positive because I thought of it – it is not beneficial. It is not practical because this optimistic prediction may hurt me financially (even though I have little information – this risk is a sure thing), socially (trust me – it never fails), medically (those tests don’t mean anything – I don’t have to take care of myself).
13	<i>Self-Responsibility:</i> I will have a greater chance of damaging my sense of appreciation. I don’t want people to see me as irresponsible, and they may not trust me to take on new responsibilities. My prediction power starts controlling my life, and my internal locus of control is diminished. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Expansion of Your Uniqueness:</i> My excessive positive predictions may hurt others financially and emotionally. I am making promises I cannot keep and breaking an agreement that I can’t re-negotiate. These irrational positive predictions may hurt my long-term goals.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want my future to be positive; there are many benefits to thinking optimistically, but planning and setting realistic goals are better ways of reaching my short-term goals without hurting my long-term ones. I can modify my plans and goals, but when I demand, everything will turn out wonderful – I am setting myself up for failure and heartache. No law says that things have to be the way I want. It’s disappointing, but I can stand it - especially if I avoid catastrophizing (Albert Ellis, Ph.D.).
16	The dialectics at play in this passage pertain to the themes of prediction, truth, validity, and perception. On one hand, the person is optimistic and anticipates positive outcomes while on the other, their behavior suggests a need for validation or affirmation, hence the inappropriate attention-seeking. This reveals a tension between self-assurance and insecurity. On one hand, the person is eager to spread optimism and correct negative thinking, indicating a strong sense of personal conviction. On the other hand, their value system and belief in their prediction hinge on the agreement of others, revealing a dependence on external validation. This dichotomy encapsulates the dialectical tensions within the speaker’s mindset.
17	
18	



(P) Pressuring: I have to put pressure on others. People will change to suit me if I pressure them enough.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequences:</i> I overestimate my belief that "If I don't pressure them," and then I overestimate that all "hell will break loose" if they don't give in to my desires. You must give me what I want because I want it. You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual.
4	<i>Demandingness:</i> Demanding people must do such and such may result in the following <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that they don't change because others have treated me poorly and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it (when you won't give in).
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it, so I have to be superior to you, or I am inferior to everyone.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you're "against me" or "you're for" me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> When I act incompetently, I conclude that I have to pressure people to get things done. I give in because I believe people "have to change" to fit my needs. If they don't change, I give up and act non-assertively. If I pressure people into doing things, I'll get what I want. However, if they give in, I can feel irritable and put myself in an irritable mood. I want people to give in to my desire, but they don't have to give in to my wishes.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Am I fooling myself when I believe that putting pressure on people or threatening people is a realistic way to solve the problem? It is unrealistic because it is false. It is false because people often don't give in when I pressure them. In fact, they fight harder and are not too cooperative with me. When I go about seeing the world unrealistically, I will only hear half of the story. My sense of choice will be limited, and I will not see the full range of the consequences.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that people will give in if I pressure them enough? It is not logical because if I believe people <i>must give in</i> to my pressure, I know my belief is extreme and rigid. The thought "I want people to do what I want" is a non-extreme and flexible idea, but it does not logically follow that they must give me what I want because I desire it. I cannot derive a rigid statement from a flexible account logically.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> This belief will increase the chances of anger-rage, depression, and/or anxiety. It will lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I want to know myself; I don't want to damage my sense of appreciation and respect. I want to act more assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can think realistically and can still be responsive to others. I intend to substitute love and kindness for feeling inferior, which is my choice.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't need to be competent and perfect always because it is impossible to be perfect. No one could be perfect because there are "worthwhile traits" and "ineffective traits" in all of us. I can accept myself unconditionally and accept others for their flaws and faults.
16	The dialectics of these perspectives lie in the inherent conflict between individuality and conformity. On one hand, the need to exert pressure on others suggests that the individual places a high value on control, believing that change can be wrested from others through persuasion or coercion. On the other hand, the expectation that people will adjust their behavior to accommodate one's demands reflects a belief in the malleability of personal identity and social norms. This may result in relationships characterized by imbalance, manipulation, and potential resistance. The effectiveness of such approach in achieving desired outcomes also raises questions of ethics, as it disregards the autonomy and free will of the individuals being pressured.
17	
18	



(P) Procrastinating (Rationalization): I <i>have to</i> make excuses and procrastinate. I would have done much better if only I had taken the time to prepare. I'll feel more energized after I rest, ride my bike, be ready if I watch TV for a while, check my e-mail first, etc. Therefore, I do what I need to do later. I am fooling myself into thinking I'll begin the task later. However, as soon as I realize that I do not intend to do it later, I am angry with myself for rationalizing my delay tactics.	
1	<i>Affective Consequences:</i> I feel lazy; I fear failure; I feel guilty and use self-denigration and hopelessness to avoid my responsibilities. I feel anxious and feel overworked. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient-disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations.
4	Demanding people must buy into my excuse will lead to <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is catastrophic every time I procrastinate. It's too much of a hassle to do this, and I can't do things that are too difficult or demanding.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> If people complain too much, I can put them down and complain about how bad they treat me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am a complete fool, or you are putting too much pressure on me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Nothing is ever easy for me. I feel ashamed of my procrastinating. Goals and plans are pointless. What I am supposed to do is unimportant, so it can wait.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Since I put things off, I might stop trying. I never get anything done – I'm not responsible because I procrastinate. I can't live up to my unrealistic expectations, so I can't be responsible because I am inadequate. I am angry about my procrastinating, so I feel down. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! To get ahead in life, I shouldn't have to do things I dislike.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want the world to be easy, but sometimes the world is challenging, and demanding things to be easier for me is inaccurate. Some of the activities I enjoy doing are difficult, so I want life; I had better learn to deal with difficulty and trying activities. I am happiest when I am vitally absorbed in creative pursuits or devote myself to people or projects outside myself.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is illogical to believe it is easier to avoid than face life's difficulties and self-responsibilities. This is illogical because the first thought is preferable, "I don't like tedious tasks that I judge as boring and dull." The second thought, "I must not feel bored, and I can't tolerate such discomfort," is irrational. When I connect an irrational belief with rational thought, the conclusion, "I can't only be happy if my life is simple and easy," is illogical. The so-called uncomplicated way is the more complicated way in the long run.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is putting things off helping me or making my life easier? Putting things off only makes matters worse. My stress level and frustration mount, and people complain more about how I'm not getting something down. Things I don't like to do, I'll do first. I can do the things I enjoy after completing those I promised.
13	<i>Self-Responsibility:</i> I want to be patient and careful. I want to be more organized. I want a strong sense of internal control and don't want my impulses to get the best of me. I will work on my short-term goals.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to do things correctly. I don't want to say something that annoys people.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to be honest with others and reduce my desire to be defensive. I will work on my long-term goals.
16	This paragraph describes the internal struggle and rationalizations associated with procrastination. The dialectic unfolds as the individual oscillates between making excuses for delaying tasks and acknowledging the negative impact of this procrastination.
17	In the first phase, the individual convinces themselves that they will be more efficient and effective after rest or distraction. These rationalizations serve as a coping mechanism to assuage the guilt of procrastination. However, eventually, the individual acknowledges that they are self-deceiving, leading to self-anger and frustration for deliberately delaying and avoiding tasks. Through this, the paragraph explores the psychological dynamics and internal conflicts associated with procrastination.
18	I have a positive philosophy in which I demand that I must be perfect, and I am demanding others <i>must</i> be perfect. I can fight against: P (put distractions aside); R (really put forth my best effort) O (organize my tasks); C (consequences for procrastinating aren't worthwhile); R (really concentrate); A (attend to tasks); S (stick to it, even if it's hard or a hassle); T (try to break tasks into smaller chunks); I (initiate the dreaded task sooner rather than later); N (never put things off until the last minute); A (act as if I want to do this). T (try a self-reward when I don't procrastinate); E (even if I put some things off; keep trying to improve). Ann Veron (2002) What Works; page 193



	(P) Projecting-Inadequacies: I blame others because it is their fault, and it is not my problem – it’s theirs!” Projecting-Inadequacies involve justifying my action by placing my responsibilities onto someone else. I project my feelings of inadequacy by throwing the blame or responsibility for my own failings onto others. I can’t admit to an emotional issue myself or talk about the issue because I see myself as unacceptable. I exclude my feelings from my experience and attribute my feeling to another person. I disown my thoughts and feelings, but I indignantly recognize faults in others.
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Inferences:</i> People must not hold me to be accountable. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I think, “I must never fail,” and I am a fool/stupid for failing. I don’t have to care because caring only hurts.
4	Demanding that I must never make an error will result in <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that they have failed and how poorly they have treated me. Since they did this and didn’t do that, they are bad, worthless, stupid, insignificant, useless, inadequate, hollow, and empty, and life is meaningless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand the way I feel about myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am afraid to show how I feel, so I had better find fault with “[name] _____” to stop feeling ashamed about my mistakes. I always feel worried, down, and angry, or I keep thinking about how bad others are.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either it is all their fault, or it is my entire fault. I feel ashamed because I am not perfect. I feel lazy, tired, and bored, so why do it! Since I feel a negative feeling, I don’t have to keep my responsibilities. I project my poor behavior onto others and blame others for denying responsibility.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I am a bad person because of the way I act; I feel people are looking down on me and judging me negatively. If people judge me, they cannot be concerned about me. However, if they criticize me, I am helpless, proving I am worthless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Why do I have a choice of making myself disappointed and regretful rather than depressed and angry when people and conditions keep blocking and frustrating my wishes? Realistically, we all have worthwhile and bad traits and qualities, which change over time. We all react differently in times of frustration and hardship. I can be disappointed and regretful without reacting to a bad situation with excessive anger, anxiety, or depression.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it possible for me to accept myself fully when I act foolishly, misbehave, and/ or feel miserable, and to accept others when they misbehave, disagree with me, fight with me, and act immorally? When I unconditionally accept myself, I define myself as acceptable; I can behave consistently in the important aspects of my life. When I don’t accept others and/or myself, I am inconsistent and, therefore, illogical. It is based on rating humans for their ever-changing acts, an over-generalization that will not logically work well.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I accept myself and others unconditionally instead of conditionally accepting them because they inconsistently act “worthwhile” and “bad?” I will get, in all probability, much better results with unconditional rather than conditional accepting because if I accept others unconditionally, despite their intermittent “worthwhile” and “bad” activities, I will get along with them better, and there will be less risk of them interfering with my life or acting hostile toward me.
13	<i>Self-Responsibility:</i> When I blame others for my failure, I am projecting my inadequacies onto others to protect myself from negatively judging myself. When projecting my inadequacies, I am not focusing on improving my life but avoiding taking responsibility for my misdeeds. I feel too much shame - so I project my negative behaviors onto others. I judge the other person as “bad” when he or she is doing something bad, but what he or she is doing is what I don’t like about myself. I judge others the way I think myself. When I project my inadequacies onto others, I try to deal with my shame and guilt, but I know I’ll be ineffective. When I try to escape from conflicts by blaming, finding fault in others, and condemning them, I will likely not solve my emotional problems and create more conflicts.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a “fact of life” I can tolerate. I can stand conflicts and stop making every conflict a catastrophe. I will learn new assertive skills and effective ways of expressing my true feelings without acting harshly toward others.
15	<i>Healthy Restriction of Your Uniqueness:</i> Demanding that I have to act perfectly and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety. I prefer to achieve my goals and have confidence in my abilities. I don’t “need” to achieve or have others’ approval. Success, achieving, and having others’ approval is not my only pleasures.
16	The dialectics of the statement “I blame others because it is their fault, and it is not my problem – it’s theirs” are predominantly centered around <i>attribution of fault</i> and evasion of personal responsibility. They echo the psychological concept of projecting inadequacies, wherein an individual deflects their shortcomings or failures onto someone else. This defensive mechanism arises from the inability or unwillingness to acknowledge one’s emotional issues, fueled by deeply entrenched feelings of self-unacceptability. Consequently, an emotional disconnect ensues where personal sentiments are disassociated from self and instead, externalized or projected onto others. This allows the individual to divorce their failings from their self-image, replacing introspection and self-correction with indignation towards others’ perceived faults. This cycle maintains the individual’s self-deception, inhibiting personal growth and healthy social interactions.
17	
18	(Albert Ellis Feeling Better, Getting Better, Staying Better, 2001; page 136)



(P) Projective Identification: I <i>have to</i> focus on the feelings of others rather than my feelings. I don't like to talk about myself because feeling worthwhile comes about by using power and control. I believe talking about my feelings is a sign of weakness. I am unable to express my feelings, so I can get others to understand me by provoking feelings in them. I believe I have omnipotent thoughts, such as death is very far away; I'll always be physically strong; I'll always be healthy and athletic, and there are no consequences to my actions, especially if others don't know.	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I dishonestly express my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequences:</i> When I project onto others, I underestimate the impact of the negative situation, and I overestimate my abilities to deal with others. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! For people to love me, I must not act like people I admire. To feel worthwhile about myself, I must get what I want. Others must be fair and considerate to me regardless of how I act.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Life must be comfortable. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I hate connecting my feelings with my thinking. I always feel worried, down, and/or angry, which is awful. I keep thinking about how I failed and should have done that.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't cope with talking about my real feelings.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My worth is determined by how others see me. I feel ashamed (I'm stupid for being caught; you're making me look stupid).
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> My depression shows people how innocent I am. I can't win – either I'm not going to get what I want, or I'll have to do something I don't want to do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I cannot express my feelings, so I can't get others to understand me. Therefore, I have to provoke feelings in others. <input type="checkbox"/> If I talk about myself, I'm helpless. However, if people think I'm helpless, I can blame them and try to piss them off.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be considerate of others, but I am human and don't have to be perfect to get along with others. No law states that I must get everything I need or give people what they need, but I don't have to bring anything I think I "need" because it is unfortunate if I don't get what I want, and it is not fatal if I don't get everything I need. There is no reason I must have anything I wish, including success, love, happiness, comfort, approval, health, etc. It would be great to have those things, but there are no guarantees that I'll firmly get those I desire. When I over-focus or don't express my feelings, I could be happy in some areas of my life, but I could also be unhappy in other areas and very unhappy in other parts of my life.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that if I over-focus on the feelings of others and I don't talk about myself, I will be happier? There is no logical connection between not expressing my feelings and believing I have to be perfect. "I want to express what I feel" is flexible, but the thought "I have to be perfect" is a rigid belief. I am illogical when I connect an unyielding belief with a flexible belief. When I'm irrational, I will have difficulty expressing myself and explaining to others what I want, and I have more stress and frustration solving my problems on my own.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What is the worst thing that could happen? I will miss some wonderful things. Others may look down on me or be critical of me. I will have some disadvantages when people are critical and harsh, but I need not define any of them as awful. When I demand that the world be perfect, it doesn't solve the problem, and I will have difficulty getting what I want. It doesn't solve the problem when I blame others, and innocent people sometimes get hurt. I will get into more legal and financial troubles.
13	<i>Self-Responsibility:</i> When I am responsible, I understand, and I can explain my behavior, and I know how to work with others (I have the necessary social skills). I can assess my behavior and accept and clarify the rules, roles, and routines of a given situation (structure), which helps me realize and actualize others' talents. I think I am better than others, or my positive qualities are a permanent irrational and self-defeating feature. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive, and for others to see me as trustworthy, so I can be a part of the group and have a healthy sense of community and belonging.
14	<i>Healthy Expansion of Your Uniqueness:</i> When I start bending the rules, it doesn't solve the problem, and the people I love get being. I will get into more legal and financial troubles.
15	<i>Healthy Restriction of Your Uniqueness:</i> I know that when I frequently focus on others' feelings - it will not help me because I am avoiding my responsibilities for my personal happiness and other important priorities in my life. Disavowing aspects of myself and blaming others will not help me regain control over my actions. I don't like to get mistreated, but there is no evidence the world and most people are absolutely fair and considerate.
The dialectics here represent conflicting beliefs and attitudes towards emotional expression. On one hand, the individual values focusing on others' feelings more than their own, believing that self-worth comes from control and power instead of vulnerability. They view discussing their feelings as a sign of weakness, suggesting a conflict between emotional openness and perceptions of strength. On the other hand, the inability to express their feelings causes discomfort but they still feel the need to communicate their emotion indirectly, by provoking feelings in others. The belief in omnipotent thoughts, such as death being very far away, also seems to align more with a desire for control and avoidance of vulnerability. This further emphasizes the internal conflict between the maintenance of emotional distance and control, and the need for emotional understanding and connection.	



	(P) Provocation (Provoking Anger): I have to provoke others to Anger. I don't address directly what is bothering me. I get others mad at me so I can blame them for my negative feelings. I don't have to focus on my thinking or my feelings. I am active rather than passive.
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the adverse event's impact and overestimating my ability to cope with others and negative situations. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when others have treated me poorly, and conditions are too complicated. I have no control over my feelings because I'm in a dangerous and horrific situation. If I think I'm in an awful situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think, "I can't stand it to fail."
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Since I can't stand it, you are "worthless," and I'm "innocent and better than you."
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Having negative and unpleasant thoughts indicate I will have to do something bad. You are with me or against me – there is no middle ground.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> "You made me so mad; I don't have to keep my promises and agreements." I rationalize my irresponsible Behavior by saying, "If they didn't get me so mad, I would have kept my promises." <input type="checkbox"/> If you make me mad, I'm helpless. However, I will always be inferior or inadequate if I am helpless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be comfortable and for my life to be easy, but my life can be difficult and trying. Is my belief consistent with my social reality? Do people respond to me better when I provoke them? I have observed that people frequently don't respond to my provocations. I do not live in a perfect world with perfect people. Yes, I am imperfect, and my responses do vary. I know bad things and worthwhile things happen to everyone. No one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic, which will not help me reach my healthy goals or get along with influential people.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If I provoke others, I can blame them for my negative feelings. Therefore, I don't have to keep my responsibilities because they made me mad. If the consequences (I can blame them for my negative feelings) were actual, the antecedent (provoking them will help) would be true. In this situation, others are not responsible for my negative emotions. How I view the situation influences my emotional reaction. My reasoning is invalid when I believe my consequent is true - when it actually is false. Yes, I can provoke people, but it may produce positive feelings and/or neutral responses.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What is the worse that could happen? When I blame others, innocent people sometimes get hurt. I will get into more legal and financial troubles. I will miss some wonderful things. Others may look down on me or be critical of me. I will have some disadvantages when people are critical and harsh, but I need not define any of them as awful. When I demand that the world be perfect, it doesn't solve the problem, and I will have difficulty getting what I want.
13	<i>Self-Responsibility:</i> Is it helpful to blame others for my toxic negative emotions? Is it healthy to take it out on people or things that have nothing to do with my activating situation? No, I am responsible for my thoughts, feelings, and behaviors because no one can control my thoughts. I want to vigorously engage in my ability to regulate my emotions. I know that verbalizing helps me to feel less overwhelmed, reduce the use of emotional reasoning, and make sure I don't put myself down when I use such cognitive distortions; I move from reacting (i.e., attacking, hurting, shouting) to responding by validating, speaking in a soft voice, and adopting a relaxed posture; reacting by avoiding, speaking in a high voice) and responding by approaching my fears, standing tall, speaking in a calm voice, and approaching my fear with confidence; reacting by being passive, sitting down, speaking in a weak voice, and responding by being active, being involved, standing straight, and speaking in a strong vice; reacting by hiding, avoiding, shutting down, slumping, and speaking in a high voice versus responding appropriately, making amends, standing straight, and speaking in a strong voice. I want to use my problem-solving skills and identify the Antecedent behaviors, thoughts, Behavior, and consequences of my Behavior. <input type="checkbox"/> I want to realize that when I blame and provoke, I will have more difficulty getting what I want and will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others, and I will have interpersonal conflicts in my life.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I don't want to be responsible for others' thoughts, feelings, and Behavior because I can't control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people to do what I want, but nothing is written that states people or the world must do what I hope for or want. Provoking others may be fun, but I can continue not to provoke others even if I experience discomfort.
	The dialectics of provoking others to anger and not addressing what is personally bothersome directly serve as a form of emotional projection and deflection. This dynamic allows for the individual to shift responsibility for their negative feelings onto others, creating an external locus of control and attributing external circumstances as the cause of their feelings rather than acknowledging and addressing internal factors like personal thoughts or feelings. This provides temporary relief and distraction, enabling the individual to avoid dealing with their internal conflicts and insecurities. Moreover, by engaging in active provocation rather than passive acceptance, the individual maintains an illusion of control over their emotional state. However, this method of coping fosters hostility in their relationships and blocks personal growth or introspection.



<p>(P) Put Out a Fire Excuse: <i>I have to invent an excuse to punish others. I have to “put out” a fire (their bad behavior) to make things right. I believe it is my responsibility to correct you, so I must punish you. I have to take control. When I punish you, I take the attitude, “This will hurt me more than you,” but I still have to punish you.” I think, “You have to learn a lesson, and you are putting added pressure on me because I have to go about correcting you.” I believe “if people acted correctly, I would not have to punish them, but since they did not– I must correct them, cure them, coerce them, condemn them, etc.”</i></p>	
1	<p><i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
2	<p><i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.</p>
3	<p><i>Cognitive Consequences:</i> I am overestimating the negative situation, and I am overestimating the impact my behavior has on a particular situation. People must avoid making mistakes. You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how people have treated me poorly and how awful it is that those conditions are too difficult and excessively painful. It is awful (horrible, terrible, or catastrophic), so you either are “with me” or you are “against me” because you are making me punish you.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t deal with it when people correct me or criticize me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> My worth is determined by how others act and feel.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are “with me,” or you are “against me” because you are making me punish you.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> This will hurt me more than you,” but I still have to punish you.” I am handing over my responsibilities to control my feelings to you. You forced me to correct you – I have to put out this fire before everyone pays for your negative consequences. I’m only punishing you for saving, helping, making you a better person, etc. Therefore, I don’t have to give up my toxic anger. I feel very powerful when I use toxic outrage and don’t get that same buzz with healthy anger. To teach people what they need to learn, I must punish people for their indiscretions, and I find it very upsetting that you are making me correct my horrible behavior. (I’m putting out a fire.)</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Since you put this added pressure on me, I can give myself an excuse to be angry with you. If someone crosses me, I will be a wimp if I respond with healthy anger. You are a bastard and need to be taught a very severe lesson.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I don’t want people to make mistakes, but they can make all they want. I can only be responsible for my thoughts, feelings, and behavior, and I am NOT responsible for correcting people because, realistically, I cannot control their neurons and their choices. Realistically, punishment may influence people, but punishment rarely controls people unless you use physical means of punishing people. Is it logical to think that I have to correct people? It is illogical thinking because my responsibility is not identical to the other person’s responsibilities. It is logical to see that the other person’s responsibilities may exclude and contradict my responsibilities.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this conclusion helpful, and will it assist me in reaching my goals and actualizing my talents and potential? This form of thinking will probably lead to toxic conflicts with others, and I need help to make rational decisions or systematically solve problems. This inference will increase the chances of anger-rage, depression, and/or anxiety.</p>
13	<p><i>Self-Responsibility:</i> I want to be assertive and use my independent and rational thinking to make decisions. I want to grow and develop and be seen as responsible without falling prey to approval anxiety. I want to enjoy what I have, and I plan to work hard to get what I want.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I want approval and love, but I don’t need it because it is unnecessary for my survival. I will work vigorously at strongly disputing, believing “I have to be competent and perfect. I know that learning involves making mistakes, and I can accept myself unconditionally and accept others for their flaws and faults.</p>
<p>The dialectics expressed in "I have to invent an excuse to punish others" portray a complex dynamic of power, control, responsibility, and guilt. The speaker asserts themselves as an authority figure, asserting that they have the burden of controlling and correcting others’ behavior, often hinting at a perceived moral or ethical superiority. By saying “This will hurt me more than you,” and "You have to learn a lesson" they manifest a self-victimizing mentality and paternalistic approach, traditionally used to mitigate guilt and justify punitive actions. The "invented excuse" to punish implies a need to rationalize their own coercive or condemnatory behavior, suggesting an internal conflict between the desire to maintain control and an inherent understanding of the inappropriateness of their actions. The belief that they would not have to punish if others acted correctly shifts the blame for their punitive behavior onto those being punished, continuing the cycle of power dynamics and control.</p>	



(Q) Questioning My Worth Negatively: I have to question my worth because I have failed. This self-rating usually leads to anxiety and depression. I don't have to give my best shot because I am deficient.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I am overestimating the adverse event, and I am underestimating my ability to cope with this adverse event. People must not judge me because I hate it. It is absolutely wrong to question my worth, and asking about it is an appropriate response to a significant loss. To do justice to my loss, I need to question my worth. Questioning my worth is evidence that I am a moral person. Questioning my worth enables me to keep my sensitivity.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me especially, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic), so you are with me or against me. I think I am worthless, and feeling awful proves I am useless. I think it is terrible that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I fail or when people expect too much from me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I always feel worried, down, and angry, or I keep thinking about my worth. <input type="checkbox"/> I am superior or inferior – I can't be both! To be happy, others must not judge me negatively for my failings. <input type="checkbox"/> When I act incompetently and incur disapproval, I conclude that there has to be something wrong with me because my marriage failed (I was fired) and my ex (boss, lover, friend) treated me so shabbily.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are with me, or you are against it.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I question my worth, I am a moral person. <input type="checkbox"/> However, if a righteous person expects too much of me – I'll feel worthless and immoral.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> What law of the universe commands that people <i>must not</i> question my worth? If things are going badly, those adversities determine my feelings – I have no choice. No law states that people must do what I say. I will change my old belief that I must not fail by pointing out that no one is 100% perfect or 100% imperfect. I can change my attitude about the situation even though I can't change the situation.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Why must there be something wrong with me because events in my life don't go as planned? The idea of "worth" or "worthless" is unstable and undependable – thereby illogical. Depending on one's values, one's cultural standards, and/or one's subjective views determine one's sense of worth. "Worth" is only an arbitrary concept. Logically, the belief "I don't like to fail," which is realistic and not extreme, is not related to the thought "I must not fail" because this belief is unrealistic and unnecessary.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does "excessive question my worth" get me what I want? Holding onto this old perfectionistic view will make matters worse. This view won't improve my life because getting what I want will help me, but demanding that I get what I want will only lead to depression, anger, and anxiety.
13	<i>Self-Responsibility:</i> I will focus on my realistic preferences. My successes or failures will not prove my worth or disprove my worth. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.). My concept of worth needs to be more arbitrary.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to stay alive and be reasonably happy; I will try to perform many functions and live amiably with other humans who will aid me in remaining active and reasonably comfortable.
15	<i>Healthy Restriction of Your Uniqueness:</i> When I am constantly questioning myself, it leads to conditional self-esteem. When I believe I did severely or think others see me as doing badly, I denigrate my whole self and feel worthless. Even if I did something wrong, it is regrettable, but I am not worthless or have to give up trying.
16	The dialectics in these beliefs revolve around the tension between self-worth and failure, as well as effort and perceived deficiencies. The individual is grappling with opposing beliefs: on one hand there is the idea that failure diminishes their value or worth and causes anxiety and depression, a reflection of an external criteria defining their self-concept; on the other hand, there's the belief that because of their perceived deficiencies they don't need to strive for their best, indicating a self-protective attitude aiming to avoid the emotional pain of further perceived failures. These dialectics mirror the inner struggle of an individual crippled by self-deprecation and a fear of failure, stunting their willingness to try for fear it will confirm their self-perceived inadequacy, thus creating a negative reinforcing cycle.
17	
18	<i>Note:</i> it is important to differentiate between achievement confidence and self-confidence. Conditional self-acceptance (self-efficacy achievement-confidence): faith in competence; "I can do a task well." I predict (make a calculation) I will continue to be competent at this task. <input type="checkbox"/> Self-Confidence: steady confidence in myself as a person – whether or not I think I can perform well at specific tasks <input type="checkbox"/> Unconditional Self-Acceptance: I accept myself regardless of my performance. I accept myself regardless of whether others approve of me or just because I am alive. I accept myself as independent of my performance and stubbornly refuse to put myself down.



	(R) Rationalizing: I have to protect my self-esteem. I have to make excuses, such as “I didn’t want it anyway.” I am attempting to make the implausible plausible. I provide myself with a reason for the commission of an act I consider blameworthy. I think I am protecting my self-esteem. When I rationalize, I am scheming to get the admiration, or I am saving my reputation. I rationalize when I feel worried, down, angry, and uncomfortable.
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequences:</i> I must not have any toxic feelings. I must perform well and /or win the approval of influential people, or else I am an inadequate person.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic) that I didn’t get what I think I absolutely needed, so you either love me or you hate me because I feel helpless. I think it is awful I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is insufferable the way people act. I am afraid to show how I feel, so I had better find a really compelling reason for my behavior that can excuse my behavior. If people compel me to do things, I feel angry about their actions.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> When people ask me how I feel, I tell them what I think. Since they did this and didn’t do that, they are bad, worthless, stupid, insignificant, useless, inadequate, hollow, empty, and life is meaningless. I always feel worried, down, and angry, or I keep thinking about my self-esteem. I must be weak or acutely sick that I cannot stand this frustration. I got angry because you acted stupidly, but I can’t show my anger, or you’ll be mad at me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Rationalization is an effort to maintain my self-esteem or the esteem of others. I think the situation is lowering my self-esteem. I know the difference between right and wrong and want to do the right thing. I pride myself on these principles, but I often emotionally decide what principles are correct and what thoughts and behaviors are wrong. To maintain my esteem, I make up plausible explanations or reasons. These explanations are calculated so I don’t cast an unfavorable light on my sense of self.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I am miserable for acting so foolishly, so I had better come up with phony reasons and half-baked excuses for my behavior. However, if people don’t take my word, I’ll get angry, but I must be courteous and not show that anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Why do I have a choice of making myself disappointed and regretful rather than depressed and angry when people and conditions keep blocking and frustrating my wishes? Even if I, like many others, have innate solid and acquired tendencies to get enraged and depressed, I can fight against these tendencies. With some hard work, I can make myself disappointed and regretful instead of angry and depressed.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> When people and conditions keep blocking and frustrating my wishes, do I have to jump to the conclusion that they will always do so, and I will always suffer from severe blocking and frustration? Even though people and conditions keep blocking and frustrating my wishing, it is illogical to conclude that they will always do so. “Always” is an illogical over-generalization. When I over-generalize, I believe I can make predictions about the future, which is an extreme and unrealistic belief. The belief that “the world and others must be the way I expect them to be” is false, unrealistic, and extreme. My thinking is illogical and inconsistent when I derive a wrong statement from accurate information. This irrational thinking results in frustration and my inability to reach my goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What practical results will I get if I keep reacting with high frustration tolerance when my strong desires are not fulfilled? When I invent rationalizations and excuses for not giving up my self-defeating habit, I am not helping my best interests. I will stop whining and complaining about my miserable conditions, and as a result, I will have more time and energy to improve them. Rationalizing helps me to avoid painful self-reflection and consequent self-judgment. When I don’t address the problems I am facing and condemn myself, I will feel depressed if I don’t get what I want, and I will be worried, down, and angry if I do get what I want because I worry about losing it.
13	<i>Self-Responsibility:</i> I want to recognize that rationalization provides a reason for my mistake. Rationalizations involve making excuses for my actions and Rationalizing only maintains the problem rather than solving and tackling a difficult issue. When I rationalize, I do not see my behavior as a choice but more of a fault. I see outside forces causing my behaviors, so I’m helpless. My logical conclusion contradicts the facts of my life.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be less defensive because I want to get along with others better. I want to be honest with others and be fair and open to criticism. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a “fact of life.” I can stand conflicts and stop making every conflict a catastrophe. I will learn to be assertive and find effective ways of expressing my true feelings.
15	<i>Healthy Restriction of Your Uniqueness:</i> Detrimentially, “rationalizations” separate my feelings from my thoughts. I make excuses or reasons for my poor behavior instead of honestly admitting it and correcting it. I am dishonest with my emotions, which increases mistrust in others, and my feelings are incongruent with my behaviors. I don’t want to talk about my feeling because I believe expressing feelings will make me vulnerable, and I’ll feel overwhelmed. Demanding that I must be perfect and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety, and I prefer to achieve my goals and have confidence in my abilities. I don’t “need” to complete or have others’ approval. Success, achieving, and having others’ approval is not my only source of pleasure.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I’m picky about who I let in, but no one ever meets my standards or expectations. <input type="checkbox"/> I deserve to be loved, but people hurt me badly. There was nothing wrong with me; people tore me to shreds. <input type="checkbox"/> People expect too much from me. I can protest myself from the man that proves I am inadequate. <input type="checkbox"/> I’m socially empty; I have nothing to say; I’ll be humiliated if I’m discovered. Hope may cause me to leave my circle of safety, but hope will increase my anxiety.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> As with everyone, you know you have skills and capabilities and limitations and deficits. <input type="checkbox"/> You have an emotional brain (limbic system) and a thinking brain (prefrontal lobe). <input type="checkbox"/> You understand that you have a healthy sense of independence and simultaneously have a healthy sense of dependence. <input type="checkbox"/> Sometimes you want to observant and other times you want to participate.
	The dialectics of self-protection and rationalization revolve around maintaining or safeguarding one’s self-esteem and image in the face of potential blame or scrutiny. This involves making excuses or justifications, often downplaying the significance or desirability of an unachieved goal or action, in an attempt to salvage pride or escape criticism. Despite the implausible nature of these rationalizations, they provide a shield against potential blame, attempting to recast a discreditable action in a more favorable light. This act of rationalization serves as a mechanism for saving one’s reputation or gaining admiration, particularly in situations provoking worry, sadness, anger, or discomfort. Essentially, it is a mental scheme one deploys when self-esteem is threatened.
18	Albert Ellis, Ph.D. Feeling Better, Getting Better, Staying Better, 2001) (Neenan and Dryden; Cognitive Behavioral Therapy: An A-Z of Persuasive Arguments, 2002)



(R) Rationalizing the Rationalization (excuse): I have to have an explanation. I bring into accord with reason or cause something that seems reasonable. I believe, "I wouldn't avoid my responsibilities if I only could cope with life better. I attribute my actions to rational and creditable motives without analysis of actual and unconscious motives. I think, "How is anybody supposed to do all that I have to do, so it is okay to avoid my responsibilities?"	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate the negative situation I am facing, and I underestimate my abilities to cope with that situation. To survive, the world must always be pleasant and enjoyable. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible that I have to cope with such awful stress. I think it is terrible that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with things not going my way, so I have to be "better than everyone" or else I am "less than everyone."
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about how I can't cope or deal with all these stresses, which shows I'm inadequate.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you love me forever or leave me because I am worthless and unlovable.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> I make the implausible plausible to protect my idea about myself. <input type="checkbox"/> If I have a valid reason to avoid my responsibilities, it is okay to avoid promises I've made. When I act incompetently and incur disapproval, I conclude that if I could avoid others, like my ex, boss, lover, and friend, I could cope with this whole stress-situation thing much better.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is evidence that I have to be comfortable all the time? The fact is that avoiding has not helped me in the past, doesn't help me now, and most likely will not help me in the future. I may prefer to be comfortable, but demanding I must be comfortable all the time and believing I can't stand the strain or stress in my life is irrational and an excuse. When I place rigid demands on others, I reduce my sense of choice. I am not serving my best interests and trying to control others' thoughts, which is impossible. When I attempt to do impossible acts, I feel more frustrated, and a sense of helplessness may develop.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> <input type="checkbox"/> I have to invent reasons for my feelings and behaviors to feel happy about myself. However, I have to get more upset if I can't feel fantastic about myself.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is my conclusion logical? Is this "avoiding" a good way of dealing with unpleasant events? My conclusion is illogical because avoiding my responsibilities and health issues may feel suitable for the moment, but avoiding is no way to cope. I'll have problems in the long term if I keep avoiding it. My premise is partially true (feels good to avoid), but my conclusion is erroneous (things will all work themselves out if I avoid it). My life will not improve if I avoid my responsibilities. <input type="checkbox"/> Will avoiding my responsibilities help me? I hurt relationships I want to preserve. I waste energy and time trying to do the impossible. I will hurt myself emotionally if I believe avoiding will give me long-term happiness. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and what attitude I will take toward things I can't change.
13	<i>Self-Responsibility:</i> Feeling good physically and emotionally takes work and patience. Because I now see that avoiding is untrue, illogical, and toxic, I want to catch myself making these excuses, and I will actively dispute my rationalizing.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will stop rationalizing and start believing this new rational belief. I will focus on my realistic preferences and start accepting others, the world, and myself unconditionally. I'll attack my irrational belief and stop attacking others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to cope with uncomfortable situations, but I don't always have to be comfortable. I can stand the discomfort of being responsible for my emotional health. I want to have the rational goal of "preferential responsible choosing." I want to select and work for aiding plans that help others, the environment, and me. I am responsible to others, the world, and myself; I have a choice, freedom, and to take on my responsibilities.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to react to my thoughts, emotions, and environment, but I want to restrict input from my body and perceived threats. <input type="checkbox"/> I want to be self-reliant, but I also want to depend on others. <input type="checkbox"/> I want to be successful, but I also want to be safe and avoid threats. <input type="checkbox"/> I want, but I fear not getting what I want. <input type="checkbox"/> I want freedom, but I don't want restrictions placed on me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can value people and their actions and experience harm in the environment. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world and place conditions on yourself, others, and the world.
	The dialectic tension described above involves the interplay between a person's sense of responsibility and their capacity to cope with life's demands. On one hand, individuals recognize their obligations and aspire to fulfill them logically and reasonably. Conversely, the same individuals navigate their overwhelmed and overshadowed inner self that yearns for justifiable reasons to elude their responsibilities. This dichotomy showcases how people may utilize ideal rationalizations to mask their actual, unconscious motives. The constant juggling between perceived duties, coupled with the struggle to cognitively reconcile oneself to exigent situations, nurtures the said dialectic.
18	



	(R) Reaction Formation (Defense mechanism): I <i>have to</i> refuse to acknowledge my negative feelings and judgmental thoughts. I hate what they do (even though I do the same thing as them). Reaction Formation refers to refusing to acknowledge negative feelings, such as worry, insecurity, feeling down, or anger. I do not want to face this feeling, and I unconsciously express the complete opposite feeling. Albert Ellis saw reaction formation as expressing the reverse of what I feel – such as love when I hate the other person, and I act like I love him/her. For instance, if I am angry with John, I talk about how much I like John and want to help him. If I’m secretly in love with Joan, I tell everyone how much I despise Joan.
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I overestimate the situation when I have to deal with Joe and Jane, and I overestimate how much my feeling will have on Joe and Jane. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. To be happy, I must not feel (anxious, angry, insecure, etc.) I should have acted differently. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic), so you either are for me or against me because I am worthless and helpless. I think it is awful that others don’t do what I want them to do.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand the way I feel about myself or how I feel about others.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Their hurtful behavior reflects what I actually don’t like about myself.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are for me, or you are against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Since I did this and didn’t do that, I am bad, worthless, stupid, insignificant, useless, shallow, inadequate, hollow, and empty, and my entire life is meaningless. Since life is pointless, I don’t have to do anything because there is no worth or value in this world (nihilism). I am afraid to show how I truly feel, so I had better feel something better than now. I am miserable for handling anger, so I will feel happy and smile. However, if I don’t express my true feelings, I will feel bad because I falsely tell myself everything is okay.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> What law states that people <i>have to</i> act as I prescribe? Conditions may well change, frustrate, or block me; I may encounter people and situations that are not frustrating and blocking. When I place rigid demands on others, I reduce my sense of choice, and I am not serving my own best interests. I am trying to control others’ thoughts, which is impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Although this frustration is against my wishes, I can legitimately consider it wrong or unfortunate. I don’t have to jump to the false conclusion that it is awful or terrible, that I can’t stand it, and that I can’t have pleasures in life at all. I can legitimately view others blocking my wishes, and I find this frustrating and unfortunate. I cannot logically conclude that it is “awful” because I think it must not exist, but it does exist. I cannot change the past. Can I conclude that it is awful because it is not “100% bad?” It is illogical to do the opposite behavior because I only frustrate what I want. When I am irrational, I may not know what I want and have difficulty telling people what I want.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I continue my preferable and rational wishing to achieve important goals and to win the approval of others, what practical results will I get? I will resist feeling worried and angry about not meeting these goals. I will keep preferably desiring and not demanding that I have to achieve in everything I try. If I don’t fulfill my needs, I’ll only be sorry and disappointed, not depressed. Preferring to achieve my goals will help me get some part, if not all, of them. When I am defensive, I will hurt relationships I want to preserve and waste energy and time trying to do the impossible.
13	<i>Self-Responsibility:</i> I will stop refusing to acknowledge the feelings I don’t want to face and unconsciously expressing the reverse emotion. A “reaction formation” is when I hate what I love or “love what I hate.”
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a “fact of life.” I can tolerate conflicts and stop making every conflict a catastrophe. I will learn to be assertive and find effective ways of expressing my true feelings.
15	<i>Healthy Restriction of Your Uniqueness:</i> Demanding that I am perfect and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety; I prefer to achieve my goals and have confidence in my abilities, and I don’t “need” to achieve or have others’ approval. Being successful, achieving, and having others’ approval is gratifying, but it is not my only source of pleasure.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I’m impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, but I am suspicious of others. <input type="checkbox"/> I want to be independent. However, I’m dependent on others. <input type="checkbox"/> I want to solve problems, but I have behavioral paralysis.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
	The dialectics involved in refusing to acknowledge negative feelings and judgemental thoughts is evident in Reaction Formation, a defense mechanism psychoanalysts identified. Albert Ellis described this where a person conceals real feelings under a socially acceptable facade, which is the polar opposite of what they truly feel. If one is angry with another person, for example, they might insist upon their deep affection for them, unwilling to confront their true feelings of animosity. The same complicated process applies when a person harbors affection for someone but insists upon their dislike for that person, hence expressing feelings that contradict their authentic emotional state. The dialectics herein is the complex interplay and contradiction between concealed emotions and ostensible behavior.
18	(Albert Ellis, Ph.D. Feeling Better, Getting Better, Staying Better, 2001)



(R) Reductionist Thinking: I have to blame adversities or feelings on one thing. For instance, I could say to another person – “It is all your fault my life is miserable,” or “It is the economy that causes all my problems!” In this form of Thinking, I am reducing all my problems to “one determining factor.”	
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I underestimate the situation's impact and my ability to deal with the situation. There must be simple solutions, answers, explanations, etc., to life. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when things don't go my way. I have no control over my feelings because I'm in a dangerous and terrible situation. If I think I'm in a horrible situation, it must mean I am in danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate it when people act so stupidly. I'm superior, and I do things in a more efficient way than you do things.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Having negative and unpleasant thoughts means I will do something bad.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Since I am superior, it means you have to be inferior. This one explanation explains everything. I don't want to be that rich, but I would be rich – if weren't for YOU! Anyway, money (or what I want) is irrelevant.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I withdraw and do less, conditions will improve for me. However, I can obsess and plot my revenge if things don't work out for me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to reduce everything down to one or two causes? Practical new belief: Science has shown us that causality is a complex issue. Although it may feel good to think of the world and others in simplistic terms. The reality is that we cannot reduce our behavior down to one or two urges. We respond to economic factors, sociological factors, cultural factors, biological factors, spiritual factors, etc. The world would be an exceedingly simple place if one or two factors caused this complex world.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Logically can I reduce the world down to one or two causal factors? Compelling new belief: I want the world to be simple because the conditions of the world cause too much stress for me, so I illogically conclude that if the world were simple and could be reduced to one or two factors, I would be perfectly happy. I can only be happy in a simple world, and I can only be unhappy in a complex world.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Reducing every problem I have to one specific “cause” will not help me. Practical new belief: I will enjoy life less by focusing on and searching for a simple explanation. My ability to develop skills and have confidence in those skills will be reduced. Seeing the world as simple interferes with my ability to solve problems, make decisions, and get along with others at home, school, work, etc.
13	<i>Self-Responsibility:</i> I want to be responsible. I realized that reducing a complex world into a few simple explanations will not help me to be accountable. I want to know more about myself and the world. Reducing the world into my own personal theory will limit my ability to experience meaningfulness uniquely.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will have more difficulties facing the world if I use reductionism. When I demand that a complex world be straightforward, I am reducing my chances of knowing and understanding my world. I want to be reliable and carry out rational plans. Reducing the world into simple terms will make planning and setting goals more difficult.
15	<i>Healthy Restriction of Your Uniqueness:</i> I wish the world were simplistic, but I can enjoy the world and others if the world is complex. Demanding conditions to be easy or straightforward is unrealistic, illogical, and impractical.
16	The dialectics of the thought pattern example "It is all your fault my life is miserable" or "It is the economy that causes all my problems" revolve around the concept of reductionism, where an individual ascribes all their issues to one singular cause, neglecting the holistic and multifactorial nature of life's complexities. This thinking style can contribute to skewed perspectives, leading to blame allocation, victim mentality, and lack of accountability. Essentially, it impedes personal growth and fosters discontent, as it overlooks the myriad of other factors and personal decisions that co-determine the course of one's life. Consequentially, it not only hinders productive problem-solving but also fuels ongoing dissatisfaction and unfulfilled potentials.
17	
18	



(R) Reflective (overly Reflective) (excessive self-reflection) (Blaming): <i>I have to</i> blame myself, and I have to take things out on myself. I justify my outward expression of my toxic negative emotions by telling myself, “I shouldn’t be feeling this way.” Since I don’t like feeling this way, I will “reflect” and take my feelings on myself. I think this reflects my entire personhood. I underplay my inappropriate anger, depression, anxiety, etc., because I believe the toxic negative emotions are “doing it” to me. I think if I don’t let it out, it will then turn inward and devour myself.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively toward myself because I am dishonestly expressing my thoughts, feelings, and beliefs.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event and the impact my feelings and thoughts have on this adverse situation. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is terrible. I have such horrible feelings; I am helpless. I think it is awful that I am confused. It is horrible that I have ambivalent feelings and how people treat me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t endure having feelings I do not want to have.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> It must mean I am in danger if I think I’m in a horrific situation. I have no control over my feelings because I’m in a dangerous and awful situation.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am worthless, or you are faultless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> Having negative and unpleasant thoughts means I will do something bad, so I am an absolute loser that can never win. My emotions control my feelings. <input type="checkbox"/> It is okay to blame my actions on my feelings because I can’t control them or don’t know how to control my behavior. <input type="checkbox"/> I <i>have to</i> worry about consequences, or I don’t have to be concerned. <input type="checkbox"/> I shouldn’t have to think about things I don’t like to think about. I only feel virtuous when I have excessive positive feelings.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to blame me? I can blame myself, but is it valid and rational to compulsively think about my mistakes and punish myself? Realistically, punishing anyone will not change anything other than feeling bad. I have punished myself in the past, and my life has worsened.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical when I believe that if these negative feelings get the best of me, those feelings will devour me? I don’t like negative emotions, but how I choose to respond to those negative feelings is my decision. In this situation, I may be awfulizing about having negative feelings I don’t want. The idea that I don’t want these feelings is not extreme, but awful zing about them is extreme. Logically, I don’t want to convert a healthy, rational, non-extreme thought into an extreme idea.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I think being over-reflective will not help me, even though I have thought it would help me. When I over-focus on my feelings, I end up being self-absorbed. When I become overly self-absorbed, I usually become defensive. I will get into more trouble with the critical people in my life, and I will not reach my potential and expand my abilities. I don’t want those negative feelings, but awful zing about them won’t help me.
13	<i>Self-Responsibility:</i> I want to know myself; I don’t want to damage my sense of appreciation and respect. I want to act assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility.
14	<i>Healthy Expansion of Your Uniqueness:</i> I am capable of thinking realistically, and I can still be responsive to others. I intend to substitute love and kindness for feeling inferior – this is my choice.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to love and approval, but I don’t need love or approval to be happy. I want approval and love, but I don’t require love or approval because it is not necessary for my survival. I don’t have to be competent and perfect because learning involves making mistakes. I can accept myself unconditionally and accept others for their flaws and faults.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don’t have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don’t deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I’m impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don’t like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.
18	



(R) Refusal (a form of denial): I have to put things off and express an unwillingness to accept the consequences. I tell myself, "I would have succeeded if I could do this first, do that later, wait for Joe to get done, etc." I put things off because I believe "Things would work out for the better if I do "X" first, if I do "Z" later, and if I have to wait for "A, B, and C" to finish – I'll never get things done!	
1	<i>Affective Consequences:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, and dogmatic, and others may see me as self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way dishonestly. I violate the rights of the other person, consequently.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am overestimating the impact my feelings have on my goals and desires. I shouldn't be pressured into doing things. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I see failing as dreadful. It is awful (horrible, terrible, or catastrophic), so you are close to me or distant because I am worthless and unlovable.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I don't have to care because I can't stand it when I have to cooperate. I emotionally believe that I must avoid any discomfort because I can't stand conflicts, I can't deal with my difficulties and stresses, and I can't stand the way I feel about myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If people outdo me and I come in second or third, I am inadequate and insignificant. I keep thinking about failing, which only proves how useless I am. I am afraid to show how I feel, so I must avoid this situation to stop feeling inferior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am a complete success, or I am a total failure.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Succeeding is not that urgent. I justify my avoidance because of my fear of failing. If these tasks were easy enough, I would have done great. Since I did this and not that, I am bad, worthless, stupid, insignificant, useless, inadequate, hollow, empty, and life is meaningless. <input type="checkbox"/> To deal with the world, I believe I must not act _____ (this way). I should have done _____ (that way). I am bad for failing, so I had better avoid the entire matter. I will feel better if I avoid or postpone a performance or test I fear failing. I see avoiding things I dislike as a "good" thing. Telling myself I would succeed if I buckled down "never works."
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> Why must I "absolutely keep succeeding" at decisive goals and judge myself harshly because I fail? There is no reason why I absolutely must keep succeeding at crucial goals. It would be highly preferable if I kept growing for critical purposes, but this is unlikely, considering my ordinary person and the prejudices of others. I'd better stick to my preferring to achieve these ends and not make them into an unrealistic necessity. Statistically, if I keep trying hard to achieve my goal, I will increase my chances of doing so, even though I can't guarantee that I will get the desired results.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it follow that I will continue to succeed if I sometimes succeed? Does it follow that if I want to achieve my goals and win the approval of others, I have to? Yes, in a few instances, especially if my wish for these things motivates me to keep trying and work at getting them. I am being illogical in this situation because I am connecting a realistic and helpful preference to an unrealistic and impractical demand.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I continue my preferable wish to achieve important goals, what practical results will I get? I will resist feeling worried, down, and angry about not accomplishing these goals immediately. If I keep preferably desiring and not demanding them, I have a greater chance of fulfilling my dreams fulfilled. If I fail, I'll only be sorry and disappointed, not depressed. Preferring to achieve them will most likely help me get some part of them. Demanding that I must be perfect and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety.
13	<i>Self-Responsibility:</i> My conclusion, which I now see as not logical, is contradicted by facts about my life. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a "fact of life." I can stand conflicts and stop making every conflict a catastrophe. I will learn to be assertive and find effective ways of expressing my true feelings.
15	<i>Healthy Restriction of Your Uniqueness:</i> I prefer to achieve my goals and have confidence in my abilities. I don't "need" to achieve or have others' approval just because I prefer their authorization. Being successful, performing, and having others' approval feel good, but it is not my only source of pleasure. It is not written anywhere - except in my head - that others shouldn't be as unfair as they are to me. They should be unfair right now because they are that way at present. If they are acting unfairly – as I am sure they are – they have to act that way. How can they be fair when they are actually unfair? Their rotten behavior does not make them nasty, lying, terrible person because they do not always act nastily and rotten as thoroughly rotten people would. I can legitimately deplore some of the things they do, but I don't have to blame their entire personhood for doing these things.
16	The dialectics in this case revolve around procrastination and blame displacement, with a focus on avoiding responsibility for potential failings or difficult tasks. This person puts things off in the belief or hope that conditions will somehow improve - whether by completing task "X" first or waiting for others to complete their parts. They convince themselves that success will only come under these "ideal" conditions, thereby engendering a cycle of continual deferral. This perspective allows them to avoid responsibility for outcomes, shifting perceived blame to external circumstances or individuals, instead of acknowledging their own procrastination and inaction. At its core, it's a self-sabotaging belief system that hampers progress.
17	
18	(See: Ellis Feeling Better, Getting Better, Staying Better, 2001)



(R) Regression – Regressing: I must act childishly in times of stress. I feel childlike or act childish, so people won't expect much from me, and I'll have a handy excuse when I fail. I don't develop but move backward to a previous state of maturity.	
1	<i>Affective Consequences:</i> I became clinging or insecure when I was previously more independent and felt secure and confident.
2	<i>Behavioral Consequences:</i> When I have an unacceptable thought, impulse, and/or feeling, I refuse to engage in normal, everyday activities.
3	<i>Cognitive Consequence:</i> When I regress to avoid responsibility, I am less confident, less persistent, more disorganized, and less resilient, and I don't get along with people as well as I used to in the past. I tell others, "What do you expect from me – my life is too overwhelming for me now." Things must be easy, life must be comfortable, and I must never experience pain or discomfort. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> I have to react because <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is catastrophic when people expect too much from me, so you are "for me," or you are "against me" because I am worthless-helpless-unlovable. I think it is awful that I have failed and can't act mature; others have treated me poorly, so what do you expect of me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people expect too much from me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To be is happy; others must be fair and considerate to me. <input type="checkbox"/> I keep thinking about my "bad" Behavior, which indicates that I am worthless-helpless-unlovable.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am fully independent, or I am dependent on others.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is okay to regress a little. I can't do anything! Therefore, I'm not responsible for anything. <input type="checkbox"/> If I act ineffectively, people won't expect much from me. However, if they think I'm insecure, I can get mad because they treat me like a child.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Do people usually let me slide on my responsibilities when I act immaturely? Most people are frustrated because I have not kept my obligations. Realistically, people will give me fewer responsibilities or remove all of my responsibilities when I act immaturely. My chances of getting what I want will decrease when I act immaturely. Am I insecure because I feel insecure? No
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> It is logical to act immaturely. Just because I desire people to treat me one way will not make them work as I wish. There is no logical connection between my emotional reasoning and the Behavior they "must" not do. Indeed, some people are easily manipulated, but there is no connection between my wishes and their gullibility.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this regressing help me? Acting immature and regressing may temporarily get people off my back. Still, if it is a habit, I will suffer long-term behavioral problems and damage my sense of appreciation and respect. In some situations, I act childish, but this does not make me a "total baby" who never faces reality. I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and Behavior because I cannot control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
13	<i>Self-Responsibility:</i> I want to engage in activities that will strengthen my sense of emotional regulation. I know that verbalizing helps me to feel less overwhelmed; reduce the use of emotional reasoning, and make sure I don't put myself down when I use such cognitive distortions; move from reacting (i.e., attacking, hurting, shouting) to responding by validating, speaking in a soft voice, and adopting a relaxed posture; reacting by avoiding, saying in a high voice) and responding by approaching my fears, standing tall, speaking in a calm voice, and approaching my fear with confidence; reacting by being passive, sitting down, saying in a weak voice, and responding by being active, being involved, standing straight, and speaking in an intense vice; reacting by hiding, avoiding, shutting down, slumping, and speaking in a high voice versus responding appropriately, making amends, standing straight, and speaking in a strong voice. I want to use my problem-solving skills and identify the Antecedent behaviors, thoughts, Behavior, and consequences of my Behavior.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to remind myself that I can control my Behavior, even when I'm feeling miserable. Regression stems from "demandingness" and other forms of self-defeating thinking. My beliefs filter my thoughts (rational and irrational beliefs; self-defeating thinking; core beliefs). I also know I can put words to those beliefs; check out the reality of those beliefs
15	<i>Healthy Restriction of Your Uniqueness:</i> . People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten, but they are not horrible people. The flexibility or rigidity of my beliefs determines the strength level of my feelings.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want an excellent job, relationship, friends, etc.; however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I'm efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person that dislikes and even fears being embarrassed, humiliated, criticized, and rejected. You don't like it, but you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. You know your worth is not based on your performance and effort because (1) your performance and effort will vary over time, and you have worth because you are alive, and you can do better tomorrow.
18	Albert Ellis and Robert Harper (2001) How to Stop Destroying Your Relationships



	R) Regret, Toxic: (I may express regret but feel toxic guilt which is considered a form of blaming. When I have made a mistake, I have to obsess about what I have lost or constantly moan about my horrible situation. “I could have done better if I tried.” “I could have done better if I tried.” Life never works out right for me. Things would be better if I didn’t say this or did that, so any feeling of regret gets me off the hook.
1	<i>Emotive Consequence:</i> Toxic Regret can result in feelings of guilt and shame. I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequence:</i> I focus on the idea that I could have done better in the past rather than on what I can do better. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I believe I don’t have to be accountable for my behavior because I could have done better, but fate, fatigue, or something that didn’t happen that should have happened. I am overestimating the adversity I face, and I am underestimating my ability to deal with this adversity. Dreadful things shouldn’t happen to me. I must never make mistakes. I must perform well and /or win the enduring and total approval of influential people, or else I am inadequate.
4	<i>Demandingness:</i> I must never make mistakes because <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> Extreme Evaluation: It is awful (horrible, terrible, or catastrophic), so you are for me or against me because I am worthless-helpless-unlovable. I think it is horrible that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> Extreme Evaluation: I can’t stand it when things don’t go my way.
7	<input type="checkbox"/> Extreme Evaluation: I keep thinking about how I can’t control the situation, proving I am worthless-helpless-unlovable.
8	<i>Dichotomous Thinking:</i> Either I am winning, or I am absolutely a loser.
9	<i>Conditional Thinking:</i> If I obsess about my regrettable actions, I won’t feel so lousy about myself. However, if I think about the adversities I’ve done, I feel miserable.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief realistic when I believe that I am not responsible for my actions because I’m in a bad mood? Bad things indeed happen to me, and I am sometimes in a bad mood, but realistically those situations and attitudes cannot control my thoughts or how I choose to see those situations or react to those feelings. It is false that circumstances and feelings can control my mind because everyone would respond the same precisely if they confronted me with that situation. For instance, some people would get depressed about losing their job. Some people would see losing their job as exciting because they were looking for a more challenging career. Some people would be calm because they would not awfulize about changes in the economy they did not have any control over.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I could have done better, but it is not rational, and there is no magical force that interferes with my life? There is no “simple” answer as trying harder? My premise is that “if I tried harder, I might have succeeded” is accurate. My conclusion - If I had tried harder, I would have realized. This conclusion is not necessarily valid. The premise is correct because succeeding involves being at the right place, at the right time, and saying the right thing with the right people. The conclusion is false. The effort is a good start, but succeeding is more complicated than putting a reasonable effort forward. When I connect a factual statement with a piece of false information, I am illogical – this will limit my ability to solve problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I am calculating that others won’t expect me to maintain my responsibilities if I am bad mood? This calculation won’t help me make rational decisions or help me solve problems systematically. I have more negative experiences with people, I’ll be less skilled in getting along with others, and people may start checking up on me more often because they don’t trust me.
13	<i>Self-Responsibility:</i> I want to remind myself that this belief is illogical, unrealistic, and not helpful. I will stop making excuses for myself and others. I want to grow and develop, and I want others to see me as a responsible person without falling prey to approval anxiety or discomfort anxiety. I want to know myself; I don’t damage my sense of appreciation and respect. I want to act more assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my moral feelings of responsibility. I want to enjoy what I have and work hard on getting what I want in the future.
14	<i>Health Restriction of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of thinking realistically, and I still can be responsive to others. I intend to substitute love and kindness for feeling inferior - it is my choice.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to succeed but making excuses will not help me deal with failing. I want approval and love, but I don’t need love or approval because it is not necessary for my survival. I don’t have to be competent and perfect because learning involves making mistakes and learning new things is more fun and enjoyable than focusing on what went wrong and feeling guilty. I can accept myself unconditionally and accept others for their flaws and faults. I miss people and activities very much, and I am genuinely sorry for the wrong things I’ve done, but I am not a worthless person for making those mistakes.
16	Toxic Guilt-Remorse: gnawing distress arising from a sense of guilt for past wrongs. Guilt: the state of one who has committed an offense especially consciously, feelings of culpability especially for imagined offenses or from a sense of inadequacy, self-reproach, feeling of culpability for offenses.
17	Toxic Shame-Regret: to be very sorry for... Shame: condition of humiliating disgrace or disrepute : ignominy, that something censure or reproach; also : something to be regretted
18	



R) Rejecting Contradictory Evidence: <i>I must ignore information pieces.</i> I quickly reject evidence that might contradict my irrational beliefs. For instance, I believe “I am unlovable.” I have difficulty disconfirming or refuting because “I am unlovable.”	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
2	<i>Behavioral Consequences:</i> I can avoid my responsibilities because I am worthless. Those facts make me feel stupid (shame). I will ignore the facts.
3	<i>Cognitive Consequences:</i> I must never make a mistake. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> Facts and people’s statements must never impeach my worth because <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people criticize me; I think, “You hate me because I am worthless-helpless-unlovable.” I think it is terrible that people don’t love me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it unbearable when people reject me. Reject shows people I’m vulnerable and weak.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I’ll never find a job I love with a boss I can admire, proving I am a loser. I keep thinking about how unlovable I am. Unlovable people will be lonely their entire life.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either the evidence shows I’m right, or you are wrong.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don’t have to try because of my stressful situation; no one will ever find me attractive. I’ll never find anyone normal (not stress-situation) to love me. I’ll be happy and contented forever if I have a great life. However, if I am unhappy, I’ll be miserable for the rest of my life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t like to hear things that contradict my cherished beliefs, but I had better take a more flexible approach to address my problems and difficulties. Is it unrealistic to conclude that people will always judge me before they know me? E: Yes, it is unrealistic, and yes, people will judge me. This is human nature, but I don’t have to be upset over their opinions and judgments. Some people will find me attractive, and some will find me unattractive, but most people have little concern about my physical qualities. Their view of me is a matter of their opinion, which I have no control over.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I want to question the truth or logic of this thought of “one person finds me attractive,” and the remaining humans on this earth will follow suit. It is logical to believe that people will judge me negatively because this is a part of the human condition. Does it follow that I am abnormal because I am in a stressful situation? Logically, if some people judge me negatively, some people will think of me positively. I cannot logically conclude I am worthless if no one finds me attractive. People’s likes and dislikes are not determined by my marital or employment status but by their beliefs and personal history. I want the human condition to be such that people are more considerate, which is true for me, but everyone “absolutely must” be compassionate is false. I usually get an illogical belief when I connect a true statement with a false one.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it a helpful idea to disregard certain pieces of information? I can find evidence supporting the positive sides of (marriage/succeeding), and I can find some evidence that will help the “not-so-pleasant side” of (marriage/succeeding). This belief supports the philosophy that allows me to approach life with rationality, flexibility, criticality, and creativity. As I hold onto this belief, I will feel depressed and avoid meeting new people. The stress situation is legally and financially stressful, and I don’t have to add “anxiety” to this uncomfortable situation. To excel in my career or relationship, I want to look at a wide range of information before deciding on critical issues in my life.
13	<i>Self-Responsibility:</i> I want to look at the full range of opinions about my behavior. I want to hear the positive as well as the negative. It is not the end of the world if I hear some negative comments about myself.
14	<i>Healthy Expansion of Your Uniqueness:</i> It is not the end of the world because I have irrational beliefs that seem to pop into my head for no apparent reason. I want people to find me attractive, but it is not necessary for them to like me, dislike me, be kind to me, or think I am attractive because I have other sources of happiness than their approval.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will look at both sides, positive and negative. I will practice reasoning by identifying my rational beliefs and my irrational beliefs. I will vigorously debate that I must have others’ approval and that their opinions must agree with my wishes. I will stop using global ratings. I want to look at all the evidence. When I harshly judge myself for my regrettable actions, I’ll put myself down. I rather deal with the problem than put myself down.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don’t have any energy to pursue anything. <input type="checkbox"/> I want an excellent job, relationship, friends, etc.; however, I don’t deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I’m efficient, but I’m impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, and I am suspicious of others. <input type="checkbox"/> I want to be independent, but I’m dependent on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/> You can unconditionally accept yourself, others, and the world even when they place conditions on you.
18	



(R) Relief through Escape – Addiction-Obsession: I obsess about excuses to avoid taking responsibility for my actions. I falsely believe that it is okay to think there is no problem escaping from distress – everyone does it. When I experience negative emotions, I have to seek relief from these awful feelings. I must not have these negative feelings.	
1	<i>Emotive Consequence:</i> I must avoid the discomfort aroused by this unpleasant situation, these conflicts, or memories. I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I behave non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly and directly.
3	<i>Cognitive Consequence:</i> I must get tired of feeling hassled, lousy, -and upset. I think, “I just have to get away from it all. I can’t stand feeling numb, and all my problems have to go away immediately. I have to live in peace and never experience discomfort. I underestimate the impact of the situation, and I underestimate my ability to deal with this situation. Because of these estimations, I believe it is okay to do less or avoid my responsibilities. I must have relief from these awful feelings. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> I must never feel uncomfortable and hostile feelings... <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<i>Extreme Evaluation:</i> When others treat me poorly, it is horrible. I think it is awful to face such an unpleasant feeling.
6	<i>Extreme Evaluation:</i> I can’t stomach failure, rejection, disappointment, hurt, humiliation, embarrassment, discontent, or sadness. My inability to tolerate frustration reflects self-pity.
7	<i>Extreme Evaluation:</i> I am absolutely defective when I can’t tolerate such horrible feelings.
8	<i>Dichotomous Thinking:</i> Either I am delighted, or I am absolutely miserable.
9	<i>Conditional Thinking:</i> If I escape, I’ll experience relief. However, if I keep avoiding my feelings and unpleasant situations, I’ll have more difficulty solving my problems and making healthy decisions.
10	<i>Realistic Thinking:</i> I want to live in peace and comfort, but there is nothing written that says I have to live such a life. Realistically, everyone experiences discomfort and these feelings are not genuinely awful because no one is dying, and property is not getting destroyed. This feeling is less than 100% bad, and I can acknowledge that something can always be worse (Windy Dryden, Ph.D.).
11	<i>Aristotelian Questioning - Logic:</i> When faced with frustrating conditions, I can first determine whether they are complicated or whether I “define” them that way. It is difficult for me to tolerate the negative feelings, which is partially true. Still, I can tolerate them because I am smart enough to know about the negative consequences and strong enough to physically endure this discomfort. I am mature enough not to overstate this particular discomfort. It is logical for me to connect two non-extreme thoughts (it is difficult, and I can tolerate it).
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will avoiding help me reach my goals and actualize my talents and potential? When I am confronted with intensely disliked feelings, I will make the most of frustrating situations. I want to learn from them, accept them as challenges, and integrate them usefully into my life. I can focus on other, more pleasant and healthy aspects of my life (such as reading, listening to music, playing Ping-Pong) until my unpleasant sensations diminish. I can accept inevitable annoyances and irritations and see that I do not exaggerate them by making myself angry or depressed about being annoyed.
13	<i>Self-Responsibility:</i> When I am responsible, I understand, explain my behavior, and know how to work with others (I have the necessary social skills). I can assess my behavior, and I accept and clarify the rules, roles, and routine of a given situation (structure), which helps me realize and actualize others’ talents. I think I am better than others, or my positive qualities are a permanent feature is irrational and self-defeating. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive and for others to see me as trustworthy to be a part of the group and have a healthy sense of community and belonging. I am responsible, and I can be accountable for my pleasant feelings and my unpleasant feelings.
14	<i>Healthy Restriction of Your Uniqueness:</i> I can master my feelings and my cravings. I can face my challenges and take responsibility for my choices without hurting others.
15	<i>Healthy Expansion of Your Uniqueness:</i> Escaping will not help me solve my problems and avoiding my difficulties will only make dealing with them more difficult. Demanding the world will accept my attempts to escape and help me avoid difficulties is irrational and unproductive. I can confront my discomforts and learn how to cope with such complexities.
16	The dialectics at play in the above thought pattern involve a tension or contradiction between acceptance and change, where the individual rejects taking responsibility for their actions and indulges in an obsessive cycle of making excuses. This is informed
17	by a false belief that evasion of discomfort or distress is a normative behavior, reflective of society’s tendency to focus on immediate relief and satisfaction. The individual seeks to escape from their negative emotions rather than understanding or managing them, perpetuating an avoidance mindset that contradicts the necessity of emotional regulation and acceptance. This focuses on the contradiction between suppressing these negative feelings as a form of immediate relief and actually processing these emotions as a means for long-term emotional health and growth.
18	Albert Ellis: Reason and Emotion in Psychotherapy; 1994, page 116; Treatment for Adolescents with Depression Study (TADS); John F. Curry, Ph.D. Department of Psychiatry; Psychology Department; Duke University



(R) Relief Effort Excuse – Addiction-Obsession. I obsess about my lack of will power and how I can't control my unhealthy habits. When dealing with my bad habit, I believe I <i>have to</i> control my cravings. I think I can't control the cravings in my heart, so I might as well give up the fight. I am conceding defeat even before I have made any effort to resist. When I over-focus on alcohol, food, drugs, sex, etc. (drinking, eating, drugging, sexing, buying, etc.), I believe I only have one of the few viable options available. I rationalize and find that it is no big deal; I can't control my actions and giving up is an excellent way of solving this problem.	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
2	<i>Behavioral Consequences:</i> I often withdraw from social situations. I appear mature, but I feel insecure about my ambitions. I am calculating, resigned, skeptical, and emotionally cautious. I overreact emotionally, and I am prone to sulk. I am threat sensitive, and I am quick to see the danger. I cut corners and have restricted interests.
3	<i>Cognitive Consequences:</i> This thinking differs from the "hell with it" attitude. In that situation, I do not necessarily feel powerless; I just do not want to exert the effort to continue what I have been doing. I <i>must</i> not have a craving that makes me look bad. Life <i>must</i> give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> I must not have cravings because <input type="checkbox"/> conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<i>Extreme Evaluation:</i> I think it is awful. When others treat me poorly, it is horrible.
6	<i>Extreme Evaluation:</i> I can't tolerate difficulty tasks. because I belief that life <i>has to</i> be easy, and certain tasks are impossible to do.
7	<i>Extreme Evaluation:</i> If I cannot get rid of my bad habit, that proves I am an inadequate person that desires to be punished.
8	<i>Dichotomous Thinking:</i> Either I can't control myself, or this urge of mine has complete control over me. I have to live my life between those two extremes, and I have to keep thinking about only one aspect of my life.
9	<i>Conditional Thinking:</i> f I concede, I'm not responsible for my flaws and mistakes. However, if I don't give up, I will feel horrible for the rest of my life.
10	<i>Realistic Thinking:</i> I may have difficulty controlling my behavior or feelings, but I don't have to give when things get complicated. Is my belief realistic when I think "I can't control" my cravings? Whenever I say, "I can't," I am unrealistic. It is realistic to feel frustrated when I attempt to do difficult things, such as overcoming a bad habit, but overcoming such a craving is rarely impossible.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that if I believe I can't control my cravings, I have to give up? It is unreasonable to believe that I can succeed without giving my fullest effort. When I am illogical, I hold two inconsistent inferences. The first idea is that I want to be successful, flexible, realistic, and non-extreme. The others' belief that success should be easy is inflexible and unrealistic. Logically, something cannot be accurate and false at the same time.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is "giving up" an effective way of dealing with my unhealthy habits? I know giving up only makes matters worse. When I believe I cannot control my cravings, I let my urges control me. When I hold onto the attitude of the "hell with it," I am giving up my long-term goals, and my chances of developing my potential decrease.
13	<i>Self-Responsibility:</i> When I use this excuse, I can't show that I am accountable for my behavior. I don't want to damage of sense of appreciation and respect. I want an internal locus of control, and I want my higher values and ideals to guide my behavior, not my urges or impulses. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Restriction of Your Uniqueness:</i> I like my life to be comfortable, but that wouldn't be very challenging or stimulating. Avoiding problems is only easier in the short term - putting things off can worsen a demanding situation later. Giving up also gives me more time to worry about them!
15	<i>Healthy Expansion of Your Uniqueness:</i> I am not excelling in my life when I believe, "I just do not want to exert the effort to get rid of my unhealthy habits." I want to be organized and persistent in reaching my goals. I will be assertive (fair, firm, focused) in getting want I want without hurting others.
16	The dialectics of obsessing over lack of willpower and inability to control unhealthy habits comprise a self-defeating cycle of thought and behavior. One hand, there is a deep conviction and sincere desire to curb cravings and control destructive habits. On the other hand, there is a profound feeling of ineffectiveness and lack of control over these urges, leading to a preemptive acceptance of defeat before any substantial attempt is made to overcome the habit. Such a mindset can lead to an exacerbated focus on these compulsions such as alcohol, food, drugs, sex, etc., inflated to the point where they are perceived as insurmountable, leaving surrender as the only perceived viable option. This sense of surrender further reinforces the belief of lack of control, which is a rationalization that giving up is the only solution to the problem, thus perpetuating the cycle.
17	
18	Treatment for Adolescents with Depression Study (TADS); John F. Curry, Ph.D. Department of Psychiatry; Psychology Department; Duke University (1988).



	(R) Relief, Instant – Addiction- Obsession: I want instant relief. I obsess about how much stress I face. When I'm in a stressful or frustrating situation, I have to unwind and relax to feel comfortable and feel good. Without the benefit of doing something relaxing, I think, "Rather than engaging in a wide variety of possibly enjoyable and relaxing activities; I choose the quick route induced through alcohol, eating, drugs, sex, arguing, etc." Avoiding my responsibilities may often be temporary, such as being on vacation, but it is rarely continually rewarding. It is no big deal to avoid specific responsibilities because I need to unwind – doesn't everybody!
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more substantial number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
5	<i>Extreme Evaluation:</i> I think it is awful when I can't relax. When others treat me poorly, it is horrible.
6	<i>Extreme Evaluation:</i> I can't tolerate discomfort and feeling tense. It is unbearable to feel any sense of discomfort. The world should be so uncomfortable and disregard my needs and wants.
7	<i>Extreme Evaluation:</i> I can only feel good by unwinding and being perfectly relaxed.
8	<i>Dichotomous Thinking:</i> It will happen instantly, or it will take forever.
9	<i>Conditional Thinking:</i> If I unwind and relax, I'll get my energy back. However, if the problems still exist after resting, I can feel angry, worried, or down about things not changing.
10	<i>Realistic Thinking:</i> I want to unwind and relax, but life does not always have to be relaxing. Am I being realistic when I believe I have to have immediate comfort and good about myself? E: Realistically, many things in life can be relaxing, and even complicated and challenging activities can bring happiness and a vast deal of satisfaction. I have observed others enjoying themselves in doing complex activities, such as mountain climbing, marathons, etc. Many things in life are relaxing, but some relaxing activities do not give me immediate gratification, such as mediation, jogging, playing tennis, etc.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there some logical connection between my relaxation and the degree of difficulty? No! There is only a logical connection if I make it a logical relationship between relaxing and the degree of difficulty. Logically, I must experience relaxation immediately or get rid of my discomfort immediately due to demand and a rigid belief. The idea that I don't like discomfort or distress is a flexible idea that many people would agree with – but when I combine a rigid view with a flexible concept, I will get an illogical conclusion.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will demanding that I must not experience discomfort and if I do experience discomfort, I must get rid of it immediately help me or hurt me? Dealing with despair and disappointment is a natural part of life that everyone experiences at one time in their lives. When I seek immediate relief from such discomfort may interfere with my reaching other goals in my life and create more negative and unforeseen consequences, which will only bring on more distress and discomfort.
13	<i>Self-Responsibility:</i> Always seeking immediate gratification or avoiding issues that genuinely interfere with my life will not help me control my impulses; excel in my career; be responsible; know about myself; and be resilient in times of stress and change.
14	<i>Healthy Restriction of Your Uniqueness:</i> I can face the fact that living is precisely what the name implies and that <i>resting</i> and avoiding are often legitimate intervals in my whole life but may become deadly if they occupy the foremost part of my "life." I can accept that I am responsible, challenging, and problem-solving; my existence is, the more I will enjoy it.
15	<i>Healthy Expansion of Your Uniqueness:</i> I like to relax and enjoy myself, but when I need to do tedious or frustrating activities, I can tell myself I don't have to avoid those stressful activities. In fact, the more I avoid them, the stronger they become and start controlling my life. Why should I avoid discomfort and pain? I don't like it, but I can stand it. My life would be highly restricted if I were always avoiding discomfort (Dr. Albert Ellis).
16	The dialectics in this paragraph involve the struggle between wanting immediate gratification or relief from stress and the recognition that this often leads to destructive or unhelpful behavior, such as alcohol use or avoidance of responsibilities. On one hand, the individual feels an intense need for relief from their stress, pushing them toward quick-fix methods. However, at the same time, they understand that these methods are hardly long-term solutions, oftentimes leading to further complications or stress. Therefore, the dialectic tension exists between their immediate needs and their long-term well-being and satisfaction. This tension becomes more amplified as they justify their avoidance of responsibility with the idea that it's something that everyone indulges in for relaxation. This justification adds to the dialectic struggle between understanding the negative consequences of their actions but seeking to rationalize them nonetheless.
17	Note Unhelpful Metaphor; like turning off a switch.
18	Albert Ellis: Reason and Emotion in Psychotherapy; 1994, page 123-124; Treatment for Adolescents with Depression Study (TADS); John F. Curry, Ph.D. Department of Psychiatry; Psychology Department; Duke University



(R) Relief using Shyness: Addiction-Obsession – I obsess about feeling uncomfortable in social situations. When dealing with an addiction, I believe I need a drink or abuse a substance because I am shy and I have to unwind socially. I need to use food or substances to deal with my uncomfortable sensation. I feel nervous or awkward in social settings, and I need a social lubricant to feel more at ease and decrease the awkwardness and inhibitions I feel around others. I think I have to improve my self-image. Being shy isn't that bad. In fact, I think being shy shows others I am humble. It shows others that I am not self-centered, which is an awful trait.	
1	This situation typically involves a pervasive negative and low self-esteem. I start becoming unhappy with myself when I feel inferior to others. When I lack essential qualities, I feel unattractive or deficient. I often begin thinking about alcohol, food, drugs, sex, etc., through which I may have previously achieved immediate and temporary relief. To deal with the world, I must obsess about my social fears and frantically try to escape from them.
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient-disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<i>Extreme Evaluation:</i> I THINK IT IS AWFUL when I don't know what to do in a social situation. When others treat me poorly, it is horrible.
6	<i>Extreme Evaluation:</i> I can't tolerate social situations I don't want to be in.
7	<i>Extreme Evaluation:</i> To feel good, I must always act in a certain way and avoid novel situations. I must win people's approval, or I am an inadequate person.
8	<i>Dichotomous Thinking:</i> Either I am ideally approved of by others, or they will always disapprove of me.
9	<i>Conditional Thinking:</i> If I act shy and non-assertive, people won't expect too much from me. However, if others expect me to be sociable and assertive, my entire world will come crashing down.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it true that I need to drink or use drugs to be social? There is no evidence that I must use drinks or drugs to be social. I may believe it is easier to interact with others when I am drugged up or high, and there have been a few times when I enjoy others when I'm "high." Still, the consequences of abusing drugs or alcohol are more significant than those few rewarding times. I am buying into my own bullshit when I tell myself I have too high to feel good in a social situation. It would be more realistic for me to learn more social skills than to get high every time I interact with others. There are other ways of getting over being shy other than getting high.
11	<i>Aristotelian Questioning - Logic:</i> Is my belief reasonable when I demand that I have to be high to interact with others? I am making an over-generalization when I tell myself that because I was high and enjoyed myself a few times, I have to get high all the time to enjoy others. The negative generalization is not logical because I want to enjoy people does not follow the idea that I have to be high to appreciate others. I can enjoy others playing sports, hiking, singing, taking walks, going to the movies, taking a trip to a different city, taking a class to learn something new, etc. It is illogical to believe that the "only" when to get over my shyness is to get high.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will getting high or drunk help me reach my goal of becoming less shy and more social and assertive? Suppose I become excessively worried or over-concerned about some possible hazard. In that case, I usually become so excited and edgy that I actually prevent myself from clearly observing whether this "social hazard" is natural or exaggerated. Worry and over concern frequently leads to fantasies about the "harmfulness" of a given situation that may actually have little basis on facts. (Albert Ellis)
13	<i>Self-Responsibility:</i> I don't like to be shy, but using alcohol or drugs to socially unwind will not help me control my impulses, hurt my career, and not be seen as responsible. I can learn social skills and participate in healthy forms of relaxation. I want to firmly remind myself that I still have worth and value even when I act shy.
14	<i>Healthy Restriction of Your Uniqueness:</i> Finding excuses to use will not help me control and master my emotions. When I over-focus on myself, I will be seen as selfish, and I don't want to be self-centered. I want to do things correctly, and I want to avoid vice so people will trust me. I confidently and sensibly want to manage my monies rationally.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don't want to be shy, but I don't have to put myself down for acting shy. Being scared is not the end of my social life. I can learn skills to be more social and less nervous and learn healthy ways to deal with my social anxiety. I can accept myself unconditionally with my shy temperament and lack of social skills, and I don't have to put myself down for being shy.
16	This paragraph reflects a dialectic characterized by contrasting ideas and tensions. The first is the struggle between one's natural disposition to feel uncomfortable in social situations and the desire to blend in and feel more at ease in these interactions, leading to the dependency on substances as a 'social lubricant'. The second dialectic hinges on the person's perception of shyness as both a weakness - something to be fixed or mitigated by drugs, food, or alcohol, and strength - a sign of humility and a trait protecting one from becoming self-centric. This paradoxical understanding amplifies the person's turmoil as they grapple with understanding and accepting their social anxieties.
17	
18	Albert Ellis: Reason and Emotion in Psychotherapy; 1994, page 119; Treatment for Adolescents with Depression Study (TADS); John F. Curry, Ph.D. Department of Psychiatry; Psychology Department; Duke University



	R) Relief through Romance – Obsess fantasy and love affairs. When I’m experiencing stress or frustration and dealing with an addiction, I <i>have to</i> be in love with another person to feel good. I need to feel young again because when I was young, “love was incredible.” I could think, “I need to feel like a teenager again – I often indulge in adolescent fantasies.” When bored or unhappy with my life, I yearn for excitement, romance, the joy of flirtation, and the thrill of being in love. I believe my need for excitement requires a drug like alcohol to sustain it and make it more vivid and real. I tell myself, “to hell with it.” I have lost all incentive for pursuing any worthwhile goals, so I don’t have any motivation to do anything. Everyone wants to be young. Our mass media often shows how youth is better than wisdom, and the only way we can be successful is to be young. Can I feel good about myself as I grow old?
1	<i>Affective Consequences:</i> I think, “I must perform well and /or win the approval of important people, or else I am an inadequate person.” I must not fail at this or any relevant work to be happy
2	<i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others’ demands, and I act non-assertively.
3	I have thoughts of disillusionment; nothing matters. There is no reason to try. Why should I give a damn? I am less vigilant, and I don’t care whether I remain sober, clean, overweight, etc. People must never look down on me or pity me. Life must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<i>Extreme Evaluation:</i> I think it is awful to feel bored and unhappy with my life.
6	<i>Extreme Evaluation:</i> I can’t stand not feeling young. People will look down at me and this would fill me with self-pity.
7	<i>Extreme Evaluation:</i> I have lots of approval and friends, so now I believe that I must perform well and win the support of influential people (like back then), or else I am an inadequate person.
8	<i>Dichotomous Thinking:</i> Either I’m in a perfect relationship, or I’ll be lonely and miserable.
9	<i>Conditional Thinking:</i> If I am in love or feel youthful, my life will be perfect. However, if I am not in love or feel old, my entire life will be miserable.
10	<i>Realistic Thinking:</i> It feels great to be in love and/or to feel the physical sensation of youth, but it is false that I can only feel happy if I’m in love or if I function as a youth. It is false because I dislike many things about my youth, such as the restrictions my parents placed on me. Yes, I felt great when I was in love with my high-school sweetheart, but there were many heartaches, fights, and disappointments. I know that love is grand, but there are ups and downs in life, as with other emotions. I prefer to feel young, but I can be happy and accept myself unconditionally.
11	<i>Aristotelian Questioning - Logic:</i> Am I basing my logic and reasons on faulty premises and inaccurate conclusions? Whenever I say, "It hurts me when I see myself losing something I love," or I can't stand it when things go wrong," I am making <i>it</i> "horrible." The " <i>it</i> " in these sentences is definitional. I am saying, "I disturb myself by telling myself that <i>it</i> is horrible when I lose something I love, get older, <i>etc.</i> " It is perfectly awful to have things go wrong and that I can't stand this kind of situation." Although " <i>it</i> hurts me or believes I can't stand," it seems to refer to an external event that uncontrollably impinges on me. It is an event that becomes "horrible" because I make it so and that, in its own right, bothers me but rarely destroys me. (Albert Ellis, Ph.D.)
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will my attempts to retrieve my youth or some sense of lost love help me? Seeking youth when life teaches us that wisdom comes from experience. If I only pursue youth single-mindedly, I'll experience more pain and suffering in my life. This seeking will overshadow other vital goals in my life. Seeking youth will alienate me from my peer group and distance me from my loved ones, and it will help me screw up what I have worked for my entire life. Seeking permanency is a self-defeating goal.
13	<i>Self-Responsibility:</i> It is irrational to believe I can only feel good is to increase my self-esteem and lying to people about my age and limitations. I can improve my sense of confidence, have others be proud of me, and know myself by developing skills so I can excel in getting along with others and reaching my desired goals.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to maintain my sense of self-control, and I don't want to hurt others’ feelings. I can be open and honest with others without being defensive.
15	<i>Healthy Expansion of Your Uniqueness:</i> I believe it is great to be loved. I think it is fabulous to feel young and vibrant, but to hang my hat on being loved or feeling youthful is unrealistic. This form of thinking will only set me up for failure. I'll always seek to achieve as much as possible, but unflinching success and competence are unrealistic. Better to accept me as a person, separate from my performance (Albert Ellis).
16	The dialectics of the given scenario illustrate the interplay between desire, addiction, personal inhibition, societal influences, and perception of self-worth. The individual craves the emotional buoyancy of love and youth, which they believe can provide escape from their current dissatisfaction and stresses. Meanwhile, their addiction to alcohol, presumably to heighten the sense of escape and pleasure, complicates their situation by sabotaging their motivation and inhibiting their pursuit of beneficial goals. Amidst grappling with their personal woes, they are also struggling with societal expectations and glorification of youth as idealized in media. This juxtaposition poses questions on aging, self-acceptance, and the struggle of finding self-fulfillment outside of societal norms of success.
17	
18	Albert Ellis: Reason and Emotion in Psychotherapy; 1994, page 117. Treatment for Adolescents with Depression Study (TADS); John F. Curry, Ph.D. Department of Psychiatry; Psychology Department; Duke University



	(R) Repressing (Repression): I have to forget negative emotional experiences. Repressing is the opposite of expressing. I avoided my responsibilities because I needed to remember to do what I promised. Repression is non-consciously forgetting an aspect of my behavior that I feel ashamed of or look upon as painful. When I repress my feelings and desires, I don't express myself because I am ashamed of what I did or thought. I feel like some power above me will punish me for my evil thoughts. I convince myself to hold back because thinking about my difficulties or trauma makes me more depressed, anxious, and/or angry. I unconsciously repress some shameful acts I did because I will condemn myself if I consciously admit those errors. I don't tell people my feelings and thought because I believe I will feel better if I deny my feelings and thoughts. I am disconnecting my thoughts from my feelings.
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and underestimating my ability to cope with such a negative situation. I must avoid thinking about my stressful situation. I must not talk about my stress because people will think less of me. I have to be perfect, and since I am not, I must not act and feel this way to survive.
4	<i>Demandingness:</i> I have to forget certain pieces because <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic) when I experience negative feelings or thoughts. If I forget it, it is not awful, but if I remember, it is terrible. Whenever I think about my stressful situation, it makes me depressed, anxious, or angry.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't bear the way I feel about myself. I am afraid to show how I think, so I completely forget about it to stop feeling inferior. I am bad because I am so different from everyone else in stressful situations, and I feel depressed, anxious, and angry. I feel embarrassed (ashamed). I must avoid discomfort because I can't stand conflicts, difficulties, stress, and disagreements.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am different from everyone else, and that's bad. I can't trust you, or you will betray me because I am worthless-helpless-unlovable.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are close to me, or you are distant.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Minimizing- I don't have to care. Magnifying - Since I did this and didn't do that. I am bad, worthless, stupid, insignificant, useless, inadequate, hollow, empty, and life is meaningless. My life is a "total" disaster. <input type="checkbox"/> If I remember those adversities and related feelings, my life will be a disaster. If my life is a disaster, I'll be miserable for my entire life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like negative feelings, but I don't have to repress these feelings or avoid them. Where is it written that I always have to succeed and gain approval from 100% of the people I meet? It is only written in my head, "I must be perfect." My unhelpful beliefs are causing my depression, anxiety, and anger, not my stress or the situation. I feel embarrassed because I believe I have to be like everyone else. It is not a fact that I must be "anything;" it is only an assumption.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Although this frustration is against my wishes, I can consider it bad or unfortunate. Do I have to jump to the illogical conclusion that it is awful or terrible? Is it true that I can't stand it and can't have pleasure in life? Can I logically conclude that I can't stand it when I obviously will not die? There is no empirical proof or factual evidence that I have observed that proves I can't stand it. I can confirm I don't like it, but no proof demonstrates I can't tolerate such discomfort. Telling people I have a bad memory will not engender trust. Realistically, there are several ways I can remember my obligations without relying on my memory, such as "to-do lists," setting written agreements, structuring the time for the task, etc. Where will this repressing, avoiding, and not expressing my thoughts and feelings get me? Avoiding it will likely make me feel worried, down, and angry about the possibility of it happening again. If I keep avoiding my thoughts, it will not help me, and I will experience depression, anxiety, and anger. These toxic negative feelings will hinder me from reaching my rational goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> My logical conclusion, which I now see as illogical, reality contradicts this conclusion. Avoiding will only interfere with my enjoyment, and I will not know myself better if I avoid specific issues. I will not realize what I am doing interferes with my ability to get along with others, reach my long-term goals, and develop resilience when facing difficulties and hardships.
13	<i>Self-Responsibility:</i> I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a "fact of life." I can stand conflicts and stop making every conflict a catastrophe. I will learn assertiveness and find effective ways of expressing my true feelings.
14	<i>Healthy Expansion of Your Uniqueness:</i> I find facing painful experiences very uncomfortable, but they are not awful or horrible because there are worse things in life. Demanding that I must be perfect and demanding others must be perfect will lead to negative self-evaluation.
15	<i>Healthy Restriction of Your Uniqueness:</i> This negative evaluation will lead to feelings of depression, anger, and anxiety. I prefer to achieve my goals and have confidence in my abilities, but I don't always have to be successful. I like to have people's approval, but I don't "need" to achieve or have others' approval. It is not a catastrophe if I am different, and everyone is different. Success, performing, and having others' approval are not my only pleasures.
	(See: Albert Ellis Feeling Better, Getting Better, Staying Better, 2001) (See: (J) Jumping to conclusion).



	(R) Resisting: I <i>must</i> feel hostile or do contrary actions because I resist your requests or suggestions. Resistance involves justifying my actions because I believe “People can’t tell me what to do.” Resistance is denying and refusing to face unpleasant facts about myself, even when others bring them to my attention. I don’t want to hear what others are telling me.
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I am underestimating the impact the situation has on me and overestimating my ability to deal with all and every situation that confronts me. People must not criticize me, yell at me, disagree with me, etc. You must treat me fairly and considerately, or else you are rotten. I must avoid discomfort because I can’t stand conflicts, difficulties, stress, and disagreements. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> I have to be contrary because <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic), so I can trust you, or you will betray me because I am worthless-helpless-unlovable. I think it is awful that people try to tell me what to do.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t endure the way I feel about myself. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can’t be happy at all!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am afraid to show how I feel, so I had a better fight with the person trying to help me stop feeling so inferior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either people are controlling me, or I have to control them.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Other people’s concerns are not necessary. “People can’t tell me what to do.” I justify my resistance by being contemptuous of others or avoiding my feelings. Since they don’t do what I want, I don’t have to do anything they want me to do. I hate the person saying he (or she) is helping me, but I know she or he is criticizing me and putting me down. If I give in, I am a wimp. I don’t have to care – I don’t have to be responsible.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to get my way, but I don’t always have to. Why is it preferable for me to keep succeeding at my goals and keep gaining the approval of others? I should want to achieve these goals just because I decide on these preferences. As an individual, I am entitled to any preferences I want, though I am not entitled to fulfill them.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Must I get what I want because I strongly desire it? Of course, it does not follow that because I want something, I <i>must</i> get what I want. If it did observe, that would be lovely, but it does not mind. I am illogical, thinking that my desires are identical to the desires of others and that my passions could indeed exclude and contradict the desires of others.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What practical results will I get if I keep reacting with high frustration tolerance when my strong desires are not fulfilled? I will refuse to feel depressed and angry about my unfortunate condition. I can feel discomfort, mild disappointment, and regret about them. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and what attitude I will take toward things I can’t change. (Frankl)
13	<i>Self-Responsibility:</i> Avoiding unpleasant facts and tasks will only make my life more difficult in the long run. I want to develop a healthy sense of well-being, and I know how my thoughts influence my feelings and how my emotions affect my behavior.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will remind myself that I will never like disagreements and conflicts, but they are a “fact of life.” I can stand conflicts and stop making every conflict a catastrophe. I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly.
15	<i>Healthy Restriction of Your Uniqueness:</i> Demanding that I must be perfect and demanding others must be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety. I prefer to achieve my goals and have confidence in my abilities but making mistakes is another way of learning. I don’t “need” to achieve or have others’ approval. Success, achieving, and having others’ approval is not my only pleasures.
16	The dialectics of the statement illustrate the inner conflict and contradictions in a person's behavior when they are confronted with requests or suggestions from others. The term 'resistance' represents the strong denial and rejection of these requests, out of a belief in personal autonomy and a desire not to be controlled - "People can't tell me what to do."
17	It is about self-preservation and avoiding discomfort. This resistance also extends to an unwillingness to face or accept unfavorable or uncomfortable truths about oneself, leading to the denial of any such facts about one's flaws or mistakes pointed out by others. In essence, the dialectics rests in the struggle between seeking self-autonomy and needing to resist external opinions and insights, fueled by both denial and fear of self-examination and changes.
18	(See: Albert Ellis’ book “Feeling Better, Getting Better, Staying Better,” 2001)



(R) Respectfulness – Unhelpful Form 1: <i>Respect Myth: “The Golden Rule:”</i> People have to respect me, but I’ll only respect you if you respect me first. I believe respect is the right thing to do because people should give me respect first. Do others as you want them to do you. Since people have to respect me, it is logical that “If they want respect, they have to be respectful to me first.” I believe I have to give you respect because you have to respect me. In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. Getting care from others shows I am not weak, and people can’t take advantage of me. I can protect my pride by making sure people respect me first. I only get respect by giving respect because I have to be respectful. The golden rule is a code of ethical conduct referring to Matthew 7:12 and Luke 6:31: which states, “Do onto others as you would have them do to you.” In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I stop respecting him.	
Note: Naïve Projection: I feel this way, so I must think this way. I violate the rights of the other person.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> This myth of respect leads to behaving aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate.
3	<i>Cognitive Consequences:</i> I am overestimating the impact of the adverse event, and I am overestimating the impact my feelings have on me. You must treat me fairly, respectfully, and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> Demanding respect will not bring about healthy emotions because <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> When others treat me poorly, it is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t abide it when people disrespect me or put me down.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Because I’m respectful, people have to be respectful of me. If they are not respectful, they are worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either people are “absolutely good” or “completely bad.”
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Everybody gets mad when people disrespect him or her, so I have to get angry to protect my pride and to show the entire world “I can’t be pushed around.” When I lie to myself, I convince myself it was the best I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn’t such a horrible decision. <input type="checkbox"/> You must be respectful to me to be happy and feel righteous about myself. If I want to be respected, others will respect me. However, if they don’t respect me, they are horrible people who can never be trusted because they are so flawed. <input type="checkbox"/> You must be respectful to me to be happy and feel righteous about myself. If I want to be respected, others will respect me. However, if they don’t respect me, they are horrible people who can never be trusted because they are so flawed.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> My logic is, “If I want “Harry” to be “respectful” to me, “Harry” will be respectful to me.” Is this thinking valid? Since I want respect, it does not logically follow that people must be respectful to me. The logical flaw with the Golden Rule is “If you wanted Smith to remove your appendix, it would be okay for you to remove his appendix.” According to Genster, this is an error of a “different situation.” You need your appendix removed – Smith doesn’t. The other logical fallacy in this “Golden Rule” thinking is what Genster called “flawed desire.” For instance, if a criminal told a judge that the judge should not send him to jail because the judge wouldn’t want to go to jail.” The criminal’s desire is to get away with something, and the judge’s desire is to administer justice is different. A more logical approach would be if I choose to respect people because I have knowledge of the person, I am tolerant of people’s mistakes, I know consequences apply to everyone in every situation, and I understand how the past influences another person’s behavior, but the past cannot control my current behavior.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> In the myth, there is some truth to what is being said, but it is usually logically inconsistent. In this context, a myth is a widespread belief or tradition that has grown around something or someone, so we think it is “absolutely true.” The Golden Rule has “mythical qualities,” but since it is in the Bible, it must be confirmed in all situations because we all have the same desires simultaneously. (Emotionalized Belief – I assume it is true because I think it is accurate and “feels true.” I disregard any evidence that doesn’t confirm my belief.) According to the principle of “inevitable opposites,” the more I “seek” respect, the more I will be disrespected - this is not helpful.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I go around demanding, this will limit my treatment choices. When I go around demanding respect because of the “Golden Rule,” I get into more conflicts with others, people put more restrictions on me, people mistrust me, etc. If I go around “seeking” respect, I am vigilant about people’s disrespect. I analyze each and every comment they make, which is very time-consuming. I ruminate and obsess about others’ motives. I overthink, “Do they respect me, or are they trying to pull a fast one over me?” What does it mean when they are respectful to me?
13	<i>Self-Responsibility:</i> I am motivated by “doing the right thing.” I want to be consistent, realistic, and logical. I want to be concerned about how I relate to others. Still, I don’t want to give up my ability to invest time and energy into my sense of uniqueness and individuality. I want to be responsible and have a healthy sense of self-interest. I want to be fair and just with most people.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be seen as compassionate and valuable. I want to be seen as having a strong desire to help others and I can love something or cause beyond myself.
15	<i>Healthy Restriction of Your Uniqueness:</i> The “Golden Rule” works fine if you prefer being treated nicely, but some people want to be treated poorly for whatever reason. Some people don’t want to be respected and see no need to respect others. Therefore, to believe “People must respect me because people must follow the golden rule” is a myth. I prefer people live by the golden rule, but demanding they follow it is unrealistic and reflects a rigid rule.
16	The dialectics of the Golden Rule in this paragraph involve the interplay of different beliefs and explanations related to respect and
17	its reciprocity. The focus is on the interdependence and influence between 'giving respect' and 'receiving respect.' The speaker maintains that respect should be given to them first because they consider it as their right. This argument emerges from a subjective perspective that one's worth should be acknowledged before they can recognize others. <i>However, in contrast, they also assert the conventional interpretation of the Golden Rule 'do unto others as you would have them do unto you', amplifying the idea that one should respect others first, to get the same in return. The dialectics further stretch to the speaker's reinforcement of self-value, arguing that receiving respect from others is evidence of their strength and an instrument to protect their pride. It concludes with the point that respect generates respect: This can be interpreted as both a reversal and reiteration of the initial argument, showing the dialectics within the Golden Rule where personal respect and collective ethical conduct meet.</i>



(R) Respectfulness – Unhelpful - Form 2: <i>How Others Act Myth:</i> To get respect, you have to give me respect.” Being respectful to another person is the right thing to do because I want to be respected - so he or she should respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I’ll stop admiring him.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> I behave aggressively because I express my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle.
4	<i>Demandingness:</i> My life conditions must give me the things I want and have to keep me safe from harm, or else life is unbearable, and I can’t be happy at all! Other people must treat me fairly, be respectful and considerate and not overly frustrate me, or else they are rotten. I must be respected because <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> When others treat me poorly, it is horrible. I keep thinking, “I have to feel better, so I have to make people respect me – no matter the cost.” I also obsess about preparing myself when someone else disrespects me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people disrespect me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If you are respectful, as I define respect, which is being absolutely obedient, you are trustworthy. If you are not compliant, I must punish you as a “ worthless” person to correct your behavior!”
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You love me, or you hate me – You respect me or disrespect me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is perfectly okay to expect people to treat you with respect automatically. If others treat me with respect, everything will be fine. However, if they don’t, I can justify my anger because they treated me so horribly I can’t stand it. I get angry, but if that does not work – I keep thinking about “How dare that SOB” not respect me – I’ve always been pleasant to him – why is he treating me so shabbily.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it true that I want respect but don’t need it? For the other person to “act” in a certain way (give me perfect consideration, 24/7 is unrealistic. To believe that I have to determine my choices and actions based on how others act toward me is romantic. In reality, I choose to respect people or disrespect people. There are negative and positive consequences to everything I do. Realistically, do people act nicely because I work well? Do people give me money because I give money to a charity? It would be unrealistic to think I have to wait for others to decide to respect me before I choose to respect them.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I basing my logic and reasons on faulty premises and inaccurate conclusions? To be respectful (rational respectfulness and respectful compassion) means I want to be helpful, and I don’t want to put another person down. This is a choice I make. Waiting for others to respect me before I respect them is illogical because I think my choices are identical to theirs. Other people’s preferences often exclude my choices and even contradict my wishes.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will waiting around for people to give you respect help me reach my goals and actualize my talents and potential? This demand that people respect me first leads to anger, and when anger does not break through the other person’s choices, I feel incompetent. I may start seeing myself as helpless and defective. My self-doubt increased, and I started believing I couldn’t do anything right. I start thinking,
13	<i>Self-Responsibility:</i> “Since I can’t do anything right, I feel worried and give up. I start thinking, “I’m unwanted – unlovable.” Soon I start thinking, “I’m worthless and hopeless.” These ruminations result in decreased reasoning powers, and I feel depressed. To be respectful (rational respectfulness and respectful compassion), which means I want to be helpful and not want to put another person down, is a choice I make. If I wait for another person to act in a certain way, in this case – be respectful, I may wait for years.
14	<i>Healthy Expansion of Your Uniqueness:</i> I determine my goals, and I choose what desires I will pursue. If I depend on others’ behavior, I will develop feelings of helplessness or hopelessness. I can control my impulses to get excessively angry and my urge to seek revenge.
15	<i>Healthy Restriction of Your Uniqueness:</i> I have appreciation and respect, so I don’t have to put myself down for my mistakes, and I know I can correct my behaviors. I know I can be helpful to myself while being helpful to others.
16	The dialectics of "To get respect, you have to give me respect" emphasize the reciprocal nature of respect in interpersonal relationships. This suggests a mutual exchange or interaction, whereby respect is given in return for being respected, creating a cycle of reciprocity. Essentially, the idea is that one should not expect to be respected if they are not willing to extend the same courtesy to others. It points to the fundamental belief that respect is earned and not gratuitously given. However, this perspective also contains an element of conditional respect, suggesting that one will only continue to respect the other as long as they are receiving respect in return. When the balance of respect is lost, the admiration ceases. This reflects a tit-for-tat strategy in interpersonal relationships.
17	
18	



(R) Respectfulness - Unhelpful Form 3: Hidden Contract Myth: I have to be respectful because “if I am respectful to them, they won’t be critical of me.” I see respect as hidden contracts I make with others. If I am respectful and obedient to another person, that person will be kind and considerate. I see “respect” as compliance with a higher authority, so people won’t hurt or cheat me. Therefore, the reverse is also true if people obey me and do what I say, they have to respect me!	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I am overestimating this adverse event and underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> If I am not respectful, I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people boss me around. When others treat me poorly, it is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t put up with it when people are critical of me. If people are critical of me, I feel exposed and frail.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People in control are superior, and I’m not in control, so I’m inferior and defective.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am superior, or I’m inferior.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I’m just following orders – I don’t want to be fired or be alone. I must give others excuses, so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can’t handle it (this stress) if I am assertive. <input type="checkbox"/> If I am submissive or overly obedient, people won’t be critical of me or say harsh things to me. If I act respectfully in a submissive way, everything will go smoothly. However, if people are critical of me, they disrespect me, put me down, and try to hurt me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want people to criticize me, but they often do and can at their discretion. Is it accurate to think that non-assertive behavior will make others less critical? This is so inaccurate it has to be a leftover from childhood. When I look at the social world, I see submissive and non-assertive people being criticized more than respected. People seem to take advantage of people who use submissiveness to avoid criticism. To believe that being respectful in a submissive way will avert criticism is unrealistic and unfounded.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no logical connection between “loving someone,” and he or she will respect you automatically. I want to avoid criticism, and most people do not like to be criticized are both factual statements. If I left it at that, I would feel disappointed but not overly hurt. <input type="checkbox"/> I am adding another thought to these two factual statements: "My submissive behavior can control others’ aggressive behavior." This statement is false. When I connect a trust statement with incorrect information, I am illogical and am holding onto an inconsistent belief, making me seem unreasonable.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is being rigidly submissive helpful? When I’m “respecting” authority submissively, I give up my sense of uniqueness and want to think like the “big boss,” thinks. I become dependent on their approval; my actions and feelings are contingent on their opinions, and others’ decisions dictate my own sense of purpose. All this dependency, even though I hate it, “proves I can’t think for myself, and I feel helpless.”
13	<i>Self-Responsibility:</i> I want to develop attitudes consistent with reality and logic. When I am inconsistent, I don’t know what I want, and my confidence to complete specific tasks is diminished. I want to develop a consistent set of beliefs and values to get along with others.
14	<i>Healthy Expansion of Your Uniqueness:</i> Being persistent and organized takes consistent and rational beliefs. When I practice being self-disciplined consistently and not rigidly, I can reach my long-term goals without getting in trouble or hurting others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I recognize my responsibilities, and I am accountable for those responsibilities, but this doesn’t mean I have to be submissive, non-assertive, or aggressive. I don’t want people to be critical of me, but I can tolerate their negative feedback, even if they say it in a mean and unkind manner. Can accept their negative feedback without awful zing and give them positive feedback by finding some truth in what they are saying. I can brainstorm ways to improve my behavior and situation.
16	The dialectics of the quoted statement reflect the giver's and receiver's intertwined roles in a mutual respect relationship. The sender understands that respect is a two-way street, operating under the notion that if they are respectful, polite, and obedient, they will receive kindness, thoughtfulness, and perhaps even protection from harm or deception in return. This understanding indicates a perceived implicit social contract of reciprocity, revealing respect as an inherent virtue and a strategic tool. Furthermore, the speaker extends this concept to asserting their authority, implying that if others comply with their directives, it equates to respect for them, suggesting a power dynamic in their interpretation of respect. Mutual respect is not guaranteed when we respect a value we want to actualize. If both parties see respect as a two-way street, respect is more likely to be actualized.
17	
18	



R) Respectfulness – Unhelpful Form 4: Status Myth - I have to do wonderful things so people will respect me. People will respect me if I win in sports, do great in school, and achieve popularity and success. I believe having status, and a good reputation with my peers will make them respect me. Therefore, the reverse is also true. If I am not successful or popular, people will never respect me, which would be awful.	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I am overestimating this adverse event and underestimating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> I must impress people because if I don't [], I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. [] You have to treat me in a particular way, or else you are worthless, useless, etc. [] Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when I've worked so hard to be successful, and people still don't respect me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to fail; I can't stand it when people don't appreciate or respect me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My worth is determined by how others respect me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am the best, or I am the worse – there is no in-between for me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't care if people admire or respect me because it is their loss! I figure I can ignore their horrible behavior and disrespect. I must give others excuses so (1) I can avoid getting into trouble and being punished, (2) I can avoid losing something or someone I love, and (3) I can keep what I have (status, power, admiration, certainty, love, control, etc.). I feel anxious and think I can't handle the stress I am facing, and I can't act assertively because that's not me. <input type="checkbox"/> People have to respect me if I accomplish wonderful things, get the highest academic degrees, and give to the poor. People will respect me if I have achieved more than the average person. However, if they don't respect me, I have to complete more or show them how much I have achieved.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to respect me, but they don't have to respect me all the time. Is it realistic to believe that people will automatically respect me if I've done magnificent deeds? In this world, very few things are automatic. My demandingness cannot make people do anything because my demand does not have the power to control people's choices, thoughts, or interests. I am not responsible for people respecting or disrespecting me because I can't control their thoughts. I want to figure out what I am responsible for and what I am not responsible for in this world.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no logical connection between achieving more than others and people choosing to respect me. In this situation, I am mixing up another person's choice to show admiration with demanding that people respect me regardless of how I act. Respect and affection are not identical and will often exclude and contradict each other. Even if people consider me worthy of high regard, it does not automatically lead to admiration. Admiration implies being delighted or astonished. Yes, people may admire me, but they may be jealous and/or envious of me. Respect means that the other person (the person I respect) has earned such regard (effort), or that person has overcome adversities without being conceited or broken.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Seeking approval does not help me get along with others. Demanding respect from others and being intolerant of disrespectful actions will not allow me because my accomplishments will be taunted. I have accomplished things because I used my skills and was organized and persistent in reaching that goal. When I am "demanding," I want someone or something urgently, peremptorily (dictatorially, unconditionally), or insistently. People will find this demand very annoying, and they may avoid me.
13	<i>Self-Responsibility:</i> Respecting someone is a choice, not a rigid rule. I choose to respect people because being respectful shows helpfulness and compassion. I want these two elements in my chosen philosophy of life, and it is an ideal I work toward to reach my long-term goals. I will decrease the number of self-defeating behaviors, such as withdrawing, procrastinating, and obsessing. I will work on not making conclusions about myself or making predictions about myself that are self-defeating and irrational. In other words, I will not judge my "total self" based on one trait.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to perform well and have people's admiration, but I am not a "100% inadequate person" because I don't have all the status I desire. People's approval does not prove I'm a loser, and their approval or admiration doesn't prove I am infallible. Rating my performance or behavior will help me improve my life but devaluing myself or others will increase my chances of having toxic negative feelings, such as anxiety and depression.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to strengthen my rational sense of right and wrong, which will help me discover my unique meaning and higher ethical values. The gift of conscience does not allow me to forget what is helpful and hurtful. Conscience reminds me that (1) I am not perfect, (2) Reminds me that I have made promises, and it helps me repair the promises I have broken with others, and (3) it gives me the emotional discipline to be reliable, flexible, and stable.
16	This dialectic reflects the belief that personal worth and respect from others are contingent upon achieving success and popularity. It champions the idea that excelling in socially valued areas such as sports, academics, and overall popularity result in respect from one's peers. This philosophy also serves as a prediction that a lack of success or popularity will inevitably equate to a lack of respect, leading to negative self-perception. The dialectic is thus built on the premise that personal value is tied closely with external validation, creating potential struggles with self-esteem and personal identity.
17	
18	



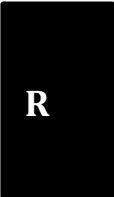
(R) Responsible Thinking that is Irrational: I have to complain about others. I tell myself, “Because I act responsibly, so should you! If you don’t, I don’t have to be responsible. Because you don’t do what you should, you are a rotten person who hardly deserves a wholesome existence!	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am overestimating the impact of my negative feelings, usually anger-irritation, in this situation because I think I have to punish the other person for acting irresponsibly. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic) when others act irresponsibly; I think it is horrible that they have failed; others have treated me poorly by failing.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stomach it when people act irresponsibly, so I have to be superior or inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am worthless-helpless-unlovable.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You are for me, or you are against me. Either I always feel worried, down, and angry, or I keep thinking about how others don’t act responsibly.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Being responsible is not that important. I am kind and considerate, so you have to be kind and considerate. I am respectful - so you’ll be respectful. I don’t have to be responsible if you don’t act responsibly. Because you don’t do what you should, you are a rotten person who hardly deserves a good existence – so I can disregard your concerns! However, I am a rotten and worthless person if I don’t keep my responsibilities.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to be responsible, but they don’t have to be accountable. Does the belief, “I am responsible, so you must be responsible,” match reality? I have observed that people frequently make unintentional mistakes and sometimes make intentional errors that interfere with my goals. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but adversities and good things happen to everyone. I believe that no one is immune to pain, sorrow, and disappointment. When I demand perfection, I am unrealistic, and I will not reach my goals or get along with people I love at work or school.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I have to judge people as “worthless.” Is it logical to believe others have to give me what I want because I once saw them as delightful I don’t like it when others let me down? I prefer people to keep their promises, but it is not logical because the belief that “I must never get let down” is rigid, and the belief that “I prefer people to keep their promises” is flexible. It is illogical to mix and match rigid and flexible ideas because (1) they are not identical, (2) they can contradict each other, and (3) they can exclude each other. When I go after goals that are not identical, contradict, and exclude each other, I will create more problems for myself. It does not logically follow that because I don’t like one or two aspects of the goal, which is admittedly trying, I don’t have to demand that they be perfect.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to make sure people tend to keep their promises and agreements but getting upset about their mistakes is a waste of time and energy? Do people respond to me better when I whine about their irresponsible behaviors? When I place demands on people and think it is awful when they act irresponsibly, I will have more difficulty getting what I want and will not reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others and have conflicts with others.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I cannot control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to increase my sense of self-discipline, and I can be respectful, compassionate, and responsive to others without giving up my sense of individuality or uniqueness. I understand the long-term consequences of my actions.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people to be more responsible, but I know no power will make people act in a specific manner. Their rotten behavior does not make them nasty, lying, or horrible because they do not always act as nastily and rottenly as a thoroughly rotten person would. I can deplore some of the things they do, but I don’t have to blame their entire personhood for doing these things.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I have a secret, but I wish others would look hard enough to find my secret. <input type="checkbox"/> My addictions are my only friend, but addiction obsession is my consistent enemy. <input type="checkbox"/> I can control my urges, but my urges are beyond control. <input type="checkbox"/> I’m lonely, but my addiction-obsession is my friend, who provides me with comfort. <input type="checkbox"/> My fullness or being stoned stops my emotional pain, but emptiness will make me feel adequate.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. But you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness, and effort
18	(Albert Ellis’s book “Anger: How to live with and Without It.” 2003; page 141)



	(R) Retrograde Falsification: In this defensive maneuver, I <i>have to</i> blame my current behavior on the past. An example of retrograde falsification is when I believe my mother never loved me “enough” or didn’t love me in the “right way.” I saw her as a shallow person and a phony, so now I am miserable. When I have a feeling related to her, I tell myself, “She never loved me.” I am demanding she had to adhere to my wishes immediately when I want her to act in a particular way.
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequences:</i> I am underestimating my responsibilities and overestimating my ability to cope with anything that comes along. Adversities shouldn’t have happened to me. My life conditions must give me the things I want, and I have to keep myself from harm, or else life is unbearable, and I can’t be happy at all!
4	<i>Demandingness:</i> People must be responsible or <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> I have to act a specific way to be loved, admired, and appreciated by others, or else I am worthless <input type="checkbox"/> Conditions must give me what I want because I want it or else my life (the world) is horrible, and I can’t stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that others have failed me, treated me poorly, and/or conditions were too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand my life now because my childhood was awful. I always feel worried, down, and angry, or I keep thinking about how pathetic I have had it.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My life was marvelous, and I had fantastic parents, or my life was miserable because my parents were alcoholics, “no good dirty bastards” (NGDB), etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I can’t win – either I’m not going to get what I want, or I’ll have to do something I don’t want to do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I had a better childhood growing up, my life wouldn’t be miserable now, and since I had such a horrible childhood, I don’t have to be responsible for my current promises and future agreements. If someone crosses me, I will be a wimp if I respond with healthy anger. If I blame my childhood, I’m off the hook to take responsibility for my present life. However, if particular people confront me about my responsibilities, I’m helpless as a child.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t like those adversities that have happened to me, but I don’t have to blame the past for my current actions. Is this belief that my past still controls accurate or inaccurate? It is inaccurate because some people with a horrible childhood don’t awfulize about it and have successful relationships as adults. Some people with wonderful relationships end up having destructive relationships because they believe everything has to go their way. No law states that I must have had a wonderful or stress-free childhood. The challenge I had as a youth may have developed moral strength so I can deal with my current stresses. If I don’t get what I want immediately, I can work harder and get closer to my desires, but I don’t have to bring anything I think I “need.” It is unfortunate if I don’t get what I want, but realistically I <u>can</u> stand it because I have put up with the misfortune before and can do it again.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that my past can control my current behavior? Logically the past can influence my recent behavior, but my past, my biology, my family, etc. I believe I cannot control my current behavior. Semantically, control is not identical to the word influence. When I try to control people, I will limit my ability to influence people and diminish my sense of self-control.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Blaming rarely helps. What good things could happen if I keep blaming my past? I will miss some wonderful things. Others may look down on me or be critical of me. I will have some disadvantages when people are critical and harsh, but I need not define any of them as horrible. It doesn’t solve the problem when I demand that my past be perfect, and I will have difficulty getting what I want. When I blame my past, it doesn’t solve the problem.
13	<i>Self-Responsibility:</i> When I am responsible, I understand, I can explain my behavior, and I know how to work with others (I have the necessary social skills). I can assess my behavior and accept and clarify the rules, roles, and routines of a given situation (structure), which helps me realize and actualize others’ talents. I think I am better than others, or my positive qualities are a permanent feature is irrational and self-defeating. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive and for others to see me as trustworthy so I can be a part of the group and have a healthy sense of community and belonging.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will prevent myself from seeking out new activities and hobbies. I won’t have time or the energy to devote myself to activities that help the community. <input type="checkbox"/> I couldn’t teach myself to enjoy life. I couldn’t practice unconditional self-acceptance. <input type="checkbox"/> When I think about how miserable I have had it, it doesn’t solve the problem, and I don’t appreciate what I have today. I wish my childhood were wonderful and perfect, but it wasn’t.
15	<i>Healthy Expansion of Your Uniqueness:</i> <input type="checkbox"/> Nobody has ever had an ideal childhood. <input type="checkbox"/> I am making myself more miserable when I complain about my past in which I can’t change one event that happened in the past. I want a stable sense of appreciation and respect. <input type="checkbox"/> I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I can’t control their thoughts. <input type="checkbox"/> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don’t have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don’t deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I’m impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, but I am suspicious of others. <input type="checkbox"/> I want to be independent. However, I’m dependent on others. <input type="checkbox"/> I want to solve problems, but I have behavioral paralysis.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving.



	(R) my “ Right: ” I <i>have to</i> get my way, and I believe I can do anything I want – because it is my “right.” This immature (childlike) position often justifies my unethical behavior or disrespectful behavior. I believe that I have “certain rights,” but I use my notion of “rights” to express my anger and feelings of betrayal.
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and the impact of my feelings. I have to be right all the time. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I am “absolutely” helpless because you control my life. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> I must always get my way or else. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible. I can’t stand it <input type="checkbox"/> . I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful (horrible, terrible, or catastrophic), so you have to love me, or you hate me. I think it is awful that people disregard my RIGHTS.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people interfere with my freedom.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are entirely worthless for infringing on my absolute rights!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry, or I keep thinking about how others violate my rights.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Other people’s concerns are not relevant. I can do what I want whenever I want to do it. I am an adult and don’t have to listen to anybody. I have a right to do anything I want. If I express my outrage, people will do what I desire. <input type="checkbox"/> I don’t want to be seen as worthless because people should not judge me because I am a “good person.” However, if I act like a bad person, they can be harsh with me – Their harsh criticism will improve my awful behavior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want my rights to be upheld, but they don’t have to do anything about my rights. Where is the evidence that I can do what I want because it is right? Is it accurate to believe that people must adhere to my rights? It is also correct to think I can avoid my responsibilities because I focus on “my rights.” There is no factual evidence that I don’t have to listen to people or I can do anything I want because I believe “it is my right.” I don’t have the “right” to disregard people’s concerns, I don’t have the “right” to be disrespectful, and I don’t have the inherent right to be contemptuous of people. This belief is inaccurate because my concept of “rights” is usually subjective and is just a cover-up for the demand “I must get my way.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there a logical connection between <u>demanding</u> to get my “rights” adhered to and “ <u>getting</u> others to respect my rights? There is no logical connection between demanding my rights be adhered to and preferring my rights to be adhered to. A demand is not identical to a preference. Demands are usually extreme and rigid. Preferences are not excessive, but they are realistic and flexible. Freedoms and rights are respected in modern society, but <u>demanding absolute adherence to those rights and freedoms is extreme and unworkable.</u>
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this demanding that I must get my way helpful or harmful? It is harmful because holding onto this belief won’t change anything; it won’t improve my life or stop me from feeling miserable. It is helpful to be tolerant of others’ ideas and wishes and stop globally rating others whose ideas differ from mine.
13	<i>Self-Responsibility:</i> To have rights is essential, but demanding that people had better automatically give me what I want is another story. I would better not define myself entirely by my behavior, others’ opinions, or anything else under the sun.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will focus on my realistic preferences and stop “globally rating” others. I am capable of thinking realistically, and I can still be responsive to others. I intend to substitute love and kindness for feeling inferior, which is my choice.
15	<i>Healthy Restriction of Your Uniqueness:</i> I have rights, but those rights do not allow me to be cruel or disrespectful. These rights do not give me the “right to do anything I want when I want to do it.” I demand that I get my way because I like to have my way. I will get my preferences, but I will strongly convince myself this demand is dysfunctional and harmful.
16	The dialectics of the statement “I have to get my way, and I believe I can do anything I want – because it is my “right”” reveals an inherent tug-of-war between an individual’s subjective understanding of their rights and the objective ethical and societal standards that govern behavior. This mindset, which is characterized as immature or childlike, can precipitate unethical or disrespectful behavior under the guise of personal entitlement. The person believes in their ‘certain rights’ but misuses these as a license to vent out anger or portray feelings of betrayal, creating a conflict between personal ‘rights’ and reasonable conduct.
17	
18	



(R) my “Rights” Violation #1 : I get upset when people violate my “rights.” I think, “I don’t have to respect another person, so I don’t have to listen to another person because that person “took my rights away.” I globally rate another person negatively and depreciate that person because I feel that the person violated my sense of entitlement.	
1	<i>Affective Consequences</i> : I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences</i> : I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequences</i> : I am overestimating the negative situation, and I am overestimating the impact my feelings have on me. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
4	<i>Demandingness</i> : People must not violate my right, and <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation</i> : It is catastrophic if you don’t love me, and I hate myself because I am worthless-helpless-unlovable. I think it is awful when people act stupidly, and I think about how badly they treat me because of their stupidity.
6	<input type="checkbox"/> <i>Extreme Evaluation</i> : I can’t stand it when people infringe on my “rights!”
7	<input type="checkbox"/> <i>Extreme Evaluation</i> : They are worthless for infringing on my rights.
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> : Either I always feel worried, down, and angry, or I keep thinking about stupid others are. <input type="checkbox"/> Since this person violated my “rights,” I don’t have to address his or her concerns. Other people’s concerns are not significant.
9	<input type="checkbox"/> <i>Conditional Thinking</i> : People are stupid, and that makes them worthless. However, if I act stupidly, that proves I’m worthless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking</i> : I don’t want people to violate my rights, but people can twist the truth to fit their needs. Where is evidence that I will get my rights restored if I am judgmental? In reality, punishing people will not stop people from violating their rights. I can’t change the past and cannot control others’ thoughts. I will never like it when people attempt to curtail my rights.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic</i> : When my legal rights are violated, I do have legal recourses. How are “my rights” connected to my thinking and acting “judgmentally?” There is no connection between being assertive (standing up for my rights) and being judgmental. Logically, the more critical I am - the less assertive I am. (This is a distinction between aggressive behavior and proactive behavior.) The less assertive I am, others may ignore my legitimate rights. When I put the thought “judgmental” into words, it means harshly criticizing another person and showing a lack of compassion and objectivity. Being judgmental is a form of devaluing.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking</i> : What results will I get if I demand that everyone adhere to my subjective opinions? Being disrespectful and aggressive will not help me. I like to have my rights upheld, but getting upset and angry won’t improve my life or stop me from feeling miserable.
13	<i>Self-Responsibility</i> : I see that my un-integrated belief is untrue, illogical, and impractical. I want to grow and develop. I want to be seen as a responsible person without falling prey to approval anxiety or discomfort anxiety. I will be honest with others and myself.
14	<i>Healthy Expansion of Your Uniqueness</i> : I will stop demanding that everybody must respect my rights. I promise to improve and enjoy my life with all these stresses. I will keep the agreements I make with myself and be responsible. I will actively dispute my rationalizations. I want to be reliable and practice debating my old irrational beliefs every day and counting my blessings.
15	<i>Healthy Restriction of Your Uniqueness</i> : I don’t want my rights disregarded, but putting others down for their mistakes means taking responsibility for their actions. I am only responsible for my feelings, thoughts, and activities. Demanding that people must do what I say is irrational because it is not a catastrophe when people violate my rights. Yes, it is very frustrating, and sometimes, breaking my requests is not to my liking. Globally rating others for violating my rights will only lead to stronger feelings of anger, which involves punishing people. Eventually, I will judge myself harshly when I make a similar mistake. Their rotten behavior does not make them nasty, lying, wretched people because they do not "always" act as severely as a thoroughly terrible person would. I can legitimately deplore some of the things they do, but I don’t have to blame their entire personhood for doing these things.
16	The dialectics within this viewpoint revolve around the conflict between the perceived individual rights and respect for another person. There is an inherent tension between the idea of self-governance and social obligations, with the view acting on the assumption that one’s rights are superior to or exclusive of respecting others. The interaction between individuals becomes a transactional exchange where respect and active listening is only extended when personal rights are not violated. This mindset also leads to global negative judgments of a person based on perceived violations, intertwining objective evaluation with personal feelings of entitlement, thereby devaluing the worth of another individual. These dialectics depict a counterproductive and potentially harmful dynamic which may lead to fragmented communications and relationships.
17	
18	



(R) “Rights” Violation Thinking #2: In a threatening way, I think or say, “I <i>have to</i> get angry because you violate my “rights.” I think, “I don’t have to respect another person or listen to another person because that person “took my rights away.” I globally rate another person because I feel the person violated some entitled right.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event of people violating my rights, and I am overestimating the impact my feelings will have on the situation. I falsely believe that getting overly angry or excessively depressed people will stop violating my “rights.” Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think the world is awful when I don’t get my way, and I believe society is horrible if the system violates my rights.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I tolerate it because either you love me or hate me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People must not criticize me or have negative feelings about me to get along with me; if they do, they are worthless. The world must be understanding and kind and adhere to my wishes.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either the world is absolutely kind, or it is downright horrible! “If you violate my perceived “rights,” I can justify my actions any way I please. “I don’t have to respect another person; I don’t have to listen to another person because that person “took my rights away.” Since they violate my “rights,” I don’t have to be responsible.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people violate my rights, I can get mad. I am mighty when angry, and that powerful image will protect my rights. However, if people see me as weak, all my righteousness will be trampled upon.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want people to violate my rights, but people do things that are in their best interest and often disregard my rights. Is there evidence substantiating the idea, “I don’t have to respect people who take my rights away?” I may strongly dislike people taking my rights and freedoms away, but freaking out won’t change their injurious behavior. There is no empirical proof or factual evidence that if people respect me or give me what I absolutely desire, I will be happy, or they will continue to respect me and adhere to my subjective opinion about my “rights.” When I place rigid demands on others, I reduce their sense of choice; I am not serving my best interests; I am trying to control others’ thoughts, which is impossible. I hurt relationships I want to preserve and waste energy and time trying to do the impossible. Because they may have prejudices and be closed-minded, I don’t have to get upset because of their bad behavior. It would be better for me to call a good lawyer.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to disrespect and devalue another person because of his or her mistakes? It does not logically follow that treating someone poorly will bring good results. Yes, when people violate my rights, it is useless, but it does not logically follow that I <i>have to</i> punish them.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does getting angry help when people deliberately violate my personal rights? Frequently, respecting another person is helpful. Disrespecting others may harm my self-interests. When I demand that people respect me, it increases the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> This belief will not help me reach my healthy goals. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. Personal and civil rights are social inventions to maintain a free flow of information and commerce, and these rights are not permission slips to do anything we want.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want my “rights” to be upheld, but no natural law dictates that people must do what I want. Regardless of how wicked people are for denying me my “rights,” I can accept others unconditionally with their flaws and faults. I want my rights to be sustained, but I don’t have to upset myself about not giving myself what I think I desire.
16	This form of thinking is characterized by absolutist beliefs that view rights as inflexible, leading to emotional reactions such as anger when these perceived "rights" are violated. The dialectics involved in this mindset can lead to a lack of mutual respect or willingness to listen to another person, based on the assumption that they have infringed upon one's rights. One's assessment of another person becomes influenced by whether they complied with or violated these assumed entitlements. This can result in generalizations and blanket judgments about the other person, disregarding any other facets of their identity, behavior, or values beyond the perceived violation. The conflict and tension arise from this rigid and typically zero-sum interpretation of rights and interpersonal dynamics, ignoring the nuances and complexities inherent in human interactions.
17	
18	Ellis and Harper's “Guide to Rational Living” Irrational Belief that bad people must be punished



	(S) Sacrificing (Sacrifice): <i>I have to offer something for the sake of something else, such as my dignity, to see what I honestly want. I have to sacrifice something to will feel better. I think my actions are based on others' welfare. I think, "I only did it for you." I must be kind, and I have to have a positive input in everything that happens.</i>
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate the negative situation (sacrificing for someone else) and underestimate my ability to cope, so I have to resign. I overestimate how much my "sacrificing" will help others, so they should love and adore me. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is terrible when people don't respond in a certain way as they must. It is disgusting how they acted; the conditions are challenging and painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I lose my temper.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am afraid to express negative feelings, especially anger, because it shows I'm mean.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried and down, or I keep thinking about how much I did for the other person.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> My concerns could be more valuable. I rationalize my unethical behavior by telling myself, "I am only doing this unethical behavior to protect you." When I act incompetently and incur disapproval, I conclude that I only did it for them. I only do this to help them - I get nothing from this action. <input type="checkbox"/> If I surrender my esteem and sense of worth, people will think highly of me, and I'll feel terrific about myself. However, people may see me as a fool without a backbone if I surrender my esteem.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be seen as compassionate and kind, but I don't have to sacrifice my self-interests for others' interests. Is it reasonable to assume that if I automatically give up something, I'll feel better? I feel happy to give another person a gift unconditionally. Still, when I demand that the person feel terrific about the gift and give me something in return, such as approval, recognition, appreciation, etc., I am setting myself up for disappointment and self-defeating feelings of hurt. It is false because many times when I have sacrificed, others did not see me as kind but viewed my behavior as selfish, I was showing up, or I was putting them down. The evidence is compelling enough to see that people sometimes live up to my expectations.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to have an extreme position that I must sacrifice in all situations? I want to be kind, and to give things to others is normal, but it is illogical to transform that idea to "I must be kind and sacrificing 100% of the time." "Being friendly and helpful" is not always identical to sacrificing. Being kind can exclude and contradict sacrificing behaviors. For instance, I could spoil a child by never teaching him that consequences apply to him, so I am always kind to a child because I firmly believe I need his approval. I never use natural and logical consequences when I parent a child.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What feelings will I strengthen if I believe that giving up part of my personhood and desires will make others feel better about their personhood? I am hurting myself, and I am not actually helping others. I am not expressing my concerns but only giving in to their concerns. I am not enjoying my life by giving up and sacrificing my goals. This belief will likely lead to toxic conflicts with others and will not help me make rational decisions or solve problems systematically.
13	<i>Self-Responsibility:</i> This un-integrated conviction will not stop me from making excuses. I want to be assertive and make my decisions objectively and rationally. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of thinking realistically, and I can still be responsive to others. I intend to substitute love and kindness for feeling inferior. It is my choice. It's unfortunate that people sometimes mistreat me, are inconsiderate, frustrate me, and do hurtful things, and I know that humans are not yet perfect - and getting upset won't change that reality. (Albert Ellis, Ph.D.).
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't have to be perfect to care about myself and work towards my goals. I prefer people to appreciate my efforts and concerns. I will never like people disapproving of me, but I can accept myself unconditionally with my flaws and faults. <input type="checkbox"/> I can realize that I have limited influence over people's choices and concerns, and people's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten behavior, but they are not wretched people.
16	The dialectics that shape our worldview are a call to action, characterized by a central tension between self-sacrifice and self-fulfillment. This call to action involves an oscillation between selflessness and self-care , driven by an overarching desire for the welfare of others. In articulating the need to make sacrifices, such as dignity, for happiness and peace of mind, it introduces a dialectical relationship between loss and gain, between giving up and feeling better. This is furthermore complicated by the idea of taking actions not solely for our benefit but with the welfare of others in mind, adding another layer to the dialectic between self and other. The statement underscores a personal guideline of being kind and making positive contributions, a beacon of hope in a world of potential harm, indicative of a dialectic between positive input and potentially harmful situations, requiring balance and moderation for optimal outcomes.
17	
18	



(S) Secondary Disturbance Conclusion (meta-problem): I must feel guilty or ashamed about feeling unhappy. I tell myself, "Because I think irrationally and bring on my feelings of worthlessness, this proves how horribly inadequate and worthless I am."	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and my feelings and underestimating my ability to cope with my feelings and the situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful (the worst thing that could ever happen) that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when I have toxic feelings I don't want or I act in self-defeating ways.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> "Because I am thinking irrationally and bringing on my feelings of worthlessness, that proves how horribly inadequate and worthless I am"
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am perfect and glorious, or I am worthless and useless.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Since my sense of worth is meaningless, I don't have to keep my promises or responsibilities because I'm worthless. <input type="checkbox"/> If I think irrationally, I'm stupid and worthless. However, if I am rational, I think everything in my life will be perfect.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to feel bad, but positive and negative feelings are part of the human condition. Is it factual that because I think I'm worthless, those thoughts prove I am inadequate? There is no information I can collect that proves or disproves it is horrible to have irrational thoughts. How I evaluate my actions have nothing to do with me keeping or not keeping my promises. I evaluate or accept my mistakes, learn from them, and move on... I think I only have evil thoughts because I am bad, and "upstanding people" only have righteous thoughts.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is this statement valid, "I have to feel bad because I am a horrible person"? I am not logical when I believe I am worthless for feeling bad or when I experience a toxic negative emotion, such as depression, anger, shame, guilt, or anxiety. I am not worthless because of my negative feelings because "worthless" is an arbitrary label I place on myself. Even if you could prove I was "absolutely worthless," I still could not justify avoiding my responsibilities. I am being illogical because my evaluation of worthless is not identical to keeping my promises. Feelings of being worthless often exclude and contradict my obligations, but I mix apples and oranges when I blame my irresponsibility on my emotions and moods. My thinking and beliefs have an impact on my feelings and behavior.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I focus on my secondary negative feelings about my negative emotions, I'll become defensiveness. Will this defensiveness help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities. I'll have more difficulty resolving problems with others, and my communication skills will be limited.
13	<i>Self-Responsibility:</i> I know I am responsible for my thoughts, feelings, and behaviors, but to expect me to be responsible for others' thoughts, feelings, and behavior is asking too much of me. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want a stable sense of appreciation and respect.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to remind myself that I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to control and master my emotions, and I want to be concerned and careful when I am dealing with others.
16	The dialectics of such a pattern of thinking involves an internal cycle of negative self-perception and self-deprecation, leading to feelings of guilt, worthlessness, and unhappiness. This is propelled by irrational beliefs and thought patterns, creating a self-fulfilling prophecy of personal inadequacy. The guilt or shame felt for being unhappy further fuels these negative feelings, leading to an unhealthy cycle of self-abnegation. This dialectic emphasizes the dynamic interplay between irrational thoughts and negative emotions, acting as both cause and consequence of each other. It reflects a harmful mental and emotional process, often associated with cognitive distortions that are commonly seen in various mental health disorders.
17	
18	



(S) Seesaw: Emotional Ups and Downs: <i>I have to put others down to feel right about myself. I believe, “If you hate me, I must justify my hatred for you. If you put me down, I must put you down – that’s reasonable.” I can only feel good about myself to put you down.</i>	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriately, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the negative situation and overestimating my ability to change others’ put-downs with harsher statements. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that. <input type="checkbox"/> My life conditions must give me the things I want, and those conditions must keep me from harm, or else life is unbearable, and I can’t be happy at all!
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful how shoddy their treatment of me is, and I believe conditions are too difficult and excessively painful for me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people put me down. <input type="checkbox"/> I can’t stand it, so I have to be superior, and the person has to be inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If the other person treats me like an inferior, I must show that person up!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I always feel worried, down, and angry, or I keep thinking about how lousy the other person has treated me. <input type="checkbox"/> Other people’s feelings are not necessary to me. I rationalized my unethical behavior because the other person acted unethically. I can only protect my pride by putting that jerk in his (or her) place.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can do anything I want, and I can disregard the consequences. It does not feel exciting or worthwhile unless I get immediate gratification. However, if I put them down, I’ll feel better. If people don’t reward me, I will feel painfully inferior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to feel happy, but I don’t have to put others down to feel good. Where is evidence substantiating that I <i>have to</i> put others down for me to feel complete? The other person making me feel something is an exaggeration, an over-generalization that if I put others down, I’ll feel better. In reality, how I judge myself influences how I think about my sense of self, and I can remember my sense of self is also an invention and not grounded in concrete-objective reality.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Thinking I am better than others by putting others down is illogical. The thought, “I must be better than others, and others must be less than me,” is a rigid belief. The thought, “I can only feel authentic if I am putting others down,” is extreme and inflexible. I am illogical when I mix a fixed idea with a flexible one. There are ways I can feel significant other than putting others down.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will putting others down help me? When I hurt others <u>and act in a self-centered way</u> , will these actions help me reach my goals and actualize my talents and potential? This irrational belief will increase the chances of anger-rage, depression, and/or anxiety. It will not help me make sound decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.). I have established that this belief is illogical, unrealistic, and not helpful.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can think realistically and still be responsive to others. I intend to substitute love and kindness for feeling inferior. I will promise to stop denying, avoiding, and rationalizing and not put myself down for not reaching my ideals.
15	<i>Healthy Restriction of Your Uniqueness:</i> I enjoy feeling loved and being approved of by important people in my life, but I don’t need love or approval. It is okay to want love. When I don’t get the love or approval I want, I don’t have to put others down. I may even enjoy putting others down – but there will be consequences. To be happy, I don’t have to be competent and perfect in everything. I have other sources of pleasure and enjoyable activities, and I can accept myself unconditionally and accept others with their flaws and faults.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don't need justification. <input type="checkbox"/> Feeling immediate – versus - my behavior is separated from my feelings. <input type="checkbox"/> I won't feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can’t change, and you know you can solve problems. <input type="checkbox"/> You have biological urges that help me survive, and you can compromise my wants with others. <input type="checkbox"/> You want to nurture others and be nurtured and challenge people’s authority and opinions.
18	



	(S) Selective Abstraction: <i>I have to focus on one negative comment and overlook several positive comments. I am focusing on a detail I take out of context. I am ignoring other aspects of the situation. I arrive at erroneous conclusions. I ignore the salient features of the situation. For instance, “My boss didn’t pay me a compliment, but she gave my co-worker a big pat on the back, which proves that my boss cares more about him than she cares about me.</i>
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I don’t get what I want, so I have to upset myself and evaluate others are worthless for interfering with my comfort and pleasures.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand people telling me what to do because I can’t tolerate such discomfort and agony. (See Discomfort Anxiety)
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to upset myself and evaluate others are worthless for interfering with my comfort and pleasures.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either it is absolutely positive, or it is entirely negative.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Other people’s concerns are not necessary. My boss is unfair and can’t see a natural talent around here. If my boss is unjust, I don’t have to follow all the rules as I promised to. <input type="checkbox"/> If I take information out of context, I can ignore the salient features of the problems, and I will avoid confronting people’s wrath or my discomfort with their disapproval. However, if I feel any discomfort, I can prevent my responsibilities because that would be awful.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to avoid certain aspects of the situation? Can I give each situation a global rating based on a few details? I may think it is practical to avoid my responsibilities and take information out of context, but when I do this, I won’t have an accurate picture of what is happening in my life. An erroneous conclusion means I have made a mistake about how I see the world – this can’t be advantageous for me. Situations and people change all the time, so this distortion is false.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I don’t like to look at life’s negative side, but I can examine an issue or feel it from different points of view. Is it true that I will draw a logical conclusion if I ignore certain aspects? I am making a part-whole error. I take one piece of information, and I color the entire situation. Realistically, I want to see each moment (situation) as something unique, not static and simplistic. When I use distortion, I have a greater chance of focusing on the negative or just one or two details of the aversive situation. I am rating the “whole” situation because of a part of the situation. When I rate a part of the situation and then use that rating to define the “whole” of the situation, I am illogical, and this will not help me solve problems or deal with my toxic negative emotions.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I take details out of context and ignore other aspects of the situation, will this help or hurt me? I will be prone to making more mistakes and increase the number of problems I am experiencing because I do not see the situation accurately. I will jump to the wrong conclusion, I will minimize the issues, or I will magnify the situation and start seeing this situation as being awful. This distortion will not help me solve problems, and I will have toxic negative feelings such as depression and anxiety. Selective attention is not helpful, and I will create more problems for myself if I don’t root out my distortions of reality.
13	<i>Self-Responsibility:</i> When I only focus on one or two details of the situation, I can look at many aspects of the situation without upsetting myself. I prefer to control and master my emotions, but having absolute control is unrealistic. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
14	<i>Healthy Expansion of Your Uniqueness:</i> I know I am responsible for my thoughts, feelings, and behaviors, but I’m not responsible for others’ thoughts, feelings, and behavior. I want a healthy sense of self-discipline in which I will remind myself of the three main principles of self-discipline: (1) It’s worth doing...(2) I’m worth doing it for...” and (3) I make it harder for myself if I don’t do it (Windy Dryden, Ph.D.). I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like to look at only the selective details of this aversive situation, but I can accept myself for acting human. I can be happy in other areas of my <i>even if</i> one or two aspects of the situation are not perfect. I may not like many aspects of a given situation, but this does not prove the entire situation is a failure. It proves I am facing a difficult situation, and I have gotten through these situations before, and I can do it again.
16	The dialectics of focusing on one negative comment while unheeding several positive comments involve an imbalanced perception of circumstances, potentially leading to flawed conclusions. Central to this mindset is an exaggerated emphasis on unfavorable aspects or minor details, often removed from their respective context. This skew in interpretation might overlook other critical facets or more positive attributes within the same situation, disregarding the overall perspective. An example of this would be interpreting a boss’s praise for a coworker as a personal slight, disregarding previous compliments or disregarding the boss’s overall attitude towards you. This inaccurate synthesis of events could create unnecessary stress or negativity, thereby impeding effective communication and relationships.
17	
18	



(S) Self-As-Target Effect: <i>I have to be suspicious of others. I assume, wrongly, that external events refer to me. I think people are talking about me, looking at me, or not liking me, so I don't have to keep my responsibilities. I believe people have treated me negatively, and I have unpleasant thoughts about myself, and their negative facial expressions are directed at me.</i>	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I am self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the situation's impact and the impact my feelings and thoughts will have on me. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> People must not do evil acts []. You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual. [] I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. [] Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it
5	[] <i>Extreme Evaluation:</i> It is awful that they think I have failed, treat me poorly, and/or conditions are too difficult and excessively painful.
6	[] <i>Extreme Evaluation:</i> I can't stand it, so I have to be superior to them or inferior to them – either way, I will pay a range of negative consequences.
7	[] <i>Extreme Evaluation:</i> I have to be superior to them or inferior.
8	[] <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about what others think about me.
9	[] <i>Conditional Thinking:</i> If people talk about it, I don't have to keep my promises because people's concerns are not that crucial to me. [] If I personalize every situation, I won't feel hurt. However, people will not trust me if I say negative things about them. <i>I can't win!</i>
10	[] <i>Socratic Questioning -Realistic Thinking:</i> I don't want to see myself in a negative light, but to improve my life, I want to look at my life's negative and positive aspects. Seeing that all external events refer to me is unrealistic for several reasons. One, it is unrealistic to assume that it will be horrible if people talk about me. Two, if people did talk about me, I don't have to upset myself because it wouldn't make my life unbearable if they did talk about me. I may feel it is intolerable, but I can stand if people express opinions I disagree with strongly. Three, many people talk about others, and their lives do not get any better or worse.
11	[] <i>Aristotelian Questioning - Logic:</i> I am using conditional reasoning when I believe if people avoid doing X, Y will happen. Therefore, I can avoid my responsibilities. If the consequent (it will make my life worse) were true, the antecedent (people talk about me) would be true. In this situation, things could worsen my life – not just people talking about me. My reasoning is invalid when I believe my consequence is actual when it is false. Yes, people talking about me would be uncomfortable, but it would be tolerable. There are situations when people talked about me that would not be helpful, and there are situations in which it would be beneficial, such as helping me land a new job.
12	[] <i>Pragmatic-Rational Thinking:</i> Is it helpful for me to get upset about what others think and feel? Since I cannot control their thoughts, I cannot control their behaviors, and I need to discover their ideas and concerns to reach my short-term goals. If I worry about them excessively, I will have more difficulty reaching my long-term goals.
13	<i>Self-Responsibility:</i> Engage in emotional regulations, such as engaging in regular physical activities, planning positive events, reducing extreme evaluations about myself, others, and the world, name, observing, and rating the intensity of emotions; I know that verbalizing helps me to feel less overwhelmed; reduce the use of emotional reasoning and make sure I don't put myself down when I use such cognitive distortions; move from reacting (i.e., attacking, hurting, shouting) to respond by validating, speaking in a soft voice, and adopting a relaxed posture; reacting by avoiding, speaking in a high voice) and responding by approaching my fears, standing tall, speaking in a calm voice, and approaching my fear with confidence; reacting by being passive, sitting down, speaking in a weak voice, and responding by being active, being involved, standing straight, and speaking in a strong vice; reacting by hiding, avoiding, shutting down, slumping, and speaking in a high voice versus responding appropriately, making amends, standing straight, and speaking in a strong voice. I want to use my problem-solving skills and identify the Antecedent behaviors, thoughts, Behavior, and Consequences of my behavior.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be concerned and not anxious when dealing with others. I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't want people to talk about me, but I don't want to waste my time and energy trying to control someone I have no control over. I am not responsible for their behaviors because it is not my job, and I cannot control their thoughts.
16	The dialectics of this belief system present a paradoxical reality, one that is heavily tinged with suspiciousness and distorted self-perception. On one hand, the individual is constantly grappling with a heightened sense of suspicion towards others, often erroneously attributing external events or actions to themselves. This manifests itself in the conviction that others are perpetually discussing, observing, or harboring negative feelings towards them. On the other hand, this perpetual suspicion provides a convenient excuse for shirking responsibilities and succumbing to a self-centered perspective. This belief that people are treating them theatrically invariably leads to harboring negative feelings about oneself, reinforcing the erroneous belief that others' negative expressions are directed at them. This self-perpetuating cycle of suspicion and avoidance reflects the core dialectic contradiction.
17	
18	



	(S) Self-Centered Excuse: <i>I have to think only about myself. I have to feel apathetic. Since others have mistreated me, I don't care about anything else. I have to do things my way. I can do anything I want because people have been mistreated.</i>
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn, and I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequences:</i> I am underestimating the impact of my behavior (not caring), and I am overestimating that my "not caring" will affect others. People must treat me wonderfully; if they don't, I don't have to care about them. I must perform well and /or win the approval of influential people, or else I am an inadequate person.
4	<i>Demandingness:</i> I must get my way because <input type="checkbox"/> You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual. <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that they have treated me so poorly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate people treating me poorly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I conclude that I can get anything I want because I was poorly treated in the past.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about unscrupulous people treat me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don't have to be concerned about others' feelings, so I'm not responsible because I just don't care! <input type="checkbox"/> If I care, people will think I'm weak, and they might take advantage of me or hurt my pride. However, if I don't care, I'm protected and won't feel ashamed.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like it when people make mistakes, but I don't have to become indifferent when I don't get my way. My choice to care or not to care is not based on what others do or don't do. My decision to choose, care, etc., is based on how I view the situation and not on others' behavior. Those behaviors can influence me, but those behaviors have no magical control over me.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that if some people have treated me poorly, I don't have to care about anything else? Logically, I am responsible for my thoughts, feelings, and behavior because no one can control my thoughts. I am not responsible for others' behavior because I cannot control their thoughts. My responsibilities are not identical to others' responsibilities. Realistically, my responsibilities often exclude and contradict others' responsibilities. For instance, if I am a salesperson and want to sell a customer more than he or she needs. It is the customer's responsibility not to buy objects outside his or her budget, and it is my responsibility to make a profit. My obligations to my company and ethical and moral standards may contradict each other.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will feeling apathetic assist me in reaching my goals and actualizing my talents and potential? Showing that I don't care has long-range negative consequences. Believing this idea will increase the probability of experiencing toxic conflicts with others.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard on getting what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I love my family and friends; even if they don't "see things my way, I don't expect them to "always" understand. I can focus on my goals and plans and send them all my love. I will face my difficulties and see them as meaningful challenges. I will vigorously practice refuting my self-defeating thinking each day and work hard in everything I do.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will never like being mistreated, but there is no evidence to date that shows I have to avoid my responsibilities because I was frequently mistreated. I don't have to be competent and perfect because no one is 100% perfect, and I can accept myself unconditionally and others for their flaws and faults.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want a good job, relationship, friends, etc.; however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving.
18	



(S) Self-Defeating Conclusion: <i>I have to give up easily. I tell myself, “Because I am inadequate, pretty worthless, or undeserving, what’s the use of my trying to succeed or to enjoy myself anyway?”</i>	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I give up easily. I am not persistent, and I procrastinate because I give up easily.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am overestimating the impact my negative affect has on me. I must perform well and /or win the approval of influential people, or else I need to be more competent.
4	<i>Demandingness:</i> My life conditions must give me the things I want, and those conditions must keep me from harm, or else life is unbearable, and I can’t be happy at all! <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. Either I always feel worried, down, and angry, or I keep thinking about how worthless I am.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect, but I can’t stand it when they act stupidly. I can’t put up with difficult tasks.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am inadequate, pretty worthless, or undeserving; what’s the use of my trying to succeed.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am winning, or I am losing. My effort is meaningless. Because I am inadequate, worthless, and undeserving, what’s the use of me trying to succeed or enjoy myself in any way? :
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I act in a self-defeating manner, people won’t expect much from me. However, they’ll expect too much from me if I am competent. Anxiety helps me to motivate myself to do well, while “concern” doesn’t provide me with a high degree of motivation. Anxiety keeps me on guard, while if I am “concerned,” I am lulled into a false sense of security. I need to feel anxious to be alert to the threat.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t like to face difficulties, but I don’t have to give up each time things don’t go my way. I am unrealistic because no information I can collect proves or disproves that this distortion is true or false. It is unrealistic because failing means that I am trying, and the harder I try, the greater my chance of getting what I want.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it follow that I can give up because “I am inadequate,” which I cannot prove or disprove? I believe that my sense of “inadequacy” is identical to my effort, which it is not. My evaluation of “I am inadequate” gives me one choice: to fail. It is a rigid idea that does not allow me access to new information. I don’t want to be uncomfortable, or I don’t want to fail is a flexible idea. I am illogical when I follow a loose concept (I want to succeed) with a rigid view (I must achieve).
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Since I see myself as worthless, I don’t have to try? Giving up, for whatever reason, is not practical, and it is unhelpful. When I give up and stop trying, I get into trouble because I don’t keep my promises and agreements with others. Giving up could also mean that I lack self-direction and think planning is pointless. When I give up my goals and plans, I am less organized and don’t keep up with my responsibilities.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will never like failing, but failing does not make me a 100% loser because there is no logical connection between making mistakes and being a total “loser,” which implies one who never wins and always loses. I can learn from my mistakes, and I am not losing because learning and losing do not necessarily mean the same thing. Self-doubt leads to feelings of helplessness and worthlessness.
The dialectics of this statement reflect a constant inner struggle between self-esteem and self-deprecation, courage and fear, optimism and pessimism. The person exhibits the willingness to easily surrender which is rooted in a deeply ingrained sense of worthlessness and self-perceived inadequacy. This ongoing internal dialogue manifests as a self-defeating prophecy. The term 'dialectics' here refers to the conflicting thoughts and emotions experienced by the individual which lead to a feeling of paralysis or stagnation in their personal growth and development. This internal conflict creates a cycle of negativity, inhibiting the person from pursuing success or personal happiness.	



(S) Self-Downing (Ego Deflation; Anger at oneself): I <i>have to</i> say hurtful and disagreeable things about myself to get sympathy.	
1	<i>Affective Consequences:</i> I only see negative aspects of the loss or failure.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequences:</i> I overestimate adverse events and underestimate my ability to cope with these events. I think I cannot help myself and feel helpless, and I only see the pain in the future and feel hopeless.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people reject me. Therefore, I am a rotten person, and you are fantastic. I need your approval because if you don't, then I cannot accept myself. I need your approval, but I don't deserve your approval because I perform so badly.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> Because I can't succeed, I can't stand my inadequacies and hate myself for being deficient.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am a rotten person, and you are an incredible person. I need your approval because if you don't, then I cannot accept myself. I need your approval, but I don't deserve your approval because I perform so poorly.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you approve of me, or you hate me. My concerns are not that serious. If I put myself down, people won't expect much from me. Therefore, I can avoid my responsibilities.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> People won't get angry at me if I put myself down. However, I'll fall to pieces if they get mad at me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to help or feel sympathy for me, but they don't have to feel sympathy for me. I think I am a worthless person because I made a few errors? I am not a worthless person for making errors because that would mean that every person on earth is worthless, and I know that is not true. If I perform poorly or receive disapproval, I am not inadequate because the idea of "worthless" is static-fixed and simplistic, which involves a global negative evaluation of a complex person. I am confronted with a complex set of life circumstances. The global rating that I am worthless is false because it does not consider the complexity and fluidity of what I chose to evaluate.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe If I say I'm worthless, it will make others sympathetic? I am saying, "I'm weak, " which is an extreme evaluation. People will not always show sympathy when I say negative things; they may agree. It does not logically follow that my actions will dictate the actions of others.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself by saying harsh things? Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It leads to self-defeating behaviors such as withdrawing from others, avoiding responsibilities, abusing substances, and/or overcompensating. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating my coping resources (Dryden). Suppose I " <i>direly need</i> " (hidden must) another person's love (approval, acceptance, admiration, etc.). In that case, I will have to keep constantly worrying about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (approve of me, accept me, admire me, etc.) tomorrow (Albert Ellis).
13	<i>Self-Responsibility:</i> I like to get along with others, but I don't have to give up my sense of individuality for my sense of belonging. I can be patient and kind with people while being firm and just. I want to be organized and get along with others without giving up my sense of uniqueness and irreplaceability.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want a healthy sense of self-discipline in which I will remind myself of the three main principles of self-discipline: (1) It's worth doing...(2) I'm worth doing it for..." and (3) I make it harder for myself if I don't do it (Windy Dryden, Ph.D.).
15	<i>Healthy Restriction of Your Uniqueness:</i> I want you to approve of me, even with my faults, but you don't have to approve of me. I want success even though I have limitations, and I would like it if you would accept me, but you don't have to accept me. I like doing well and dislike failing or acting immorally, but my "goodness" or "badness" is not determined by your approval or disapproval. Love and approval are good things to have, and I'll seek them when I can, but they are not necessities. I can survive (even though uncomfortably) without them (Albert Ellis).
16	The dialectics of Self-Downing (Ego Deflation; Anger at oneself) revolve around a self-deprecating mindset where an individual consistently condemns and criticizes themselves often as a method of seeking external validation or sympathy. It is a reflection of low self-esteem and negative self-image. This dialectic is complex as instead of garnering support, this continuous self-disparagement can result in further isolation and rejection. Additionally, it reinforces the negative self-perception, falling into a vicious loop of self-deprecation and rejection. Although it can momentarily instigate sympathy from others, it also pushes others away, making the individual's self-perception to worsen and the cycle to continue. In a therapeutic setting, the goal would be to break this cycle and rebuild self-esteem.
17	
18	Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild To Well-Being



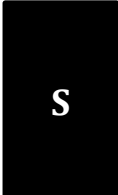
(S) Self-Esteem 1 (Ego Inflation leading to anger: I <i>have to</i> rate the whole person as “good” rather than rating only some of his or her traits as okay.	
Ego Inflation: egoism, ego bolstering, self-esteem, or self-confidence; rating the whole person as good rather than rating only some of the person’s traits as okay.	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person, consequently. You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation, and I overestimate my ability to cope with that situation. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> My life conditions must give me the things I want, and those conditions must keep me from harm, or else life is unbearable, and I can’t be happy at all!
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when conditions don’t give me what I need or strongly desire.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t endure people thinking poorly of me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To feel happy about me, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I can’t win – either I’m not going to get what I want, or I’ll have to do something I don’t want to do. Your concern is optional to me. I’m loving, special, and a terrific person. If I make a mistake, it has nothing to do with my esteem, and I am only responsible for what I’m good at.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I have to perform well because this makes me a great person, and I am better than others. If someone crosses me, I will be a wimp if I respond with healthy anger. The other person is a bastard and must be taught a severe lesson. I feel very powerful when I am toxic and angry, and I don’t get that same buzz with healthy anger. If I do quite well and like having that ability, I am a good, special, and great person!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to act perfectly, but nobody can always act perfectly. I’ll feel better about myself if I excessively express my anger and show others that they can’t push me around. Realistically, when I tell my anger, I have more conflicts with others, and anger usually begets anger. If I gain esteem by putting others down, they may attempt to feel better by putting me down. This “seesaw” esteem rarely works in the long run.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I making an illogical error when I globally rate others on one trait? When I judge people solely on one attribute, I am bound to make a part-whole error, which is illogical. I am assuming my entire personhood (the whole) is based on a few bad traits (parts). Failing proves I am a unique person and an ordinary human being capable of doing well and not doing so well. There is a logical connection between getting and feeling good about myself. I may feel superior to others and prove that others are wrong, but no idea will make me a “better person or worse person.”
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I want to feel good about myself, but will be putting others down help me in the long run? Using anger to feel better about myself may feel good in the short run, but it will hurt my chance of reaching my long-term goals. If you mistreat me, you are inconsiderate, and/or you frustrate me, you are not rotten because the idea of “worthlessness” is a static-fixed, simplistic global negative evaluation of a complex person that is confronted with a complex set of life circumstances. The global rating that you are absolutely “rotten” is false because it does not consider the complexity and fluidity of what is being evaluated. I am making a part-whole error when I judge others as being rotten. I think their entire personhood (the whole) is based on a few bad traits (parts). Making mistakes proves they are unique and ordinary human beings capable of doing well and not doing so well. Believing others possess “unqualified rottenness” leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating their coping resources (Dryden).
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> Achievement-Confidence or Self-efficacy: I have a high probability that I can perform well in certain areas under some conditions. I enjoy how well I perform. I like getting others to approve of what I do. I like doing good things. I do some things quite well, and I like having that ability.
16	The dialectics of Self-Esteem 1 examines the potential psychological pitfalls of inflated ego, where an individual perceives themselves in an overly positive light that conflicts with reality. When an individual is caught up in ego inflation, they are prone to evaluate themselves as a whole, according to their most favorable traits, instead of acknowledging individual traits and behaviors that may vary in value. This can lead to anger or frustration when they encounter experiences, feedback, or self-reflection that do not align with their inflated self-image. This process can lead to cognitive dissonance, a heightened sense of importance, and overly harsh reactions toward anyone who challenges their self-perceived image, ultimately fueling hostility and aggression. This process demonstrates an unhealthy approach towards self-esteem and personal development.
17	
18	Albert Ellis and Shan Blau; 1998; The Albert Ellis Reader: A Guild To Well-Being



(S) Self-Esteem 2: Ego Inflation leading to depression: <i>I have to</i> rate my whole personhood as virtuous rather than rating only some of my traits as okay.	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I am overrating the impact of the situation I am facing and underrating my ability to cope with this situation. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people don't like me, and it is a catastrophe, so you are better than I am and worthless.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stomach feeling lousy about myself.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I realize that I can do nothing about people being better or worse than I am. If I am losing, I'm worthless; if I win, I'm better than everyone else.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am winning, or I am a complete loser. My concerns are stupid, and I don't have to be worried about how I judge myself or others.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If you (and others) don't give me the approval and/or love I absolutely need, there must be something terribly wrong with me, such as being unlovable. I believe feeling depressed is an appropriate response to a significant loss. To do justice to my loss, I need to feel depressed, and feeling depressed is evidence that I am sensitive.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be seen as competent, but I don't have to see myself as "perfect." Feeling depressed is an appropriate response to a significant loss of self-esteem. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. Depression enables me to keep my sensitivity. This global rating that I am worthless is false because it does not consider the complexity and fluidity of what is being evaluated.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> What kind of logical error am I making? I am making a part-whole error and judging my entire personhood (the whole) based on a few bad traits (parts). Failing proves I am a unique person and an ordinary human being capable of doing well and not doing so well.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I want to feel better but will my anger help? When I show excessive and toxic anger, I hurt myself when I think I have to inflate my ego to feel good. Assuming I am worthless and other forms of "global rating" leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating my coping resources.
13	<i>Self-Responsibility:</i> I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> When I am responsible, I understand, and I can explain my behavior, and I know how to work with others (I have the necessary social skills). I can assess my behavior, accept and clarify the rules, roles, and routine of a given situation (structure), which helps me realize and actualize others' talents. I think I am better than others, or my positive qualities are a permanent irrational and self-defeating feature. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive, and for others to see me as trustworthy, so I can be a part of the group and have a healthy sense of community and belonging.
15	<i>Healthy Restriction of Your Uniqueness:</i> I enjoy having your approval and/or love. If I perform poorly or receive disapproval, I am not "wholly inadequate" because the idea of "worthlessness" is a static-fixed, simplistic global negative evaluation of a complex person confronted with a complex set of life circumstances.
16	The dialectics of ego inflation leading to depression involve a complex interplay of indiscriminate self-worth and emphasized virtues. Ego inflation is when an individual excessively raises their self-esteem and excessively values all actions and thoughts, perceiving themselves as wholly virtuous. This inflation often cultivates an unrealistic perspective that can generate internal conflict when the individual encounters criticism, failure or struggles to live up to their overly idealized self-image, leading to self-defeat and subsequent depression. Thus, with ego inflation, the individual doesn't distinguish between their good and bad traits but rather looks at their whole personhood as virtuous, a perspective that potentially sets them up for substantial disappointment and depression when reality doesn't align with their inflated self-perception.
17	
18	Albert Ellis and Shan Blau; 1998



(S) Superstitious Thinking (Factor L): My decisions are swayed by superstition when I face uncertainties. I base my decisions on a practice resulting from ignorance, fear of the unknown, or trust in magic. I have an unrealistic concept of causation. I see “superstitious thinking” involving fear of something. I think, “Who cares what kind of ideas I have or don’t have – my thinking doesn’t impact me anyway – so I can think anyway I want! When I am forced to confront my fears and failures, I quickly rationalize it is a “run of bad luck,” and I believe I couldn’t have done anything in this situation. “Bad” things only happen to be bad people. Good things happen to good people because they are good.	
1	<i>Affective-Emotive Consequence:</i> I am afraid of this object because I believe it brings me “bad luck.” I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequence:</i> I think I can obtain safety, security, certainty, and self-esteem if I avoid that feared object and I meet specific standards so that the feared object will not punish me with a “run of bad luck.” I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I think I can avoid disaster through perfection. I overestimated the situation, and I underestimated my ability to deal with the feared object. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must never experience bad luck. I must perform well and /or win the approval of important people, or else I am an inadequate person. I must not fail. I have to be perfect, so I must never fail. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<i>Extreme Evaluation:</i> It is awful when I experience uncertainty.
6	<i>Extreme Evaluation:</i> I can’t stand it when lousy luck befalls me.
7	<i>Extreme Evaluation:</i> Bad luck proves I am genuinely a worthless person.
8	<i>Dichotomous Thinking:</i> My luck is either absolutely “good” or “100% bad.”
9	<i>Conditional Thinking:</i> If I could anticipate all hurtful things, I would never be unhappy. However, if I have bad luck, it is my fault because I forgot to take specific magical steps to prevent danger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to make decisions more manageable and sounder, but no evidence dictates that I will always make correct decisions. Am I being realistic when I entrust my future and attain my goals? I am not realistic because my efforts have no impact on the luck of supposititious thinking. Forces and variables that I think are beyond my control actually control me, and there is no empirical evidence for such a force.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Am I being logical that I have to fall prey to supposititious thinking? I think superstitious beliefs will help me, but this form of thinking is not helpful realistically. I have an unclear concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I want to be perfect in how I perform specific tasks is true, but I have to be perfect to achieve my goals is false. My statement is invalid because I am using one true premise, but the second premise is wrong. Magical thinking often leads to more negative, unhealthy feelings and cognitive distortions.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior.
13	<i>Self-Responsibility:</i> I know I can influence others, but I cannot control their thoughts, feelings, and behaviors.
14	<i>Healthy Restriction of Your Uniqueness:</i> People’s criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. They are not rotten people for acting rottenly. (Albert Ellis).
15	<i>Healthy Expansion of Your Uniqueness:</i> I want to be concerned and careful when dealing with others, and I want to control and master my emotions.
16	The dialectic involves a struggle between superstition and rational thought. On one hand, the speaker allows superstition to guide their decisions, viewing it as a safety net in the face of uncertainty, possibly even embracing it as a unique form of personal freedom. When confronted with fear or failure, they utilize superstition as a tool for rationalization, attributing negative outcomes to “bad luck,” hence absolving themselves of personal responsibility. On the other hand, they recognize that this approach promotes ignorance and misunderstanding about causality and reveals a fear-based worldview that associates personal worth with arbitrary good or bad outcomes. This implies an internal conflict between a desire for control over their life's circumstances, despite acknowledging the flawed belief system they're operating in.
17	
18	



S) Shoulding (negative): Directed at the World: I have to think that the World never gives me what I truly need. For instance, if I'm late, I think, "That train shouldn't be late when I'm in such a hurry." I am demanding that the World never knows what I need or the World never gives me what I want.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Inferences:</i> I underestimate the impact of the negative situation, and I overestimate my ability to cope with such a situation. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful the way the World treats me. When the World treats me poorly, it is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> Things shouldn't be this way! I can't stand it! (Reverse) If the World gives me what I want, I can tolerate the World
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. The World must be good to me, and it must not overly frustrate me, or else it is a rotten place.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either the World is screwing me over, or it is ignoring me. I always need help getting what I need.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> So, what if I think the World sucks and it is a selfish, self-centered, and worthless piece of sh#!?" There are no consequences to believing the World is always against me, and blaming the World for my lateness or frustration is an excuse not to take responsible for my actions and feelings. <input type="checkbox"/> If the World treats me well and gets me everything I need, I won't be mad at the World, and I will never experience pain, sadness, frustration, etc. However, if it interferes with my happiness in one area of my life, my entire life is ruined – and that would be horrible.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want the World to give me what I want, but the World has never obeyed me. Is my belief that "the world must give me what I want" based on reality? This belief would be realistic if the World could single me out, know what I needed, plan to get me what I needed and monitor how satisfied I was with its actions. I don't think the World will do all those things for me because I'm cute and adorable. It is unrealistic to believe that the World of objects and animals revolves around my wants and needs. It is unrealistic because the World would have to know everything about me to meet my needs. The World would have to interview us each day at great length, and then the World would have to get everyone else on board so the World could meet my needs. Once it got everyone on board, which is impossible, how would I get those others not to interfere with the World meeting my particular needs? This process would be infeasible and too time-consuming with little benefit.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical and reasonable when I think the World will protect me from suffering? Yes, I would like the World to be absent of stress and suffering and give me what I desire; this is a true statement. The statement, "It is unbearable," is false. Therefore, I am illogical when I tell myself I can only be happy if the World is stress-free and comfortable because I am connecting a false statement with accurate information. My conclusion will be false when I illogically connect a true statement with a false statement.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will I reach my goal of making the World act in a certain way, or will I not actualize my talents and potential? World "directed should" leads to feelings of frustration and feelings of entitlement. It would be gratifying if the World had an excessive concern for me, but demanding it should is not a highly effective way to deal with the World, and I am wasting my time and energy. I won't develop my potential because I would spend much time worrying about what the World was doing. Demanding the World should be a certain way will lead to toxic emotions such as anger, depression, and despair. Thinking this way will result in self-defeating behaviors, such as withdrawing from others, procrastination, phobias, addictions, low frustration tolerance, self-pity, and inertia.
13	<i>Self-Responsibility:</i> I want to be seen as a responsible person who is reliable and respectful (I don't put others down, and I am helpful), and I want to be responsive to others so I don't act selfishly.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself, and I can focus on what others want and need. I don't have to adhere to one way of relating to the World. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I can be firm and kind, healthy and assertive.
15	<i>Healthy Restriction of Your Uniqueness:</i> It would be challenging to bear life's conditions and face fearful situations, but I could tolerate it. I can stand the World and all its stresses and flaws because who says that I should not be frustrated. It would be nice if I weren't, but I am frequently frustrated because the World and others don't always follow my plans. Will this frustration kill me to be frustrated? Hardly? Will it hinder and bother me? It may. I know frustration and irritation are normal human's lot. When I survey the World, we all have many aggravations and disappointments.
16	The dialectics of thinking that the world never gives what one truly needs reflects a clash between personal expectations and reality. One might possess a perception that the world should operate according to their needs or timelines, as observed when one complains about a late train while they are in a hurry. Such thoughts inherently express a demand for the world to understand and meet their specific needs and wants. This conflictual interaction between self-centric views and external realities manifests the dialectical tension, highlighting the struggle to reconcile one's desires with the constraining factors of life. Therefore, this dialectic elucidates a sense of dissatisfaction or frustration when personal desires aren't aligned with the realities of the world.
17	
18	Ellis and Harper (1997); Guild to Rational Living; page 146



(S) Shoulding (Positive) - Directed Toward Others: People <i>always have to</i> treat me positively, constructively, kindly, etc. For instance, I think, “You’ve got no right to say that You shouldn’t feel that way.” I am removing the other person’s sense of emotional choice. I think others should be this way.	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Inferences:</i> You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a specific way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> When people go against my wishes, I think it is awful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when others treat me poorly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If you don’t give me what I want, you are an entirely worthless person. (Reverse) If you give me what I want, you’re lovely – the best!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either they are absolute fools, or they think I’m stupid. I don’t have to concern myself with what the other person needs or how he or she feels. It is of little consequence that people have a different opinion from me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people treat me a certain way, I’ll be happy, and I’ll never experience any adverse events. However, I have every right to freak out and get angry if they don’t do as I demand.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to feel a certain way but only have to feel how they feel. Is my belief realistic when I demand that people should act and feel in specific ways? When I think people <i>have to</i> treat me positively or in any way, I am unrealistic. I falsely believe that I have some “dire need” for the world and others to treat me in a particular way. Falsely I think that my demandingness will motivate people to cooperate with me. Yes, they will begrudgingly do what I say, but they might look for ways to sabotage my reasonable efforts.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it follow that because others treat me poorly, they are worthless, undeserving individuals? No! If I think that they are useless, I may well make myself inept because I am overfocusing on them and not working on my goals. Their dastardly deeds do not make them a worthless and undeserving group of people unless I think they do. It is thoroughly illogical to jump to conclude that certain poor behaviors of theirs make them helpless.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will people help me reach my potential if I go around demanding they should act in specific ways? I don’t think so! Demanding others will actually hurt my ability to express my talents and skills. Being demanding of others will increase toxic negative feelings, such as excessive anger, rage, hurt, and/or jealousy. Albert Ellis believes that using this unhelpful belief will increase destructive behaviors, such as homicidal behavior, vindictiveness, toxic love addictions, physical fights, self-pity, riots, feuds, war, and genocide.
13	<i>Self-Responsibility:</i> When I over-focus on what others “ <i>have to</i> ” do, I am not responsible for my thoughts, feelings, and behaviors. I am not protecting my mental health and emotional stability. Out of “ <i>enlightened self-interest,</i> ” I act ethically to help myself and my loved ones.
14	<i>Healthy Restriction of Your Uniqueness:</i> Drs. Ellis and Harper believes that damning others for their “sins” and needlessly interfering with the rights of others, they will tend to seek revenge. Even if I personally escape the consequences and my responsibilities, I will help set up an unjust and chaotic system under which I would typically not want to live. Out of “ <i>enlightened self-interest,</i> ” I accept the rules of my community.
15	<i>Healthy Expansion of Your Uniqueness:</i> I want others to treat me fairly and considerately. They are not rotten people for frustrating me because people are not static. People are dynamic and constantly changing. They have good and bad moods, change their thoughts and feelings over time, and sometimes learn from their experiences. One aspect of this person’s traits does not reflect his or her entire personhood.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> They desire my anger-wrath, but my self-respect is more important than their consequences. <input type="checkbox"/> I have valid reasons – versus - my feelings don’t need justification. <input type="checkbox"/> Feeling prompts immediate feelings – versus - my behavior is separate from my feelings. <input type="checkbox"/> I won’t feel vulnerable versus we are all vulnerable. <input type="checkbox"/> They did it to me first versus justice is relative.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person and can accept things not going your way unconditionally. You can meet the conditions placed on you by loved ones, authority figures, and your culture. <input type="checkbox"/> You can use healthy pessimism to take people as they are and support them to become what they could become, recognize reality, accept it as it is, and explore the causes and facts that constitute your adversities. You can also use healthy optimism to overcome misfortune. <input type="checkbox"/> You can explore causes and ignore causes. Ignore causes you cannot change and dwelling on them produces harm.
18	Adapted from Albert Ellis, Ph.D., <i>Overcoming Resistance</i> ; 2002; page 53



	(S) Shoulding (positive) - Directed At Myself: <i>I have to</i> do what I want, and it is okay to overindulge just this once. I had a distressing day, and I want a drink/eat something extra now! Since I've worked so hard, I deserve a drink – something extra to eat.
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek excitement and attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am underestimating the negative situation's impact and overestimating my ability to cope with the consequences of my self-defeating behaviors. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I am deprived of what I need.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate the frustration and discomfort associated with not having a drink/ eating at a specific time of the day, in a particular setting, or in a given circumstance. I cannot stand being deprived of a drink, or I can't stand being hungry (Low Frustration Tolerance). (Reverse) If the world gives me what I want, I can tolerate the world!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am not okay if I overindulge and give in to my impulses or urges. Self-indulgent people are immoral people, and immoral people are rejected by others, which makes them worthless, useless, unwanted...
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am not going to do what I want, or I'm going to have to do something I don't want to do. It won't hurt me if I have another drink. One more bite to eat won't hurt...
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Suppose I have another drink or eat something extra. In that case, it is not the end of the world- the consequences will be minimal, and I won't experience the immediate consequence of overeating or just having one more drink. However, if I eat or drink when I shouldn't, I'll feel guilty and miserable about myself.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to overindulge myself. I wish there weren't any consequences for such behavior, but there are numerous negative consequences to overindulging myself. Disregarding outcomes is based on a selected number of facts and disregarding other facts. Ignoring effects is unrealistic because I find my thoughts on half-truths when I ignore the facts. I am unrealistic when I only look at half of the information or respond based on a small amount of information. Being realistic is looking at as many facts as I can. Realistically, everyone wants something, but just because I want something doesn't mean I need it. I want things to be a certain way, but this doesn't mean I <i>have to have it to survive.</i>
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief reasonable when I think if I have one more drink or one more bite to eat, there will be no consequences? I am being illogical because I think I need "a drink – something to eat," so I don't have to give up the things I like "drinking and eating" because "drinking and eating" makes me happy. I think I have to be satisfied and never experience any discomfort, so one more drink or bite won't make a difference – it will just make me happy. Yes, I want to be satisfied, which is a non-extreme position, but believing I must never experience discomfort is an extreme position. I am illogical when I connect a non-extreme position with an extreme situation. Being illogical interferes with my ability to solve problems and for me to reach my goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will extreme and rigid evaluations help me reach my goals and actualize my talents and potential? When I set goals to eat or drink less and use a positive should statement directed at myself, I give myself an excuse to stop trying and working on my goals. It is not helpful to think, "I can get away with shirking." It is not beneficial for me to think avoiding my responsibilities will bring more happiness and meaningfulness to my life.
13	<i>Self-Responsibility:</i> Yes, I deserve many things, but voiding my self-responsibilities doesn't lead to a highly fulfilling life. I do have the ability to discipline myself, even though it is difficult to do so. Whether I like it or not, I'll find no way to get the desired results other than by performing unpleasant responsibilities.
14	<i>Healthy Restriction of Your Uniqueness:</i> When I practice self-discipline, I have a great chance of leading a fulfilling life. I can achieve self-discipline, not perfection, by vigorous and wholeheartedly using rational self-statements and healthy actions which don't involve hurting others or hurting me. I can discipline myself not to have another drink, not to have another bite to eat, and not to get hooked on toxic games or self-destructive interpersonal patterns.
15	<i>Healthy Expansion of Your Uniqueness:</i> Yes, I would like to have one more drink and one more bite to eat, but I have promised to stick to my goals and plans because I experience fewer consequences when I set healthy and realistic plans. It is neither horrible nor awful that I don't have one more drink or bite of food. Yes, it would feel good for the moment, but who controls my actions, my stomach, or my thinking? Do my urges control me, or am I a responsible and mature person who does not have to condemn myself because I have these urges?
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want a good job, relationship, friends, etc.; however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I'm efficient, but I'm impotent. <input type="checkbox"/> I want to focus on myself, but then again, I must focus on others. <input type="checkbox"/> I want to trust people, and I am suspicious of others. <input type="checkbox"/> I want to be independent, but I'm dependent on others.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. But you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed. <input type="checkbox"/> You know your worth is not based on your performance, effectiveness.
18	Ellis and Harper (1997); Guild to Rational Living; pages 181-182



	(S) Shoulding (<i>positive</i>) - Directed At the World: Things and people <i>have to</i> be the way I expect them to be! I see the world in absolute and favorable terms. The world should be a certain way. I am demanding the world will give me what I want, and I only want the world to provide me with positive experiences. When positive things happen to me, the world should give me other positive experiences.
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I underestimate the situation's impact and my ability to deal with it, so I do less or avoid it.
4	<i>Demandingness:</i> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Suffering and misfortunate are awful. When the world treats me poorly, I believe it is horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with it when I don't get what I need. (Reverse) I can tolerate the world if the world gives me what I want. I can only tolerate the world – if and only if it is absolutely fair.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> This activity is worthless (stupid), or you are worthless if I don't get what I want, which leads to anger, or get what I think I need, which leads to anxiety.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either the world is a fabulous place, or it sucks! I always feel worried, down, and angry, or I keep thinking about only one aspect of the world.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is no big deal that I want the world to go my way, and I need to demand to get my way. When I lie to myself, I convince myself it was the best I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision. <input type="checkbox"/> If I expect a lot from the world, I'll get at least 50% of what I want. However, if I expect too little, I'll get absolutely nothing.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want the world and others to meet my expectations, but they don't have to live up to them. Are there any reasons why the world should go my way? There aren't any reasons. Because I can't stand to be frustrated, the world should “absolutely go my way.” It would be great if the world would always conform to my expectations. I am not particularly fond of rain, so the farmers can be damned. I don't care about others in other countries, so all forms of foreign aid should stop – there are too many people in the world anyway. I have no interest in riding the subway, so this form of transportation should be eliminated. Now, if the world knows all my likes and dislikes, it could meet my expectations effectively and efficiently. I am assuming my needs never change. How could I communicate to the rest of the world what I need and when I need it? How could the world respond quickly enough to my changing needs? Realistically even if the world gave attention to my changing conditions, it could not respond to my needs fast enough to make me happy.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there a logical connection between my needs and what the world wants to do? Realistically, the world is not in touch with my or anyone else's needs. I meet my needs by being in contact with reality; when I concentrate on relevant facts and clues, I accumulate knowledge and skills. I can recall that knowledge and skills at the appropriate time, and I am ready to take effective action on behalf of a healthy interest. There is no connection between my biological needs and the world having some sixth sense about sensing my needs.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I demand, I will feel more frustrated and increase my feelings of entitlement. I make myself miserable with “ <i>shoulds, musts, have to,</i> ” etc. Demanding that everything must be “positive” is not particularly positive. I am setting myself up for failure because I believe everything must be how I want it to be. I will feel either excessively angry or depressed because the world and others do not always work out as planned.
13	<i>Self-Responsibility:</i> Positive thinking is more enjoyable than negative thinking, but regardless of the negativity or positivity of the situation, I want to control my impulses and short-term goals. I don't want to damage my appreciation and respect, and I want my loved ones to be proud of me.
14	<i>Healthy Expansion of Your Uniqueness:</i> These attitudes help me get along with others, and it helps me reach my long-term goals. I want to do things on time, I want to save for the future, I want to do things correctly, I want to face my difficulties, and I want to be seen as an honest person who can be trusted.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want things to go my way, but actions speak louder than words. Things don't always have to go my way because it is unrealistic to demand and command the world to do anything. I can work hard and tough to get what I want, but demanding brings about more negative consequences, making compromising and negotiating with others difficult and one-sided. Rarely Demanding motivates people to be cooperative.
	The dialectics of the aforementioned statement revolve around the contradiction between personal expectations and reality. This attitude reflects a black-and-white, dogmatic perspective that perceives the world in an overly simplified way, not acknowledging the complexity and unpredictability of life. Although this perspective can bring comfort by providing an illusion of control and predictability, it's ultimately irrational and may lead to dissatisfaction, frustration and disappointment when reality does not conform to these unrealistic expectations. Expecting only positive experiences and outcomes neglects the inevitable existence of negativity and difficulty in life, creating a constant struggle between one's ideal world and the actual world. This deterministic approach fails to recognize the inherent dynamism and continual change in the world, potentially leading to stagnation and lack of personal growth.



	(S) Snake-Oil Bias: <i>I have to</i> have one reason, one cause – one solution, or one perfect cure to everything. I tell myself that one thing, one technique, one approach, etc., will fix everything and make my life perfect. The snake oil salesperson proclaimed that if you bought this oil, you would be cured of everything. For instance, if I was married, had a better job, and had a more affable teacher, “I would be perfectly happy all the time.” I could tell myself, “If my therapist hypnotized me, I would stop smoking, and my life would be perfect.” For instance, magical Thinking is thinking, “If I fail at one thing, I can give up. If I give up, everything will be okay.”
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I am underestimating the impact of the situation, and I am underestimating the impact of my thoughts and behavior. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. It is horrible, so either you love me or you hate me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t endure it when I don’t have an immediate solution to my pressing problem. Solving problems should be easy, and it is awful when I have to put so much effort in making decisions.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are worthless for not immediately solving my pressing problem. It is awful when I feel I can’t feel good about myself, which I must do
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about finding certainty and one perfect solution.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Everybody is looking for an easy solution – so why can’t I think this way! I conclude that I would be perfectly happy in all aspects of my life if I had one perfect solution. Since I don’t have that one perfect solution, I can give up. <input type="checkbox"/> I have to find the magic bullet that will solve all my problems, or I’ll be miserable for the rest of my life. However, others will think of me as a pretty smart person for finding an easy solution to my problems. The effortless way out is always better than working at something.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want one solution and the world to be simple, but I know the world is complex, and I have observed that one problem is only sometimes solved with one variable or solution. We are complex, and our world is dynamic and multifaceted. The world's complexities also change, and dealing with such complexity takes time and energy.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that outside forces can genuinely improve my behavior? My reasonable and flexible beliefs are “I want to improve my life.” When I add the view, “I must get my way, and I can’t stand it when I don’t get my way,” my belief becomes unreasonable and rigid, leading to dysfunctional feelings. Logically, I cannot connect the second belief with the first belief because a rigid idea is not identical to my flexible view, so these beliefs will contradict each other and exclude each other.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Seeking one reason for complex behavior will not help me reach my goals? When problem-solving, which is helpful, it is sometimes necessary to list several possible reasons for the problems and list several solutions. When problem-solving, I want to be open-minded. Ho, and holding this belief will <u>not</u> help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I want to be assertive and use independent and rational Thinking to make decisions. I want to grow and develop and be seen as responsible without falling prey to approval anxiety. I want to enjoy what I have and work hard to get what I want.
14	<i>Healthy Expansion of Your Uniqueness:</i> I love my family and friends; they don’t “have to” see things my way. I don’t expect them to always understand. I can focus on my goals and plans and send them all my love. I will face my difficulties and see them as challenges. I will vigorously practice refuting my self-defeating Thinking each day and work hard in everything I do. I will promise to stop denying, avoiding, and rationalizing.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want my life to go easy, but no law shows life will be easy for anyone. I can accept myself unconditionally and accept others with their flaws and faults.
16	The dialectics of holding on to one cause, one solution, or one perfect cure-to-all embodies a dualistic thought process that constantly projects the notion of perfection. This projection encompasses areas of one’s life such as relationships, job satisfaction, or a change of social environment to justify the quest for happiness or to rectify perceived life deficits. Fundamentally, the dialectic contradiction lies in the illusion to oversimplify and trivialize the complexities of life, and failure to understand the multi-dimensionality of problems that cannot be solved by a single solution. An example of this perspective can be found in the snake oil salesman's claim, which emphasizes the trickery involved in believing in a one-size-fits-all solution. Consequently, the same line of thought may lead to ‘magical thinking’ which suggests that giving up when faced with failure might somehow sort out everything, sidestepping the inherent value of perseverance and resilience. This dialectic process illustrates our tendency to find easy answers, idealize outcomes, and evade the actual work involved in personal growth and problem-solving.
17	
18	



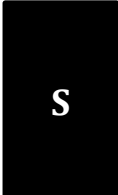
(S) So, What” Thinking: I have to <i>act</i> indifferently. I tell myself, “So what? It won’t make any difference.” I have to act as if I don’t care and give the impression that I will NEVER care!	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my dishonest thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Inferences:</i> I am underestimating the situation’s impact and overestimating my ability to cope with the situation...if it ever comes up. I must not be weak or feel vulnerable. I must be in control. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! People must not demand too much from me. Nothing actually matters anyway. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful. To protect my power, I must get my way.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stomach it when things don’t go my way. Awful things will happen if I don’t get my way.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I care and fail, that will show you are superior, and I am inferior.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about my real problems.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I rationalize my inactivity because if “I don’t care about something, I don’t have to do anything I don’t want to....” What I do doesn’t matter, so what if she is mad at me, and it does not make any difference what she feels or thinks. I can’t be perfect, so I might as well give up. <input type="checkbox"/> I must do something about my situation if I care. However, if I don’t care, I can continue to doubt others and avoid my responsibilities.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Can I base this “what-if” thinking on reality, or am I making up my own reality? When I use “what-if” thinking, I predict the future and make a guess that is not based on facts. Facts are things I can see, count, and touch, and the future is only an idea I am inventing.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Things must go my way; if not, I can give up easily. Am I being logical when I believe that something must go my course because I feel like things have to go my way? Since I want things to go my way – they must! This does not follow logically because a flexible preference (I want my want) can be derived from a rigid demand (I must get my way). My rigid demands it not identical to a flexible preference, and they have two different results. Rigid beliefs are not identical to flexible views; they can contradict and exclude each other. When I go after behaviors that are not identical, contradict each other, and exclude each other, I will <u>not</u> get what I want and create more problems for myself. Rigid demands set up impossible goals for me, which are bound to fail repeatedly. I will feel more frustration and grief when I use stringent demands to set my goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What else can I do if adversities occur in my life? Is making all these predictions helpful?When I tell myself “so-what,” it doesn’t solve the problem, and sometimes innocent people are being hurt. I will get into more legal and financial trouble when I don’t care. When I do care, I can seek out new activities and hobbies, and I can seek out others. I could devote more time and energy to activities outside the home. I can teach myself to enjoy life without getting everything I need. I also can practice unconditional self-acceptance without getting everything I want.
13	<i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I cannot control their thoughts.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to realize that <i>not</i> caring will not help me control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like people being mad at me, but I don’t need their approval to be happy, and it is not awful when they disapprove of me. I know everyone is different, and we have different opinions, likes, dislikes, and interests
16	The dialectics in this statement reflect the internal conflict between feeling and feigning indifference. The speaker acknowledges the necessity to act with indifference, presumably to protect themselves from emotional distress or to project a certain image, despite possibly caring deeply about the situation at hand. This generates a tension between their genuine reactions and their outward facades. By vowing to never care, they’re attempting to negate the possibility of emotional vulnerability, creating a paradox as this strong assertion reveals that they do care, albeit about maintaining their indifference.
17	
18	



	(S) Someday Thinking Bias: Today, I <i>have to</i> avoid my responsibilities, and eventually, I'll be responsible. I tell myself, "I'm going to keep my irresponsible behavior until it works "someday." I procrastinate. I tell myself, "someday" my self-defeating behavior will work to my advantage. I have to make such a statement as "someday" I will trick the rest of the people.
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I procrastinate. I am behaving non-assertively because I am not honestly expressing my feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Inferences:</i> I am underestimating the impact of the negative situation, and I am underestimating that if I do less – it will work later. I have to get my way to be happy. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't bear it when life is difficult. Life shouldn't be so hard – it should be easy when I want it to be easy.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I keep thinking about what a loser I am.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about what a loser I am.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I justify avoiding my current responsibilities because I believe "someday" will work or I'll get lucky, even though it has not worked. When I act incompetently and incur disapproval, I conclude that someday it will all work to my advantage without me doing anything. <input type="checkbox"/> If I avoid my responsibilities, I'll be okay. However, I'll be in trouble if people catch up to me and don't buy into my excuses.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want my self-defeating behavior to work for me, but this is nonsense. Is there any evidence I can account for that someday, my self-defeating behavior will automatically turn into helpful and healthy behavior? Looking at the consequences of my self-defeating in the past, I can't find evidence that bad behavior suddenly became good behavior. It is false because waiting for tomorrow results in more Waiting. Usually, Waiting does not make my life better.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Are parts of my beliefs logically connected when I think that if I trick some people, I can avoid my responsibilities in other areas? Logically, I am responsible for my thoughts, feelings, and behavior because no one can control my thoughts. There are consequences of lying to people and "exploiting others." My responsibilities are not identical to others' responsibilities. Realistically, my responsibilities often exclude and contradict others' obligations.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will procrastinating help me now and in the future? Putting things off till tomorrow will make matters worse in the future. I am giving up long-term happiness for short-term pleasure. Procrastinating will lead to toxic conflicts with others. When I avoid my responsibilities, I hurt my future as well as others' future.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to know myself; I don't damage my sense of appreciation and respect. I want to act more assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will make a promise to myself to set goals and carry out plans. I will focus on my goals, objectives, and my responsibilities. I will face my difficulties and see them as challenges. These challenges will help me discover meaningfulness in my life. I will vigorously practice each day, refuting my self-defeating thinking, and work hard in everything I do.
15	<i>Healthy Restriction of Your Uniqueness:</i> I like to get my way, but no evidence dictates that I must get my way. I don't have to be competent and perfect because I can only be responsible for my thoughts, feelings, and behaviors. I can't control others and outside events, and I can influence them and accept myself unconditionally.
16	The dialectics here highlight the paradoxical thought process wherein an individual is presently evading responsibilities, but simultaneously recognizing the future necessity of adopting them. There's an internal tug-of-war between current irresponsible behavior and the future implications that irresponsibility holds if it continues unaddressed. In the mindset of procrastination, the individual anticipates that the negative patterns they currently uphold will eventually become beneficial, possibly through tricking others. It appears to reflect a struggle between short-term pleasure (avoiding responsibilities) and long-term gain (becoming responsible), underpinning the delaying tactics people often employ when facing tasks or responsibilities they would rather avoid.
17	
18	



(S) Specialness: I have to see myself as more than a unique individual. I see that others have limits, get old, and die, but those realities don't apply to me. I am convinced of my invulnerability. I see myself as somehow separate and different from the rest of the human race, so I think "I should not have to contend with the same problems and miseries that the rest of the human race does.	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn, seeking attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly. I violate the rights of the other person. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequence:</i> I underestimate the situation's impact, and I overestimate my ability to cope. Adversities must not happen to me. The world and others must treat me fairly and considerately. They must not overly frustrate me, or else the world is a rotten place. This demand results in thinking, "You never loved me!" I believe, "You must accept my feelings, and you must accept how I express those feelings - regardless of the results." This demand could also lead to "I must perform well and /or win the approval of essential people or else I am an inadequate person, and I must be in control, so people don't take advantage of me. To feel better, I have to let out my anger - this is another venting myth.
4	<i>Demandingness:</i> You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual. Unpleasant experiences are awful, and I cannot stand them.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Either I have a wonderful experience, or I have a horrible experience. There is no middle ground when it comes to my happiness. My life conditions must give me the things I want, and the world must keep me from harm, or else life is unbearable, and I can't be happy at all!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> People put so many burdens on me that I can't stand their expectations.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If you don't treat me with the utmost admiration, you are worthless, no good bastards....
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> It is no big deal that I over-focus on my specialness. Everybody is self-centered, so why should I have to be concerned about what influential people in my life think?
9	<input type="checkbox"/> <i>Conditional Thinking:</i> This form of egocentricity implies no boundaries; every whim is satisfied without personal effort. I don't have to make such efforts, and I upset myself because things are not as pleasant and easy as they should be for me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Believing in a world without boundaries is a world that I can describe using facts and figures? No! This sense of possessing "specialness" is human-like, but it is an idea I invented. I cannot touch or measure this specialness, although I can fool myself into believing that there are overt manifestations of the "specialness. For instance, I feel special because I am a wonderful piano player. I am indeed different, but we are all different and unique. I am not better than others or more skilled than others because I am special, and I am not worse than others because they have more desirable traits (good-looking, smart, etc.) and are skilled in different abilities than I am. I can stand these things, although not necessarily comfortably. I don't like that people have outstanding skills, but I don't have to get upset when I notice others' talents.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief reasonable when I should not have to contend with the same problems and miseries that the rest of the human race does? My desire not to experience misery is a flexible thought. Still, I am illogical when I believe I must be excluded from misery because I am somehow different from the rest of the human race. I must not experience misery as a rigid and irrational thought. When I combine an uncompromising statement with a flexible statement, I am being illogical. When I am rambling, I will have difficulty expressing my feelings and thoughts to others and have trouble solving problems.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is this thinking, "I should not have to contend with the same problems and miseries that the rest of the human race does," helping me? When I think I have to be special, I develop a narrow point of view that results in many negative consequences and problems. I will have difficulty resolving conflicts with others and will have a good chance of not getting what I want.
13	<i>Self-Responsibility:</i> When I am responsible, I understand, and I can explain my behavior, and I know how to work with others (I have the necessary social skills). I can assess my behavior, accept and clarify the rules, roles, and routine of a given situation (structure), which helps me realize and actualize others' talents. I think I am better than others, or my positive qualities are a permanent irrational and self-defeating feature. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive, and for others to see me as trustworthy, so I can be a part of the group and have a healthy sense of community and belonging.
14	<i>Healthy Expansion of Your Uniqueness:</i> I know I can influence others, but I cannot control their thoughts. I want to be concerned and careful when dealing with others and control and master my emotions.
15	<i>Healthy Restriction of Your Uniqueness:</i> I can accept that I will periodically experience discomfort and sometimes feel like giving up. It is gratifying to feel special, and we are indeed all unique, but demanding that people respond differently to me because I am special and unique is irrational. If I want to live a profoundly rational life, I want to refute this belief.
16	The dialectics at play within this mindset revolve around the struggle between self-perception and reality, between the assertion of individuality and the universal human condition. While the individual sees themselves as unique and invulnerable, exempt from the limitations and inevitability that others face, such as aging and death, there's a clear contradiction with the objective truth that they are still a part of the human race. This cognitive dissonance can create a sense of separation and alienation from the rest of humanity, engendering a false belief that one is above or beyond shared human experiences and challenges. The individual embodies an undying belief in their invulnerability, creating a personal narrative where common human existential threats do not apply to them.
17	
18	Handbook on REBT



(S) Splitting: I have to play one person off another person. I have a low level of awareness that I am trying to get two people to fight with each other, so they don't pick on me. I globally rate one person as being "all good," and I rate the others I have to deal with as being "all stupid, uncaring, and completely stupid." I believe "I must be rescued from the "bad" person and nurtured" by the "good" person. I want the "good" person to confront the "evil" person, punish that person, and set limits on the "evil" person.	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Splitting is a form of dichotomous thinking (You are for me or against me). Splitting is a way some people form an alliance with others by getting two others mad at each other.
3	<i>Cognitive Consequences:</i> I am overestimating the situation and underestimating my ability to cope with others, especially bad people. I have to manipulate people to feel good or to feel safe. I must perform well and /or win the approval of influential people, or else I need to be more competent. I must have feelings of certainty when it comes to others, and I must not have any ambivalent feelings. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful the way some people treat me. I think it is horrible when people test me or when others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it intolerable when people don't help me. I feel like a victim in most situations.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I can't stand it when people don't care for me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I am weak, and "the good" is strong, or at least I can manipulate them. I can't do everything, and people are always picking on me. <input type="checkbox"/> I always feel worried, down, and angry or think nobody cares about me. <input type="checkbox"/> I assign positive feelings toward one person I think is wonderful and negative feelings toward people I hate. I don't have to be responsible because those others treat me poorly. <input type="checkbox"/> I must have others to help me because I am weak. However, if they think of me as weak, I can get pissed off at them. Other people must help me immediately!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people to give me what I demand, but this belief is unrealistic. Is my belief consistent with my social reality? I have observed that people frequently make unintentional mistakes, and sometimes their behavior interferes with my goals. I do not live in a perfect world with perfect people. Yes, the degree to which things happen varies, but adversities and good things happen to everyone. No one is immune to pain, sorrow, and disappointment. When I demand perfection, I am being unrealistic, and it will not help me reach my goals or get along with people I love at work/school.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I must not be let down, or I have to overreact. Is my conclusion reasonable and sensible? Is it logical to hold on to the idea "I must" immediately get what I need? The idea that they "must" not let me down is rigid. The idea "I don't like to get let down is a flexible idea. When I demand, I am only giving others "one choice," When I connect a rigid idea with a flexible idea, I have a greater chance of being closed-minded and not looking at other options in dealing with my stressful situation.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it helpful to be demanding of others and play one person off the other? Do people respond to me better when I whine about not getting enough love? What are the consequences of playing people off each other? Others may look down on me or be critical of me, and I won't get the approval I seek. I will have some disadvantages when people are critical and harsh, but I need not define any of them as awful. When I demand that the world be perfect, it doesn't solve the problem, and I will have difficulty getting what I want. It doesn't solve the problem when I blame others and innocent people are being hurt. I will get into more legal and financial troubles. It would be better for me to develop healthier ways of dealing with this stress that gives me several options, and I am more open-minded about solving my problems.
13	<i>Self-Responsibility:</i> When I am overly demanding, I will have more difficulty getting what I want and will <u>not</u> reach my long-term goals. I will have more stress and frustration in my life, and I will not reach my short-term goals. I will get into more trouble with others, and I will have more interpersonal conflicts in my life.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to develop a healthy sense of respect by being fair as possible while being honest with others. Respect is being assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is responding to others flexibly and genuinely. Respect is being determined to address our concerns.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. <input type="checkbox"/> I want people to care about me, but it is not the end of the world because the sun still shines when I don't get what I want; I can still reach some of my goals even when I have failed at a few crucial goals. Life is changing and dynamic, and I will adjust emotionally.
16	The dialectics of having to play one person off another revolve around divisive manipulation fueled by a shallow level of self-awareness. This approach sees the manipulator dividing people into simplistic, polarizing categories of "all good" or "all bad/stupid/uncaring," and seeks confrontation between these opposites for personal benefit. This creates a delusion of the "good," nurturing person confronting, punishing and setting limits upon the "evil" person. This standard of judgment is myopic and oversimplified, totally disregarding the complexity and dynamism of human characteristics. This kind of manipulation highlights a form of emotional immaturity, projecting blame and responsibility onto others while seeking rescue from self-created dramas and exploiting other's potential vulnerabilities for personal protection and comfort.
17	



(S) Spotlight Effect: <i>I have to feel like people are always judging me. I think that I can't interact appropriately with others, and my appearance is less than others' appearance (they are smarter than me, act better than me, and they're better looking than me) (David Burns).</i>	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I overestimate the extent to which my actions are salient (particularly noticeable) to others, and I underestimate how empathetic people are about my inferior performance, social interactions, and appearance. People must not judge me. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> Spotlight Fallacy. Talking to people feels like performing under a bright spotlight on a stage. If I don't impress people by being sophisticated, witty, or engaging, I believe they will never like me. (David Burns, M.D.) I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people judge me. I think it is terrible that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't abide it when people judge me. It is awful people judge me because I feel insignificant after they evaluate me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are worthless for judging me as being worthless. I can endure the world and society being against me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel worried, down, and angry, or I keep thinking about poorly I have acted and how stupid I am.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can avoid my responsibilities because I performed poorly. When I perform poorly, I think my appearance is less than others (they are smarter than me, act better than me, and look better than I am). Since they are more intelligent than I am or more prosperous than I am, I don't have to keep my promises. To feel good about me, others must not reject me because of my incompetence and the conditions I face. People must not get in my way and interfere with my desires. <input type="checkbox"/> If I don't impress people, I'll feel like I'm under a spotlight, and everyone is looking at me, or everyone will know what a failure I've been. However, if I impress people, I'll be happy for the rest of my life.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want people to judge me, but the fact is that we often assume each other. Is my belief realistic when I believe people are "always" thinking of me? It would be true if people had nothing else to do but judge me. If they always judged me, they would have more problems than I have. I would feel sorry and compassion for them because of their self-defeating compulsion to believe me. It needs to be revised because I have succeeded while thousands of others have also achieved it. Their success or my failures have nothing to do with my responsibilities, so worrying about their choices would be unrealistic and unhelpful.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I can avoid my responsibilities if some people are better than me or are more talented? Logically, there is no connection between my faults, my feelings of envy, and others being rich and/or talented. There is only a connection because I am connecting them illogically, which will decrease my ability to show confidence, persistence, organization, cooperation, and resilience. My conclusion will be illogical when I connect a false statement with factual information.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I become defensiveness when I think people are "always judging me." If I distort reality and be defensive, I will not get what I want. I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities.
13	<i>Self-Responsibility:</i> Engage in emotional regulations, such as engaging in regular physical activities, planning positive events, reducing extreme evaluations about myself, others, and the world, name, observing, and rating the intensity of emotions; I know that verbalizing helps me to feel less overwhelmed; reduce the use of emotional reasoning and make sure I don't put myself down when I use such cognitive distortions; move from reacting (i.e., attacking, hurting, shouting) to respond by validating, speaking in a soft voice, and adopting a relaxed posture; reacting by avoiding, speaking in a high voice) and responding by approaching my fears, standing tall, speaking in a calm voice, and approaching my fear with confidence; reacting by being passive, sitting down, speaking in a weak voice, and responding by being active, being involved, standing straight, and speaking in a strong vice; reacting by hiding, avoiding, shutting down, slumping, and speaking in a high voice versus responding appropriately, making amends, standing straight, and speaking in a strong voice. I want to use my problem-solving skills and identify the Antecedent behaviors, thoughts, Behavior, and consequences of my Behavior.
14	<i>Healthy Expansion of Your Uniqueness:</i> When I am responsible, I understand, can explain my Behavior, and know how to work with others (I have the necessary social skills). I can assess my Behavior and accept and clarify the rules, roles, and routines of a given situation (structure), which helps me realize and actualize others' talents. I think I am better than others, or my positive qualities are a permanent irrational and self-defeating feature. When I am responsible, my philosophy of life involves caring and showing concern confidently. I have the confidence and ability to be productive, and for others to see me as trustworthy, so I can be a part of the group and have a healthy sense of community and belonging.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will never like failing because I enjoy winning, but no proof says I have to succeed every time.
16	The dialectics in David Burns' statement revolve around the internal and external conflicts he experiences regarding his self-perception and social interaction. Burns battles self-criticism and feelings of inferiority when comparing himself to others. He believes others are constantly judging him, implying a state of constant anxiety about his image. He struggles with the dichotomy of his perception and people's actual judgement. Concurrently, he believes he is socially inept, implying a struggle between his inner urge for socializing and the anxiety restraining him. His perceived inadequacy in terms of intelligence, behavior, and appearance forms another dialectic tension, as he measures his worth against his perception of others' superior qualities. Therefore, his reality is a delicate balance of contrasting psychological, emotional, and social aspects, embodying a series of dialectic tensions.
17	



(S) Solipsism: I have to take the position of extreme egocentrism. I tell myself, “Nobody knows how I feel; no one understands me, so I don’t have to try or take any responsibilities in this situation. I can disregard others’ concerns because “I can only have knowledge of my own experiences, so nobody knows how I feel.” Solipsism theory holds that I can know nothing but its own modifications. This leads to extreme egocentrism. (see Self-esteem; ego inflation). This form of egocentric thinking justifies my sense of detachment and isolation.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequence:</i> I overestimate the adverse event and underestimate my ability to cope with such unfavorable situations. I must be recognized and rewarded because I feel better about myself when people approve of me. I must perform well and /or win the approval of important people, or else I need to be more competent. To survive, people must care about me, help me, and do things for me that I can’t do. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people don’t understand me, so they are “really close to me” or “distant.”
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it, so I must be aloof and feel superior to others.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. I have to be inferior or subservient; either way, I can’t win. If people don’t reward me, I will feel painfully inadequate.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> People love me or hate me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Nobody knows how I feel; no one understands me, so I don’t have to try or take any responsibilities in this situation. I can disregard others’ concerns because “I can only have knowledge of my own experiences, so nobody knows how I feel.” I must give others excuses, avoid getting into trouble and being punished, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can’t handle it (this stress) if I am assertive. <input type="checkbox"/> If people understood me, they would know how I feel. However, I can avoid my responsibilities if they don’t know how I feel.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> The evidence contradicts my demands and dread that people must understand and care about me. I prefer that people love and understand me, but there is no evidence that people must do what I think, “I NEED!” It is false because even if no one knows how I feel, regardless of how hard I try to express myself, I can still be open-minded and see what he or she has to say.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I can disregard people’s concerns if some people don’t understand me? Logically, I may not like their lack of understanding, but there is no logical connection between my desire “to be understood” and not keeping my word. I don’t like their lack of experience, but I can stand it because my dislike is a preference and a non-extreme idea, but saying “I can’t stand it” is an extreme idea. When I connect an extreme idea with a non-extreme one, I am illogical, resulting in poor problem-solving and limiting my ability to communicate my wants and goals.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this form of self-pitying help me? No! As long as I am distorting reality and being defensive, I will <u>not</u> get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and what attitude I will take toward things I can’t change.
13	<i>Self-Responsibility:</i> I want a powerful sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in a social situations, and I will be assertive in such a way that I will increase my sense of appreciation and respect. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Expansion of Your Uniqueness:</i> Each time I think about myself too much (being self-absorbed), I list everything I am grateful for. I want others to see me as a serious person who can be determined, disciplined, and persistent.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want people to understand me, but no written law demonstrates that people must understand or even like me. I can accept others unconditionally for accepting me or for not accepting me. <input type="checkbox"/> Love and approval are good things to have, and I’ll seek them when I can, but they are not necessities. I can survive (even though uncomfortably) without them. Unfortunately, people sometimes mistreat me, are inconsiderate, frustrate me, and I know that humans are not yet perfect - and getting upset won’t change that reality (Albert Ellis, Ph.D.).
16	The dialectics of this context, embodying the solipsistic stance of extreme egocentrism, reflect the conflict and interplay between self-focused individuality and the disregard for other’s perspectives or experiences. Serving as the catalyst for this mindset is the subjective assertion that since no one can truly comprehend one’s feelings or experiences, there is no obligation to engage, interact, or consider the thoughts and views of others. This solipsistic worldview justifies a disconnection from communal or societal responsibilities and concerns, thereby exacerbating feelings of alienation and isolation. It is a self-perpetuating cycle, as this isolation reinforces the solipsistic belief, encouraging further withdrawal into self-centered thinking, resulting in an inflated ego or overblown sense of self-esteem.
17	



	(S) Submissive –Passive: I have to follow others but don't want to do what is expected of me. "If I am passive, I believe that people won't ask much of me, and they won't ask me questions I can't answer." I justify yielding to authority or deferring to people in charge because I feel weak, inferior, inadequate, and helpless. I explained my irresponsible behavior because I believed there was Nothing I could do and only followed orders.
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I tell myself, "Nothing I do will help my situation, so I'll withdraw and insulate myself with false reassurances. I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequence:</i> I am underestimating the impact of the negative situation on me and the consequences of my effort. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't bear it when people expect too much of me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are superior to me, even though I hate them for being superior. It could be that I'm inferior, and they're superior – I can't win.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I am "superior" to others, or they are inferior. Moreover, I feel worried, down, and angry. I can't win – either I'm not going to get what I want, or I'll have to do something I don't want to do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> <input type="checkbox"/> If I act submissively, I can manipulate people. However, I can get back at them by acting passively if they catch on. <input type="checkbox"/> When things don't go my way and people do not do as I demand, I conclude that if I act passive, people won't expect much of me. I predict that they will let me off the hook. I justify yielding to authority or deferring to people in authority because I feel weak, inferior, inadequate, and helpless. I explained my irresponsible behavior because I believed there was Nothing I could do, and I was only following orders.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to do what I want, but I can do things that I find boring or difficult. Is acting submissive a healthy way to get what I want? No! Because whenever I have acted submissive and non-assertively, I have not gotten what I wanted.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I want to do what I want, but I can do things that I find boring or difficult. I am calculating – that my "rigid belief" of acting submissive will lead to a flexible and positive outcome, but little ideas are not similar to flexible ideas. Frequently, rigid ideas exclude and contradict flexible beliefs. I also know either I am getting my way, or I am not getting my way, and I can't get my way at the same time as not getting my way. It does not follow that from the logical belief of "I want to get my way" to the rigid idea of "I must get my way." It is invalid because I believe "I must get my way" is not identical to "I want to get my way." "I must get my way" contradicts the idea that "I want to get my way." Demanding to get my way will not help me get my way.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will I feel less anger or more anger? Adhering to this belief will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others and will not help me make rational decisions or help me solve problems in a healthy and organized fashion.
13	<i>Self-Responsibility:</i> This belief is illogical and unrealistic and will not help me control my impulses. I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.). I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I love my family and friends, but they don't "have to" see things my way. Although I would like them to be understanding, they don't have to understand. I can focus on my goals and plans and send them all my love. I will face my difficulties and see them as meaningful challenges. I will vigorously practice each day, refuting my self-defeating thinking, and work hard in everything I do.
15	<i>Healthy Restriction of Your Uniqueness:</i> I like it when people take on the role of leader, but if I "passively stand by," I will hardly reach my goals. I wish the conditions in my life were different. Still, I can stand these unpleasant conditions because I'm smart enough to see the consequences of my actions; I'm strong enough to bear these unpleasant conditions. I am mature enough not to take these unpleasant conditions personally.
16	The dialectic at play here involves a struggle between individual autonomy and societal expectations, or the tension between personal desires and the need to conform to external pressures. On the one hand, the individual demonstrates a passive resistance to taking responsibility or asserting their independence, preferring to avoid scrutiny and difficult questions by yielding to others' expectations or directives. This passivity is motivated by feelings of inadequacy and inferiority, leading the person to defer to authorities and rationalize their own inaction or compliance as being a result of powerlessness. However, underlying this external deference is an internal reluctance or dissatisfaction with adhering to societal norms or expectations, indicating a latent desire for individual freedom or control. The "irresponsible behavior" and following of orders could be a form of nonconformity or rebellion, suggesting a discontent with the status quo and a striving for personal autonomy, despite the apparent surrender to external forces.
17	
18	



	(S) Superiority Bias (Thinking): I <i>must</i> put others down to feel good. I must be strong, powerful, witty, clever, and/or engaging. I must impress people by being robust and/or sophisticated (cool-hip-tough-distant). I believe, “I have to be on top to keep people from hurting me, cheating me, putting me down, or taking advantage of me.” “I’ll do anything to stay on top – I don’t care whom I hurt or who I have to step over!”
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequence:</i> I underestimate the negative situation and overestimate my ability to deal with anything that confronts me. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful, so I am superior, or I am inferior.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people look down on me, so I have to be bigger than them or inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I cover up my feelings of being worthless by putting others down. It is awful the way people treat me, and it is their fault I’m unhappy.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to be bigger than they are, or I am inferior. Either I feel worried, down, and angry most of the time, or I keep thinking about irrelevant explanations and causes. Other people’s concerns are of little value to me, so who cares what they think. I have to prove that I am better than others, so I conclude that I have to be on top to keep people from hurting me. I disregard my agreements if I can’t prove I am better than others.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am not superior, somebody is cheating. However, I can do what I want regardless of the consequences.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief realistic when I think I am superior? I am basing this belief on conjecture, speculation, and unsubstantiated ideals, so the likelihood is that it is shallow (Albert Ellis). When I am unrealistic, I have difficulty setting goals for myself, and my plans rarely work out. There is no proof that I have to be strong all the time, and it is false because I don’t always have to be strong to get along with people.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief logical when I have to impress people to make them feel good about themselves, and I need their approval to feel good? Because I want people to approve of me, it does not follow that they have to approve of me because I want to be flexible in my thinking. When I think, “they have to approve of me,” I am being rigid. When I connect a false premise that is rigid with a true belief, which is flexible, I am being illogical. This only makes problem-solving more difficult. It is incredible to believe that because I want it, others must comply. My wants are not identical to others’ desires, and my wants may contradict and exclude their desires.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this judgment be supportive of my goals and dreams? Will I expand my horizons and develop my talents reasoning this way? No! Suppose I “ <i>direly need</i> ” (hidden must) another person’s love (approval, acceptance, admiration, etc.). In that case, I will have to constantly worry about how much they love me (approve of me, accept me, admire me, etc.) or whether they will still love me (approve of me, accept me, admire me, etc.) tomorrow. This unintegrated belief will provoke toxic conflicts with others and will not help me make rational decisions or help me solve problems systematically.
13	<i>Self-Responsibility:</i> I want healthy self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in a social situation, and I will be assertive in such a way that I will increase my sense of appreciation and respect. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I want to love my family and friends, but they don’t “have to” everything my way. Because we are human and ordinary, no one always understands. I can focus on my goals and plans and send them all my love. I will face my difficulties and see them as challenges. I will vigorously practice each day, refuting my self-defeating thinking, and work hard in everything I do.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like to be seen as weak and helpless, but no proof indicates that I am worthless for being weak and vulnerable. I can accept myself unconditionally and accept others with their flaws and faults. No law says that things have to be the way I want. It’s disappointing, but I can stand it - especially if I avoid making a catastrophe out of everything (Albert Ellis, Ph.D.).
16	The dialectics of the belief, “I must put others down to feel good” embody a problematic psychological perspective, often rooted in the need for validation or approval from others, or to maintain a sense of personal security and social superiority. This principle, largely characterized by competitiveness and one-upmanship, can lead to manipulative behaviors and relationships marred by domination and control. While the desire to be strong, powerful, or clever can foster personal growth and achievement, when guided by the need to outperform others and impress them by being robust or sophisticated, it can result in egoistic behaviors and an unhealthy need for recognition and approval. Additionally, the fear-driven belief, “I have to be on top to keep people from hurting me”, often springs from past hurt or feelings of vulnerability, manifesting in a ‘win at all cost’ mentality. In this process, empathy and interpersonal relationships are sacrificed for personal gain and a supposed sense of security.
17	
18	



	(S) Superstitious Thinking: I have to make decisions swayed by superstition. I base my decisions on a practice resulting from ignorance, fear of the unknown, or trust in magic or chance. I have an unrealistic concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I see “superstitious thinking” involving fear of something. I think I can obtain safety, security, certainty, and self-esteem if I avoid that feared object and meet specific standards so that the feared object will not punish me with a “run of bad luck.”
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequences:</i> I overestimated the situation and underestimated my ability to deal with the feared object.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I experience uncertainty.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when bad luck befalls me.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must never experience bad luck. I must perform well and /or win the approval of important people, or else I need to be more competent. I must not fail, and I have to be perfect.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Bad luck proves I am genuinely a worthless person. My luck is either absolutely “good” or “100% bad.” <input type="checkbox"/> Who cares what kind of ideas I have or don’t have – my Thinking doesn’t impact me anyway – so I can think anyway I want! When I am forced to confront my fears and failures, I quickly rationalize it is a “run of bad luck,” and I believe I couldn’t have done anything in this situation. Bad things only happen to bad people, and good things happen to good people because they are good.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I could anticipate all hurtful things, I would never be unhappy. However, if I have bad luck, it is my fault because I forgot to take specific magical steps that prevent danger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to make decisions more accessible and always make sound decisions, but there is no evidence that dictates that I will always make correct decisions. Am I being realistic when entrusting my future and attaining my goals?
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I am unrealistic because my efforts have no impact on the luck of supposititious Thinking. Forces and variables are beyond my control, and there is no empirical evidence for such a force. Am I being logical that I have to fall prey to supposititious Thinking?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I have an unrealistic concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I want to be perfect in how I perform specific tasks is true, but I have to be perfect to achieve my goals is false. My statement is invalid because I am using one true premise, but the second one is false. Magical Thinking often leads to more negative toxic feelings and cognitive distortions.
13	<i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior.
14	<i>Healthy Expansion of Your Uniqueness:</i> I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others and control and master my emotions.
15	<i>Healthy Restriction of Your Uniqueness:</i> People’s criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. They are not rotten people for acting rottenly.
16	The dialectics of making decisions swayed by superstition reflect an internal conflict influenced by irrationality, ignorance, fear of the unknown, and a belief in magic and chance. It manifests as a distorted understanding of cause and effect, with certain objects or actions perceived as being intrinsically linked to misfortune. This thinking is often fueled by fears and uncertainties accompanied by the perceived need for perfection and adherence to specific standards to prevent the imagined calamity. It suggests a misplaced sense of security and self-esteem stemming from the avoidance of the feared object or action. This reliance on superstition for decision-making can consequently impact an individual's ability to make rational and informed choices.
17	
18	



	(S) Suppressing: I have to be seen as being inadequate. I deliberately forget to do particular things or exclude that thought from my consciousness. I don't like what I feel or think, so I use my "willpower" to forget something. With the suppression, I believe I have some control over what I am thinking and feeling. With the repression, I think I don't have control over my life. When I use suppression, I tell myself that I can't do anything about my situation, so I might as well forget my responsibilities. I consciously say that I will "just forget" this adverse event, this thought, those behaviors, or feelings.
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
2	<i>Behavioral Consequences:</i> Suppression is my attempt to avoid thinking about something I would just as soon forget. It involves (1) a monitoring process detecting unwanted feelings and thoughts, and (2) the operating process is finding or thinking about something else or feeling or doing something differently. When suppression fails, my feelings of anxiety increase. Suppression of thought: detecting and distracting process
3	<i>Cognitive Consequences:</i> I am underestimating the impact of my behavior, and I am minimizing the effect of "doing less" or avoiding. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! To be satisfied, I must not act this way. I should have done that. I have to be perfect, and I must never fail! Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. [<input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> Although this kind of frustration is against my wishes, I can legitimately consider it hurtful or unfortunate. Do I have to jump to the illogical conclusion that it is awful or terrible, that I can't stand it, and that I can't have the pleasure in life?
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with the way I feel about myself. I can't stand to be uncomfortable, wrong, or make a mistake. I must avoid discomfort because I can't stand conflicts, difficulties, stress, and disagreements.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to forget this awful situation so I don't get rejected, or I will become too intrusive. I am afraid to show how I feel, so I had better not think about it.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry most of the time, or I keep thinking about irrelevant explanations and causes. I have to stop feeling so inferior. I am telling myself, "Since I did this and didn't do that, I am nasty, worthless, stupid, insignificant, useless, inadequate, hollow, and empty; my life is meaningless. I don't know what they are saying. I did what? I am a terrible person for feeling inferior, so I had better forget about it and avoid discussing "that" issue. Their concerns are important to me, so they're unimportant.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I forget about my negative feelings or self-defeating behaviors, I'll be happy. However, if I do something about these feelings and behaviors, I would feel awful, and I can't stand to feel that way.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> It would be highly preferable if I always kept succeeding at important goals and kept gaining others' approval. Still, this is most unlikely, considering that I am an ordinary person that may be prejudice of others.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Can I logically conclude that I can't have the pleasure at all in life because people and conditions are frustrating? I am illogical because I tell myself, "I can't tolerate something I have tolerated before." I am tolerating what I claim I cannot stand. I am putting together a true and false premise and hoping to develop something that makes sense for me.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I don't want to make mistakes but avoiding and suppressing will not help me correct my inferior performance. I want to stop avoiding it because it will help me in the future. Demanding that I must be perfect and demanding others be perfect will lead to negative self-evaluation. This negative evaluation will lead to feelings of depression, anger, and anxiety.
13	<i>Self-Responsibility:</i> What results will I get if I avoid or forget about my responsibilities? When people see my anxiety and forgetfulness and see how needy I am, they will turn away from me and help me get what I want.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to grow and develop, and I want to be seen as a responsible person without falling prey to approval anxiety. I have many faults, and I can correct them without blaming, condemning, or damning myself. I want to be less defensive because I want to better get along with others. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a "fact of life." I can stand disputes, and I will stop making every conflict a catastrophe. I will learn to be assertive, learn practical ways to express my true feelings and be honest with others and myself.
15	<i>Healthy Expansion of Your Uniqueness:</i> I prefer to achieve my goals and have confidence in my abilities, and I don't "need" to complete or have others' approval. Being successful, achieving, and having others' approval is not my only source of pleasure.
16	This paragraph delves into the dynamics of self-perception and emotional management, detailing how an individual might
17	employ the psychological defenses of suppression and repression as coping mechanisms to deal with feelings of inadequacy or uncomfortable emotions. Suppression and repression represent different forms of control - the former involves acknowledging an unpleasant thought, feeling or event and then willingly deciding to 'forget' this, indicating a sense of control over one's emotional landscape. On the other hand, repression refers to involuntary forgetting or excluding thoughts from one's consciousness, which reinforces a sense of not having control over one's life, reinforcing the perceived image of inadequacy. These dialectics reveal the complexity and contradictions of human psychology, highlighting how we consciously and unconsciously manage our internal responses to external circumstances.
18	Albert Ellis, Ph.D., <i>Feeling Better, Getting Better, Staying Better</i> , 2001)



<p>(T) Taking Over Thinking: I have to be in control of everything, and I take over because nobody is doing it correctly. If I control everything, my life will be better. I think, ""I have to be in charge because I believe that the person in charge is incompetent." " When I use ""Taking-Over Thinking,"" I usually overextend my responsibilities. Feelings of contempt are common in this type of Thinking.</p>	
1	<p><i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.</p>
2	<p><i>Behavioral Consequences:</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.</p>
3	<p><i>Cognitive Consequences:</i> I am underestimating the situation's impact and might disregard the consequences. I need to be more accurate in dealing with the situation. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
4	<p><i>Demandingness:</i> My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! To protect my self-esteem, I have to be in control. I must be in charge and take over, so I can reach my goals (the only way I can reach my goal is to control the entire situation." I must stay on top and be in control so "people don't take advantage of me."" (over-investment of the Self-Sentiment)</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful for people to make mistakes. People should make my life easier, but their mistakes make my life more difficult.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I find it intolerable when others are in control or attempt to control me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Other people are worthless and not damn good because they are trying to control who they think they are! I globally rate (depreciate and devalue) the other person negatively, so I feel justified in being in charge. I could run things better if I were in control of this situation. I have to control others because they are incompetent and/or stupid.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> Either I win all the way, or I lose all the way. I feel worried, down, and angry most of the time about winning, or I keep thinking about irrelevant explanations and causes for why I lost. I can win – either I'm not going to get what I want, or I'll have to do something I don't want to do. <input type="checkbox"/> If people don't reward me, I will feel painfully inferior. If I win, I'm better than they are, but if I lose, I'm worthless.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic that I can control everything in my life? I can't control others' thinking and their choices. It is also false because even if I could control the world perfectly, my life would not necessarily improve. I want to learn how to influence people with consequences and reason, but when I observe others demanding control, it appears that things work for them. There are only a few situations I have complete control.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I can justify putting others down if I control people? My first premise, which is an actual preference, ""I want to be in charge"" is flexible and not extreme. My second premise, which is a demand, ""I must be in control"" is rigid and extreme. When I tell myself ""I must have control,"" there is an air of inevitability in this statement. If I always need to be in control, I will lose what I think I desire. Since I have put a true premise with a false premise, my conclusion, ""I will always be happy when I am in control,"" is illogical. Semantically, there is a difference between controlling and influencing. Controlling assumes I can directly impact another person's Thinking, which I can't. Influencing another person involves using reward, consequences, reason, persuasion, position, role, authority, etc., to get another person to act in a mutually beneficial way.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will my desire to control everything in my life help me? I will have more power struggles with others, focus more on others' choices and goals, and not have enough time or energy to focus on the goals that are meaningful for me. Attempting to control everything will increase the chances of anger-rage, depression, and/or anxiety because I will frequently fail. It will probably lead to toxic conflicts with others and will not help me make rational decisions.</p>
13	<p><i>Self-Responsibility:</i> I want to do activities that improve my life. I want to know myself; I don't damage my sense of appreciation and respect. I want to act more assertively when it is appropriate. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> I am capable of shifting my attention away from myself. I will focus on what others want and need while not degrading myself. I can accept others unconditionally. I will face my difficulties, see them as challenges, and still be kind and considerate to others. I like to be in charge, but I don't have to be in charge all the time because I can be happy while I follow or lead. No one person is 100% good or 100% bad, and there are good qualities about some leaders, and that very same person can have poor qualities and still get the job done.</p>
	<p>The dialectics at play suggest a struggle between control and letting go, perception of competence and incompetence, as well as self-empowerment and overextending responsibilities. The individual may feel the need to control everything, as they believe it would improve their life. However, this need may stem from a perception of others' incompetence, leading them to shoulder responsibilities that may not necessarily be theirs, causing an overextension of their role. This in turn may breed feelings of contempt. This dynamic dialectic explores the theme of control within personal and professional constructs, and the emotions and potential repercussions that arise when one is driven by a compulsion to be in charge without fully considering the potential stress or harm it may bring to their well-being.</p>

	(T) Tautological Thinking: I needlessly repeat an idea but use different words or phrases. The definitional conclusion usually involves defining myself as only being “good” because I act reasonably, and I describe myself as bad because I misbehave. When I say, “a rose is a rose,” it does not tell me what a “rose is.” When I define myself as “bad,” I am setting out the criteria of what is bad and what is good. I cannot prove “I am 100% bad.”
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I am underestimating the situation and the impact of my behavior. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! To be happy, others must not place unreasonable demands on me.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horribly wrong to be such a failure!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it unthinkable because I keep going back and forth, thinking I have to be superior or fail.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am absolutely superior, or I’m a complete failure.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are on my side 100%, or you are 100% against me. I am good when I act nicely and bad when I misbehave. I am rationalizing that if I don’t define the parameters of my sense of self, I am off the hook, and I can avoid my responsibilities. If I play helplessly and convince people I am useless, I conclude that they won’t expect much of me. I don’t have to be responsible if they don’t expect much from me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am good, my life will be perfect. However, if I fail, I’m an utterly miserable failure.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want to fail, but I am not a failure for failing. Where is the evidence that I’m a total failure if I misbehave? I am unrealistic because I cannot rate that concept of “failure.” For instance, I can say I love my spouse, but I never behave in such a way that demonstrates my love. There is no evidence that my “goodness” or “deserving-ness” has anything to do with reality. I enjoy doing certain activities, and I enjoy doing activities with people. Goodness or badness is only a subjective abstraction and is not “facts.” Failing cannot make me stupid or smart; if I fail, it would be better to learn from my mistakes and not repeat them. Stupid people are not useless. People can do many things that do not involve being smart or stupid, and I can do many activities just for fun. Even if I proved I was 100% worthless, which I cannot, I could still be happy and enjoy many things in my life that don’t involve love or perfection. If I act intelligently, does my IQ go up? No, so if I do something poorly, does my IQ go down?
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I failed, so I’m stupid. Stupid people are useless. Useless people are worthless. Worthless people don’t deserve love or happiness. I will never get the love I desire because I am so stupid. My definition of love has distorted my calculation of the degree of love I am receiving and not receiving. My calculation is illogical because being in love has nothing to do with my smartness or stupidity. Logically, I can be stupid in six areas of my life, and I still can be successful in love because I have confidence in myself when dealing with others. Good relationships take persistence and commitment to shared goals and interests. I know how to get along with others and keep my life organized so I have fewer conflicts with loved ones. I can bounce back from the stress because I am logical and realistic about my life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does this thought get me what I want? Where will I be if I think and feel that I must succeed at beneficial goals and keep winning the approval of others? Holding onto this old belief that I must be competent will not improve my life or stop me from feeling miserable. My insistence on getting what I want will make me worried, down, and angry about the possibility of not getting it. I will feel depressed about myself when I do not get what I believe I “NEED” it.
13	<i>Self-Responsibility:</i> Intelligence and dumbness have little to do with me enjoying myself and doing activities with people I love. I can’t prove I am a bad person or a good person. The wiser thing I can do is simply to accept myself.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will stop judging myself and start rating my behaviors. I want to eliminate connecting failing or succeeding with “goodness and badness.” I want to examine my beliefs about others, the world, and myself. These illogical conclusions are not healthy. Failing or succeeding has nothing to do with happiness, love, or enjoyment.
15	<i>Healthy Restriction of Your Uniqueness:</i> If I am convinced that happiness and goodness come from success and approval, which cannot be proven or disputed empirically, I will feel anxious, depressed, and/or angry. Demanding that I must never fail is an example of rigid thinking, and this thinking creates too many barriers in my life. If I fail, it is not the end of the world; I just need to pick myself up and start again.
16	The dialectics of repeating an idea with different words or phrases often involves self-definition and personal morality. It broadens and diversifies the concept rather than watering it down. The process often involves grappling with binary concepts like “good” and “bad”, using personal actions as the basis for these definitions. While statements like “a rose is a rose” are fundamentally tautologous, they do not provide a comprehensive definition of the said subject, but rather speak on its identity. The assertion “I am bad” sets forth not only a self-perception, but also a criteria for good and bad; it becomes a reflection of moral standards. Yet, there’s a paradox as one cannot provide conclusive proof of being “100% bad” as behavior, context, and motivations also have a bearing on this assessment.
17	
18	<i>Note:</i> I am a good person when I do good acts. Factually, I am not proving that my entire “self” is good because of my honorable deeds. There is no exact way of validating or falsifying the proposition that “I am a good person.” Tautologically, I define myself by one set of acts suitable according to my goals and purposes. Theoretically, I could express myself as any “kind of act,” “good,” “bad,” or “neutral.” I might think, “Others are no good and deserve to suffer.” Therefore, if I “do honorable deeds by helping others, I am a bad person. Would my virtuous deeds (obeying the law and paying alimony) be right or wrong? Who can say? In this situation, it would be practical to focus on consequences rather than “good and bad.”
	Note: Tautologies cannot be empirically tested. The statement, “I am good because I exist,” is as un-provable as “I am bad because I exist.” This statement is a needless repetition of the same meaning but using different words. I am only restating the same idea but in other words. “I am good or bad because I exist” is the same as saying, “All women are human; all bachelors are unmarried males; all causes have effects; all black horses are black, or today was tomorrow’s yesterday. These statements are true, but they are meaningless repetitions. Tautologies cannot be empirically tested. I could say, “I have worth because God loves me.” I could also say, “I have no worth because God hates me.” You could never empirically verify God’s evaluation of you. When I use tautologies, I establish the “truth” by understanding the statement’s meaning, which is not logical. In formal logic, a tautology is a statement that must be true in all instances. The logical fallacy is a rhetorical tautology, which is the needless repetition of an idea in an argument. It becomes a fallacious form of discussion when it’s used to justify a conclusion. In other words, my judgment and premise are the same, although the tautology may be disguised by stating the belief and the argument in slightly diverse ways (Steven Novella)

	(T) Teleological Thinking: <i>I have to have a goal to do anything. I have to blame outside forces for my actions. I believe I had nothing to do with my stress; " fate " made my life miserable. The ultimate purpose of life is to be miserable. The natural process of life is my downfall. Yes, I am "self-evolving," but other factors influence my behavior. My biology, environment, and being in the right place at the right time all influence my behavior.</i>
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I am underestimating the situation, and I am underestimating the impact of my behavior.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I can't cope with the world because fate must not control me because I hate
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people disagree with me. I find uncertainty agonizing and unbearable.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel worthless if fate places events in front of me that I can't manage.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either my life is absolutely wonderful, or it is absolutely miserable. There are no negative consequences to blaming outside forces – it gives me temporary relief. I conclude that a happy marriage (an excellent job/ a good grade) was never meant to be. I failed in work (school; relationships; marriage), so I am a failure in life, so why try! I abdicate my responsibilities because I believe there is an absolute-overall design for my life, so why should I do anything.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If my deity is on my side, you are wrong because I am right. However, if you think I am wrong or disagree with my beliefs, you are a worthless piece of sh#t who deserves eternal damnation! <i>For me to cope, the world and fate must not control me because I hate uncertainty and because I say so!</i>
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is the evidence that fate controls my life? There will always be good times and troubled times. You can't have a front without a back, and I can't have an up without a down. These are the facts of life, and I had better get used to them because they are not going away shortly. Fate or luck has little to do with what I believe about myself.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Does it logically follow that I am not responsible because I predict disasters? No. I am still determining what the future and what it might not bring. I don't like the bad times, but just because I don't like something does it mean those unwanted things will magically never happen. They will not automatically disappear because I wish it so. In other words, my wanting or not wanting will not bring on the things I desire.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does blaming outside forces get me what I want? This magical Thinking won't change anything; it won't improve my life or stop me from feeling miserable. In fact, magical Thinking may bring out toxic negative feelings because I am using irrational beliefs to decide.
13	<i>Self-Responsibility:</i> I am not helpless and want to be honest with myself. I want a keen sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in a social situations, and I will be assertive in such a way that I will increase my sense of appreciation and respect. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Expansion of Your Uniqueness:</i> Working on altering my behavior is more valuable than worrying about what fate has in store for me. I will stop blaming fate and increase my sense of self-determination. I promise to improve and enjoy my life with all these stresses. I will keep the agreements I make with myself and be responsible. I will actively dispute my rationalizations. I want to be reliable, and I will practice discussing my old irrational beliefs daily and count my blessings.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like failure or misery, but blaming fate and seeing my behavior out of my control is neither logical nor helpful. My Thinking determines my behavior, and those behaviors have consequences.
	The dialectics of 'v' is a theory that explores the inherent contradictions within the various systems, social, political, and economic, represented by the letter 'v'. Dialectics, as a philosophical concept, involves the understanding of how opposing forces or ideas interact, conflict, and potentially synthesize into a higher-level perspective. Therefore, the dialectics of 'v' would contemplate how various elements associated with the symbol or idea of 'v' exist in a state of tension or opposition, and through their interaction, might transcend or evolve into more complex or refined forms. It should be noted that 'v' doesn't represent a particular dialectical theory in the canon of philosophy or social sciences, but this is a possible interpretation of such a cryptic statement.

	(T) Theological Conclusion: I have to tell people how they are wrong. I believe, “I have absolute faith in what I believe, so it must be true.” I think that if I have absolute faith, then unpleasant things will not happen. Adversities happen to others because they don’t believe what I think. “I must not suffer any injustices or great difficulties because of my religious beliefs. I believe the “higher power” must damn and punish people who are “wrong.” Conditions and others that don’t give me what the universe says I indubitably deserve – they must be punished. I am removing the spiritual dimension of my religious experiences.
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the impact of the negative situation, and I am overestimating the impact my behaviors and beliefs have on others. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It would be awful to believe something and find out it is invalid.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect (belief what I believe), but I can’t deal with it when they act stupidly. They should make my life easier.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Either to be worthwhile, I believe in what is “absolutely true,” or my life is worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> My personal concerns have little value – so who cares? Because of my particular religious beliefs, adversities won’t happen to me. Hardships will not occur to me, so I can avoid my responsibilities and disregard the natural consequences of my actions.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I believe in something, I have to think about it precisely like everyone believes it. However, if people disagreed with me, my life would be meaningless. <input type="checkbox"/> To have certainty in this world, I have to have “absolute faith” in what I believe is “absolutely true.” Then, adversities and unpleasant things must not happen to me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Having absolute faith will prevent adversities from happening to me, but this belief is unrealistic. Faith is when I believe something without proof, which is non-rational. When I want to be rational, I base my beliefs on facts, and my ideas causing other things to happen, could never be scientifically proven. When people have different opinions from mine own, it does not verify the world is unjust or demonstrate that we can experience justice on an emotional level. If it were unjust, my belief would still be false because demanding that injustices must not happen is unrealistic, and there is no logical connection between my beliefs and the world, making things good or bad. Injustices happen regardless of my wants and wishes. Believing and having faith is not irrational, but notions of mystics, faith, and religious beliefs are non-rational.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my conclusion that adversities won’t happen to me if I have “faith” logical? I prefer people to believe what I believe, but good things or misfortunes will not occur because of our difference. Bad things will only be happy if I make the difference significant. It is illogical to derive a rigid belief from a flexible belief because a preference (flexible belief) is not identical to the demand (strict and absolute confidence). Many times, a demand can exclude and contradict a priority.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will demanding absolute faith prevent adversities from happening to help me? No! As long as I distort reality, my disappointment will turn into anger and violence. Using faith for a sense of purpose and caring for oneself and others is positive and helpful. I have faith in my ability to cope with adversity. I believe in my ability to control and change my toxic negative emotions. I have faith in others to help me. I have a passion for pursuing my goals. I can please others without disregarding my needs. I will work at getting long-range, vital, and absorbing interests. I can become firmly attached to one person. I have faith I can take a realistic approach to life and others;
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because we can’t control each other’s thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others, but I cannot control their thoughts. I want to be concerned and careful when I am dealing with others.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like frustration and disappointment, but no evidence shows I will never face it or always avoid it. Avoidance only brings about my trouble and pain. Their rotten behavior does not make them nasty, lying, rotten person because they do not always act nastily and rottenly as a thoroughly terrible person would. I can legitimately deplore some of the things they do, but I don’t have to blame their entire personhood for doing these things.
16	The dialectics or opposing viewpoints within these statements present a somewhat self-centered and uncompromising view of religion and faith. The speaker here exhibits absolute truth claims, assuming their beliefs are unequivocally correct and implying they should not face hardship for them. This view undermines the notion of shared human suffering—a key aspect in most religions. On the other hand, the speaker acknowledges a punitive higher power while advocating for punishment for those who deprive them of what they believe to be their universal rights. This suggests a belief in divine justice but it also evidences a vindictive perspective. Lastly, the speaker identifies an arguably paradoxical turn, openly confessing to displacing spirituality from their religious practices. This tends to highlight a disconnection and separation between the experiential/spiritual and the ritualistic/dogmatic aspects of their faith.
17	
18	



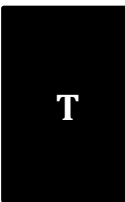
(T) Therapizing: I have to act as a therapist when I'm not one. I tell others what they "need." The other person needs therapy. I can avoid my responsibilities or justify my unethical acts because of someone else's problems.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am overestimating my ability to cope with this adverse situation. Others must not interfere with me getting what I need. The world must give me what I need. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. I need others' unconditional and perpetual approval. I must always get what I want. Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is utterly awful that people act in direct opposition to my values.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to get important people's approval and/or love.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You are either for me, or you are against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> You accept my help. Do you think I'm wonderful or reject my use because I'm a shithead? I don't want to deal with nuts because I hate them. It is wrong to act like a nut. However, I will feel anxious if they don't accept my help.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I justify my self-defeating behaviors by avoiding my responsibilities because I think the other person is mentally ill, depressed, crazy, a nervous wreck, or the person has committed numerous crimes. When you mistreat me, I conclude that my ex (boss, lover, friend) is a nut case. Since they need therapy, I can justify not keeping my agreements. Anxiety helps me to do well, while "concern" doesn't motivate me. Anxiety keeps me on guard, while if I am "concerned," I am lulled into a false sense of security. I need to feel anxious to be alert to the threat. Where is it written that I can avoid responsibility because someone acts irresponsibly? It is not written anywhere. If a person does have a mental disorder, I might excuse that person's behavior, but to excuse my behavior based on his or her cognitive functioning is unrealistic.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to reason I can avoid my responsibilities because someone acts irresponsibly? It is not logical to believe that my unethical behavior is excusable if a person acts one way, which I dislike. There is no connection between their emotional stability and my responsibilities.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it a practical idea to feel I can avoid my responsibilities because someone acts irresponsibly? Globally rating others (depreciating and devaluing them) will eventually backfire, and I'll start judging myself when I have feelings I don't want, such as depression and anxiety.
13	<i>Self-Responsibility:</i> Globally, rating people and judging people will only backfire, and I'll consider myself with those same harsh standards. I cannot prove human worth or worthlessness, and I know it is better that I do not try to do the impossible.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will stop rationalizing and start believing this new rational belief. I will stop blaming others and making excuses. I can address others' concerns without giving up my concerns and desires. Compromising does not always mean "giving up" or "giving in."
15	<i>Healthy Restriction of Your Uniqueness:</i> Their rotten behavior does not make them nasty, lying, rotten person because they do not always act nastily and rottenly as a thoroughly rotten person would. I can legitimately deplore some of the things they do, but I don't have to blame their entire personhood for doing these things. I may never like their disagreeable behavior, but I can accept others and myself for our foolish misdeeds and mistakes.
16	The dialectics of acting as a therapist when one is not qualified can be seen in navigating the tension between helping others and overstepping one's boundaries. On one end, there's a desire to support others, advising them about their needs, often stemming from genuine concern and empathy. On the other end, the person they're advising may truly need professional therapy, which they can't provide due to lack of training and expertise. In some cases, there might be attempts to absolve one's self from personal responsibilities or justify unethical actions by shifting the focus to the problems of the other person. This power dynamic can lead to exploitation, manipulation, or harm, underlining why professional help should some times be sought when dealing with mental health issues.
17	
18	

	(T) “Thought of it” -ism: Things must be done my way. I demand that things be done as I wish. I believe the idea is right or must be done because “I thought of it.” I believe that because this thought came to my mind, it must be right! I believe it, so it must be true. I think it is a promising idea, so it must be good. There is an absence of healthy critical thinking.
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences.</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant. I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation, and I overestimate my skills to deal with the situation. I must be recognized and rewarded because I feel better about myself when people approve of me and praise me. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible when things don’t go as I plan.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people disagree with me or don’t like my “wonderful” idea. I can’t stand it when people don’t appreciate my effort or ideas, so I have to be superior or inferior to them.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can’t be happy at all! If people don’t reward me, I will feel painfully inferior. I must not be confronted with difficulties. Other people must do what I say because I have to be correct. I must stay on top and in control. If I thought of it, it must be done my way!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. I have to be superior to them, or I am inferior to them. Either you are for me, or you are against me. Your concern is not that important to me. If I didn’t think of it, I don’t have to do it. I justify my actions because “I thought about it.” In procrastination (feeling lazy), I speculate, “If I was not confronted with these circumstances beyond my control, I would have gotten around to doing that task.”
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I thought of it, I could do what I want, and I must get what I want - regardless of the consequences. However, the idea would have little value if I didn’t think of it.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Where is the evidence that things must be done my way? This belief is unrealistic because an idea's goodness or badness is usually determined by the results rather than who thought of it. During my lifetime, I have gotten my way, and sometimes, I have not. When I compare myself to others, I have noticed that sometimes people get their way, and sometimes they don’t get their way even if they desire to get what they want.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my conclusion reasonable and sensible? This belief does not make sense because “just because I thought of it” does not make it right or wrong. Logically, I judge the goodness or badness of an idea because it will help or hurt me. The idea that I want to get my way is flexible and realistic, and the idea that things must be done in a particular way is rigid and unrealistic. When I mix an unyielding false belief with a flexible, genuine concept, I am illogical, which brings about the inability to solve problems or make decisions.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> This procrastination (feeling lazy) and demand will not help me reach my goals and actualize my talents and potential. This procrastination (feeling lazy) and demand will increase the chances of anger, depression, and/or anxiety. It will likely lead to toxic conflicts with others and will not help me make rational decisions or solve problems systematically.
13	<i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard to get what I want in the future.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as meaningful challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> People should do what I say is a rigid belief. I don’t need love or approval, but I like it when people love me unconditionally. I don’t have to be competent and perfect to be loved and appreciated, and I can accept myself unconditionally and accept others for their flaws and faults. If I were not confronted with circumstances beyond my control, I would have gotten around to doing that task sooner. If I believe it, it must be true – I realize this is a false, illogical, and unhelpful belief. If I think it is a good idea, then it must be a good idea, and this, again, is false, unreasonable, and unworkable. The more I avoid and procrastinate, the more conditions will arise that will interfere with my goals. If I want to control or get around such interfering circumstances, I want to address those tasks as quickly as possible.
16	The dialectics of "things must be done my way" are grounded in an authoritarian perspective that inherently discourages critical thinking and diversification of thought. This mindset is tied to egocentrism, affirming the presumption that if a concept or notion is originated by oneself, it inherently must be correct, good, or the best possible approach. It fosters cognitive bias and dismisses the potential value of external perspectives or inputs. Furthermore, this posture promotes a self-validating system of thought, wherein personal ideas are immediately deemed superior, merely for their originating source. This solipsistic viewpoint lacks a healthy consideration of other perspectives, potentially leading to flawed decision-making due to the absence of diverse insights and a thorough critical analysis.
17	
18	

(T) Throwing the Baby Out with the Bath Water: I <i>must</i> tell people they are wrong. I reject the entire idea because I don't like one aspect of that idea. I see one thing I don't like, so I throw everything else away.	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof. I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I often withdraw from social situations. I appear mature, but I feel insecure about my ambitions. I am calculating, resigned, skeptical, and emotionally cautious. I overreact emotionally, and I am prone to sulk. I am threat sensitive, and I am quick to see the danger. I cut corners and have restricted interests. I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I underestimate the situation's impact and the result of my behavior. Introverted Cautious Mood (UU) vs. Caring Confidence
4	<i>Demandingness:</i> My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! I believe everything must go my way, and I can forget everything! The world should be fair because "all men are created equal," so I must be treated fairly. To feel good about myself, I must always get my way.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is terrible when people treat me unfairly-unkindly-disrespectfully, so I am superior, and they are worthless slimes. Others acted unfairly and unreasonably, so why do I have to hold up my end of the bargain?
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it excruciating when people don't see things my way.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am superior, and they are worthless slimes. I put them down to feel better about myself.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> It is my right to be treated reasonably and fairly. I can't win – either I'm not going to get what I want, or I'll have to do something I don't want to do. Your opinion is meaningless and has no value. What do you think is insignificant? I can avoid all my responsibilities about school/ work/ relationships because of their unfairness/stupidity/ their mistakes/they're, disrespect/, etc. I don't want to keep my promises because I hate unfair people.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I accept their ideas, that will prove I'm wrong and stupid. However, if I accept their beliefs, I have to give in, and that shows they are better than I am.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want my life to be comfortable, but it doesn't have to be exactly as I wish it to be. Is it written anywhere that life must be satisfied, or the world must adhere to my wishes? Can I avoid my responsibilities because someone else acts irresponsibly? It is not written that I must get what I demand. Such a universal law could not be implemented because my comfort level changed from situation to situation. The social reality is that if people avoid their responsibilities, it will usually lead to mistrust, fewer responsibilities, and fewer freedoms. They are limited in their choices by disregarding their responsibilities.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I want my life to be comfortable, but it doesn't have to be exactly as I wish it to be. Will avoiding my responsibilities help me be more comfortable? Is it illogical to convince myself I can avoid my responsibilities because someone acts irresponsibly? If I avoid my duties, I can be happy. This is illogical because avoiding it will not logically improve my life; thereby, I will experience less happy when I avoid my responsibilities. It is logical to assume that I am not helping myself when I avoid responsibilities. It is not logical to base my behavior on others' unreasonableness because my idea of reasonableness is not identical to others' sense of reasonableness. Each one will contradict and exclude the other.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it practical to consider that I can avoid my responsibilities because someone acts irresponsibly? Avoiding my responsibilities decreases my freedom to think and feel the way I want. When I reduce my responsibilities, I will have fewer freedoms and fewer options and choices.
13	<i>Self-Responsibility:</i> I know that nothing will improve if I rate people globally because I see this belief as untrue, illogical, and impractical. It won't get me what I want. I want to focus on what I can control and find better methods of influencing people. I want a healthy sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in social situations and assertive in such a way that will increase my sense of self-responsiveness. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
14	<i>Healthy Expansion of Your Uniqueness:</i>
15	<i>Healthy Restriction of Your Uniqueness:</i> I will stop rationalizing and start believing this new rational belief. I want to control and master my emotions. I don't want to be seen as being selfish. I want people to trust me.
16	The dialectic here presents a tension between the impulse to critique or correct others and the simultaneous rejection of an entire idea based on a single aspect of disagreement. This dialectic can be seen as a conflict between absolutism and relativism, where one's personal judgment is deemed superior and absolute, leading to the negation of an entire idea, despite potentially viable or agreeable portions within it. The impulse to completely discard an idea due to a single point of disagreement may result in an inability to acknowledge the potential worth of the ideas within it that could be beneficial if reasoned discourse were pursued further.
17	
18	

	(T) "wait for Till ," Thinking I have to put things off. I have to procrastinate. I tell myself, "I will wait TILL the last minute to complete a task." I could also say, "I can wait TILL I know how to do the task perfectly." The task is easier to do when I am under pressure. "So, I will postpone it until the pressure builds up. For instance, I could tell myself, "I'll wait until I know how before I do it, for I do a job properly." This distortion justifies my excuse to put "things off." I could also tell myself, "If I don't spend too much time on this task, I will save myself a great deal of work and effort, so I can avoid procrastination (feeling lazy) TILL I have enough time."
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Inverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I am underestimating the situation's impact and my ability to cope with the task that is confronting me. I must not be frustrated. Conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all!
4	<i>Demandingness:</i> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that people pressure me to keep my promises, so either you love me or hate me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when conditions are not accessible.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are worthless, or the world sucks because you or the world interferes with my comfort and pleasures.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are wonderful, or you are a complete asshole!
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I do this task under pressure, I will find it easier to do that task. I find it easier to do a task when I do it under pressure. Therefore, I will postpone it until the pressure builds up. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal or it wasn't such a horrible decision. <input type="checkbox"/> I can do what I want regardless of the consequences, and consequences don't apply to me. It only feels exciting and worthwhile if I get immediate gratification. I'm not answerable to anyone! "rebellious is an excellent method of getting what I want and need.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want life to be more comfortable, but it doesn't have to be satisfied. Can I wait until the last minute to get things done? Realistically, I find tasks difficult when people pressure me. I want to know the difference between rushing to complete the task and getting good results. I falsely believe that doing things at the last minute and running around saves me time. Doing a task at the last minute (thinking I am saving time) will result in a sloppy job.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Will I find the task more manageable if I do that task under pressure? Is there a logical connection between being pressured and making tasks easier? Why is low frustration tolerance illogical? I am tolerating what I claim I cannot stand. I know that postponing something will not make a difficult task more straightforward, so it is illogical to believe that delaying tasks will benefit my life.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I want life to be more comfortable, but it doesn't have to be satisfied. Demanding that life must be comfortable will result in me spending more time covering up my mistakes or inventing excuses for not keeping my agreements than developing my talents and potential. Pragmatically will my life improve if I add more pressure to it? Even if I save some time by doing it in a last-minute rush – I spend lots of time worrying up to that point. I later tend to worry about how poorly I did because of rushing in the end, and I hardly enjoy any time I save before, during, or after doing the task at the last moment.
13	<i>Self-Responsibility:</i> I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard to get what I want in the future. I can itemize my restrictions, failures, and disadvantages without judging or defining myself by them.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will face my difficulties and see them as challenges. I will vigorously practice refuting my self-defeating thinking each day, and I can focus on what others want and need. I will face my difficulties, see them as challenges, and still be kind and considerate to others.
15	<i>Healthy Restriction of Your Uniqueness:</i> The more I avoid things and put off my agreements, the more I will hurt my self-interests.
16	The dialectics in this context consists of a person engaging in internal conversations or negotiations concerning their decision to procrastinate or delay performing tasks. This person recognizes that they're more productive under pressure and, therefore, often rationalizes postponing tasks until the last possible time. Simultaneously, the individual considers the idea of waiting until they can do the task perfectly, hence procrastinating until the necessary skills or knowledge are acquired to do the job. This behavior is further reinforced with the belief that not spending too much time on a task would lead to saved efforts. Thus, the individual continues the cycle of procrastination. These conflicting values and justifications reveal the nuanced dialectics of procrastination.
17	
18	

(T) Tit for Tat Thinking (negative and positive): I have to retaliate in kind. I avoid my responsibilities because I can get back at others who have wronged me (revenge). I believe “two wrongs make me right.” For instance, I could tell myself, “Because you (the other person) misbehaved, I’ll do this. Since you acted poorly, I have to do this.” I can have a Positive Tit for Tat in which a positive feeling begets a positive feeling, which is false because how the other person responds to my senses is their choice. Positive Tit for Tat says, “When I feel positive, others will feel good. So, when I am happy, others must feel happy.” In a <i>Negative Tit for Tat</i> , I have a negative feeling that begets a negative sense, which is often true in many social situations. If I yell at you because I am angry, you will scream back at me.	
1	Affective Consequences: I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	Behavioral Consequences: I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person.
3	Cognitive Consequences: I am underestimating the situation’s impact and overestimating my skills to deal with such a situation. Others must be considerate of me because life’s conditions must give me the things I want. Life’s requirements must keep me from distress, or else life is unbearable, and I can’t be happy at all!
4	Demandingness: <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> Extreme Evaluation: It is awful for them to go against my wishes.
6	<input type="checkbox"/> Extreme Evaluation: I can’t stand it when people don’t do as I wish.
7	<input type="checkbox"/> Extreme Evaluation: You are worthless for going against my wishes.
8	<input type="checkbox"/> Dichotomous Thinking: People are worthwhile and perfect, or they are worthless and imperfect. When I act incompetently and incur disapproval, I conclude revenge will work for me. When I lie to myself, I convince myself it was the best I could have done, it was “really” the right thing to do, there was nothing else I could have done, and it was not that big of a deal I sought revenge, or it wasn’t such a horrible decision.
9	<input type="checkbox"/> Conditional Thinking: If I treat them respectfully, people will treat me with the “utmost respect.” However, if they don’t treat me with respect, I can treat them like shit.
10	<input type="checkbox"/> Socratic Questioning -Realistic Thinking: I want others to be kind and considerate, but they don’t have to act as I want them to. Is there any objective evidence that two wrongs make a right? It is false because (1) I have no direct control over others’ choices or feelings so I can see how that person will interpret my retaliation; (2) a person’s feelings are profoundly influenced by how that person views the situation, and (3) my feelings and actions cannot control another person’s actions. I can only find healthy ways to influence people.
11	<input type="checkbox"/> Aristotelian Questioning - Logic: I want others to be kind and considerate, but they don’t have to act as I want them to. It is illogical to derive a rigid belief (I must get revenge) from a flexible idea (I don’t want people to screw me over) because a preference (adjustable) is not identical to the demand (rigid and absolute) and many times a demand can exclude and contradict a priority.
12	<input type="checkbox"/> Pragmatic-Rational Thinking: Will thinking “two wrongs make a right” assist me in reaching my goal of getting along with others? There is little profit in seeking revenge. Usually, more problems develop out of seeking revenge, and the original problem is overlooked. Focusing on retaliation will increase the chances of anger-rage, depression (feeling down), and/or anxiety (feeling worried). It will probably lead to toxic conflicts with others.
13	Self-Responsibility: I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard to get what I want in the future.
14	Healthy Expansion of Your Uniqueness: I am capable of shifting my attention away from myself, and I focus on what others want and need. I don’t have to adhere to one way of relating to the world. I will vigorously practice each day refuting my self-defeating thinking. I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges.
15	Healthy Restriction of Your Uniqueness: I may like to seek out revenge, but this seeking revenge will not help me, and it will interfere with my reaching my long-term goals. I can accept others, even if they choose to act horribly.
16	The dialectics of "I have to retaliate in kind" is a manifestation of the inherent contradiction within the ideas of revenge and positive versus negative interaction. This contradiction is rooted in a simplistic understanding of reciprocation within relationships, where actions and responses are seen as consequential chains of action-reaction pairs. It embodies a contentious binary approach of “an eye for an eye” mentality (revenge) or a manipulated interpretation of positive and negative emotional exchange (Positive or Negative Tit for Tat). In the revenge mindset, avoiding responsibilities and retaliating against perceived wrongs is justified by the erroneous belief of “two wrongs make me right.” However, the Positive Tit for Tat ideology falsely assumes that one’s positive feelings will induce a similar response from others, disregarding their own autonomy and choice. Contrarily, the Negative Tit for Tat, characterized by adversarial reciprocation of negative feelings, seems to hold more truth in many social scenarios, accentuating the complexity and volatility of interpersonal dynamics.
17	
18	

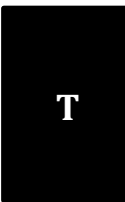


(T) "Too Big" Thinking: I have to be successful in everything I do, but my effort has to be limited. If I take on critical responsibilities, I will fail. I don't try because I have an intense fear of failure. I want to be independent, assertive, and self-reliant, but I feel too "afraid" and am full of self-doubt to take on such "awesome responsibilities."	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm self-centered.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest. I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Consequences:</i> I am overestimating the adverse event, and I am overestimating the impact my feelings will have on me. I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It would be horrible to fail, so either I'm a winner or a loser, and I can't stand to fail.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I find it absolutely intolerable to fail.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> If I fail, I'm a complete loser. I'm an absolute winner, or I am a complete loser.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I ignore it, it will go away. Since I can only deal with some of these responsibilities (fortune telling), what was expected of me wasn't that important. I must give others excuses, avoid getting into trouble and being punished, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I can't handle it (this stress) if I am assertive.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I conclude that I failed, so I don't have to try again. I will convince myself I will fail – so I don't even have to try. However, if I try and fail, that would be awful, and I'll be anxious for a long time. If I succeed, I'm better than others, and I'll always be the best.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I don't want to fail, but failure is a possibility. My Thinking is equivocal, unclear, and ambiguous. My rationalizations are meaningless and cannot be backed up factually. There is no empirical proof or factual evidence that this belief is realistic. If I try and fail, does that make me a total failure? Reality is one of the ways of learning. I want to keep on trying until I learn how to know what I want to know. Failing does not make me a failure. If I am persistent, I will master what I want to learn. Doing new things is only possible by adding perfection to the mix.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I don't want to fail, but failure is a possibility. Will I always fail if I have too many responsibilities, and will this failing prove that I am 100% worthless? It is illogical to derive an extreme position (I will always fail if I have too many responsibilities) from a non-extreme position (I don't want to fail, and I can learn in steps) because a preference (non-extreme) is not identical to the demand (extreme and absolute belief) and a demand exclude and contradict my intentions. I can fail with few responsibilities and succeed with many responsibilities.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I don't want to fail but will avoiding important responsibilities help me? Demanding and fortune-telling rare help. Demanding perfection is unrealistic and illogical, and denying limitations will increase the chances of depression.
13	<i>Self-Responsibility:</i> I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating Thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't want to fail, but there is no proof that I am 100% worthless for failing because no one can be a 100% success be a 100% failure. Even if I face overwhelming challenges and fail, there is no proof that I'll ever be happy in other areas.
16	The dialectics presented focus largely on the tug of war between the drive for success and fear of failure. The speaker's inherent desire to excel in all they undertake is constantly hampered by an undercurrent of weariness, stemming from a fear of overextending themselves and thus increasing the chance of failure. This fear serves as a self-imposed barrier to their ambition for high levels of achievement. The desire to be independent, assertive and self-reliant is countered by an overwhelming sense of fear and self-doubt, preventing them from embracing and taking on the perceived 'awesome responsibilities'. This internal dialogue exemplifies the struggle between ambition and self-imposed limitations fueled by fear of failure.
17	
18	



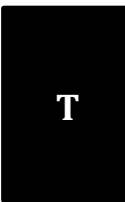
	(T) Too Busy Excuse: I have to give people excuses. I didn't do it because I was too busy. I tell people I didn't do what I promised because "I'm too busy." I am saying, "I didn't want to do it, or I won't do it," "I can't stand doing it," and "I don't want to do it." I believe "I can get off the hook by convincing everyone, "I'm just too busy to do things that will improve my life." I think, "What do they expect from me; I am overwhelmed and critical. How dare they expect so much from such a busy and important person? Don't they know my "busyness" is more important than their "busyness?"
1	<i>Affective Consequences:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and self-centered. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I overestimate the adverse event and my feelings' impact on me. People must not expect too much from me, and I must perform well and /or win the approval of influential people, or else I am an inadequate person. To be happy, others must not criticize me or have negative feelings about me.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible when people don't respect my importance, so there are either stupid or they think I'm foolish.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand doing tasks I deem difficult, tedious, worthless, etc.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are a no-good piece of shit for asking me to do things I don't like.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you help me, or you are trying to hurt me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> People will think I'm important if I'm too busy. However, if I am not busy, people will think of me as lazy. There's no big problem with avoiding my responsibilities. Everyone gives excuses, and it ain't that big of a deal. I tell people, "I am too busy." I don't have to keep my promises and agreements because I think I have more urgent things to do
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is this excuse and thinking realistic? (My "busyness" is more important than their "busyness.") How can I realistically measure their busyness in comparison to my busyness? I can't because I choose how busy I am, and I decide what activities I want to do and the ones I don't want to do. My busyness is directly related to their behavior, and realistically my behavior has consequences, and my behaviors have negative and positive consequences.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my logic flawed? The belief "I can't stand it" is related to saying, "I was too busy to practice my assignment." I am tolerating what I claim I cannot tolerate. My calculations and conclusions are illogical, which will hurt my ability to be persistent. It is inconceivable to believe if I tell people "I'm too busy," then this will release me from my obligations." There is no logical connection between my commitments and my ability to generate a "good excuse." My lack of organization or memory has nothing to do with keeping my promises.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will using this excuse be helpful, and will it assist me in reaching my goals. Making excuses will lead to toxic conflicts with others, and it will not help me solve my problems. I want to realize what I can change, what I can do with opportunities that come my way, and what attitude I will take toward things I can't change.
13	<i>Self-Responsibility:</i> I want to be persistent and keep my commitments. This distortion is illogical, unrealistic, and not helpful. I will stop making excuses for myself. My memory cannot make me do things or not make me do things. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of the physical-healthy self, emotional self, and social self (the various roles I am in, such as brother, sister, mother, father, worker, boss, etc.). I want to be independent. I want to enjoy what I have and work hard on getting what I want in the future.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will face my difficulties and see them as challenges, but I will not put myself down for not addressing those challenges. I will vigorously practice each day refuting my self-defeating thinking. I don't have to adhere to one way of relating to the world. I will face my difficulties and see them as challenges, and still be kind and considerate to others. I will promise myself that I will stop denying, avoiding, and rationalizing.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don't like doing the thing I don't like," but there is no logical reason why I have to avoid my responsibilities because I don't want a particular activity.
16	The dialectics reflect a constant tension between responsibility and evasion, between personal growth and complacency,
17	between social obligations and selfish perceptions. This dichotomy is created by the speaker's use of the excuse "I'm too busy," both as a means of avoiding tasks or responsibilities they have committed to but have no interest in fulfilling, and as a way to justify their lack of progress in life. They've convinced themselves that their "busyness" should be enough to get them off the hook, revealing an almost dismissive attitude towards other people's expectations and a distorted sense of self-importance. This tactic of avoidance and denial, however, only serves to perpetuate their current state of being, stunting potential personal growth and development.
18	

	(T) “Too Difficult” Excuse: I have to give people an excuse. I didn’t do it because it was too hard, so I gave up. I think the task is beyond my skills or what I could try now. I encountered some problems while doing this task and could not deal with their situation.
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and underestimating my skills to deal with “such” a situation. I shouldn’t have to do frustrating tasks. I must perform well and /or win the approval of influential people, or else I am an inadequate person. To feel happy, I must get my way without trying. I must act competently, and I must win people’s unlimited approval.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people expect me to do difficult tasks; I’m 100% good or 100% bad – I can’t win.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t tolerate complex tasks.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. I’m 100% good or 100% bad – I can’t win. I do some tasks perfectly, or it is not worth doing!
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Who cares about my responsibilities? I avoid my responsibilities because the task is too challenging. I justify my actions because I believe it is “impossible and the task is TOO difficult.” I don’t have to keep my promises and agreements because the task is “too hard.” This explains my lack of motivation and places the blame squarely on the person who desires to be blamed– the other person! It does not feel exciting or worthwhile unless I get immediate gratification. <input type="checkbox"/> If I am successful in doing difficult tasks, I’m superior. However, if I fail, I’m painfully inferior.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I don’t want to do difficult tasks, but I will need to do difficult and tedious things to be successful.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to think it is okay to avoid a task because it is difficult? The world has a vast array of possibilities. To get my way all the time (Life must be accessible) would severely restrict that range of possibilities for others and myself. When I look closely at the world, no one in history or currently has got his or her way all the time. It is unrealistic to think I’ll always get my way.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it reasonable and logical to believe “I can get what I want” without trying, or must I get my way with minimal effort? Logically, I cannot derive a flexible idea (“I want to get what I want, and I want to reach my goals.”) from a rigid idea (“I must get my way without any effort.”). This rigid idea limits my possibilities (I have to get what I want) and leaves out other possibilities. Sometimes I get my way and sometimes don’t, which is true of everyone.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will giving up help me in the long run? No! When I give up on a task, I can conclude that I am giving up on myself. Thinking I am worthless or not deserving of happiness will interfere with reaching my goals or developing my talents.
13	<i>Self-Responsibility:</i> Yes, I will have negative feelings when I think about adversities. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.). I don’t have to make those adversities a disaster.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will acknowledge my anger and hostility and understand how I intensify my toxic negative emotions and work at giving them up.
15	<i>Healthy Restriction of Your Uniqueness:</i> People’s criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten behavior, but they are not wretched people. I would like to change the past, but I can’t. I will never want to experience trauma, but I can express myself and learn to change my thinking about this very bad event. Venting my anger or other negative emotions is self-defeating, and Re-experiencing my trauma is not like re-living the trauma. <input type="checkbox"/> I can’t change the past, so I will change my thinking.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I feel hurt, and you can stop my hurt. <input type="checkbox"/> Attention is crucial, and you can give me attention. <input type="checkbox"/> My needs could be easily met if only you try, but you’re not trying. <input type="checkbox"/> I’m not hurt, except that you hurt me; I’ll be fine. <input type="checkbox"/> I am not dependent on others, but you ignore me. <input type="checkbox"/> I’m OK, and you are better than me (toxic comparing).
17	<i>Healthy Dialectics:</i> I want to decrease impulsiveness and increase reflective listening: combine incompatible statements, e.g., validation and confrontation and going back and forth from validation and confrontation, not accepting excuses or irresponsible behavior while conforming their uniqueness, confrontation is not being combative,
18	



	(T) "it is Too Late Excuse " I have to give up because I'm not making any progress. I'm facing insurmountable obstacles between my goals and the means of reaching my goals, so I can give up. I can give up because it is too late for me to succeed or be happy. I can give up because it is too hard; I'm failing, or I'll never get what I want. I am comparing myself to others.
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
2	<i>Behavioral Consequences:</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to fail, so others think of me as a loser, and if I don't fail, I'm a hero!
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> It only feels exciting and worthwhile if I get immediate gratification. I can't stand to wait.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. You completely hate me or absolutely love me each and every moment of the day.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I need to do more at a task to prove I am valuable and competent.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Getting the love and approval I want is manageable. It is okay to give up because "beating a dead horse" makes me look stupid. I have failed once, so I don't have to try again. I can't deal with all these responsibilities. <input type="checkbox"/> If I succeed, I'll judge myself as better than everyone else. However, if I fail, I'm a complete loser and should give up.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to progress but don't have to progress as I demand. Is "giving up" at the first sign of failure realistic? Realistically, most people only succeed when they try something new for the first time. It is unrealistic because failing at one activity does not make me a total failure. Learning and doing new things is only possible by adding perfection to the mix.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Because I am having a challenging time, is my conclusion that I can give up logical? Failure is awful, and I falsely believe that giving up will make my life less terrible. The negative cyclical thinking sets me up for failure. It is illogical to derive an extreme position (it is awful; I'm constantly failing) from a non-extreme position (I don't like to fail; I want to give up) because a preference (non-extreme) is not identical to the demand (extreme and absolute) and many times a demand can exclude and contradict a priority. I don't like to fail, but it is <i>not</i> awful because I define "awful" as the worst thing that could ever happen. There are far worse things than failing, and I feel anxious about failing, and I believe it is awful to fail. This form of thinking reinforces and strengthens my toxic negative feelings.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I am frequently talking myself into giving up on the idea that I have enormous difficulty reaching my goals and actualizing my talents and potential. Giving up and not being persistent will only set the stage for me not to succeed. Giving up will lead to toxic conflicts with others and will not help me make rational decisions or solve problems systematically.
13	<i>Self-Responsibility:</i> When I awfulize, my thinking appears to be equivocal, unclear, and ambiguous. This belief seems meaningless, which means it won't help me reach my goals and cannot be backed up factually. There is no empirical proof or factual evidence that this belief is realistic. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of my physical-healthy self, emotional self, and social self (the various roles I have, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Expansion of Your Uniqueness:</i> I don't want to fail, but no proof shows I am 100% worthless for failing because no one can be a 100% success or be a 100% failure. The more I worry about failing, increases the probability of failing and not getting what I want because I will have high degrees of feeling down, worried, or angry involved in awfulizing about failing.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will promise to stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
16	The dialectics of "I have to give up because I'm not making any progress" focus on the tensions between the desire to achieve certain goals and the struggle or perceived impossibility to reach them. This narrative is anchored on the premises of defeat, failure, and comparison, propounded by the supposed lack of progress, insurmountable obstacles, and the subsequent inclination to surrender. Subjective emotions and perception of time play significant roles here, as well. Feelings of despair due to difficulty, failure, and the fear of not getting what one craves infuses a sense of hopelessness, and triggers the urge to abandon one's endeavors. Additionally, comparing oneself with others may exacerbate these feelings of inadequacy, further fueling the impulse to give up. Thus, this dialectics explores the inherent struggle between perseverance and surrender in the face of obstacles, negative self-perception, and societal pressures.
17	
18	

	(T) Too Ready to Withdraw: I must avoid anxiety by avoiding particular situations. I have to give up, so I withdraw too quickly and avoid my responsibilities. The situation is not terrifically prominent, so it is okay to avoid that situation. This un-integrated behavior makes it easy for me to withdraw or avoid the situation.
1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I make a mistake or they act stupidly. It is horrible, so you are really close to me, or I am distant from you.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect, but I can't stand it when they act stupidly.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> If I'm not perfect, I'm nothing. <input type="checkbox"/> I avoid or give up – there is no other option in this situation!
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I can give up quickly because this situation is not beneficial to me and is too hard. If I viewed the situation as critical, I would have to put myself down for failing at it. I must give other people excuses, so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can't handle it (this stress) if I am assertive. <input type="checkbox"/> Perfection will protect me from adversities happening to me. However, if I am perfect, everything else in my life will be perfect.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief realistic when I look for every opportunity to give up or avoid my responsibilities? This belief is false because giving up has not improved my life to date, so realistically giving up is equal to hoping that things will improve if I avoid difficulties. Hope is a good start, but I want to be a reasonable effort behind this goal I've set for myself.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I must never face such adversities because I don't like adversity? It is illogical to derive a rigid belief from a flexible belief because a preference (I don't like frustration) is not identical to the demand (extreme and absolute; I must not be confronted with things I don't like!), and many times a demand can exclude and contradict my healthy preference.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will avoiding my responsibilities help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities.
13	<i>Self-Responsibility:</i> I want to recognize that respect involves acting fair as possible while being honest with others. Respect is assertive while showing assurances I know what I am talking about. I accept the fact that everyone is unique and irreplaceable. I know that respect is responsive to others flexibly and genuinely. Respect is being determined to address our concerns.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to increase my sense of emotional regulation; I know that verbalizing helps me to feel less overwhelmed; reduce the use of emotional reasoning, and make sure I don't put myself down when I use such cognitive distortions; move from reacting (i.e., attacking, hurting, shouting) to respond by validating, speaking in a soft voice, and adopting a relaxed posture; reacting by avoiding, speaking in a high voice) and responding by approaching my fears, standing tall, speaking in a calm voice, and approaching my fear with confidence; reacting by being passive, sitting down, speaking in a weak voice, and responding by being active, being involved, standing straight, and speaking in a strong vice; reacting by hiding, avoiding, shutting down, slumping, and speaking in a high voice versus responding appropriately, making amends, standing straight, and speaking in a strong voice. I want to use my problem-solving skills and identify the Antecedent behaviors, thoughts, Behavior, and Consequences of my behavior.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like frustration and hardships, but nothing is written that dictates that I must never face adversity. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and honest about my shortcomings.
16	The dialectics of "I must avoid anxiety by avoiding particular situations. I have to give up, so I withdraw too quickly and avoid my responsibilities. The situation is not terrifically prominent, so it is okay to avoid that situation. This un-integrated behavior makes it easy for me to withdraw or avoid the situation." involves the dynamic tension between desire to avoid anxiety-inducing situations and the consequences of neglecting responsibilities. This illustrates how avoidance of difficult situations becomes a self-reinforcing pattern. The initial relief experienced through avoidance reinforces this behavior, making it an easily accessible coping mechanism in future similar situations. However, this quick withdrawal often leads to compromised responsibilities and perpetuates a cycle of avoidance and irresponsibility. A justification is made that the situation isn't significant enough to face, further strengthening the habit of avoidance and non-engagement. This pattern results in un-integrated behavior that is fundamentally maladaptive and detrimental to personal growth and responsibility management.
17	
18	



	<p>(T) Transference Effect: I have to disregard individual differences. I am mad at someone because he or she acts like my father/mother. I will inappropriately transfer my feelings about people in my past life to those I associate with today. I tell myself that I can do something or can't do something because of how I "feel" toward another person. Transference is unconsciously feeling toward a person's attitudes that are not based on reality but on that person having some trait in common with individuals, especially my parents, to whom I may have previously had attachments. When I use transference, I confuse people who affected me seriously in my past life with those with whom I have interests today and assume that the present individuals will act the same way as the past ones did.</p>
1	<p><i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
3	<p><i>Cognitive Consequence:</i> I underestimate the impact of the situation, and I overestimate my ability to deal with the situation. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can't be happy at all! To feel happy about myself, I must have my father's – mother's love. I have to be perfect, so my father-mother will love me. I must never fail.</p>
4	<p><i>Demandingness:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. I must not act this way. I should have done that. Since I did this and didn't do that, I am bad, worthless, stupid, insignificant, useless, inadequate, hollow, and empty, and life is meaningless. I will blow up because I can't stand such behavior, and it is awful when people act like my father/mother/ex/, etc.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I am afraid to show my feelings, so I had better act like my father to stop feeling inferior.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand the way I feel about myself, and I can't stand it, so I have to be superior, and you have to be inferior. I must avoid discomfort because I can't stand conflicts, difficulties, stress, and disagreements.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I am stupid for feeling inferior, so I had better action superior, like my father.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you love me unconditionally 24/7, or I am utterly unwanted.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I don't want you to love me! Your concern is of little concern to me. You're acting just like my mother, so I can be nasty to you. My father acted unlovely, so I'm unlovely. My mother hated me, so people hated me, so I didn't have to maintain my responsibilities. I don't have to care because you don't love me as my father did. <input type="checkbox"/> I'll be happy if people don't act in a certain way (don't act like my father). However, if they do act like my father/mother/ex/ etc.,</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Why is it preferable for me to keep succeeding at my goals and keep gaining the approval of others? My desires are legitimate just because I have them, and I always have the right to have them and to change them. I have the right to have them, but I don't have the freedom that they must be fulfilled.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning – Logic:</i> Is it logical for me to keep trying to get what I want (my father's love)? Yes, it is logical for me to keep trying to get what I want (my father's love). I can logically wish for the sky without expecting or demanding that I will get it. There is no logical connection between what I <i>want</i> and what I think I <i>must</i> have because wants and demands are not identical, and one can contradict the other.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What practical results will I get if I keep reacting with high frustration tolerance when my strong desires are not fulfilled? I will see that I am in precise control of my emotional destiny and can continue to exert reasonable control of my emotions. When I give into this type of thinking, I feel disconnected from others and my ability to be open to new ways of expressing my feelings and thoughts honestly. I have feelings about another person's traits, especially my parents, to whom I may have previously had attachments. "Transference" is when I unconsciously have feelings toward another person's attitudes that are not based on reality. For example, if I see my father as infallible, and he has discriminatory attitudes toward people of the Jewish faith, I may get his approval by outwardly agreeing with his dogmatic views. This reduces my sense of individuality and my sense of choice. I falsely believe, "I have to like him to get love from him." (Unconsciously = very low level of awareness or haven't put my thoughts into words, and I can't explain my ideas.)</p>
13	<p><i>Self-Responsibility:</i> I want to be less defensive because I want to get along with others better. I want to stop judging myself so harshly. I will never like disagreements and conflicts, but they are a "fact of life." I can stand conflicts and stop making every conflict a catastrophe. I will learn to be assertive and find effective ways of expressing my true feelings. We do not choose these ideas, but we are attached to people who have those ideas.</p>
14	<p><i>Healthy Expansion of Your Uniqueness:</i> When I use transference (treating others "as if" they were someone else), I reduce my sense of choice, limiting my social judgment. When I don't think for myself, I give giving to my immature thoughts, and I become defensive.</p>
15	<p><i>Healthy Restriction of Your Uniqueness:</i> I wish people would treat me better, but they don't have to treat me better because: (1) I can't control their choices, interests, or thoughts; (2) all the complaining in the world will not help me deal with my feelings of rejection I have about my parents, and (3) there is no logical connection between my desires and what others must do or what they must not do.</p>
	<p>The dialectics of the statement above revolve around transference and emotional reactions based on past experiences. It involves the projection of emotions or traits from significant people in past (usually parents) onto people in the present, which can lead to misinterpretation or misguided behaviors towards them. This psychological process can significantly impact an individual's interactions and relationships since their feelings and reactions are not based on present reality, but past experiences and perceptions. The individual tends to form assumptions that today's individuals will act the same way the people from their past did, leading to a cycle of unresolved emotional reactions.</p>
	<p>Ellis: Feeling Better, Getting Better, Staying Better, 2001; Viktor Frankl: Transference could be understood as a vehicle of that human and personal encounter which is based on the I-Thou relations (1969; The Will To Meaning; page 11)</p>

(T) Turning Against Oneself Thinking: I don't <i>have to</i> express myself, and I don't tell my feelings of anger toward the person who has done me wrong. I have an idea, which is aggressive in its content that I believe I can't direct at another person, so I turn it back on myself (self-abasement, self-aggression). I am afraid of my impulse, and I feel I can't utter a word to the person I am mad at, so I become depressed, self-devaluation, hate myself, self-destructive, masochistic suffering, etc.	
1	<i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> I behave non-assertively because I am not expressing my honest feelings, thoughts, and concerns. I don't know what to do – except to get mad. If I get mad at myself, people won't be mad at me. Feeling depressed is okay. Feeling depressed is an appropriate response to a significant loss. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. Depression enables me to keep my sensitivity. (Windy Dryden, Ph.D.)
3	<i>Cognitive Consequence:</i> I overestimate the negative situation and underestimate my ability to cope with this situation. I must perform well and /or win the approval of influential people, or else I am an inadequate person. I must never have an impulsive feeling, and I have no control over my impulses, so I'll never be able to express my feeling.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> People are mad at me, and that's horrible.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> To get along with people, I must not tell people how I feel because I'll only feel crummy after I say something.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I love it when people are perfect, but I can't stand it when they act stupidly.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You are superior, or I am inferior. I have to be superior to feel good about myself.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I get mad at myself, people will not be too harsh with me. {} However, if they reject me, I will hate them, which will only make me feel bad about myself and increase my feelings of toxic guilt. {} If I think badly about myself, I won't have these self-destructive impulses. {} However, if I don't act on these impulses, I'll never be satisfied or happy.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my belief realistic when I believe I don't have to express my feelings because I'm afraid I'll lose my temper? {} When I express positive feelings, I don't lose my temper. {} When I say mild levels of emotions, such as mild frustration, slight annoyance, or disappointment, I don't lose my temper. {} I have gotten furious, but there were too many negative consequences for me to express my toxic anger openly in particular situations, and I didn't lose my temper. I don't like to get angry, and it is not awful to get angry, but I can control my behavior when I have a wide range of feelings. {} Believing that I would lose all self-control if I expressed my feelings is false, and Self-downing for having feelings and impulses will not alter those feelings or urges.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If I turn against myself, will I stop feeling afraid? Turning against myself" and "being afraid" are not identical. Turning my feelings against me will increase my fears, which would not help me. Turning my feelings against me will exclude my ability to deal with my emotions. Logically, it does not follow that turning against myself will not help me deal with my impulses or fears.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Turning my feelings against me will not help me. Expressing my feelings and being assertive are two essential skills I want to learn. It will help me solve problems with others, help me get along with others, and enable me to reach my long-term goals.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I cannot directly control people's opinions.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want to control and master my emotions.
15	<i>Healthy Expansion of Your Uniqueness:</i> I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others. I do not like to have negative feelings, especially feeling hostile, but no proof shows that I am worthless or 100% bad for having this feeling. I can accept myself unconditionally because placing conditions on others and me is arbitrary and self-imposed.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I want to pursue joy and happiness, but I don't have any energy to pursue anything. <input type="checkbox"/> I want things I like (job, relationship, friends); however, I don't deserve anything. <input type="checkbox"/> I want to experience hope, but I feel hopeless. I want to be active, although I am behaving passively. <input type="checkbox"/> I think efficient, but I'm impotent.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You accept your uniqueness, and you know that you are an ordinary person. <input type="checkbox"/> You want to conform because you live in a community and can think for yourself. <input type="checkbox"/> You can make a balance between your inner authority (conscience) and you and listen to outer authority (culture). <input type="checkbox"/> You want to be responsive, kind, and empathic while being firm, fair, and focused when problem-solving. <input type="checkbox"/>



(U) Unconscious Motivation: I have to avoid solving problems because something unconscious happens to me or others. I tell people their unconscious motivation controls their current actions, so they can't control their current feelings and behaviors. Therefore, it is okay for me to judge them harshly. I state that another person has an unresolved or unconscious motivation to dislike me.	
1	<i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person. Irritable-Anxious Mood (OO) vs. Resiliency Skills
3	<i>Cognitive Inferences:</i> You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. They must act competently, and they have to win my approval. I believe people and the world must be unreasonable. I must not have all these conflicts from the past. I think that others shouldn't mistreat me because of their screwy history. Other people must not be so cruel. I believe others must be reasonable because I hate it when people are unkind and because it is wrong to have all these conflicts.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that they like me, and it is horrible that they have this unconscious motive to hate me, so I'm either superior to them, or something is terribly wrong with me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to be treated so poorly!
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I am an innocent bystander, so why are you picking on me?
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either superior to them, or something is terribly wrong with me. I abdicate my responsibility because the other person's unresolved conflicts with another person interfere with my desires. When I act incompetently and incur disapproval, I conclude that others hate me because their mother never loved them as a mother should. Now they are taking their unconscious conflicts out on me. Either I feel worried, down, and angry most of the time, or I keep thinking about irrelevant explanations and causes.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If people are unreasonable and have problems that they are unaware of, my life will be miserable. However, if I showed them their unconscious issues, I would have less stress, and my life would be terrific.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my thinking realistic when I believe a person's behavior is absolutely determined by some "unconscious motivation?" Human behavior has many determinants, but how can I realistically pick one determinant and say that one Motivation is the most prominent. Motivation is usually unknown to most people. The social reality is that if I neglect my responsibilities or their responsibilities, there will be negative consequences, and I am using this conflict as an excuse to be irresponsible. This belief is false because regardless of his Motivation or my psychological state, it can be the only factor that impacts my responsibilities.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logically connected that if a person hates one's parents, they will eventually hate me? Is it logical to assume that unconscious Motivation is the only source of my conflict? Can I logically connect an overt act with an unconscious motivation? This is a stretch. This assumption is illogical because I am making an excuse for myself because of someone else's unseen and theoretical drive. If the person is motivated by an unconscious desire, there is no way I can logically connect this unknown thing that is known. He can, but I know I can't – It is his unconscious.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will attributing an unconscious motivation to another person help me? No. When I make excuses, getting what I want is significantly reduced. It will rarely help me feel the way I want to feel. When I invent excuses, I am only making matters worse. People will trust me less, they will give me fewer responsibilities, and I'll have less of a chance of reaching my desires and goals.
13	<i>Self-Responsibility:</i> Because I now see that my belief is untrue, illogical, and impractical, I will challenge my unhelpful thoughts. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of the physical-healthy, emotional, and social self (the various roles I am in, such as brother, sister, mother, father, worker, boss, etc.). I will list three things or events I appreciate each day for two weeks.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will stop blaming and start taking responsibility for my behavior. I will focus on my realistic preferences, and I will stop making excusing myself. I will also stop minimizing people's feelings. I list what I am responsible for and who I am responsible for... I write the values that will help me maintain those responsibilities.
15	<i>Healthy Expansion of Your Uniqueness:</i> I am globally rating another person when I attribute unconscious Motivation to that person. I don't know what that person is thinking. If those thoughts are unconscious, even he does not know what he is thinking; playing Sigmund Freud is not a bright idea. Their rotten behavior does not make them nasty, lying, wretched people because they do not always act nastily and rottenly as a thoroughly horrible person would. I can legitimately deplore some of the things they do, but I don't have to blame their entire personhood for doing these things.
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I'm fragile and will get hurt if I get close to someone, but I'm incredibly lonely. <input type="checkbox"/> People will see me as having deficiencies if I get close enough, but it is better to be alone than feel bad. <input type="checkbox"/> My anxiety will overwhelm me, but it is better to be alone than to feel bad people's judgment of me can destroy me, but I destroy myself with my own judgment. <input type="checkbox"/> People notice me, but people ignore me.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You are an ordinary person who dislikes or even fears being embarrassed, humiliated, criticized, and rejected. <input type="checkbox"/> You will never like being criticized or rejected. But you can accept yourself for avoiding being nervous, shamed, disparaged, and rebuffed.
18	Note Unconscious thought could be: 1. Not putting our ideas into words; 2. Automatic thoughts without awareness; 3. Thoughts are not directly perceived or appreciated; 4. Thoughts are not easily raised into consciousness; 5. Ideas we are unaware of, which we would rather avoid explicitly perceiving. Sub-conscious thought: beliefs operating beneath the level of conscious awareness but would feel uncomfortable acknowledging. (Linda Elder & Richard Paul)

<p>(U) Undoing (Defense Mechanism): I have to do irrelevant behaviors to undo my bad feelings from the past. I don't show remorse to the person I have wronged, so I try to make it up in other ways, such as giving to charities and doing good deeds for people who have similar characteristics to the people I wronged. In this form of magical thinking and superstitious thinking, I believe that if I act a certain way, my feelings of guilt and/or shame will magically disappear. When I am not aware that I am showing remorse or making amends for doing something wrong to another person, I am trying to undo the damage magically. I believe my hostile feelings are dangerous, or my hurt feelings will become overwhelming. I think I must be in control and fix the world's wrongs (absolute authority). I deal with rejection or negative emotions by over-extending my responsibilities.</p>	
1	<p><i>Affective Consequences:</i> Others must treat me fairly and considerately and not overly frustrate me, or else they are rotten people. Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
2	<p><i>Behavioral Consequences:</i> To stay out of trouble with others, I believe my righteous deeds must make up for my past misdeeds.</p>
3	<p><i>Cognitive Consequences:</i> I must perform well and /or win the approval of influential people, or else I am an inadequate person. I must not fail or make mistakes. I must be strong and in control.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful that I have failed, others have treated me poorly, and/or conditions are too difficult and excessively painful.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand feeling so bad!</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i></p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I feel worried, down, and angry, or I keep thinking about what I've done wrong.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I do something good, I won't feel so bad. Anxiety keeps me on my guard while I am "concerned" If I am not anxious, I am lulled into a false sense of security. I need to feel anxious to be alert to the threat. If I undo my past mistakes, I won't judge myself so harshly now! <input type="checkbox"/> I hate the way I feel. If I stop feeling ashamed, my entire life will be tremendous. However, if I continue to feel bad – that would be awful and unbearable. Anxiety motivates me to do well, while "concern" doesn't provide me with much motivation.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> How would doing one activity undo a past deed? Realistically, I can't undo the damage I have done or that others have done to me. I can feel remorse or regret and learn from my mistakes, but I can't go back and undo what I have done. I have to let "it" out, and I have to "overreact" too sad things that happen to me. I know it won't solve anything, but I am wishing won't change reality. Is it logical to hold on to the idea that "I must" immediately get rid of my feelings?</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I believe my consequence is actual because my logic is flawed. The antecedent is true. The forerunner in this situation is I can do something, which is true. The consequent is – then I wouldn't feel so bad" feels trust, but it is logically false. My reasoning is invalid when I believe my consequence is actual when it is false. What I do or don't do will not necessarily change my feelings. In this situation, doing something or not doing something maybe a temporary solution (an emotional distraction). Still, to deal with my feelings, I am applying REBT's theory, which states that our thinking influences our emotions. I could do something and feel great, but I also could do something and feel miserable after doing it.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Most people like several choices. When I force others or myself to have one choice, I limit my ability to solve problems because I am not looking at all my options. I limited my practical solutions; I painted myself into an emotional corner that I prefer not to be in at this time. When problem-solving, limiting my abilities is not practical.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want to be respected by myself and others, so I will make a list in which I can be more considerate to others. I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> Each day, I will work on my emotional regulations by assessing the situation: what triggers or situations result in toxic negative emotions; identify the behavioral and cognitive consequences; and identify with a rigid rule or irrational belief.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I don't want to make mistakes, but I am not perfect, and striving for perfection will only set me up for failure after failure, which will increase my anxiety, depression, and anger rage.</p>
16	<p>The dialectics in this situation reflect complex internal struggles between contradictory emotions, beliefs, and actions. On one hand, the individual harbors guilt and remorse for past transgressions yet avoids direct confrontation or apology to the person wronged. Instead, they incongruously shift these feelings of guilt into compensatory behaviors, typically helping others who bear no relation to the original transgression, which exhibits magical or superstitious thinking. The person holds the misguided belief that such actions will erase their guilt. They often fail to recognize that this constitutes indirect form of amends. This thought process implies the presence of another contradiction - fear of loss of control and being overwhelmed by hostile or hurt feelings, countered by a deluded self-perception of having the absolute authority to right all wrongs of the world. Furthermore, feelings of rejection or negative emotions are dealt with by overextending their responsibilities, indicative of an unstable emotional balance.</p>
17	
18	

<p>(U) “Under” Thinking: I have to avoid certain situations, so I don’t have to think about my difficulties and problems. I believe that thinking about a problem is not helpful and thinking about methods to solve problems only makes things worse. Thinking about how I can solve problems is too unnatural, too ponderous, or too time-consuming. I tell myself, “I think about things and then get on with it. I don’t get hung up about studying every small detail or every little feeling I have.” Since thinking about methods to solve my problems is too time-consuming, I don’t have to do it, regardless of the outcome.</p>	
1	<p><i>Affective Consequence:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness</p>
2	<p><i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.</p>
3	<p><i>Cognitive Consequence:</i> I am underestimating the impact of the negative situation, and I am overestimating my skills to deal with this adverse situation.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. [<input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is (horrible, awful, terrible, catastrophic), so you either hate me, or you have to love me. Either I always feel worried, down, and angry, or I keep thinking about not thinking about how nervous I am. It is awful when things don’t go as I have planned.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when I have to reflect and think about what I am telling myself.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I feel weak, so I must be weak. Vulnerable people can’t do anything right! You have to hate me, or you have to love me – there is no middle ground. I only feel secure and confident when I know you absolutely show you hate me or love me while not showing any rejection. There are no shades of gray, and I don’t have any emotional choices.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> My problems are not that bad! Thinking and talking about my difficulties only makes me feel worse, so it is better that I did not do that. (I must not talk about things I find upsetting.)</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If I don’t think about my problems or feelings, everything will be okay. However, if I am forced to think about my problems, I will feel miserable.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is it realistic to believe that not caring about a problem will make the problem go away? Actually, not caring about something or someone may create more problems than the original problem. My real preference could be, “It is unfortunate if I don’t get what I want but hardly fatal.” Thinking cannot make the actual situation worse or better. This form of thinking is directly related to my emotional reaction. I know my thinking involves planning and evaluating my success or failure. I cannot control every variable that I may face. I may not like what life is giving me, but no law states that I must get my desires met. If I don’t get what I want immediately, I can work harder and get closer to my desires, but I don’t have to bring anything I think I “need.” It is unfortunate but not fatal. There is no reason why I must have anything that I want, including success, love, happiness, comfort, approval, health, etc.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If I think about a problem, it will make it worse. Therefore, it would be better for me not to think about my current problem. If the consequent (it will make my life worse if I think about my problems) were true, the antecedent (thinking about my problems) would be true. Many things could make my life worse in this situation – not just thinking. There are situations in which thinking would not be helpful, and there are situations in which thinking before acting would be beneficial. My reasoning is invalid when I believe my Consequence is actual when it is false.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is it a practical matter not to think about solving my problems or deciding? When I avoid my problems and responsibilities, it doesn’t solve the problem, and some people are being hurt. Avoiding my responsibilities will only get me into more social and financial troubles. When I avoid my responsibilities, I am less free because I believe that I am not free to take a stand concerning those conditions that confront me. I am surrendering and giving up on the conditions, but I know I can rise above them.</p>
13	<p><i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior because I can’t control their thoughts. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts. I want to be concerned, not overly concerned, and I want to be careful when dealing with others.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I would like my life to be comfortable and easy, but there is no evidence that I have observed that others are frequently comfortable and frequently get their way. People’s criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten behavior, but they are not wretched people.</p>
16	<p>The dialectics presented in this statement center around the internal conflict between avoidance and resolution of problems. On one hand, the individual acknowledges the presence of difficulties and problems, tilting towards avoidance as an approach to dealing with them. On the other hand, they have a contrasting belief that thinking about the problem won't help and could make things worse, thus, cultivating a sense of aversion towards problem-solving. This further instigates inertia in the decision-making process. The individual thinks problem-solving is unnatural, ponderous and time-consuming which reflects a biased negative perspective. There seems to be a preference for quick solutions, disregarding in-depth analysis or contemplation of feelings associated with it. The underlying contradiction here is that despite recognizing the need to solve problems, the individual chooses evasion over application of possible solutions due to the perceived inconvenience, hence, revealing the dialectic tension between avoidance and resolution.</p>
17	
18	

<p>(U) Un-Fairness Excuse: “I don’t have to keep my responsibilities because you have mistreated me.” I make an excuse. I judge people’s actions by the rules that I have concocted about what is fair and what is not fair. Everyone has different ideas about fairness, so I am bound to feel hurt.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs dishonestly. I violate the rights of the other person.</p>
3	<p><i>Cognitive Consequence:</i> I overestimate the adverse event, and I overestimate the impact of my negative feelings. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me specifically, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I think it is awful when people mistreat me. When others treat me poorly and/or when things are too difficult and excessively painful, I believe I’ll always be in this horrible situation.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it to be mistreated.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> You are no damned good for making me feel horrible and mistreating me.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I always feel worried, down, and angry, or I keep thinking about how people mistreat me.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If you treat me poorly and unfairly, my entire world will be awful. However, if you treat me fairly, I will recall times you were unfair to me, and I still hate you. It doesn’t matter what I want. I will never get what I want, so I don’t have to keep my responsibilities or agreements. When I lie to myself, I convince myself it was the best I could have done; it was “really” the right thing to do; there was nothing else I could have done, and it was not that big of a deal, or it wasn’t such a horrible decision. I conclude that I don’t have to keep my responsibilities because others act unfairly.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> No evidence indicates I must be treated fairly because I say I must be treated fairly. Realistically, there is always someone “taller than me” and someone “shorter than me.” There is always someone more prosperous than I am, and there are poorer people than I am. Therefore, to expect absolute fairness in all situations is unrealistic.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> To believe everyone must act fairly, which assumes all things are equal all the time, is illogical. I want people to be fair, flexible, realistic, and not an extreme idea. Since I want people to be reasonable, it does not follow that they must be OK because I cannot logically derive an extreme position from a flexible and realistic position.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> If I make a rigid rule about fairness, it will enable me to control others. Demanding fairness will not help me. This mistaken belief will increase the chances of experiencing anger-rage, depression, and/or anxiety at a toxic level. I am connecting this inference to unhealthy conflicts with others, and it will <i>not</i> help me to make rational decisions or help me solve problems systematically.</p>
13	<p><i>Self-Responsibility:</i> I can acknowledge my mistakes and hold myself accountable for making them without berating myself for creating them. When I am accountable, I can (1) explain my behavior; (2) assess the situation, and if I am doing what I am responsible for, and I can reflect on my philosophy of life in which I can care about someone or something, I can show concern and an interest in others, and I can carry out my responsibility in confidence and respectful manner.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I will vigorously practice each day refuting my self-defeating thinking. I am capable of shifting my attention away from myself. I can face my difficulties and see them as challenges and still be kind and considerate to others.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I can do the Ellis’ ABC model strongly and vigorously. I want you to treat me fairly, and I want fairness and competency, but I don’t need approval or absolute fairness. I don’t have to be competent and perfect to be happy and demanding ideal justice from others will lead to more conflicts with them and more self-defeating thinking for me. I can accept myself unconditionally and accept others with flaws and faults. Their rotten behavior does not make them nasty, lying, horrible people because they do not always act nastily and rottenly as thoroughly awful people. I can legitimately deplore some of the things they do, but I don’t have to blame their entire personhood for doing these things.</p>
<p>The dialectics of the sentiment "I don’t have to keep my responsibilities because you have mistreated me" involves a complex interplay of individual responsibility, perceived victimhood, personal judgment, and the subjective nature of fairness. When a person uses mistreatment as an excuse to shirk their responsibilities, they assert their autonomy and attempt to gain control over a situation. However, they also place themselves in a position of victimhood, implying that their actions are determined by how others treat them. Their personal judgments about fairness and unfairness further complicate the situation, as these judgments are often rooted in individual perspectives and can therefore greatly vary from person to person. By creating their own rules of fairness, they set themselves up for disappointment as others may not adhere to these subjective standards, leading to a perpetual feeling of being wronged. This complex interwoven framework creates an ongoing cycle of perceived mistreatment, abandonment of responsibility, and personal judgment that is fueled by a subjective and often unrealistic idea of fairness.</p>	

<p>(U) Unrealistic Conclusion (Index 1): When something goes wrong, I have to conclude that I'll never be happy. Whatever the situation, my conclusions are unrealistic. If I can't find a fantastic job, I'll be poor for my entire life, so I have to give up easily or put minimal effort into what I am doing. I believe that failing at this task means "I will always fail, so why to try." I am making an excuse to give up, which negates others and me. I think that I can give up if I convince myself I am a failure and will continue to be a failure.</p>	
1	<p><i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations. Insecure-Dependent Mood (OU) vs. Fair Mindedness</p>
2	<p><i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.</p>
3	<p><i>Cognitive Consequence:</i> My effort is limited because I overestimate the negative situation and underestimate my abilities.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to feel like a loser! It is terrible, so I am either a failure, which means you are superior to me, proving I'm a loser.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate it when I fail, and people look down on me for failing.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> I am a failure, which means you are superior to me, proving I'm a loser. Either I am absolutely loved, or I am absolutely replaceable.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I don't want to get what I want, and I think it is hopeless, so I can give up. If I fail now, I will always fail, which means "I am a "loser." I must give others excuses to avoid getting into trouble and being punished, lose something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can't handle it (this stress) if I am assertive. I love it when I am perfect, but I can't stand it when I act stupidly. If I act perfectly, I'll be happy. However, if I act imperfect, I'll be miserable. I have to feel miserable when I act imperfectly or make the slightest mistakes. I must never fail because I have to be happy and comfortable all the time, and life must never be uncomfortable. I don't want to be an effort into everything I do, but I can put effort into everything.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Always, never, etc., are unrealistic worlds because the world and others are not static. The world is in a constant state of change, and people are also dynamic and growing. It is false because failing or doing anything cannot make 100% failure or me a 100% success. I could be happy in love but be poor as a church mouse.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is this conclusion logical? Is it rational to believe, "I don't want to fail, so I must not fail? It is illogical to derive an extreme position from a non-extreme position. When I sometimes fail, I don't have to make extreme statements, but I can focus on that I prefer not to fail. A preference (non-extreme attitude) is not identical to a demand (extreme and absolute; If I failed, it would be horrible! However, if I have failed in the past, I don't have to try now!). Many times demand can exclude and contradict a preference. For instance, I have to have a new car, but I can afford it. Therefore, I prefer financial stability over taking on more debt. It does not logically follow if I have failed in the past, I will always fail because no one can perfectly predict the future. I can guess about the future, but no one can make an absolute prediction about my future.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Do unrealistic conclusions help me? No! As long as I am distorting reality and being defensive, I will not get what I want, get into more trouble with the critical people in my life, and not reach my potential and expand my abilities. To experience meaningfulness in my life, I want to realize what I can change, what I can do with opportunities that come my way, and what attitude I will take toward things I can't change.</p>
13	<p><i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I have no desire to control others' opinions. I want a stable sense of appreciation and respect. I can read self-help people that will help me know more about my emotional and behavioral reactions.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I will never prefer failing, but there is no logical proof that mandates that I will never fail. There is no realistic evidence demonstrating that failing is horrible, awful, or terrible. I will identify the social skill I need to develop to better influence people, and I can dispute the belief that I have to be in absolute control of the situation to feel safe.</p>
<p>The dialectics presented in the paragraph revolve around binary thinking, sweeping generalizations, and self-defeating attitudes. The individual generalizes specific instances of setbacks or failures into definitive predictions of the future, unable to conceive a middle ground between absolute success and lifelong failure. They don't consider the possibility of learning from missteps, improving their situation, or experiencing fluctuating circumstances over time. In the process, they negate their potential and restrict themselves from growth and development. By aiming to convince themselves they're a failure destined to continue failing, they create a self-fulfilling prophecy, which serves as a detrimental excuse for not putting effort into their tasks, hence the dialectic conflict between giving up and persevering regardless of initial setbacks.</p>	

<p>(U) Unrealistic Thinking (Poor Problem Solving – Index 1): I have to be in my own little world. My thinking is unrealistic because I worry about things, I have no control over. I believe that things should never change, people should always do what I wish, and things should work perfectly because I want them to work out. I fear that I will hurt myself when I know I'm not going to hurt myself. I do things that are not age-appropriate or not appropriate for my social situation, and then I worry about it. I apply the same rigid rules that are unrealistic. I disregard the situation because I rationalize that "if it worked in one situation, it would work in all situations."</p>	
1	<i>Affective Consequence:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequence:</i> I am underestimating the impact of this negative situation, and I am minimizing the consequences of my actions.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me specifically, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is horrible when I don't have certainty in life.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand frustration or feel uncomfortable for a few seconds.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I must not be confronted with events I deem as "bad, horrible, awful, or terrible."
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I can't win – either I'm not going to get what I want, or I'll have to do something I don't want to do. I conclude that if it worked in one situation, it would work in every situation I face.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If they don't, I will feel painfully inferior. This justifies my excessive anger. I must stay on top and in control so people don't take advantage of me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Will unrealistic thinking assist me in reaching my goals and actualizing my talents and potential? To make my goals real, I want to think realistically. Unrealistic thinking will increase the chances of anger-rage, depression, and/or anxiety. It will lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems systematically. Unrealistic thinking is illogical, idealistic, and not helpful. I want to know myself; I don't damage my sense of appreciation and respect. I want to act more assertively. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that a failing strategy will work someday? I am all for hope, but it does not follow that a faulty premise will someday be a valid premise, and something <i>cannot</i> be accurate and false at the same time.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> In the long run, being stubborn will win out – but even if I'm stubborn, it won't matter. I justify my stubborn behavior by hoping it will work someday, even though I know it is improbable. I think, "what I want is not that important." If I keep trying the same old method, it will prove I'm right. However, if I change, it will show I'm wrong. To be happy, people must reward me.
13	<i>Self-Responsibility:</i> If I am in my own little world, I'll be happy? Yes, I might feel good once in a while when I'm in my dream world alone, but reality always comes knocking on my door. I have to be afraid of that reality or be intolerant of that reality. The feelings I have about those realities are my choices. I can upset myself, or I can deal with those realities. It is false because a method that does not use factual evidence has a high chance of failing repeatedly.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will promise myself that I will stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. I wish everything went my way, but it doesn't have to go my way.
15	<i>Healthy Expansion of Your Uniqueness:</i> I would like things never to change, but there is sufficient evidence in my life that things and situations frequently change. As I can accept others and myself, I can also accept change even though I will never like the negative changes I've experienced.
<p>The dialectics in this statement pertain to the constant internal tension between unrealistic expectations and real-world situations. The person is ingrained in their own subjective reality, exhibiting an internal locus of control with persistent worry about uncontrollable circumstances. The need for rigid control, wish fulfillment and perfection, clash with the reality of constant change and the unpredictability of others' actions. This individual dreads self-harm while simultaneously acknowledging it's not a realistic threat, a contradiction that stresses the complexity of their emotional state. The application of strict and unrealistic rules across different situations displays a disregard for the specific context and rationalizes their actions, despite contradicting their anxiety over behaving inappropriately socially. The dialectics present highlight an intense internal and external conflict between their perceived world and reality, creating an ongoing cycle of stress and worry.</p>	

<p>(U) Unreasonable Thinking – Intolerant (Index 4): I don't have to think about the reasonableness of my thinking. My thinking doesn't have to be reasonable. I don't have to think before I act. My thought is illogical, irrational, unreasonable, and arbitrary. If I act aggressively. I think it is okay for me to be hostile. I feel confident, "If they mistreat me, I can mistreat them – I'm only being honest." I can suspend my rational judgment and attack the person's feelings and behaviors to get what I tell myself I "absolutely need this."</p>	
1	<i>Affective Consequence:</i> I am impatient, impulsive, callous, and stubborn, seeking attention inappropriately.
2	<i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs honestly. I violate the rights of the other person. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
3	<i>Cognitive Consequence:</i> I underestimate the situation's impact, and I overestimate my ability to cope. Adversities must not happen to me. The world and others must treat me fairly and considerately. They must not overly frustrate me, or else the world is a rotten place. This demand results in thinking, "You never loved me!" I believe, "You must accept my feelings, and you must accept how I express those feelings - regardless of the results." This demand could also lead to "I must perform well and /or win the approval of essential people or else I am an inadequate person, and I must be in control, so people don't take advantage of me. To feel better, I have to let out my anger - this is another venting myth.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful-horrible to be mistreated, so you either hate me or are envious of me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it, so I have to be superior, or I have to be inferior. I have to go to extremes to be happy.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. You are worthless and rotten for judging me or giving me negative consequences that you must not give me.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either you are on the side, or you are against me.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If they don't mistreat me, I'll be happy. However, if people mistreat me, I must get angry, so they never do "it" again. I must be angry, so people don't take advantage of me. I must get what I want regardless of the consequences. To be happy, people must never mistreat me. Other people must not criticize me or have negative feelings about me.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to think before acting, but the alternative is too costly. I don't have to think before acting because the consequences don't apply to me. Reality has taught me that there are consequences to everything I do, positive consequences and negative consequences. No evidence can be found that shows people must not do things I don't like. There is no information I can collect that proves or disproves those consequences don't apply to me. I can't convince people they are bad and must not break my "code of conduct" because consequences shouldn't apply to me.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> If someone does me wrong, I only have to think about seeking revenge, but do two wrongs make a right? I think I am being honest and straightforward by being harsh with someone who has done me wrong, but I am being cruel by seeking revenge. Seeking revenge is different from "correcting people." Revenge and teaching are not identical and seeking revenge may exclude and contradict learning their lesson.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will "not thinking before acting" help me? When I don't think before I act, I might steal more, make more mistakes, have more conflicts with others, etc. I believe that not having goals and plans is an excellent idea, and I think setting goals and carrying out plans are pointless and will lead to a lack of confidence, not being persistent, and not being resilient.
13	<i>Self-Responsibility:</i> Do I want to see myself as a cruel and vengeful person? I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my understanding of the physical-healthy, emotional, and social self (the various roles I am in, such as brother, sister, mother, father, worker, boss, etc.).
14	<i>Healthy Restriction of Your Uniqueness:</i> I will promise myself that I will reduce my denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking. I want others to see me as a reasonable person, and I don't want my thinking to be purely associational and undisciplined. I justify the intensity of my toxic anger, my anxiety, and/or feeling down because the other person is misbehaving. I conclude that if you mistreat me, I can mistreat you. It does not feel exciting or worthwhile unless I get immediate gratification.
15	<i>Healthy Expansion of Your Uniqueness:</i> It is helpful to concentrate on what people (Elder and Paul) call "the elements of reasoning," which are knowing the purpose, question, information, inference, assumption, point of view, concepts, and implications. I want to have a healthy sense of certainty, but it is not horrible when people don't treat me ideally. I don't need love or approval, and others don't need my love and acceptance to have a meaningful life.
<p>The dialectics discussed here explore the complexities of human thought and behaviour, especially in response to situations of conflict. On one side, it implies a devaluation of reason, emphasizing that thinking does not necessarily have to be logical or rational, and actions do not always have to be preceded by careful thought. This lends towards impulsive and arbitrary behaviour, without the need for justification or reason. On the other hand, it acknowledges the potential for aggression or hostility, indicating that if wronged, an individual might feel justified in reacting harshly and suspending their rational judgement, driven by an 'eye for an eye' mentality. This outlook emerges from a confidence and perceived necessity to stand up for oneself, even if it means acting unreasonably or attacking others' feelings and behaviours to achieve a perceived essential need. Such thinking process, notwithstanding being fraught with potential harm and conflict, is depicted as an acceptable, almost instinctive human reaction.</p>	

<p>(U) Unreceptive Thinking: If others misbehave, I don't have to listen. When I rate people, I have to use a single-static-globally rating. "I judge them as stupid" for acting stupidly. I ignore others, and I can be completely uncooperative. I believe, "You can't order me around!" I think others can't tell me what to do. I don't want to listen because I hate innovative ideas, or it does not fit into my way of understanding the world.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered.</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in a dishonest way. I violate the rights of the other person.</p>
3	<p><i>Cognitive Consequence:</i> I overestimate the negative situation and the impact of my emotional response to the problem. I don't have to listen to you! You must treat me fairly and considerately, not overly frustrate me, or you are a rotten individual. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. [<input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people don't do as I wish.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand giving in to others.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> Activities are not worthwhile unless I get immediate gratification.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> People love me, or they hate me.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> If people misbehave, I don't have to listen to them. {} However, if they act stupidly, I can get (mad, depressed, anxious, etc.), and those emotions will change their behavior and choices. {} Really, my concerns are stupid, and my situations are not that urgent. I justify my unethical or self-defeating behavior because "I ain't going to listen to you suggests!" {} When I lie to myself, I convince myself that what I did was the best thing I could have done; it was "really" the right thing to do; there was nothing else I could have done. {} I believe it was not that big of a deal, or it wasn't such a horrible decision. {} I don't like to listen, but the consequences of not listening are too costly.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> {} I believe if I am uncooperative, people won't boss me around. It is false because sometimes I have observed that people I didn't like or respected have given me sound advice that supported my personal goals. {} A person's knowledge or timely advice is not directly related to their behavior or lapses of judgment.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I don't have to take advice from people I think are "bad? {} It is illogical because it does not follow that their valued advice on particular issues is unfortunate. {} They have poorly acted on other topics. {} Their helpful advice is not identical and may exclude and contradict their destructive behaviors. {} I don't trust this person, but their advice on a specific matter may help me.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will ignoring others help me? Usually, when people are uncooperative, they work against my goals and refuse to help me. Or they help me halfheartedly, especially when they have a history of being uncooperative. I can ask myself four questions: (1) Will this unreceptive thinking help me or hurt me; (2) will this thinking help me express my concerns clearly and assertively; (3) will this help me live an enjoyable life with others; and (4) will this thinking help me develop my potential and help me self-actualize?</p>
13	<p><i>Self-Responsibility:</i> I will stop making excuses for myself and others. I want to be assertive and use independent and rational thinking to make decisions. I want to enjoy what I have and work hard on getting what I want in the future.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I will research the social skills to be assertive. I will promise myself that I will stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> For three minutes each day, I will refute one irrational belief or cognitive distortion to increase my rational-emotive thinking skills. I want to do "my own thing," but I also know I don't have to be competent and perfect 100% of the time. I can accept myself unconditionally and accept others for their flaws and faults, even if they strongly disagree.</p>
16	<p>This dialectic reflects a worldview characterized by stern independence, obstinacy, and inclination to static judgments.</p>
17	<p>The individual's reaction to others' misbehavior is dismissal rather than engagement, demonstrating a decided lack of receptiveness or tolerance for perceived misconduct. The use of an intransigent, global rating to view and judge others allows little space for nuance, change, or differentiation, painting individuals with broad strokes based on singular acts. The outright denial of external authority and refusal to cooperate indicates firm belief in personal autonomy and resistance to hierarchy. Furthermore, the dismissal of innovative ideas indicates a fear of change or disruption of familiar contexts, suggesting an entrenched, rigid perspective that values traditional understanding over novel concepts or disruptive innovations. Altogether, these dialectics depict an individual deeply entrenched in their beliefs who staunchly resists external influence, change, or divergence.</p>
18	

<p>(U) Unreliable Thinking (Index 2): I don't have to keep my promises and agreements, and I think it is OK to be undependable. I believe that I don't have to keep my promises or agreements because another person has mistreated me.</p>	
1	<p><i>Affective Consequence:</i> I am irritable, defensive, anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills</p>
2	<p><i>Behavioral Consequence:</i> I am behaving aggressively because I express my thoughts, feelings, and beliefs in an often-dishonest way. I violate the rights of the other person.</p>
3	<p><i>Cognitive Consequence:</i> I overestimate the negative situation and others' emotional reactions. I don't <i>have to</i> keep my word! You must treat me fairly and considerately, and you must not overly frustrate me, or else you are a rotten individual.</p>
4	<p><i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.</p>
5	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I don't get my way. If you give in to me, you're wonderful. Other people must not criticize me or have negative feelings about me. The world and others must be understanding, fair, cooperative, kind, and adhere to my wishes. I must stay on top and in control so people don't take advantage of me.</p>
6	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people expect too much of me.</p>
7	<p><input type="checkbox"/> <i>Extreme Evaluation:</i> It does not feel exciting or worthwhile unless I get immediate gratification. <i>People</i> must not confront me with hardships or painful frustrations to feel happy about me. I would like everything to be acceptable, but everything I do is not OK.</p>
8	<p><input type="checkbox"/> <i>Dichotomous Thinking:</i> If you go against me, you're worthless.</p>
9	<p><input type="checkbox"/> <i>Conditional Thinking:</i> I conclude that if people are unreliable, I don't have to keep my responsibilities. I think, "consequences don't apply to me." I justify my behaviors because I judge others as being fickle, unstable, untrustworthy, weak, or unpredictable actions. I believe they are undependable, so I don't have to maintain my obligations. I justify my inconsistent behavior because others cannot be counted upon to do what is expected or required. If I can control others, they will do what I wish. I won't have any stress or misfortune in my life. However, if they don't do as I want to, I will punish and devalue them to a point where they will be utterly worthless.</p>
10	<p><input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> Is my thinking realistic when I think it is acceptable to be undependable? There is no information I can collect that proves or disproves people's will because I am unreliable. Examining my social world, I can readily see that there are negative consequences to being unpredictable, and all the rationalizations in the world will not change this fact. It is false because when people misbehave, they will eventually pay the consequences, and if I misbehave, I will pay the consequences.</p>
11	<p><input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that I don't have to keep my responsible because people have mistreated me? Does it logically follow that I can do destructive behaviors because one person's behavior is terrible? People choose to misbehave toward me, and I have no absolute control over their choices and terrible decisions. There is no logical connection between what they want and what I want. It would be terrific for everyone to agree with me, but there are no evidence people "must" agree with me or work toward my best interest.</p>
12	<p><input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is unreliable thinking helpful? No! Their behavior is not identical to my behavior, and my behavior and goals may contradict and exclude their behavior. The way I am making a judgment does not appear to be helpful, and it will be of no assistance to me in reaching my goals. I will have a challenging time actualizing my talents and potential. This inference will increase the chances of anger-rage, depression, and/or anxiety. It will probably lead to toxic conflicts with others, and it will not help me make rational decisions or help me solve problems systematically.</p>
13	<p><i>Self-Responsibility:</i> I will work at developing my sense of physical-healthy self, emotional self, and social self. I will work on the various roles, such as brother, sister, mother, father, worker, boss, etc. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop a workout routine and make it a part of my lifestyle. I will contact my family at least once a month and then contact them twice a month.</p>
14	<p><i>Healthy Restriction of Your Uniqueness:</i> I will promise myself that I will stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.</p>
15	<p><i>Healthy Expansion of Your Uniqueness:</i> I will spend three minutes a day learning a new realistic refute, a new logical-semantic refute, and a helpful-pragmatic rebut each day – one refute per day. I want people to be reliable and consistent, but I don't have control over all conditions. I know I cannot control others' choices, and when I attempt to maintain others, I have more stress and conflicts.</p>
<p>The dialectics of the belief "I don't have to keep my promises and agreements, and I think it is OK to be undependable. I believe that I don't have to keep my promises or agreements because another person has mistreated me," revolve around the conflict between ethical integrity and perceived fairness. On one side, there is the normative ethical belief that keeping one's promises and being dependable are virtues of a morally upright, responsible individual, reflecting the obligation to uphold certain standards of behavior despite circumstances. On the other side, there is the subjective belief that adherence to these norms may not be universally obligatory, especially when one feels wronged. This feeling may stem from the perspective that maintaining fairness or reciprocity – treating others as they have treated you – is more important, justifying the breaking of promises or unreliability in response to mistreatment. Thus, the dialectic tension exists in reconciling these conflicting ideas of moral obligation and responsive fairness.</p>	

(U) Unresponsive Behaviors (Index 1): I don't have to be responsive to others. I can ignore people talking to me because I believe they are unimportant, and I think the consequences don't apply to me. I don't have to express myself or address another person's concerns. I believe I am controlling the situation by disregarding suggestions or appeals.	
1	<i>Affective Consequences:</i> I am overly cautious, critical, and skeptical.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs. Introverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> I can underplay another person's concerns, and I underestimate the impact of my behavior. I must not be confronted with difficulties or hardships. Other people must not criticize me or disrespect me. The world and others must be understanding, fair, cooperative, kind, and adhere to my wishes. I must get what I want regardless of the consequences. I must stay on top and in control so people don't take advantage of me.
4	<i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me specifically, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful that people have expectations of me, so they either "love me" or they can "drop dead."
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people want me to care – when I don't! I can't win – either I'm not going to get what I want, or I'll have to do something I don't want to do.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You are worthless for making me do useless activities.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I'm not going to get what I want, or I'll have to do something I don't want to do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is no big deal that they don't like what I am doing, and I don't have to listen to anybody. I purposely am vague or inconsistent with protecting my self-esteem or avoiding my responsibilities. If it does not feel exciting or worthwhile, I don't have to do it. I demand immediate gratification, and if people don't reward me, I will feel painfully inferior. I don't have any concerns about people's problems whatsoever to keep people off my back.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want the consequence to affect my life, but they do. Is it true that consequences don't apply to me? It is false because everything I do and doesn't do has consequences. Avoiding people's concerns sometimes works in preventing stress. The evidence shows that addressing people's concerns and being assertive has a greater chance of working to my benefit than trying to control them.
11	<input type="checkbox"/> <i>Aristotelian Questioning:</i> Logically, can I control people by disregarding their concerns? This conclusion is illogical, inaccurate, and false. My most significant chance of influencing people is caring about them and not trying to control them. I can influence people better by listening to them and responding to their concerns and hopes. Believing that I can influence people by ignoring them is illogical and unrealistic. Semantically there is a difference between control and concern. I can show my concern without controlling others or controlling the situation.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Is ignoring helpful, and does it serve my own healthy self-interests? This unhelpful belief will increase the chances of anger-rage, depression, and/or anxiety from others. It will lead to toxic conflicts with others, and it will not help me solve problems with others. I want a sense of self-realization and self-fulfillment while maintaining my ethical sense of responsibility. I want to know myself; I don't damage my sense of appreciation and respect. I want to act more assertively when it is appropriate.
13	<i>Self-Responsibility:</i> I want to express myself clearly and receive feedback from an objective party so I can realize some about myself that I haven't learned before.
14	<i>Healthy Restriction of Your Uniqueness:</i> I will promise myself that I will stop denying, avoiding, and rationalizing. I will face my difficulties and see them as challenges. I will vigorously practice each day refuting my self-defeating thinking.
15	<i>Healthy Expansion of Your Uniqueness:</i> I will accept that I use denial, avoidance, and rationalizations to deal with unpleasant or hurtful events. I will work on responding to others and my emotions rather than reacting to internal affairs. Ignoring others' concerns will not protect my self-esteem or help me get what I want. I want to be competent and feel confident, but I don't have to be clever and perfect. I can accept myself unconditionally and accept others for their flaws and faults.
16	The dialectics of the expression, "I don't have to be responsive to others. I can ignore people talking to me because I believe they are unimportant, and I think the consequences don't apply to me. I don't have to express myself or address another person's concerns. I believe I am controlling the situation by disregarding suggestions or appeals," reflect a stark contrast between the speaker's perceived self-sufficiency and independence, and their distancing and detachment tactics. This perspective fosters a sense of empowerment and perceived control, yet, it risks creating a disconnected or alienated existence, influencing their relationships negatively. The statement presents an assumed immunity from consequences, indicating a lack of empathy and understanding of the social reciprocation principle. Therefore, there seems to be the presence of an internal struggle between maintaining control and distancing oneself from the interpersonal dynamics that naturally influence any social context.
17	
18	



(V) I am acting “as if” the idea is <i>still Valid</i> : I have to make decisions today based on choices I made in the past. This is when I think the past is still controlling my present behavior.	
1	<i>Affective Consequences</i> : I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences</i> : I am behaving non-assertively because I am not expressing my honest feelings, thoughts, concerns, and beliefs.
3	<i>Cognitive Consequences</i> : I am overestimating the negative situation and underestimating my ability to deal with such situations. Others must have control over me. The world must not be so uncertain.
4	<i>Demandingness</i> : <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation</i> : My relationships are horrible, you love me perfectly, or you can leave. It is awful when things go poorly in my relationships.
6	<input type="checkbox"/> <i>Extreme Evaluation</i> : I can’t stand it when you make this relationship difficult – they were right about you!
7	<input type="checkbox"/> <i>Extreme Evaluation</i> : I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking</i> : I am a 100% inadequate person if I perform inadequately. <input type="checkbox"/> Either I had a perfect past with wonderful opportunities, or my life will always be difficult and miserable.
9	<input type="checkbox"/> <i>Conditional Thinking</i> : My concerns have no value. My father told me never to get married because I’ll never be happy, boy was he absolutely right! Since I can’t make decisions – I’ll give that responsibility to someone else. I must give others excuses to avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can’t handle it (this stress) if I am assertive.] My past controls me because my parents have more power over me than I can overcome. I hate it when my parents tell me what to do. I am an adult, and they should treat me as such. <input type="checkbox"/> When I act incompetently and incur disapproval, I conclude that my mother told me all men are bastards. Men have treated me poorly in the past, so my mother was right – all men are bastards. This is a good way of playing it safe and not taking risks. To make sense of my life, my past must continue to control me. I have to do what was done to me in the past because I was treated so poorly as a child, which shouldn’t have happened. (see Over-Generalizing)
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking</i> : I want things to go well, but items don’t have to go as planned. I want to control everything, but reality does not match this belief. What law of the universe commands that my past decisions influence my life today? No law says I must be dictated by my past. I don’t like some of the things I did in the past. However, there are many things I am proud of, so how do I determine my goodness or badness looking backward? I want to remind myself that looking backward only gives me a stiff neck.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic</i> : It is illogical to believe that my past can still control me. It is illogical to think, “I don’t like something,” so it must not happen. I will never like all aspects of my past. My parents can influence my thinking, but they cannot control my feelings anymore. I don’t have to be like my parents, and they cannot control my thoughts. I can look at what my parents told me and (1) see if what they said was accurate, (2) see if what they said is relevant for today’s world, and (3) see if what they said reflects my values. I still have the choice to determine what is accurate and valuable and what is inaccurate and has little value for me.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking</i> : It is okay to question the result of letting the past control my current choices. It may be okay and acceptable, but it is not helpful. In fact, blaming the past for my recent behavior is harmful to my current emotional and physical health. If I hold onto this belief, I’ll have more stress and significant disappointments. <input type="checkbox"/> This old irrational idea is not valid. I want a healthy locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. <input type="checkbox"/> With an external locus of control, I tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life. I understand that outside circumstances and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. When I refute this idea, I will be less inhibited in a social situation, and I will be assertive in such a way that I will increase my sense of appreciation and respect.
13	<i>Self-Responsibility</i> : I can directly and vehemently refute my irrational beliefs and realize that I can alter my thinking because I don’t know life but can accept the negative consequences that accompany an external locus of control. <input type="checkbox"/> I will focus on today, stop blaming the past, and start believing this new rational belief.
14	<i>Healthy Expansion of Your Uniqueness</i> : I will recognize the blame-shame cycle when I find myself in it. I can accept that it is natural, but I can also realize the negative consequence of the blame-shame cycle.
15	<i>Healthy Restriction of Your Uniqueness</i> : Discover healthy ways to overcome my bad habits and vices.
16	The dialectics in the statement "I have to make decisions today based on choices I made in the past. This is when I think the past is still controlling my present behavior" reflect the inherent tension and interplay between past actions and current choices. Here, the dialectical conflict arises from the powerful influence that prior decisions exert on present circumstances, seemingly limiting the range of future possibilities and autonomy. On one hand, the past serves as a guiding reference point that shapes our present decision-making frameworks, which can be beneficial in terms of learned wisdom or prudence. On the other hand, it may also be negatively perceived as a constraining force that restricts our ability to fully control and dictate today's actions unaffected by past experiences or choices. This dialectical process underscores the continual interaction and struggle between the residues of our historical choices and the present reality we attempt to navigate and shape. It ultimately raises existential questions about personal autonomy, individual agency, and the nature of change and continuity in our lives.
17	
18	

(V) Victimization (masochism): I have to feel dominated, and I only find pleasure in being abused or overlooked. I enjoy my suffering or the attention I get when I talk about my suffering. I feel hurt, angry, anxious, depressed, or resentful.	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood (OU) vs. Fair Mindedness
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful this dastardly thing happened to me. To get through life, awful things shouldn't happen to poor helpless me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate unpleasant events.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't tolerate unpleasant events.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I am either a hero or a victim; I can't win because my life is hopeless or I am pleased. You either hate me or love me - there is no in-between. My concerns are unimportant. I am not responsible for anything I do. I am an inadequate person, so people expect little of me. I must give others excuses, avoid getting into trouble and being punished, avoid losing something or someone I love, and keep what I have (power, status, certainty, love, etc.). I feel anxious; I can't manage this stressful and upsetting situation if I am assertive.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Even if you harm me, I will let you victimize me to win your love. I must feel and act fearfully responsibly to you because I need your love.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> It may be true that I experience pleasure when people treat me poorly, but in reality, I only get short-term pleasure and give up long-term happiness. When I go for immediate enjoyment, I am being unrealistic because I will probably experience more difficulties if I give up on my long-term goals. I cannot prove that short-term pleasure will last, and by definition – they don't last. When I compare short-term happiness with long-term happiness, long-term happiness has fewer negative consequences than seeking immediate pleasure. I must be distinctly lovable when I think I always need love and fun. Realistically, who is always lovable? Even when I have lovable traits, how can I display them at all times? I am also setting myself up for more heartache because I think being lovable will stop the abuser from abusing me.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is there a logical connection between being dominated by others and experiencing pleasure? In this victim's thinking, there is a lack of consistency and logic. Believing I want pleasure is realistic and rational, but when I add that I can only be happy if others dominate is unrealistic and unreasonable. I can be satisfied without people bossing me around. In fact, some people find more enjoyment in life when they do activities independently.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Am I helping myself when I want enjoyment, but I can only enjoy life when I am being dominated? I can't express my opinions and concerns clearly and assertively when I am being dominated. I can't develop my talents because I put all my energy into the dominant person. After all, this person is needier than I am. Ironically, the greater I need love and approval; the fewer people will tend to respect and care for me. Even though they like my catering to them, they may despise my neediness and see me as weak, which only justifies their abuse and cruel behavior.
13	<i>Self-Responsibility:</i> I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want a stable sense of appreciation and respect. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I will adhere to Dryden's principle of emotional responsibility – I disturb myself about adversities; if I can't, explore feelings of hopelessness and helplessness when I am not exercising my responsibilities. I will work on learning and practicing a new social skill every two weeks. I want freedom, and it would be unfortunate to be too responsible for others' happiness. I don't have to be a victim – EVER! I want happiness and can work for long-term happiness, but I don't have to give in to others' abuse because I feel happy when they are agreeable on those few occasions.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others.
16	The dialectics here lies in the underlying emotional turmoil and need for validation, attention, or empathy, which results in seemingly masochistic tendencies. Several contradicting elements play out in this scenario. While the person dislikes the feeling of dominance, abuse, or neglect, they paradoxically take pleasure in it — a wrenching cycle of self-inflicted emotional torment. This could be attributed to a desire for attention, even if it's stemming from their own suffering. The feelings of hurt, anger, anxiety, depression, and resentment that are experienced further cement their belief in their plight, enabling them to continue basking in the sympathy or empathy they receive. The complexity of their emotions creates a warped understanding of self-worth and validation, a perverse relationship with pain and pleasure, making it a dialectical complication.
17	
18	(Albert Ellis and Robert A. Harper, Guild to Rational Living0



(V) Violence: I have to be violent. I have to hit and attack people physically because I find being aggressive exciting. I enjoy hurting people. It feels good to hit something or someone. (D. Burns) I think I can beat up this six-foot-five-inch person who weighs two hundred and fifty pounds because he has twice my muscle mass!	
1	<i>Affective Consequences:</i> I am impatient, impulsive, callous, and stubborn. I seek attention inappropriately.
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation, and I overestimate my skills to deal with the situation. My life conditions must give me the things I want and keep me from harm, or else life is unbearable, and I can't be happy at all! To get through life, others must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. Impatient-Impulsive Mood (UO) vs. Expand Uniqueness
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to feel bored.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand to feel excited. I can't stand it when people act against my wishes.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. I feel weak and vulnerable when I am not doing something exciting.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> People either are on my side, or they are against me. I've seen violence firsthand, and I believe it is okay to be violent to get my way. If people piss me off and are worthless, I think it is okay to hit someone. When I lie to myself, I convince myself it was the best I could have done, it was "really" the right thing to do, there was nothing else I could have done, and it was not that big of a deal, or it wasn't such a horrible decision.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If someone crosses me and I don't respond with toxic anger, I am a wimp. I believe the other person is a bastard and needs to be taught an extremely severe lesson so I don't have to give up my toxic anger. I feel immensely powerful when I am toxic and angry, and I don't get that same buzz with healthy anger.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I think being aggressive is worthwhile, but it is not! I believe using toxic anger will stop people from mistreating me, but it doesn't. Is my only choice to get upset when people act unfairly? If you mistreat me, you are inconsiderate, and/or you frustrate me – you are not rotten because the idea of "worthlessness" is a static-fixed, simplistic global negative evaluation of a complex person that is confronted with a complex set of life circumstances. The global rating that you are absolutely "rotten" is false because it does not consider the complexity and fluidity of what is being evaluated.
11	<input type="checkbox"/> <i>Aristotelian Questioning – Logic:</i> I am being illogical when I use part-whole errors. Because I get a flat tire on my new car, I would not junk the entire car. It needs to be more logical to judge a car as a whole just on one aspect of the vehicle. When I judge others as being rotten, I am making a part-whole error and assuming their entire personhood (the whole) based on a few lousy traits (parts). Making mistakes proves they are unique and ordinary human beings capable of doing well and not doing so well.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I am being illogical when I use part-whole errors. Yes! When I am violent, people will not trust me, and they will put restrictions on me. Believing others possess "unqualified rottenness" leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, anger, jealousy, and envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensation. It also leads to other distorted thinking, such as overestimating the likelihood of adverse events, exaggerating the negativity of events, and underestimating their coping resources (Windy Dryden, Ph.D.).
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability).
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to be concerned and careful when I am dealing with others. I want to control and master my emotions, and I can influence others but cannot control their thoughts, feelings, and behaviors.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will identify what rigid rules and irrational beliefs that counteract sincere caring and genuine concern. I want to get my way, but I don't always have to because not getting my practice is a part of life I want to accept. I don't like not getting my way, but I can tolerate it because I am mature and realize that working against my best interests is irrational.
The dialectic concerns the interaction or conflict of opposing forces or attitudes. In this case, it represents the tension between a person's inherent violent tendencies and the rational analysis of their ability to act on those urges. There's a desire to exert dominance and inflict physical harm due to the thrill and satisfaction gained from it. However, the reality—where the targeted person is significantly larger and stronger—makes this desire seemingly irrational. The dialectic here captures the interplay of these contrasting elements, the inherent aggression and the actual feasibility of manifesting that aggression and demonstrates the mental gymnastics a person goes through to rationalize his violent instincts against the odds.	



(W) What if – What if – What If Questioning: I have to keep obsessing and asking myself a series of unanswerable questions. I keep asking a series of questions about what if something happens, and I am still trying to be satisfied with the answers. I keep bringing up complaints that need solutions. I start thinking, “What if this happens, and what if that happened; what if another person said this, and if they said that, what would happen if...” An example of “What Thinking” could be, “if I never find anyone to love me?” What if everyone finds me too old, poor, boring, fat, and intelligent? What if my friends ask me questions, I can’t answer? What if the judge takes my ex’s side? What if I meet someone and can’t think of anything to say? What if others become abusive, unfair, and unreasonable? What if I run out of money? What if I ... What if they... What if others ... In a situation in which I feel tense and believe I am unable to relax, I feel angry and worried?	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am dishonestly expressing my thoughts, feelings, and beliefs. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation, and I am overestimating the impact my feelings have on me. I must perform well and /or win the approval of important people, or else I need to be more competent. I must stop “what if-ing” because I don’t want it to happen anymore. I have to stop “what if thinking” I have to be a rational person all the time, and I must not feel insecure. To feel secure, others must be stable and stop being so unpredictable. The world must not be so uncertain.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when things don’t go my way, so it is absolutely perfect, or my entire life is miserable. I have to feel safe, or I am in horrible danger.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand if I have to plan rather than worry about things I have no control over.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. I am worthless for using self-defeating thinking.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Perfect life or a miserable life.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> “What If” Thinking helps me motivate myself to do well, while “planning” doesn’t motivate me much. “What If” Thinking keeps me on guard while planning lulls me into a false sense of security? I need to feel anxious to be alert to the threats. I must give others excuses so I avoid getting into trouble and being punished, losing something or someone I love, and keeping what I have (power, status, certainty, love, etc.). I feel anxious, and I think I can’t handle it (this stress) if I am assertive. <input type="checkbox"/> If I keep worrying about my awful life, adversities won’t happen to me. However, when adversities happen, I have to obsess about how terrible my entire life is.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I would like to predict the future, but why obsess over things I have no control over. Is it realistic to always use “What if thinking? If I think “what if” I don’t find someone to love, what if I am miserable for the rest of my life, what if... It would be realistic to tell myself, “I can’t predict the future, even though I would like to predict the future in absolute terms. So, why obsess over things I have no control over.” The fact is that people have different opinions about everything. If I sit and worry about how everyone is different, I’ll drive myself crazy. The fact is that everyone is different, and I have no control over that reality. I have observed that most disasters that could happen – don’t happen. Minor mistakes and unfortunate events usually don’t lead to disastrous results. I have read that psychologists believe that transforming “What if... Thinking, “catastrophic thinking, to “Then what would happen... Thinking,” “Positive what if... Thinking” and “Non-indifference So what if ...?” Thinking is more realistic and helpful.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I will be safe if I obsess about “what if” questions. Logical or illogical? This is illogical because worrying about the future is not connected to what the world will do or not do. It is good to care and to be cautious in dangerous situations, but thinking about every possible bad thing that might or might not happen is not helpful or logical. There is no logical connection between what I want and what the world will give me.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to believe this? What if... Thinking” is not a form of problem-solving. I am making a miscalculation that if I stop obsessing, my life will worsen. It does not logically follow that my worrying or obsessing will do anything to change my situation. The only result I will get is feeling worried, down, and angry, which is not helpful. I will feel more anxiety.
13	<i>Self-Responsibility:</i> I want to focus on things I do have control over. I now see that my old irrational belief is untrue and illogical and won’t get me what I want. I am not stupid for acting stupidly. Instead, I am a non-stupid person who sometimes produces stupid behavior. I don’t have to feel shame when I make a stupid mistake. I will work on feeling regret and learning from my mistakes.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will stop using “what if” thinking and start believing this new rational belief. I will focus on my realistic preferences and stop using catastrophic thinking.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like worry, but I am not foolish or worthless for having such concerns. Even though I want to know what will happen, I can’t predict the future. I would like to predict the future, but why must I obsess over things I have no control over?
The dialectic in this scenario lies in the tension and interplay between the constant questioning and the struggle to find satisfying solutions or answers. The persistent pursuit of answers, even when they seem unattainable or elusive, represents one pole of the dialectic, while the anxiety, tension, and dissatisfaction representing the other pole. The interplay between these two poles is marked by a continuous flow of 'what if' questions, speculations, worries, and fears. This obsessive pattern of thinking and the emotional distress it creates can lead to a state of constant unsettledness and anxiety. The presence of dialectic here lies in the fact that while the person is trying to find answers and solutions to settle the anxiety, the very process of questioning and worrying actually intensifies the emotional distress, forming a perpetuating cycle of tension and anxiety.	



(W) What If thinking #2: I must keep obsessing and asking myself a series of unanswerable questions. I keep bringing up complaints that need solutions. I start thinking, “What if this happens and if that happened - what if he said this and if she said that, what would happen if...” Fantasizing involves creating an inner world when the real world becomes too frustrating and/or painful. For instance, if an upcoming vacation will help me with my everyday stress, but only daydreaming about the career will not solve anything. I avoid my responsibilities, and I fantasize about having rewarding challenges without taking steps to solve the problem.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others’ success, cynical, jealous, dogmatic, and I’m being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate, and I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation, and I am overestimating the impact my feelings have on me. I must act competently. Others must be stable, and they must stop being so unpredictable. The world must not be so uncertain. My life conditions must give me the things I want and have to keep me from harm, or else life is unbearable, and I can’t be happy at all! To feel safe, I must be a rational person.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> When life does not go as planned, it is awful, so I feel either worried, down, and/or angry most of the time. I keep thinking about possibilities and irrelevant explanations and causes.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it, so I have to win all the time or lose all the time.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I feel vulnerable when life uncertainties “come visiting me.”
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I’m not going to get what I want, or I’ll have to do something I don’t want to do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I must stop “what if-ing” because I don’t want it to happen anymore. I hate it when I do it, and because it is bad to do it. Anxiety helps me motivate myself to do well, while “concern” doesn’t inspire me much. Anxiety keeps me on guard, while if I am “concerned,” I am lulled into a false sense of security. I need to feel anxious to be alert to the threat. (Windy Dryden, Ph.D.) <input type="checkbox"/> If life is not awful, I’m okay. However, when things go badly, it is horrible, and my life is a complete disaster. I can’t win – What if I never find anyone to love me?” What if everyone finds me too old, too poor, too boring, too fat, too stupid, or too intelligent? What if my friends ask me questions I can’t answer? What if the judge takes my ex’s side? What if I meet someone and can’t think of anything to say? What if my ex (boss, lover, friend) becomes abusive, unfair, or unreasonable? What if I run out of money? What if I ... What if they... What if the world... What if I can’t be 100% incompetent, and people disapprove of me... What if I fail? What if people mistreat me? What if the world is difficult and painful. (Thinking this way can increase my intensity of discomfort and anxiety.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t like unanswerable questions, but I must worry about them. Is it realistic to believe “what if” I don’t find someone to love? What if I am miserable for the rest of my life? What if...? I have observed that most disasters that could happen – don’t happen, and minor mistakes and unfortunate events usually don’t lead to disastrous results. I have read that psychologists believe in transforming “What if... Thinking, “catastrophic thinking, to “Then what would happen,” “Positive what if Thinking,” and “Non-indifference so what if Thinking.” It would be realistic to tell myself, “I can’t predict the future, even though I would like to predict it. So, why obsess over things I have no control over.” The fact is that people have different opinions about everything, and if I sit and worry about how everyone is different, I’ll drive myself crazy. The fact is that everyone is different, and I have no control over that reality.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I will be safe if I obsess about “what if” questions. Is my belief logical or illogical? This is illogical because worrying about the future is not connected to what the world will do to make my life safe or unsafe. There is no logical connection between what I want and what the world will give me. It does not logically follow that my worrying or obsessing will do anything to change my situation.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What results will I get if I continue to believe this? “What if... Thinking” is not a form of problem-solving. I am making a miscalculation that if I stop obsessing, my life will worsen. The only result I will get is feeling worried, down, and angry. It is good to be careful and cautious in dangerous situations, but thinking about every possible bad thing that might or might not happen is not helpful.
13	<i>Self-Responsibility:</i> I want to focus on things I do have control over. I now see that my old irrational belief is untrue and illogical and won’t get me what I want. I am not stupid for acting stupidly. Instead, I am a non-stupid person who sometimes produces stupid behavior. I don’t have to feel shame when I make a stupid mistake. I will work on feeling regret and learning from my mistakes. I will stop using “what if” thinking and start believing this new rational belief. I will focus on my realistic preferences and stop using catastrophic thinking.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to practice more effective thinking to help me reach my healthy goals. I want to use rational-emotive thinking, critical & creative thinking, and my psychological flexibility skills.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don’t like to worry, but I am not a fool or worthless for having such concerns. Even though I want to know what will happen, I can’t predict the future. I would like to predict the future, but why obsess over things I have no control over.
The dialectic at play in this situation is a tension between reality and fantasy, action and inaction, and engagement and avoidance. On one side, the individual grapples with an incessant mental stream of questions and complaints, highlighting their real-life concerns and problems. These distressing thoughts feed into the struggle with actual-life frustrations, prompting the inclination towards escapism through fantasy. On the other side, the fantasy serves as a temporary comfort, creating an idealised vision of reality without grappling with the complexities and challenges that come with it. Even though future plans and dreams offer a sense of relief, they also serve as avoidance of responsibilities and steps that need to be taken for resolution. This internal dialogue between confronting reality and escaping into fantasy drives the dialectic tension.	
(See M. Neenan and W Dryden; Cognitive Behavior Therapy: An A-Z of Persuasive Arguments, 2002)	



(W) Worrying - Worry Thinking: I have to keep on getting nagging attention to one of my particular concerns. I experience mental distress or agitation resulting from concern, usually for something impending or anticipated. Worrying will prepare me for adversities that might happen. I must be vigilant so I'm not caught off guard.	
1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation, and I am overestimating the impact my feelings have on me. I must perform well and /or win the approval of prominent people, or else I need to be more competent. I have to be excessively concerned about the adversities that might happen because worrying shows I care, and people will address my concerns if they know I care. I have to do what I want regardless of the consequences. Uncertainties must not exist.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when adversities happen.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't put up with it when I'm caught off guard.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> Others must treat me fairly and considerately and not overly frustrate me, or they are rotten. I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I worry, or I don't care. My concerns have exceedingly little value. I justify my actions because worrying is helpful. Worrying will show I care, so there are few negative consequences to my worry. So, who cares if, once in a while, my worrying interferes with my life?
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I worry, I'll be safe. However, if I worry too much, people will think I'm stupid-inferior, and that would be awful – I can't win. Anxiety helps me motivate myself to do well, while "concern" doesn't motivate me much. To feel secure, I think I need to feel anxious to be alert to threats. If I'm worried, I'll be prepared, so I'm smart for being prepared or stupid for being unprepared.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want things to go wrong, but I don't have to worry about what might or might not go wrong. (Note: concern is different from worrying) Is this worrying thinking a realistic way to deal with my problems? It is difficult to solve real problems with unrealistic solutions. Worrying itself is one of the most painful conditions. Many of us would be better off dead than "living" in its continual agony. If I encounter real dangers, I better frankly face and cope with them instead of creating additional danger – panicking about them. (Albert Ellis, Ph.D.)
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to worry? It is illogical because worry, a toxic negative feeling with negative consequences, is identical to concern. Feeling concerned usually excludes and contradicts worrying. Is there a real connection between getting my way and increasing my worth?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Usually, when I am anxious, I am defensiveness. Defensiveness is not helpful in relationships. No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the important people in my life, and I will not reach my potential and expand my abilities. Yes, when I think about adversities, I will feel negative. I want a sense of self-regulation and an internal locus of control. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life. I understand that outside circumstances and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in a social situations, and I will be assertive in such a way that I will increase my sense of appreciation and respect. I don't have to make those adverse events a disaster.
13	<i>Self-Responsibility:</i> I will acknowledge my feelings of anger and hostility. I will understand how I create them and work at giving them up. I will stop taking responsibility for others' thoughts, feelings, and actions.
14	<i>Healthy Expansion of Your Uniqueness:</i> I can accept internal events as signals, but I don't have to react to those events as literal events. I don't like uncertainty, but it is <i>not</i> awful because I know I can't change the past. I will change my thinking and take responsibility for my thoughts and feelings. Their rotten behavior does not make them nasty, lying, rotten person because they do not always act nastily and rottenly as a thoroughly rotten person would. I can deplore some of the things they do, but I don't have to blame their entire personhood for doing these things.
The dialectics here reflects the tension between negative and positive aspects of worry and attention to personal concerns. On one side, the text recognizes that constant attention to particular concerns can result in mental distress and agitation. This acknowledges the detrimental effects of excessive worry, which can contribute to stress and potential mental health issues. On the other hand, the dialectic also encompasses the notion that worrying and vigilance can serve as a form of mental preparation for future adversities, essentially acting as a defense mechanism. Therefore, the dialectics portrays the balance between the harm and potential benefits of engaging in worry, underscored by practicing vigilance and preparedness.	

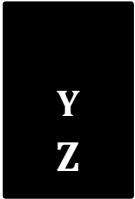


(W) Wrongfulness: I have to go around explaining to people how their thinking is wrong or how horrible their behaviors are to me. I deem the person 100% worthless because he or she did something wrong. Because the other person was wrong in the past or the person is wrong now, I can disregard anything that person has to say.	
1	<i>Affective Consequences:</i> I am irritable, defensive, and anxious about the future, resentful of others' success, cynical, jealous, dogmatic, and I'm being self-centered. Irritable-Anxious Mood (OO) vs. Resiliency Skills
2	<i>Behavioral Consequences:</i> I am behaving aggressively because I am expressing my thoughts, feelings, and beliefs in a way that is often dishonest and usually inappropriate. I violate the rights of the other person.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation, and I am overestimating the impact my feelings have on me. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual. To feel good about myself, I must be happy (all the time). Others must be punished for their mistake or their evil acts.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when others are wrong, so they are "worthless" – and "worthless for listening to them. Either way, I can't win.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand it when people are worthless, so I have to be superior or inferior.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to be superior, or I'm inferior. I have to win, or I am a complete loser. Because others are wrong frequently, I must see others as being worthless-human beings. I know that they don't deserve to be loved by another. I believe if others are wrong or make a mistake, they do not merit experiencing joy or happiness ever again. Since they are worthless, I can be irresponsible and angry.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Other people's "wrongfulness" must be corrected because it is horrible for me when they are wrong.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't want to be wrong, but I think I always have to be right. Where is the proof that adversities shouldn't happen because I believe it is wrong? There is no empirical proof that hardships shouldn't happen because I don't like bad things. In fact, misfortunes happen as often as good things. There is no proof that people are worthless because they don't do what I say. My decision to judge their behavior as wrong is a choice I make. It is not a fact that someone is 100% worthless for making a mistake or being wrong. Even if someone is wrong frequently, let us say a person is wrong 95% of the time; that person could be on target 5% of the time.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it true that if a person is wrong, that person is "worthless?" It does not logically follow that because I don't like it (people being wrong), it shouldn't happen? It is not logical because, for instance, I don't want to be robbed so criminals won't steal me - this is illogical. Just because I believe something is wrong, it must not happen doesn't make any sense. When I have a flexible belief (I don't like to be wrong, or I wish others didn't make mistakes), and I connect that belief to a rigid belief (I must never be wrong, or they must not be wrong), I am being illogical, which makes problem-solving and decision making difficult.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Does this thought get me what I want? Holding onto this old perfectionism (people must never question me) won't change anything, improve my life, or stop me from feeling miserable. Holding on to this perfectionism will never get me what I want or help me feel the way I want. When I rate others globally, I will eventually put myself down, and this overall rating will not help me. I want to invest more energy in developing my sense of appreciation and respect without becoming overly self-centered and egotistical. I will develop my sense of physical-healthy self, emotional self, and social self (the various roles I am in, such as brother, sister, mother, father, worker, boss, etc.).
13	<i>Self-Responsibility:</i> I want to give up this old belief because I now see that it is untrue, illogical, and impractical. Believing this will not help me develop an accepting philosophy of life, and it won't get me what I want. I will focus on my realistic preferences and desires and stop globally rating people. When I rate people negatively,
14	<i>Healthy Expansion of Your Uniqueness:</i> I judge them, and then I want to punish them for their misdeeds. I usually punish people by getting angry. Getting angry will get me in trouble with loved ones, and getting angry is not suitable for my health.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like it when people are wrong, but demanding that they do what I say is illogical and unrealistic. I do not have to be offended by their mistakes or upset myself over their mistakes.
The paragraph describes a dialectic characterized by an absolutist and judgmental mindset. Dialectics involve an examination and discussion of differing ideas to arrive at the truth, but in this case, the speaker perceives themselves as the ultimate arbiter of truth. They are stuck in an antagonistic loop where they feel the continuous need to correct others and showcase their perceived faults. This behavior results in devaluing the individual entirely based on their mistakes. Such a mindset lacks empathy and flexibility, allowing no room for people to learn, grow, or offer valid viewpoints. Thus, the given dialectic is a form of cognitive fallacy known as "black-and-white thinking" or "all-or-nothing" mindset, where the person views the world in absolute terms, ignoring complexities and nuances.	

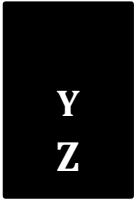
	(X) Xenophobe Thinking: I have to avoid particular tasks because things are different, or I have to deal with other people. Because things are different or not as I like, I don't have to take action to solve that problem. I was never in this stressful situation before; no one in my family had ever experienced such a situation. It is against my religious beliefs to be in such a stressful situation, so I'll be punished socially and theologically for being in such a situation. I tell myself, "I am worthless and a bad person for being different."
1	<i>Affective Consequences:</i> I think, "I must perform well and/or win the approval of important people, or else I am an inadequate person." I must not fail at this or any relevant work to be happy Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequence:</i> Believing I am worthless leads to toxic negative emotions such as anxiety, depression, guilt, shame, hurt, toxic anger, toxic jealousy, and toxic envy. It leads to self-defeating behaviors such as withdrawal, avoidance, substance abuse, and/or overcompensates. I give in to others' demands, and I act non-assertively.
3	<i>Cognitive Consequences:</i> I am overestimating the negative situation and underestimating my ability to cope with new and different situations. I must perform well and/or win the approval of influential people, or else I need to be more adequate. People must not judge me, and I should be in a stressful situation, so it should not have happened.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful to fear this "different" person or being in this situation. It is terrible that I am in this stressful situation, which is different from everyone else in my family. I keep thinking about irrelevant explanations and causes.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand when things are different.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> I believe "I am worthless and a bad person for being different."
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I'm better than they are, or they think they're better than I am. <input type="checkbox"/> If I have extreme attraction or fear for something different, new, strange, or foreign, I don't have to be responsible. I rationalize my irresponsible behavior by saying, "Since it is different and new, I don't have to keep my promises and agreements." The situation changed, so now I can ignore my promises.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> Although I feel weak, I am superior to them, making me feel good about myself. However, if they prove that they have traits better than I have, I'll feel horribly inferior.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like a difficult tasks or when things are different from my usual routine, but something can be different, and things change. Where is the evidence that it is awful that I'm different, or they are different? I can tell myself, "It is not true that it is terrible that I am different from everyone in my family, and it is a fact that everyone in the world is different from every other human being on this earth. So why upset me over being different from my family or ethnic background. There is no evidence I am a good person for being the same as everyone else or a wrong person for being different.
11	<input type="checkbox"/> <i>Aristotelian Questioning – Logic:</i> There is a reasonable degree of despicable people who are different, and there are very kind people who are different from me. Because I don't like new things, I don't have to demand that new items must not happen. I don't like it, so people can support or not disregard me because of my very different opinions. I know I have no control over their actions or what changes will or will not happen. What I want is not always identical to what others want. Changes can be mild pain in the ass, but change is rarely a catastrophe. It is just too bad and too sad that some people don't like me or seek out changes I don't like.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> I'm asking myself, "Is it logical? It is illogical to think, "It would be bad if things changed for the worse, and therefore, it would be awful." This is illogical because I am putting a non-extreme thought (This is bad) with an extreme idea (So it is awful. It would be logical to think, "It would be bad if things changed for the worse, but it wouldn't be horrible because I am connecting two non-extreme thoughts. I'm asking myself, "Is it logical? It is illogical to think, "It would be bad if things changed for the worse, and therefore, it would be awful." I may think it is awful and horrible. Still, terrible means something that I view as (1) unusually bad and (2) absolutely should not exist because I find it particularly distressing (Albert Ellis, Ph.D.). Worrying about what others might or might not think of me is a waste of time and energy. I cannot control their opinions, likes, dislikes, or choices.
13	<i>Self-Responsibility:</i> I want to focus on things I have control over and stop worrying about things I have no influence over, especially what people might think. I will stop being offended when people disagree with me. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts. I know people can influence me, but they cannot control me. I will be less inhibited in a social situations, and I will be assertive in such a way that I will increase my sense of appreciation and respect. Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes.
14	<i>Healthy Expansion of Your Uniqueness:</i> I will remind myself "things" don't upset me, but my view of them determines my feelings. I will focus on my realistic preferences, stop using catastrophic thinking, and tolerate and accept aspects of my life I have no control over. I will start accepting myself unconditionally.
15	<i>Healthy Restriction of Your Uniqueness:</i> Demanding my life always go according to my family's beliefs or my deeply held religious values is illogical, unworkable, and unrealistic. I want my values to be realized, but demanding that they be that "way" will only lead to anger, depression, and anxiety. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten, but they are not wretched people. It is not the end of the world that my values and desires are not perfectly met each time I believe in them. Self-downing for not realizing my values, in reality, is going against my values.
	This inner dialogue represents a dialectical perspective on the interaction of self, context, and behavior. The individual shows an avoidance mechanism towards particular tasks due to the discomfort arising from differences or the requirement of dealing with others. This avoidance is rationalized as an absoluton from obligation to change or solve the problems. Feelings of stress, alienation and perceived judgement, whether familial or religious, fuel the deeper internal narrative of self-devaluation and vilification for being different. Hence, the dialectic arises between the need for action, the fear of social and spiritual reprisal, and ingrained self-negativity, creating internal conflict and distress.



(Y) Yellow Dog-Yellow Belly (Unhelpful Metaphor): I have to put myself down by calling myself a harmful or degrading name. I use this racially derogatory term to depreciate myself when I feel weak and scared. This feeling of weakness increases feelings of inadequacy and helplessness. I falsely believe I can't do anything about my situation.	
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously.
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. I can use this behavior against others, which is more aggressive. Inverted Cautious Mood (UU) vs. Caring Confidence
3	<i>Cognitive Consequences:</i> When I put myself down for being fearful, I am overestimating the negative situation, feeling insecure, and I am underestimating my ability to deal with such problems. I am underestimating the negative situations, and I am overestimating my ability to cope with this situation. I must perform well and /or win the approval of influential people, or else I am inadequate. For me to feel happy about myself, the world must not be too complex, and it must not test my strength.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is terrifying to be scared and perceived as weak by others, so if you love me, you will not scare me or hate me. I am inferior, and you are superior.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I don't want to be seen as worthless because I hate it, and I believe I can't stand to be seen as weak.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> When I act incompetently and incur disapproval, I conclude that I'm a sniveling low-life worm for not standing up to unreasonable people.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> You love me, or you hate me – there is no in-between! Since I am scared, I don't have to be responsible. It is wrong to be a sniveling low life. To do justice to my loss, I need to feel depressed. Feeling depressed is evidence that I am sensitive. Depression enables me to keep my sensitivity.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> It is wrong to be a sniveling low life; I am horrible. Using self-downing will not correct my behavior, and I want to attack the belief related to such behavior. If I put myself down, self-downing will correct my behavior.
10	<input type="checkbox"/> <i>Socratic Questioning - Realistic Thinking:</i> I want to perform well, but my experiences have taught me that I don't have to be perfect to feel positive. Where is the evidence that if I act like a worm, I will become a worm and stay a worm? Is it a fact that if I act like a worm, "I am a low-life worm?" Realistically, I can never become a worm even if I once in and while act like a worm. When I put myself down, I feel worse. When I put myself down, I will only have depression, anger, and/or anxiety. When I put myself down, my life never improved. (Dryden)
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> How do I logically conclude that I am a sniveling worm because I act like a bawling worm? It does not logically follow that if I "act like" a worm, that action turns me into a worm. The premise of "I am a low life" is illogical, and it is an over-generalization. I sometimes act like a low life, but I do not always act like one. When I say, "I am," I define my personhood by what I did in the past. Because I acted like a worm in history, will I continue to be a worm in the future?
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> When I put myself down, is it a helpful and productive idea? No. If I continue to put myself down and act like a low-life worm, the only people who will do activities with me are other worms; now, that would be downright fun! When I put myself down, this action will not help me. When I put myself down, things won't change, and my life won't improve. When I put myself down, I will never get what I want.
13	<i>Self-Responsibility:</i> When I put myself down, I am globally rating myself, which leads to feelings of inadequacy and helplessness. I want a strong sense of self-regulation and an internal locus of control. I understand that outside events and others cannot control my thoughts, feelings, and behavior. I know people can influence me, but they cannot control me. I will be less inhibited in a social situations, and I will be assertive in such a way that I will increase my sense of appreciation and respect.
14	<i>Healthy Expansion of Your Uniqueness:</i> Locus of control refers to how you feel a sense of agency. With an internal locus of control, you believe that the things that happen to you are influenced by your abilities, actions, or mistakes. With an external locus of control, you tend to feel that other forces—such as random chance, environmental factors, or the actions of others—are more responsible for the events that occur in your life.
15	<i>Healthy Restriction of Your Uniqueness:</i> I will stop putting myself down and vigorously dispute my over-generalizing and global rating. I will focus on my realistic preferences and stop using catastrophic thinking. I can tolerate and accept conditions I don't like, and I will start accepting myself unconditionally. I can endure the pain and embarrassment of making mistakes or having feelings I prefer not to have.
The dialectic dynamic present within this context reveals a self-fulfilling prophecy predicated on negative self-perception and self-degradation. The individual applies hateful, racial slurs to himself, a self-deprecating behavior that arises from a space of fear and vulnerability. This mode of thinking, being both the thesis and antithesis, exacerbates feelings of inadequacy and helplessness, establishing a destructive feedback loop. The belief or falsely perceived notion of being incapable of improving or altering one's situation represents the synthesis. This illusive belief, which is fueled and sustained by the ritual of self-deprecation, only serves to reinforce the status quo and maintain the cycle. The dialectical relationship, thus, depicts a vicious cycle, one in which the individual's negative self-perception perpetuates the very feelings of hopelessness and inadequacy he seeks to overcome.	
Note: Performing poorly is undesirable, but I give up too much of my personal integrity when I allow others to judge my global sense of worth or esteem. I am upsetting myself by putting myself down and demanding that I always be competent. When I demand that I must be capable and strong, I will only end up putting myself down. I have set up an impossible goal for myself. I don't like it when I feel weak or perform inadequately, but it is not a disaster each time I make a mistake. I am not a good person for doing well and not a bad person for performing poorly. I am making a part-whole error. Because I am inadequate in a few areas does not mean I am a complete failure. I am judging my entire personhood (the whole) based on a few bad traits (parts). Failing proves I am a unique person and an ordinary human being capable of doing well and not doing so well.	



	(Y) “Yes-But” Excuse: When I am dealing with an emotional reaction, I believe I don’t <i>have to</i> recognize the connection between my thoughts and feelings. I have to deny the relationship between my unhelpful beliefs and self-defeating thinking with my feelings of depression and/or anxiety. I have to avoid recognizing my thoughts and feelings by telling myself, “Yes, I feel worthless.” I also believe that I must have what I demand (an excellent relationship, an outstanding job, an easy life). Still, my feelings are independent and not connected with my beliefs.”
1	<i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don’t take me seriously. Insecure-Dependent Mood (OU) vs. Fair Mindedness
2	<i>Behavioral Consequences:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly.
3	<i>Cognitive Consequences:</i> I overestimate the adverse event and underestimate my ability to cope with this adverse event.
4	<i>Demandingness:</i> <input type="checkbox"/> I must perform well and /or win the approval of influential people, or else I am an inadequate person. <input type="checkbox"/> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is dreadful to feel depressed/angry/anxious. It is awful to fail at controlling my feelings (anxiety). People must not get in my way and interfere with my desires.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand it when people point out my self-defeating thinking. I love it when people are perfect, but I believe I can’t stand it when they act stupidly. However, they are utterly worthless when they act stupidly, and I have to put them down and demean them with my anger because I am useless.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> To be happy, others must not reject me because of my incompetence, and the conditions I face in life must never be disheartening and painful. When they point out my irrational beliefs, I get angry because they must treat me fairly and considerately and not overly frustrate me, or they are rotten individuals.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> Either I always feel the way I don’t want to, don’t have to think about my thoughts, or how my rigid demands and extreme evaluations lead to anger, anxiety, and depression.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> I invent reasons to believe that I can’t do anything about my situation because I can’t control my feelings. I think my feelings are not related to my thinking. Yes, I feel worthless and depressed, but I think that I “ <i>absolutely must</i> ” have what I demand (a wonderful relationship, an excellent job, an easy life). I believe my feelings are independent of and are not connected with my beliefs.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don’t want to have unhelpful beliefs, but I have them, which is true of everyone. Is my thinking related to a “Yes-but” response realistic? I deny my feelings or refuse to explore what I am telling myself. This defensive action of “Yes-but” avoids the real problem. Realistically, I know my problems will not magically disappear, and I want to work vigorously to reduce my unhelpful beliefs to have fewer self-defeating behaviors. This “yes-but” routine is unrealistic because I deny my thoughts and feelings. I know that most people cannot have a thought without feeling.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is my belief illogical when I disconnect my thoughts from my feelings? Logically, I cannot say that unhelpful beliefs absolutely cause toxic negative emotions, but I can see the logical connections between my rigid thoughts and my self-defeating behaviors. Irrational beliefs increase the intensity of my toxic negative emotions. When I have highly intense emotions, I behavior in a particular way. Those behaviors have consequences. Therefore, if the intensity of my feelings impacts my behavior and that behavior has negative consequences, I can understand the connection between rigid beliefs and self-defeating behaviors.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will this distortion and defensiveness help me in relationships? No! As long as I am distorting reality and being defensive. I will not get what I want, get into more trouble with the essential people in my life, and have more significant difficulties reaching my potential and expanding my abilities. In theory, there is a connection between my unhelpful beliefs and my toxic negative feelings. My unhelpful thoughts strengthen other distortions: "I can never win; nobody will ever love me. My toxic negative emotions lead to more difficulties, more conflicts, and more stress, so there is a mutual connection between my faulty thinking and my feelings that involve self-defeating behaviors.
13	<i>Self-Responsibility:</i> I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others’ thoughts, feelings, and behavior. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I can clarify what I am responsible for and elucidate who I am responsible for in a particular situation. This helps me define my boundaries and proper allocation of my responsibilities.
14	<i>Healthy Restriction of Your Uniqueness:</i> I want to master my emotions. I know I can influence others, but I cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when dealing with others. I know that outside event cannot control my thinking, and I know that I cannot have a thought without feeling, and I can’t have a feeling without a thought. I know that others can influence my thoughts, feelings, and behaviors, and my thoughts cannot exclude feelings. I know that feelings often coincide with my thoughts. When I think something is bad, I feel negative, and when I feel positive, I think something is good.
15	<i>Healthy Expansion of Your Uniqueness:</i> I don’t like my toxic behaviors and negative feelings being influenced by my unhelpful beliefs, but I can accept my self-defeating behaviors unconditionally. I can also accept that my thoughts influence my feelings and behavior, but those thoughts don’t control me.
	The dialectics in this passage refers to the tension and contradiction between the individual's beliefs and feelings. On one side, they refuse to acknowledge the connection between their negative thoughts and feelings of depression and anxiety, trying to separate their self-perception of worthlessness from their thought processes. On the other hand, they have high expectations and demands from life, such as an excellent relationship and a rewarding job. They believe these aspirations don't influence their feelings. Therefore, the dialectics is the essential conflict between wanting to separate emotions from thoughts while still holding high expectations, therefore indirectly linking feelings and beliefs.

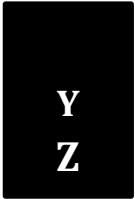


(Y) Yes But Thinking: I have to lie to people passively. Overtly, I agree with you, but covertly, I hate what you are saying. I initially agree with another to avoid disapproval, but I do not agree with the person or listen to this person. I am saying, "Yes, I agree with you, but you don't know what you are talking about, and I don't have to listen to what you are saying." I don't have to be responsible because I don't like what you are saying to me. I must perform well and /or win the approval of influential people, or else I need to be more competent. I want to do well, and I like people's support and dislike their disapproval, but I don't have to act non-assertively when disagreeing.

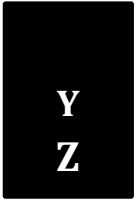
- | | |
|---|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 | <i>Affective Consequences:</i> I am overly apologetic, diffident, and self-effacing, and people don't take me seriously. |
| 2 | <i>Behavioral Consequence:</i> I am behaving non-assertively because I am not expressing my feelings, thoughts, concerns, and beliefs honestly. Insecure-Dependent Mood (OU) vs. Fair Mindedness |
| 3 | <i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility. |
| 4 | <i>Demandingness:</i> <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or else I am worthless. <input type="checkbox"/> You have to treat me in a specific way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it. <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand that. |
| 5 | <input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when I have to do things I can't tolerate, so I have to prove you are worthless and I am better than you. I love it when people are perfect, but I can't stand it when they act stupidly. <i>To protect my self-esteem,</i> I must always be solid and competent, so I can't achieve such control. The world must not be too difficult and not test my strength, and people must not get in my way and interfere with my desires. |
| 6 | <input type="checkbox"/> <i>Extreme Evaluation:</i> I can't stand when I have to do things I don't want to, so either you give in to me, or I will treat you like shit! |
| 7 | <input type="checkbox"/> <i>Extreme Evaluation:</i> My worth is based on how others see me. |
| 8 | <input type="checkbox"/> <i>Dichotomous Thinking:</i> You absolutely hate me, or you adore me. My concerns are stupid. I agree, but you don't know what you are talking about. I am not going to listen to what you are saying. I'll agree with you now, but you will come around and think like me later. My ideas have little value. Therefore, if you like my thoughts, you have to like me. |
| 9 | <input type="checkbox"/> <i>Conditional Thinking:</i> If I string you along, that will prove I can control this situation. However, you find out I'm being irresponsible or manipulative, and then I will freak out and carry on as if it is the end of the world. |

- | | |
|----|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 10 | <input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want people's approval, but they don't have to approve me. Is it realistic to believe that if I am non-assertive and passive, I will get what I truly want? My conclusion is unrealistic because I cannot avoid another person's disapproval. Yes, I can avoid that person, but avoiding him or her will not change his or her opinion of me. I would be better off developing realistic goals and plans and stopping procrastinating and avoiding my responsibilities. |
| 11 | <input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> Is it logical to believe that not being direct and honest will improve my relationships? Agreeing while actually disagreeing will not improve my relationships. Logically, something cannot simultaneously be true (deciding) or false (opposing). My passive-aggressive behavior will result in something positive and helpful. |
| 12 | <input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Will "Yes-But" people help me? No! As long as I am distorting reality and being defensive, I will not get what I want, I will get into more trouble with the critical people in my life, and I will not reach my potential and expand my abilities. People's criticism never makes me an incompetent person. Even if people love me, they can still be over-critical and usually honest about my failings. This may be rotten, but they are not wretched people. To experience meaningfulness in my life, I want to realize what I can change and what I can do with opportunities that come my way. I can determine my attitudes toward things I can't change. |

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 13 | <i>Self-Responsibility:</i> I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). I want a stable sense of appreciation and respect. I know I am responsible for my thoughts, feelings, and behaviors, and I am not responsible for others' thoughts, feelings, and behavior because I can't control their thoughts. |
| 14 | <i>Healthy Restriction of Your Uniqueness:</i> I can influence others but cannot control their thoughts, feelings, and behaviors. I want to control and master my emotions, and I want to be concerned and careful when I am dealing with others. |
| 15 | <i>Healthy Expansion of Your Uniqueness:</i> I can actively and behaviorally refute common cognitive errors when communicating with others, such as should statements, mind reading, personalizing, discounting the positive, and rationalizations. I want people to like me, but I don't need their love and approval because I am strong enough to withstand their disapproval and mature enough not to take their remarks personally (see Personalizing). |
| The dialectical tension resulting from the statement, "I have to lie to people passively," presents an active struggle between internal beliefs and external expectations, driven by a gravitational pull towards dishonesty in the pursuit of personal benefit. This manifests as passively agreeing with people, creating an overt mask of consent, yet harboring a covert disdain for their viewpoints. From one perspective, it seems to be a means of avoiding disapproval and conflict. On the other hand, it's a refusal to take responsibility for disagreement, along with an unfounded arrogance of self-righteousness ("You don't know what you're talking about"). The tension extends to the pressure to perform well, win approval, or be competent, which, instead of fostering authentic expression and assertiveness, leads to further reliance on passive-aggressive communication. This dialectic oscillates between a need for approval and the desire for genuine self-expression. | |



(Z) Zealot Thinking: I have to blame my problems on a group of people I have minimal contact with during my daily life. I tell myself that there is no other way to think. I believe that I have to be “closed-minded.” Examples of “Zealot Thinking” include extreme and excessive bigotry, dogmatism, or cultism. This is a form of moral re-definition.	
1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof. Introverted Cautious Mood (UU) vs. Caring Confidence
2	<i>Behavioral Consequence:</i> When I espouse high moral principles, I act aggressively against people who violate my personal “principles.” I must show others they are being inconsistent, which <i>must</i> be corrected.
3	<i>Cognitive Consequence:</i> I am underestimating the negative situation and the impact my behavior has on the situation. You must treat me fairly and considerately and not overly frustrate me, or else you are a rotten individual.
4	<i>Demandingness:</i> <input type="checkbox"/> I must act a particular way to be loved, admired, appreciated, etc. Otherwise, I am totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else they are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand that.
5	<input type="checkbox"/> <i>Extreme Evaluation:</i> It is awful when people think differently from me.
6	<input type="checkbox"/> <i>Extreme Evaluation:</i> I can’t stand when people are wrong, but I’ll show concern that they are going to hell.
7	<input type="checkbox"/> <i>Extreme Evaluation:</i> You have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can’t stand it.
8	<input type="checkbox"/> <i>Dichotomous Thinking:</i> I have to show them I’m superior and they are inferior. You are a member of my group, and you belong, or you are not a member, and you’ll never belong! I am justifying my inability to examine my limitations because of all the horrible things those people do.
9	<input type="checkbox"/> <i>Conditional Thinking:</i> If I am religious, righteous, and believe in my religion or cause more than others, those people should be punished, and I won’t feel so depressed-anxious. If others are not perfectly fair, I have to punish those people who are cruel and unfair. Because others don’t believe what I believe, those people are worthless. I hate those people because they don’t believe what I think. Other people’s lack of faith proves they are useless and should be punished!
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I want to be treated fairly, but people don’t have to be fair. If I seek revenge and punish others, will this decrease my depression? No. The Bible writes that God’s job is to bring people to justice – not mine! It is not my job to correct or punish people. When I judge and avenge people, I act like God, which is worse than others’ mistakes. I do not want to justify my unethical behavior based on God’s behalf. If I believe I am righteous, it does not make me honest. In reality, extremes are rarely observed. Seeking revenge and punishing others will only lead to guilt or shame. In fact, it will not help me deal with my depression.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> I want people to have the same faith as me, but does it logically follow that because I am righteous, others are complete jerks? No, it doesn’t follow logically. Even if I am moral and religious, at worst, this makes people act jerkily, but they are not total jerks. Other people may behave poorly and unrighteously, but others’ behavior is disappointing, frustrating, or mildly annoying. This thought is an inaccurate overgeneralization.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> Where will it get me if I believe I have stronger beliefs and am better than another person? When I seek revenge, I only feel angry with my ex (boss, lover, friend), which will probably lead to my ex (boss, lover, friend) being more difficult in the future. Getting angry rarely changes others, and it usually makes things worse. Getting mad is bad for my physical health, and this anger spills over into other parts of my life.
13	<i>Self-Responsibility:</i> Thinking I am better than most people are and demanding that people must be punished, especially others with that I am in a committed relationship, is illogical, untrue, and not helpful. I only contradict my values when I say I want to love everyone and, the next minute, say, “I want to punish and hurt people who oppose my beliefs.”
14	<i>Healthy Expansion of Your Uniqueness:</i> I will tolerate others and work on not being judgmental and punitive to others. It is not helpful to my family or when I am intolerant.
15	<i>Healthy Restriction of Your Uniqueness:</i> I want to be treated fairly, and I can accept that people don’t have to treat me somewhat, but the world and others don’t have to treat me fairly. Work on my low frustration tolerance behaviorally.
The dialectics of attributing personal problems to a group of people one barely interacts with is a reflection of the theory's inherent complexities – involving the interplay of both internal and external factors. This theory emphasises a mindset that is essentially 'closed' – implying a refusal or inability to accept any perspective, opinion or fact that challenges existing beliefs or assumptions. It can lead to 'Zealot Thinking', a state of mind characterised by extreme dogmatism, bigotry, or cultism, demonstrating the psychological mechanics of defensiveness and withdrawal in face of threats to one's worldview. It can also involve a 'moral re-definition', as individuals who adhere to this way of thinking often redefine moral guidelines to fit their narrative, further deepening the divide between themselves and the 'other'.	



Contents

Mood:	349
Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence	349
Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills	356
Insecure Dependent Mood: Insecure-Dependent Mood (OU) vs. Fair Mindedness (Depressive Mood).....	362
Constructive: Fairmindedness	363
Impatient-Distractible Mood (UO)	368
Extreme Evaluations.....	Error! Bookmark not defined.
Discomfort: Frustration Intolerance and Tolerating Frustration	Error! Bookmark not defined.
Depreciation	Error! Bookmark not defined.

Mood:

The psychology of healthy self-respect sees mood as having personality traits and states. (Q4+ is state like and L+ is trait like

1. Stress Reaction-Constant Frustration, specious
2. Chronic Pain,
3. Trauma,
4. Lack of Resources, or
5. People attempting to dismiss your uniqueness.

- | | | |
|-----------------------------------------------------|------------------------------------------------------------|----------------------------------------------------------|
| <input type="checkbox"/> Intrusive thought | <input type="checkbox"/> Upsetting dreams | <input type="checkbox"/> Anger, irritability, outbursts. |
| <input type="checkbox"/> Avoidance of feelings | <input type="checkbox"/> Sleep problems | <input type="checkbox"/> Guardedness |
| <input type="checkbox"/> Avoidance of thoughts | <input type="checkbox"/> Detachment from others | <input type="checkbox"/> Feelings helplessness |
| <input type="checkbox"/> Avoidance of events/places | <input type="checkbox"/> Physical Reactivity to triggers | <input type="checkbox"/> Difficulty concentrating. |
| <input type="checkbox"/> Diminished Interests | <input type="checkbox"/> Psychological Reactivity triggers | <input type="checkbox"/> Hyper-vigilance |

	Emotionally Cautious	Socially Outgoing but Emotionally Sensitive
Cultural Introjection Issues	Introverted-Overly Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence Unfriendly, cold, flat affect Mature-insecure about ambitions Think rather than feel, detached, aloof, Socially Shrewd, calculating, cuts corner. Withdraws to restrained, restricted. PERSONALITY FACTORS: UI 32- (A- F- H- N+ Q2+)	Impatient-Distractible-Impulsive Mood (UO) Friendly, emotional; active, responsive Immature-unrestrained Socially bold, talkative, more likely to run away as a teen, Impulsive, impatient, distractible, demanding, dominant Careless, carefree, calm but callous, amoral, PERSONALITY FACTORS UI 28: (H+, D+, E+)
Self Low Realism	Irritable- Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills Unfriendly, suspicious, skeptical Immature-insecure, irritable, mistrustful <i>Socially sensitive</i> but can be resentful, and critical. Anxious affect, Attacks then withdraws. PERSONALITY FACTORS UI 24: (L+ C- O+ Q4+ J+)	Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness Friendly, socially; outgoing, easygoing, Immature-low frustration tolerance Feel rather than think, dependent. Attention seeking, flighty, PERSONALITY FACTORS: UI 22- (I+ M+ A+ Q1+)

Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence

Overly Introverted-Cautious- Mood (UU) vs. Caring Confidence Toxic Restriction of Your Uniqueness

- | | | |
|-------------------------------------------------|-----------------------------------------------|-----------------------------------------------------------------|
| <input type="checkbox"/> Cold-Stiff-flat affect | <input type="checkbox"/> Calculating | <input type="checkbox"/> Resigned, skeptical, |
| <input type="checkbox"/> Unfriendly-aloof | <input type="checkbox"/> Emotionally cautious | <input type="checkbox"/> Evaluates coldly. |
| <input type="checkbox"/> Anxious-cautious | <input type="checkbox"/> Anxious- feels inept | <input type="checkbox"/> Overreacts, prone to sulk. |
| <input type="checkbox"/> Withdrawn-shy-shrewd, | <input type="checkbox"/> Anger-cool-detached | <input type="checkbox"/> Threat sensitive- quick to see danger. |
| <input type="checkbox"/> Cuts corners | <input type="checkbox"/> Restricted interests | <input type="checkbox"/> Mature-insecure about ambitions. |

A--Reserved-Rigid: aloof, indifferent, critical, cold, stiff, distrustful, skeptical, detached, stands by own ideas, precise-objective, prone to sulk	A+ Warmhearted, ready to cooperate, trustful, adaptable, attentive to people, laughs readily, (Note: <i>warmhearted</i> : marked by ready affection, cordiality, generosity, or sympathy;
F- excessively concerned, hyper-reflective, too serious, full of cares, silent, introverted, reclusive, restrained, overly cautious,	F+ cheerful, expressive, talkative, frank, alert, quick,
H- shy, withdrawn, timid, threat-sensitive, overly emotionally cautious, quick to see danger,	H+ Socially outgoing, responsive, active, friendly,
N+ calculating mind, emotionally disciplined, hard to please, insightful of others; cuts corners, ambitious but insecure	N- Forthright, unpretentious, genuine. gregarious; warm; spontaneous,
Q2+ Self-Sufficiency, prefers own decisions	Q2- Likes being in groups and doing group activities, likes to join n

Introverted Cautious Mood (UU) vs. Caring Confidence	Emotionally Cautious
Moral Issues Cultural Introjection Issues	Introverted-Overly Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence Unfriendly, cold, flat affect Mature-insecure about ambitions Think rather than feel, detached, aloof. Socially Shrewd, calculating, cuts corner. Withdraws to restrained, restricted. PERSONALITY FACTORS: UI 32- (A- F- H- N+ Q2+)

Introverted Cautious Mood (UU) vs. Caring Confidence	Emotionally Cautious	<i>Freedom of Will: Caring Confidence</i>
	Introverted-Overly Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence Unfriendly, cold, flat affect Mature-insecure about ambitions Wants to think rather than feel, detached, aloof, Socially Shrewd, calculating, cuts corner Withdraws to restrained, restricted. PERSONALITY FACTORS: UI 32- (A- F- H- N+ Q2+)	Responsiveness: I want to be fair and just. <input type="checkbox"/> I want to be sensitive to the feelings and thoughts of another, so I want to focus on the other person rather than myself. Reliable: <input type="checkbox"/> I want to be dependable, so people place reliance on and trust me. <input type="checkbox"/> I want to maintain the rules and keep my promises and agreements. <input type="checkbox"/> I will show healthy remorse and regret when I break my promises and agreements. Reflective: <input type="checkbox"/> I want to think of the positive and negative consequences before I act. <input type="checkbox"/> I want to think about how my thoughts influence my emotions. Reasonable-Tolerance: <input type="checkbox"/> I want to be tolerant of others. Resolve: The harder I try, the greater my success will be. Responsible: I will be accountable and answerable for my actions and complete tasks even if they are not fun or easy. Reassurance: I believe that I am more likely to be successful than to fail. I can remember times I have been successful.

Unhealthy Restriction of Your Uniqueness

Underestimates the impact of the situation and underestimates your abilities so do to less (43 of them)

This mood involves underestimating the situation's impact and underestimating your abilities to deal with the situation by doing less. This personality factor and excuse generating behavior involve rigid and extreme personality structure reflected in being overly reserved, excessively introspective, emotionally cautious, and emotionally detached. Still, you are socially shrewd and excessively self-reliant. When you use these highly introverted behaviors, you are usually critical and detached and have a dryness of your emotionality. When using these rigid introverted behaviors, you are cautious in emotional expression. You may take a logical, hardheaded intellectual approach to other people. You prefer to be alone and enjoy solitary activities. You prefer to stay quiet in the background when using these personality resources. The conflict you experience is that you are socially shrewd but unsure of your social skills. You prefer “thinking over doing,” you expect little, have restricted interests, and are rule-bound and restrained. You are socially aware, but you appear to others as being emotionally detached, so you cut corners to get through the day. You see yourself as self-sufficient and resourceful and prefer your decisions. You underestimate the situation's impact and your ability to deal with the situation. You cope by doing less. You believe that going slower and being more cautious is more beneficial than being socially bold. When you use unintegrated introverted behaviors, our self-perceptions include: “I can become sullen and start calculating my revenge.

You turn inward and internalize your feelings, so people won't see what you are planning. You underestimate your behavior's impact and ability to cope with the immediate situation. You are anxiously cautious. You are careful by doing less, and you withdraw inward and don't share your thoughts and feelings. You withdraw, but you can be shrewd and calculating, and you cope by doing less and slowing down (cool anger).”

Introverted Cautious Mood Introverted Cautious Mood (UU) vs. Caring Confidence

1	<i>Affective Consequences:</i> I am anxious, cautious, and introverted. I experience detached-cool anger, and my affect is stiff, flat, emotionally cautious, and restricted. I am unfriendly and aloof.
---	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

2	<i>Behavioral Consequences:</i> I often withdraw from social situations. I appear mature, but I feel insecure about my ambitions. I am calculating, resigned, skeptical, and emotionally cautious. I overreact emotionally, and I am prone to sulk. I am threat sensitive, and I am quick to see the danger. I cut corners and have restricted interests.
3	<i>Cognitive Consequences:</i> I underestimate the situation's impact and my abilities, so I will do less. I am less accurate in recalling details of horrifying relative to pleasant pictures.

UU = Introverted-Overly Cautious Mood – underestimate impact of situation and underestimate ability to deal with situation. (A-, F-, H-, N+, Q2+)

The following 57 ways to divest in your freedom of will

Defensiveness:

1. I can't do a new thing until I experience closure in my life. (Closure)
2. Others must solve my problems because they are stronger, **so** I am not responsible. (Countertransference)
3. I identify with a stronger, smarter, or better-looking group of people, so I am not weak, stupid, or ugly. (Identifying)
4. If I can wiggle out of my responsibilities with logic, then I don't have to be responsible (Intellectualizing)
5. I identify with a stronger, smarter, or better-looking group of people, so I am not weak, stupid, or ugly. (Identifying)
6. If I can wiggle out of my responsibilities with logic, then I don't have to be responsible (Intellectualizing)
7. If it is not a "big deal," I can ignore my related responsibilities. (Means-End)
8. I believe that if I am unhappy about my responsibilities, I don't have to do what is expected of me. (Perfectionism-Emotionalism)
9. I will use my "willpower" to forget about the things I don't like. (Suppressing)
10. I'll avoid my responsibilities because you didn't say "please," you mistreated me in the past. (Throwing the Baby out with the bath water)

Behavior:

1. I can avoid my thoughts, feelings, and self-defeating behaviors, so I can avoid certain other feelings.
2. Others don't care, **so** I don't have to care. If I feel emotional hurt, I don't have to maintain my responsibilities. (Apathy-Others)
3. I am only bending a small rule (has little consequence, and who will care), **so** I can do anything I want. (Bending Rules)
4. I don't have to try because somebody is looking out for me. (Fairy Godmother)
5. I have to limit my goals and keep my sights low, so I will never be disappointed and feel hurt. (Disappointment Obsession-Phobia)
6. I am not motivated to help myself, and you can't help me, so I don't have to try. (Motive)
7. I underplay the real issue or ignore the healthy and rational reasons to do or not to do a behavior because I believe only "extreme" forms of feelings or behaviors can cause my actions. So, I can avoid my responsibilities if an extreme feeling doesn't come about. (Only the Extreme)
8. I believe I can avoid my responsibilities if I ignore the problem. (Ostrich)
9. If I don't want to do a task, I think I can hesitate and put off doing the task. (Passive Resistive)
10. It is a gigantic mess now, so I can't do anything about it. I'm not responsible when things get out of hand. (Self-Justification)
11. Someday, my self-defeating behavior will work, so I can avoid my responsibilities (Someday)
12. I really want to do it, BUT it is too difficult (Sour Grapes)
13. If I am passive, those people won't ask much of me (Submissive-Passive)
14. I'll wait to do a task TILL I know I can do it perfectly (wait Till Thinking)
15. I don't have to express myself or address other people's concerns because I have to control the situation (Unresponsive Thinking)

Feeling:

1. If I don't get involved, I won't get hurt or in trouble– **so** don't get involved. (Detached)
2. I'm drowning in commitments, and I don't have time to do anything else (Overwhelmed)
3. There is no use in changing my behaviors because my feelings and thoughts are too overwhelming. (Self-Reflection Conclusion)

Thinking:

1. If you “love me,” you have to be nice to me all the time – If not, I can get ignore you because I am furious with you. (Abstracting, Selective).
2. The truth is obvious, **so** I don’t have to express myself or maintain my agreement. (Axiomatic; Proverbs)
3. I am right, **so** I can do anything I want. (Being Right)
16. They acted worse than I could ever act, **so** I am not that responsible for my errors and mistakes. (Comparison)
17. Since I don’t know how or think I can’t learn how I don’t have to do it or keep my agreement. (Deskilled)
18. Deep and strong emotions are more important than rational thoughts (Experiential Thinking)
19. I know it is true because I have faith it is true, so I am right, and you are wrong. (Toxic Faith)
20. If I think it is right because I thought of it, I can justify my feelings and behavior toward others. (Introspecting)
21. If I minimize the situation or impact, I am less responsible. (Minimizing)
22. I set impossible standards for myself, so I beat myself up when I can’t live up to them. (Perfectionism 2 only perfect things are important)
23. can ignore things have gotten worse, or I can ignore my responsibilities by saying, “It will all work out – don’t worry, no big deal...” (Positive Thinking)
24. Tell me what’s going to happen (in the future), and then I’ll give you an answer (Retrospect Bias)
25. I can avoid my responsibilities because I am so worthless. (Rejecting Contradictory Evidence)
26. I needlessly repeat myself till people believe me (Tautological Thinking)
27. Fate makes my life miserable (Teleological Thinking)
28. I convince myself to give up because I am predicting future failures – Why try - I’m going to fail anyway? (Unrealistic Conclusions)
29. I tell myself I have to be closed-minded, and it is okay to act immorally for a perceived moral “cause.” (Zealot Thinking)

Investing in Your Freedom of Will: Correcting Misperceptions & Distortions	
1	Situation: I obsess about how uncomfortable I feel.
2	Identify Cognitive distortion.
3	How is X (cognitive distortion) meaningful?
4	What are the Cognitive and Behavioral Consequences of ..?
5	Which of the following related to your situation? <input type="checkbox"/> I have to act a particular way to be loved, admired, and appreciated by others, or totally worthless. <input type="checkbox"/> Others have to treat me in a particular way, or else you are worthless, useless, etc. <input type="checkbox"/> Conditions must give me what I want because I want it, or else my life (the world) is horrible, and I can't stand it.
6	List related extreme evaluations, dichotomous thinking, or conditional thinking to this situation (E) Exercise List activities you enjoy doing .
7	Review realistic thinking, reasonableness, and rational thinking – which one makes the most sense to you (E) Exercise List five ways something is difficult is different from something that is impossible.
8	Self-Responsibility – what do you want to do with this information? (E) Exercise Show me how your worth has nothing to do with your (1) performance, (2) effort, and (3) you confidence.
9	What thinking will increase healthy ways of restricting your uniqueness (E) Exercise
10	What thinking will increase healthy ways to expand your uniqueness (E) Exercise

Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills

Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills Toxic Restriction of Your Uniqueness

<input type="checkbox"/> Irritable-impatient- disgruntle-	<input type="checkbox"/> Critical	<input type="checkbox"/> Gives up easily but is driven
<input type="checkbox"/> Unfriendly-suspicious	<input type="checkbox"/> Mistrustful	<input type="checkbox"/> Dwells on frustration
<input type="checkbox"/> Anxious-Serious	<input type="checkbox"/> Anxious about the future	<input type="checkbox"/> Overwrought, worrying
<input type="checkbox"/> Tense and emotionally unstable	<input type="checkbox"/> Angry-resentful	<input type="checkbox"/> Susceptibility to announcements/ shame
<input type="checkbox"/> Defensive	<input type="checkbox"/> Full of cares	<input type="checkbox"/> Immature-insecure

	Emotionally Cautious – Toxic Restriction	Emotional Adjustment – Unhealthy Expansion
Self- Investment in Opportunities Issues Low Realism	PERSONALITY FACTORS UI 24: (L+ C- O+ Q4+ J+)	Resiliency: emotionally mature, faces reality, calm, stable, constant in interests, does not let emotional needs obscure realities of a situation, adjusts to facts, shows restraint by avoiding difficulties, adjusts to facts. Trusting: accepting conditions, flexible attitude toward change, conciliatory. Self-Assured (index #9): self-confident, cheerful, expedient, unremorseful, rudely vigorous, likes group action, free from toxic guilt, Relaxed: composed, composed,

Irritable-Anxious Mood Irritable-Anxious Mood (OO) vs. Resiliency Skills

1	<i>Affective Consequences:</i> I feel irritable, disgruntled, aggravated, anxious, tense, emotionally unstable, angry and resentful, and worried about the future.
2	<i>Behavioral Consequences:</i> I am unfriendly, suspicious, and mistrustful and dwell on my frustration. I am defensive, which reflects a lack of confidence, and I am immature and feel insecure. I am susceptible to embarrassing situations. I am less willing to keep my agreement in completing unpleasant tasks. I make more emotional comments, experience
3	<i>Cognitive Consequences:</i> I overestimate adverse events and overestimate the impact of my feelings. I am irritable-impatient- disgruntle-Critical give up easily, but I am driven. I am serious. I am highly susceptible to annoying situations involving ego threats and embarrassing situations.

O+ Apprehensive, self-reproaching, insecure, worrying, troubled, anxious, depressed, cries easily; sensitive to approval or disapproval, fussy, lonely, brooding, phobic, scrupulous (having moral integrity; acting in strict regard for what is considered right or proper)	O-Resilient; self-confident; self-assured, secure; cheerful, expedient, insensitive to approval or disapproval; complacent, placid (serenely free of interruption or disturbance)
C- Emotional when frustrated; easily upset; easily perturbed, worrying, gets into fights and problem situations; tends to give up,, changeable attitudes and interests, evades responsibilities;	C+ Resilient: Emotionally stable-mature; adjusts to facts, calm, mature-faces reality; does not let emotional needs obscure realities of a situation; shows restraint by avoiding difficulties
Q4+ tense, frustrated, driven, overwrought, fretful	Q4- relaxed, doesn't feel frustrated, composed
L+ Suspecting, jealous, dogmatic, suspicious of interferences, dwells on frustrations; tyrannical (shoulds); demands people accept responsibilities for errors; irritable: to provoke impatience, anger, or displeasure in)	L- trusting, accepting conditions, accepts personal unimportance, understanding, pliant (easily influenced) to change; ready to forget difficulties; tolerant; conciliatory
J+ immature internally restrained; deliberative; individualistic, wrapped in self; evaluates coldly; guarded	J - Zestful (an enjoyably exciting quality); vigorous, liking group action;

overestimate adverse events and overestimate the impact of my feelings (lower left 82 of them)

In an irritable-anxious mood you overestimate the impact of a negative situation and overestimate the impact of your negative feelings. This mode of behavior is called being in an irritable mood. You quickly and easily feel jealousy, you are suspicious of interference from others, and you dwell on frustration. You can be demanding that other people accept responsibility for their errors. In this mode of behavior, you are moody and cynical. You will have a propensity to find fault in others and be markedly suspicious of the motives of others. You feel tense, overwrought, fretful, restless, and have a low tolerance for frustration.

Freedom of Will: Resiliency helps you to recognize that you are free...

1. under all circumstances.
2. to change your attitude toward situations you can't change.
3. to determine the degree of responsibility you will take or reject.
4. how to evaluate a situation (non-extreme evaluation, objective rating, or extreme evaluation)

	Lack of Resiliency	Resiliency
1	Social Difficulties: 1. I cross the street to avoid meeting people I don't feel like seeing. 2. I have been let down by my friends. 3. People ignore I, avoid I and don't know why.	You can stay calm in stressful situation by accepting what you can change and accept what you can't change. While believing you are capable of being known. Your thinking is within the range of known possibilities and probabilities. When you are challenging and check out your thinking, you are more credible, which leads to corrective and constructive actions. When you check out your internal sentences to see if those sentences match reality, you are more believable to others. A greater sense of reality enables you to Actualize your talents and potentials. Compare and Contrast: When facing a stressful situation., I can calm myself

	<p>4. People misunderstand me when I mean well. 5. In making decisions, people don't understand me. 6. People treat me less reasonably than my good intentions deserve. 7. I feel rejected and misunderstood by other people close to me. 8. I think that I can't count on anyone. 9. Getting and staying away from others.</p>	<p>down quickly. When you compare realistically, you see the relative value by bringing out the qualities whether similar or divergent. When you contrast, you emphasize on the differences, and you can appreciate and accept those differences. Effectiveness: You bounce back and go back to work or play quickly. Effective and Efficient means to solve the problem: you make executive decisions for yourself. When you are responsible, you see setbacks objectively, you can set yourself straight. You accept yourself as fallible and work on improving your situation. Factual: When you use facts, you realize you are facing a struggle and it will take hard work to overcome this struggle. You realize you need a genuine effort to overcome this problem. I have a sense of agency in which I realize it is my beliefs that determines my feelings. HAPPENING → THINKING → FEELING → BEHAVIOR</p>
2	<p>Planning: 1. It is pointless to plan. If it is not fun or exciting, I don't have to do it. 2. I plan things and then don't do what I've planned. 3. When doing something, I don't plan; I just do it. 4. When I plan later, I don't feel up to doing it 5. I do NOT really have things to look forward to. 6. I have problems making decisions on day-to-day activities. 7. I have problems organizing things and putting them in the correct order. 8. I lose track of things because I'm disorganized. 9. I feel like I can't decide what I need to do. 10. When I don't understand something or understand people, I stay away from people.</p>	<p>Concern: Healthy Receptive Attitudinal Values: (open-mindedness) {} You value being receptive to innovative ideas and perspectives. {} You want to be open-minded. {} You know that you can be open and responsive to ideas, impressions, or suggestions. {} You know that you can plan enough time to get things done. {} You learn to make sure that you know what the other person wants before you start working on the assignment or task. (Index 5). Healthy Realistic Self-Control: Attitudinal Values: {} Without self-control, other people will try to control you. {} You value being in control of yourself. {} You want to be careful and socially precise. {} You want to be concerned about the facts and reality. {} You know that you can focus on things that will help you, and {} you know to avoid actions that will harm your social reputation and toxic restriction of your uniqueness (Index 6). Resolve Attitudinal Values: {} You value giving your best effort. {} You want to show resolve in times of stress and frustration. {} You know that effort leads to getting it right rather than luck. {} You understand you can give your best effort so you can develop your talents and skills. {} You know that effort is the active use of energy in producing favorable and healthy results. {} You know the harder you try, the more you will succeed (Index 7). Responsibleness Attitudinal Values {} You value being a responsible person. {} You want to do challenging work and do tasks that are not always easy. {} You know that you can work tough, even when tasks are not comfortable or when the job is not fun. {} You can take ownership of your emotional life (emotional responsibility). {} You know what you are responsible for and {} You see possibilities or liabilities (Index #8).</p>
3	<p>Sleep Issues: 1. I can't get to sleep because an idea keeps running through my mind. 2. I have dreams that disturb my sleep. 3. I have emotional dreams that leave me upset when I wake up. 4. I have trouble falling asleep at night. 5. I wake up in the middle of the night for no good reason. 6. I don't feel rested in the morning. 7. When I try to sleep, thoughts keep running through my mind. 8. I hate to sleep because I have upsetting dreams.</p>	<p>Confidence: Healthy Self-Reassurance Attitudinal Values: Self-Reassurance is restoring your confidence and to assure anew. I can calm myself down when facing a difficult situation. {} You value in believing in yourself. {} You want to believe that you can do this! {} You know that you genuinely believe that you are more likely to be successful than you are to fail. {} Give yourself credit when you are successful. {} When you are unsuccessful, you can remember the times you have done well (Index #9). Healthy Self-Reliance Attitudinal Values: You can tolerate people treating you unfairly, disrespecting you or dismissing your uniqueness. {} You want to exercise your ability to think for yourself. {} You want to keep to the point. {} You know that You can appreciate that You can judge for yourself. {} You see that it is essential to speak up. {} You know it is necessary to try new activities. {} You know it is significant to speak up for yourself, even if other people strongly disagree with you. {} Self-reliance is confidence and having faith in your efforts and abilities {} You know to act on practical evidence. {} You know it is important not to dwell on your hardships and your disabilities and limitations. Will this behavior help you or hurt you? ? (Index #10). Sensible Risk-Taking Attitudinal Values: {} You value trying positive and healthy ways to improve your life or the life of another. {} You know you can learn new behaviors and skills. (Useful coping statement) {} You know you can learn new ways of thinking. {} You can try something new even though you might not be able to do it immediately. {} Taking sensible risks will not get you or others into trouble (Index 11). Healthy Unconditional Self-Acceptance Attitudinal Values: You control your behavior when you don't get your way or your plans fall through. {} You value accepting yourself unconditionally. {} You appreciate and accept another person's uniqueness. {} You want to encourage people to discover their sense of meaningfulness. {} You know you can recognize that when you accept yourself for acting badly or not living up to your higher values. {} You are not letting yourself off the hook or excusing your actions. {} Rather, you accept full responsibility for your behavior without depreciating yourself for making mistakes and failing to achieve your personal goals (Index 12).</p>
4	<p>Emotions 1. I often get angry with people too quickly. 2. I am hurt by what people say. 3. When people don't listen to me, I get impatient. 4. I have big "ups" and "downs" in my moods.</p>	<p>Caring: Healthy Responsiveness and its Attitudinal Values: {} You value being responsive to others. {} You want to listen to and be sensitive to another person's feelings and welfare. {} You know it is essential to care about someone or something bigger than yourself. {} You recognize when to be sensitive to others while being honest and respectful to others without being submissive or passive. (Index# 1). Healthy Reliable Attitudinal Values: {} People can trust you, and you know when to distrust people and when to trust people. {} You value being reliable. {} You want people to take you seriously. {} You know that people see you as being dependable. {} You know you can be reliable. {} You know people can count on you,</p>

<p>5. I have strong feelings that come without any real cause.</p> <p>6. I get emotionally upset at people too fast.</p> <p>7. Insignificant things upset me too quickly.</p> <p>8. I get upset too quickly.</p> <p>9. I worry a lot about tests and meeting new people.</p> <p>10. When I don't achieve my goals, I feel rejected by my peers or loved ones.</p>	<p>and you want people to count on you. {} You want to help people, and you accept people helping you. {} You see the value of rules. {} You keep your promises, and you can repair your broken promises. {} You keep your agreements, and you can negotiate with others. {} You tell the truth, and you accept the consequences of your actions. {} You can readily show regret and experience remorse. (Index #2). Healthy Reflective Attitudinal Values: {} You think about the situation and the impact of your actions before you act. {} You value thinking before you commit. {} You want to consider the facts before you decide. {} You want to be aware of the consequences of your action, but you do not want to be anxious about the future. {} You are concerned about your future than the immediate. {} You know you can think before you act. {} You know the full range of the consequences before in venture into an activity. {} You know how to keep yourself out of trouble with essential people in your life. (Index 3). Healthy Reasonableness-Being Tolerant Attitudinal Values: {} You value be reasonable, logical, and practical. {} You want to be tolerant of individual and cultural differences. {} You know you can have flexible beliefs when dealing with another person. {} You know you can tolerate frustration because this frustration will not last forever, and {} You know you can learn something new about yourself when you are dealing with stress. {} You know that learning new skills will be difficult and frustrating, but you can tolerate such frustrations. (Index 4)</p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

You are easily annoyed by trivial matters when you are irritable and anxious. Because of moodiness and irritability, you are easily moved to alarm or anger. You may have a social history of being guarded and wrapped up in yourself. You take an individualistic perspective and obsess about your difficulties. In times of stress and frustration, you will increase emotionality, evade responsibilities, and tend to give up easily. You get into more fights; believe that when you overestimate the situation's impact and its adverse effect, you are less and think nothing ever gets done. When feeling irritable, you cope by attacking others emotionally and overestimating the threats you face. When feeling distrustful, you think: "I am over-estimating the impact of my behavior and over-estimating the impact of your negative feelings. Exaggerating your current situation, you believe attacking or blaming others makes you feel better, so it must be good." You often see the situations you face as horrible, awful, or terrible, with a perceived inability to tolerate frustration, which often leads to irritability (easily exasperated or excited and angry).

I have listed 80 ways to divest your Freedom of Will. You experience irritable anger, moodiness, grumpy, attacking, or blaming by believing that...

Affect-Emotions:

1. I can't change, and I can't curb my bad habits-addictions, **so** why try to change? If I feel anxious and can't change, I feel helpless. This leads to the depression-obsession-aggression cycle. (Addiction-Obsession) (Helplessness)
2. I am afraid of what I'm feeling (I'll hurt someone or go crazy), **so** I'll over-focus on their problems. (Diagnosing)
3. I can't expect much of anybody, **so** I don't have to try and/, or I don't have to care about anything. (Distrusting)
4. I'm too tired, depressed, and worn out, **so** I don't have to keep my promises and agreements. (Emotional)
5. It must be good if it feels good immediately after I do a behavior. (Hedonism)
6. I've tried everything, but nothing works, so I can give up (Hopelessness)
7. I'm worthless (or undeserving), so what's the use in trying? (Self-Defeating Conclusion) (Hopeless)
8. I justify my avoidance because of my fear of failing. (Refusal: I would do it if I wasn't afraid.)

Cognitions:

1. I have to win. I need to win to feel happy. If I don't win. I become anxious. Welton's model – comparing and competing doesn't work in relationships.
2. (A) **Achievement Addiction-Obsession** I *have to* be successful. "I will do anything to achieve something." I persistently and compulsively seek achievement that I know is harmful and interferes with my relationships. I believe compulsively that I have to be better than others.
3. (H) **Helplessness:** Because I feel helpless, I have to have others' assistance. I think (belief) I can't do anything about my situation. I feel my moods (my past, my education, my skill level, and my family) are caused by factors beyond my control, such as fate, hormone cycles, dietary factors, luck, and others' evaluations. I feel helpless (powerless, feeble, vulnerable; depressed (Factor Ps-psychological inadequacy) to do anything. I think because I failed before, I'll fail again.
1. When I define an event as awful-horrible-terrible, I can avoid my responsibilities and act non-assertive. Using extreme evaluation increases my sense of self-pity, and when something is awful, I don't have to do anything about it because it is horrible. (Awfulizing)

2. I can disregard consequences because I'm being honest, **so** I can continue to ignore consequences. (have to Be Real)
3. It is 100% bad and horrible, **so** I don't have to do anything. (Black or White Thinking)
4. Things have to go a certain way – **if not** – I'm not responsible, and I don't have to take any further actions (Cart Before the Horse)
5. I'm not responsible for my actions when adversities happen to me. (Catastrophic Thinking)
6. Since I have half of the information (or see only half), I don't have to follow through on anything. (Dichotomous)
7. He either hates me or loves me, **so** I don't have to decide how I feel. (Either-Or Thinking)
8. I tell myself I can avoid my responsibilities because others make mistakes. "They got angry too!" (Global Rating Others)
9. I don't get my way, so I can be pissed off at the entire world (Global Rating of the World)
10. I don't have to keep up with my responsibilities because of the hideous disasters I face daily. (Global Thinking)
11. I should have known they would do that, so I am less of a person for not having foresight. (Hindsight Bias)
12. I assume the worse, so why try? (Hoping the Negative)
13. Since I can't stand it, I don't have to do it. (I can't stand its excuse)
14. I assume something to be true without direct evidence, and I believe I can avoid my responsibilities. (Jumping to conclusions)
15. If I define a group of people or a person as "stupid, foolish," etc., then I don't have to listen to them. (Labeling)
16. I think I can avoid my responsibilities by exaggerating and blaming. I believe if I always do the right thing, others will reward me, so if they don't reward me, I don't have to keep my responsibilities. (Magnifying)
17. It is okay to get angry or not keep my agreement because she is trying to make me feel bad. (Misattribution)
18. I think I can avoid or stop trying because the other person is unacceptable or screwed up. (Mislabeling)
19. I can avoid my other responsibilities because I must dwell on this "error." Since I made that "one horrible error," I can give up or give in. (Negative filtering and focusing on the Negative)
20. I believe I don't have to try because I have been defeated, and it has not worked in the past. (Over-generalizing "always-never" 1)
21. I see a single adverse event as a never-ending list of defeats, so I don't have to keep my responsibilities. (Over-generalizing-never ending 2)
22. I don't have to take anything seriously if it is not perfect. (Perfectionism 1 one flaw ruins everything)
23. When people don't love me unconditionally, I justify my unacceptable behaviors because people don't accept me. (Perfectionism-Perceived)
24. I see myself as the cause of another person's negative feelings, even though I am not primarily responsible for it. I can feel sorry for myself, and then I don't have to take responsibility because I feel so bad. (Personalizing)
25. I have to feel great, or I won't do anything, and if I feel horrible, I don't have to do anything. (Polarizing)
26. "I don't have to do it because it "ain't" going to work anyway! (Predicting)
- (8) I can avoid my responsibilities because people treat me poorly and think negatively of me. (Negative mind Reading)
27. Because I act responsibly, so should you! If you don't, then I don't have to be responsible. (Responsible Thinking-irrationally)
28. If they do not follow my rules, I can punish them, and I don't have to keep my responsibilities. (Should Statements)
29. Because I have suffered (in the past), I must get what I want now (Theological Thinking)
30. If they mistreat me, I can mistreat them – Somehow, two wrongs will make a right. (Unreasonable Thinking)
31. I don't have to listen and can avoid my responsibilities if others misbehave. (Unreceptive Thinking)
32. I don't have to keep my promises and agreements because I have been poorly treated by anybody. (Unreliable)
33. I avoid my responsibilities because I obsess about the unanswerable questions I confront. (What It Is thinking)
34. I avoid my responsibilities because I think that worrying will help my situation. (Worrying Thinking)
35. If the other person is wrong, I don't have to listen to anything he or she says. (Wrongfulness)

Behavior:

1. have to talk about my problem repeatedly – this is the only way I'll solve my problems If I talk about my issues, somehow, I'll feel better. **About-ism (Venting myth):** When talking to someone, I *have to* keep talking about my problems, inventing explanations for my feelings, magnifying my situation, and attacking, complaining, and blaming others. I thought that I had to come to therapy, talk about all the problems in my life, explore the past – and leave! I believe when I speak "about the problem enough," the issue will be resolved.

2. When people don't treat me with the utmost respect, I can avoid my responsibilities and disrespect them. If I'm the boss, I can punish people or do what I like. I'll be happy if I'm in charge. (Autocratic)
3. It is not my fault, **so** I don't have any responsibilities, and I don't have to care. (Blaming Others)
4. People will leave me alone when I behave in extreme ways (rage, violent behavior). Since that is what I want, I can act any way I choose. (Dictatorial)
5. All I have to do is work hard, **so** everything will work out for me. (Effort)
6. I believe that people will get off my back if they notice how much pain I am experiencing, so they must stay off my back. (Exhibitionism)
7. Because I failed previously, I don't have to try again. (Filtering)
8. I believe if I forfeit my happiness, others will be happy. (Florence Nightingale)
9. I think my life is too difficult, so I can stop trying. (Hard Luck)
10. I believe if I don't scream/ yell/ get angry/ blow off steam, then "it" will build up, so I have to get angry. (Hydraulic)
11. The world has to be wonderful and kind; if not – then I don't have to keep my responsibilities (Innocence, absolute)
12. If other people act irresponsible, then I don't have to keep my promises and agreements (Irresponsible)
13. I can get angry and avoid my responsibilities because of "them." (Holding my Kangaroo court)
14. If it doesn't kill you, it makes you stronger, so I can do anything for you. (Moralization)
15. I can avoid my other responsibilities because I have to think about this difficult event and if I don't think about them. (Obsessing)
16. I can avoid being responsible because I still thinking about it, and I have to collect every bit of information connected to this issue before I can do anything. (Over-Thinking)
17. I believe I can avoid responsibility because I think there is something wrong with me or the other person. (Pathologicalizing)
18. People have to change to suit me; if not, I can avoid my responsibilities. (Pressuring)
19. "This will hurt me more than you," but I still have to punish you." If you don't change, then I can avoid my responsibilities. (Put Out)
20. It is self-evident, so I don't have to explain or talk it out. (Self-Evident)
21. I can avoid my responsible because the other person is "nuts," and he needs therapy (Therapizing)
22. I don't have to respect another person, so I don't have to listen to another person because that person took my rights away. (Right Violation)

Defensiveness-Excuse: Lack of Confidence:

1. I compromise too much by changing the subject that is more acceptable or less threatening, **so** I don't feel so bad. (Displacing)
2. If I desire, then I must get what I desire. If I don't get what I desire, then you will have hell to pay (Entitlement)
3. I don't have to keep my responsibilities because people mistreat me. (Fairness)
4. Since I am the "good person" and he is the "bad person," I don't have to be the responsible person. (Good Person)
5. I think that putting unique value and power to an idea or a person will make my life perfectly happy. (Idealizing)
6. If I have a good excuse, which makes sense to me, then I don't have to be responsible (Introjecting)
7. I'll be miserable if people don't give me what I need. If I am miserable, I don't have to keep my responsibilities. (Introjected Identification)
8. I do not want to face this feeling, and I unconsciously express the complete opposite feeling, so I'm not responsible for my unethical behavior. (Reaction Formation)
9. I believe the unhealthy negative emotions are "doing it" to me since I have no control over this feeling – I am not responsible for my behavior related to that feeling. (Reflected)
10. I can do anything I want – because it is my "right," so if you violate my rights, I don't have to be responsible. (My Right)
11. I am only doing this unethical behavior to protect you, so I am not responsible. (Sacrificing)
12. If people are talking about me, looking at me, or not liking me, I don't have to keep my responsibilities. (Self-as-target)
13. If I have too many responsibilities, I will absolutely fail. (Too Big Thinking)
14. I can avoid my responsibilities if I think I'm too busy (Too Busy)
15. I avoid my responsibilities because another person has unresolved conflicts with his parents, which he is unaware of ... (Unconscious Motivation)

Insecure Dependent Mood: Insecure-Dependent Mood (OU) vs. Fair Mindedness (Depressive Mood)

Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness Toxic Restriction of Your Uniqueness

<input type="checkbox"/> Depressed affect	<input type="checkbox"/> Critical of self	<input type="checkbox"/> Overly Optimistic
<input type="checkbox"/> Friendly-too easygoing	<input type="checkbox"/> Emotionally dependent	<input type="checkbox"/> Goes along-gives in-prone to affect
<input type="checkbox"/> Anxious-self-doubting	<input type="checkbox"/> Anxious about self	<input type="checkbox"/> Socially dependent-desires
<input type="checkbox"/> Feels frustrated	<input type="checkbox"/> Dreads feelings of anger	<input type="checkbox"/> Hypochondriacal-theatrical
<input type="checkbox"/> Careless-clinging-dependent	<input type="checkbox"/> Fussy-fidgety-forgetful-fanciful	<input type="checkbox"/> Immature-low frustration tolerance

Insecure-Dependent Mood (OU) vs. Fair Mindedness	Socially Outgoing but Emotionally Sensitive	<i>Fair-Mindedness</i>
Self-Investment Issues Low Realism	Insecure-Dependent Insecure-Dependent Mood (OU) vs. Fair Mindedness Friendly, socially; outgoing, easygoing, Immature-low frustration tolerance Feel rather than think, dependent Attention seeking, flighty, PERSONALITY FACTORS: UI 22- (I+ M+ A+ Q1+)	(1) You desire to develop intellectual abilities to serve your interests while respecting the rights and needs of others. (2) You act honestly and forthrightly (genuinely) as possible. (3) You treat people reasonably and fairly. (4) You act ethically, empathically, and justly.

Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness

1	<i>Affective Consequences:</i> I feel depressed and have a strong need for approval. I have a more significant number of aggressive interpretations and more criticism of self-relative to an appreciation of self. I have a greater desire for protection, less desire for sexual satisfaction, fewer acquaintances recalled, and less persistence with old responses in unrewarding situations.
2	<i>Behavioral Consequences:</i> I am emotionally dependent, want to go along, and am prone to affect. I feel anxious, and I experience self-doubt. I can be careless-clinging-dependent, and I am fussy-fidgety-forgetful-fanciful. I am immature with low frustration tolerance.
3	<i>Cognitive Consequences:</i> I overestimate adversities and underestimate my abilities. I overestimate adversities and underestimate my abilities. I dread any form of anger or hostility.

OU Insecure-Dependent Mood – vs. Fair Mindedness:

You overestimate the adversity and underestimate your ability to deal with adversity

I+: Tender-minded: marked by idealism, optimism, and dogmatism; insecure, seeks help and sympathy; sensitive, dependent, seeks attention, anxious about self; acts on sensitive intuition

M+: Imaginative, absent-minded; fanciful; unconventional; absorbed in ideas; hysterical swings of giving up

A+: Warmhearted, ready to cooperate, trustful, adaptable, attentive to people, laughs readily, (Note: *warmhearted*: marked by ready affection, cordiality, generosity, or sympathetic

Q1+ Experimenting, analytic, free thinking

Vs. Freedom of Will: Fair Mindedness helps me to recognize that I am free...

1. under all circumstances.
2. to change my attitude toward situations I can't change.
3. to determine the degree of responsibility I will take or reject.
4. how to evaluate a situation (non-extreme evaluation, objective rating, or extreme evaluation)

I-: realistic or unsentimental in temper or outlook self-reliant in taking responsibility, keeps to the point, does not dwell on physical disabilities, hard-to point of cynicism.

M-: Practical, down to earth; concerned with immediate interests, dependable, down to earth concerns, alert to practical needs, prosaic (factual; unimaginative; everyday, ordinary); guarded by objective reality

A-: Reserved- critical, cold, skeptical, stands by own ideas, precise-objective,
Q1-: Disinclined to change; respects traditional values

Insecure-Dependent Mood Insecure-Dependent Mood (OU) vs. Fair Mindedness

Overestimate adverse events and underestimate one's abilities (lower right mood; 75). This mood involves feeling that the person “has to be” submissive, dependent, placating, conventional, softhearted, or big-hearted to feel better. This mood involves believing you “have to have other people to get anything done.”

(Overestimating the adverse event and underestimating your ability to cope with the negative event Insecure-Dependent Mood (OU) vs. Fair Mindedness.

This set of personality factors involves the person overestimating adverse events and underestimating his/her ability to cope with the negative situation. You are overly trustful and too easygoing when you use unintegrated insecure behaviors. This is the opposite of introverted behaviors and irritable behaviors. You are sensitive, dependent, and insecure when you use unintegrated insecure behaviors. You seek help and sympathy from others. You will be more absent-minded and have occasional hysterical swings of giving up. You will be peace-loving and give into daydreaming. You will be more willing to experiment and use free thinking to justify your actions. When threatened, you tend to become fearful rather than angry. In fact, you are afraid of feeling angry. You believe that doing more will secure reassuring comments from others. When you use unintegrated insecure behaviors, you could think, “I act incompetent, so people won't expect too much of me. You over-estimate the adverse event and under-estimate your ability to cope with adverse events. You feel helpless, but you are hopeful. You hope someone will come along and give you the reassurance you believe you need. You usually see loss and failure or wait for failure to come your way. You think the future looks bleak because fate is against you. You withdraw from interests and rewards. You do more in a submissive manner, and you often feel anxiously insecure.

Index # 9: Self-Doubt – I can't do it. I'm not good at anything.

I hypothesize that the primary interpersonal feelings of helplessness and loneliness are the immediate adjustment stimulus to this mood insecurity and emotionally dependent on others. In extreme cases, the person needs a great deal of reassurance in everyday decisions. This person has an excessive fear of rejection and is overly agreeable. He/She has difficulty initiating, uncomfortable being alone. This person is easily hurt by others' adverse reactions. This is intolerance to affect. This person is E - - (submissive) and needs to develop independent thinking skills. Dialectic: “I'm friendly but inadequate or fragile. I can't take care of myself; others must do it for me. But “It is worth any price to have others care for me, but I hate people taking care of me, or I'm dependent on them. Passive-Aggressive behaviors are observed.

Constructive: Fairmindedness

When you make inferences, you try to understand and explain your actions. When you explain your behavior, you want to make it known. You want others to know us and to give the reason for or because of your actions. When you explain (expound, explicate, elucidate, and interpret), you want to make something clear or understandable. When you want to explain something to someone, you attempt to make plain or intelligible (clear, precise, and accurate) what is not immediately apparent or entirely known to the other person. When you carefully elaborate an explanation, you expound on that particular issue and are willing to defend your point of view, definitions, and justifications. When you explicate, you want to give a detailed explanation or analysis of your actions, which reflects how your concepts and definitions are developed from implications derived from your point of view. This often leads to paralysis of analysis. When you elucidate, you want to throw light upon as by offering details or motives previously unclear or only implicit. Elucidation often gives clarity to your explanations. When you interpret other people's or your own actions, you need to use your imagination, sympathy, or special knowledge to deal with someone.

Intelligibility – 1st Level Discernment

When you make something clear, you exercise your capability to make sharp sense of what you are talking about, free from obscurity or ambiguity. The concepts of judgment, discrimination, knowledge, insight, and acumen imply you can see what is not evident to the average mind.

Discernment is a skill in recognizing or identifying someone as separate and distinct. You see the person's individuality, uniqueness, and irreplaceability, which becomes important when you discover meaningfulness. The word discernment

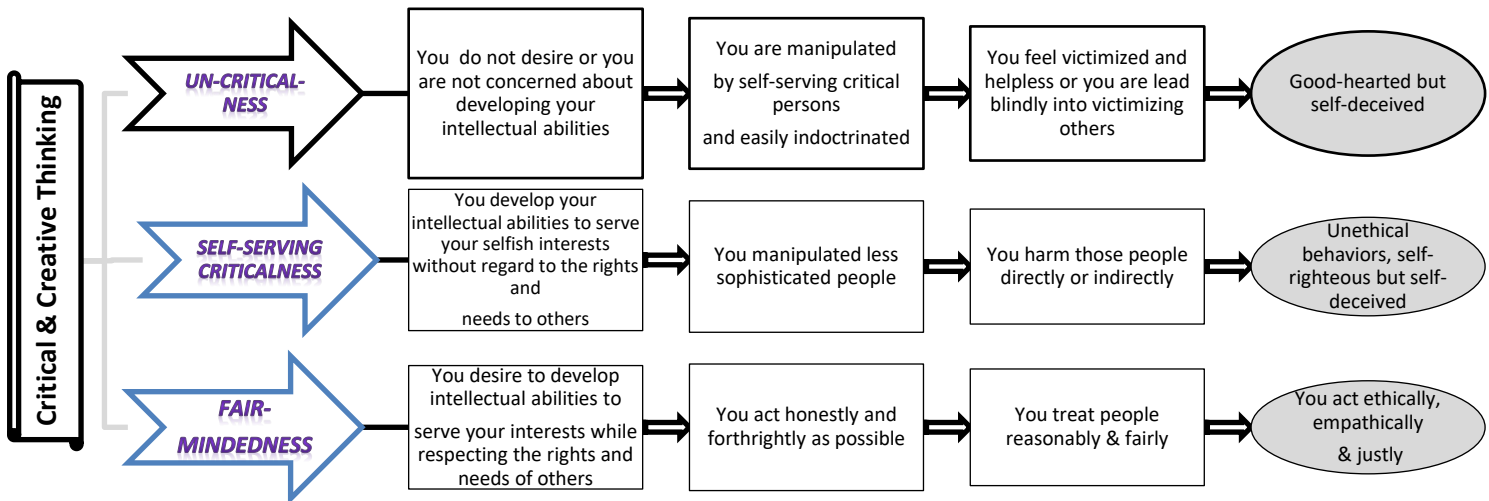
stresses accuracy. When you discriminate, you mark or perceive a situation or person's distinguishing or peculiar features. Cognitive discrimination highlights the power to distinguish and select what is true, appropriate, or excellent. With a “discriminating eye,” you want to distinguish (discern: to recognize or identify as separate and distinct) (by discerning) or (expose differences – how is envy different from jealousy).

On the other hand, *perception* implies quick and often sympathetic discernment. When you can discern deeply and acutely, your depth of understanding is extensive. Penetration indicates a searching mind that goes beyond what is obvious or superficial.

Insight is when you apprehend the inner nature of things or of seeing intuitively. Insight suggests the depth of discernment coupled with understanding and sympathy. Acumen is when you have a keenness and depth of perception, discernment, or discrimination, especially in practical matters. The word acumen implies characteristic penetration combined with keen reasonable judgment. You want to see how your point of view has an impact on your concepts and consequences.

When you imply something, you make a connection, which is a creative act. To express those connections, such as your interrelated thoughts and feelings, you want to be clear on your frame of reference and how you define your concepts. When you decide, you anticipate possible positive and negative consequences. You want to use reasonable judgment to make inferences. You want your conclusions to be reached logically and your premise based on evidence. This helps us to feel complete and valid, but because your argument is valid, it does not mean your conclusions as “true” or “real.”

- **Intelligibility:** Clarity/Precise/Accurate
- *Clarity:*
 - Could you elaborate on what you are saying?
 - Could you give me an example or illustration of your point?
 - I hear you saying “x.” Am I hearing you correctly, or have I misunderstood you?
- *Precise:*
 - Could you give me more details about that?
 - Could you give be more specific?
 - Could you specify your concerns more fully?
- *Accurate:*
 - How could you check that to see if it is true?
 - How could you verify these alleged facts?
 - Can you trust the accuracy of these data given the source from which they came?



Fair-Mindedness

- (5) You desire to develop intellectual abilities to serve your interests while respecting the rights and needs of others.
- (6) You act honestly and forthrightly (genuinely) as possible.
- (7) You treat people reasonably and fairly.
- (8) You act ethically, empathically, and justly.

- **Honestly:** I want to be free from deception. Absence of hypocrisy. I am not hiding or using false appearances. I want to be fair and straightforwardness. I want to adherence to the facts.
- **Forthright:** I am free from ambiguity and evasiveness with others. I am sincere in expression and action. Willingness to express thoughts and feelings. Candid. Being honest without hurting others. You are frank and open.
- **Reasonableness and tolerance** (index #4)

1	<p>Intolerance Belief: {} People should always treat me fairly. {} I can't stand it when people don't act reasonably. {} They are worthless for mistreating me. {} It is okay to be unwilling to endure people who are different from me. {} I am reluctant to grant equal freedom of expression, especially in political, personal, sexual preferences, and religious matters. {} I am unwilling to give or share social, political, or professional rights with people who are different from me (Index#4).</p>	<p>Reasonable-Being Tolerant Attitudinal Values: {} You value be reasonable, logical, and practical. {} You want to be tolerant of individual and cultural differences. {} You know you can have flexible beliefs when dealing with another person. {} You know you can tolerate frustration because this frustration will not last forever. {} You know you can learn something new about yourself when you are dealing with stress. {} You know that learning new skills will be difficult and frustrating, but you can tolerate such frustrations. (Index 4)</p>
---	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Fair: I am free from self-interest, prejudice, or favoritism. My decisions are marked by impartiality and honesty.

Empathy: the action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner/

Justly: having a basis in or conforming to fact or reason, conforming to a standard of correctness

Freedom of Will: Fair Mindedness helps you to recognize that you are free...

5. under all circumstances.
6. to change you attitude toward situations you can't change.
7. to determine the degree of responsibility you will take or reject.
8. how to evaluate a situation (non-extreme evaluation, objective rating, or extreme evaluation)

Affect-Emotions:

1. I have to feel bad because I can't control things happening to me. (Anniversary Date)
2. I am angry or misbehaving because I am not in touch with some past event, person, or feeling. (Get in touch with)
3. I feel helpless and overwhelmed, so I don't have to do anything other than to feel overwhelmed. (Helplessness)
4. I can't win or take control, so why try? (Pessimistic)
5. I believe I don't have to be accountable for my behavior now because I could have done better, but fate, fatigue, or something that didn't happen that should have happened. (Regret-It was unfortunate fate worked against me!)
- 6.

Behavior:

1. I put up with suffering in the past, **so** I shouldn't experience any more suffering. (Appeasement)
2. The others were not clear about what they wanted, **so** I am not responsible for anything that happened. (Dependent)
3. I absolutely have to agree with people (especially loved ones), or they will mistreat me, **so** I have to give in all the time. (Disagreement obsession-phobia)
4. I must be hard on myself to be seen as humble. (Double -Standards for Self)
5. For you to stop being mad at me, I'll forgive you. (Forgiveness)
6. If I gossip about another person, I'll feel better, and others will agree with me (Gossiping-Scapegoating)
7. I think I can abdicate my responsibilities if I punish myself. (Guilt)
8. If I respect a person for his/her ideas, that person must be right. (Gullibility)
9. I respect and admire a particular person, so his/her ideas must be right. (Guru Thinking)
10. I believe that if others disagree with me, there is something wrong with me, so I will have to withdraw and isolate myself. (Isolating Myself)
11. If I always do the right things, people will always reward me (Martyr)
12. Since they judge me as bad, I will act bad and avoid all my responsibilities. (Over focusing on the judgment of others)
13. If I fail, I don't have to keep my obligations because I am "so inadequate." (Over focusing on myself)
14. I believe I don't have to listen to them, understand them, and keep my agreements with them because "they have been through what I have been through." (Over focusing on Others)
15. I believe that "you can't control me by rewarding me, so stop helping me and controlling me." (Over Justification Effect)
16. Because I think irrationally and feel negative, this proves my worthless, so I don't have to keep my responsibilities. (Secondary Disturbance)
17. If I feel sorry for myself, the people will feel sorry for me - so I don't have to be so responsible. (Self-Pity)
18. Nobody knows how I feel, so I don't have to be responsible (Solipsism)
19. I avoid certain things because that sure thing "brings" me bad luck. (Superstitious Thinking)
20. I can keep my promises or agreements because it is impossible, and the task is too complex. (Too Difficult)
21. I can give up now because it is too late for me to be successful or to be happy (Too Late Thinking)
22. I want to avoid a situation because this situation is not very important, and I'm not ready to handle such stress (Too Ready to Withdraw)
23. If I express my feelings, I'll become mad and depressed forever. (Turning Against Oneself)

24. I keep doing the same old behaviors even though those behaviors never worked. (Unrealistic Thinking)
25. I avoid my responsibilities because I still believe in an idea that has never worked for me. (Valid As If Thinking)
26. If something is new or different, I don't have to take any action to solve that problem. (Xenophobe Thinking)
27. Since I am scared, I don't have to take responsibility for my behavior or feelings. (Yellow Dog)
- 28.

Cognition:

1. I can't win. I'll never win, and I always fail. I'll never be happy, **so** why try? I believe if I give up, I won't feel so unhappy (Always and Never Thinking).
2. I have experienced people's approval, **so** this approval must continue. (Approval Seeking)
3. If I do good, I'm responsible for that success. If I fail, then I am not responsible for failing (Attribution)
4. I'm responsible for everything, **so** people shouldn't get mad at me. (Blaming: Self)
5. Other people are unstable and unpredictable, **so** I don't have to be responsible. I have to know precisely what is going on, **so** I won't do a damn thing! (Cognitive Deconstruction)
6. Fate or luck works against me, **so** I am not responsible (Control-External)
7. I can't win, or the world is meaningless, **so** I don't have to keep my agreements and obligations. (Dead-End)
8. I insist that my accomplishments or skills don't count or matter, **so** I don't have to try at anything that I may fail at doing. (Discounting the Positive)
9. Because I am a good person (better than most), bad things will not happen to me. (Disregarding)
10. If I don't feel like it, then I don't have to keep my responsibilities (Emotional Reasoning)
11. Everyone does it, so you can't be mad at me. (False Consensus)
12. When things look hopeless, I can stop trying. (negative Fortune Telling)
13. If I'm worthless, I can't do anything, **so** I can avoid my responsibilities. (Global Rating of Self)
14. I am incompetent and can avoid my agreements and responsibilities. (Global Rating using Self-Accusations)
15. I belittle myself, make disparaging remarks about myself, and am full of self-doubt, **so** I don't have to take responsibility because I can never improve my life. (Global Rating using Self-Contempt)
16. Because I think I am "more than special," I am entitled to get what I demand. (Global Rating by Feeling Entitled)
17. I avoid responsibility because of my addictions. I explain away my behavior by telling myself, "I can't help it." (Global Self-Destructive Behaviors)
18. I'll never be good enough, **so** I don't have to keep my agreements and responsibilities. (Global Rating/Self-Frustration)
19. I defend the avoidance of my responsibilities because of all the difficulties I have in my life. (Global Rating/ Self-Torture)
20. I contemplate that my problems could never be solved, **so** why try? (Hopeless Concluding)
21. I think I NEED to be in love to be happy, **so** if I am not in love – I don't have to do anything. (Love Obsession-Addiction)
22. If things are going well today, things will only get worse (Negative Predicting)
23. I can avoid my responsibilities by telling myself, "why try? It is all going to turn out badly anyway! (Never getting)
24. I can avoid my responsibilities because I tell myself, "why try" I'm always going to fail. (*Focusing on the Negative*)
- 25.

Defenses:

1. I can tell myself I am too dumb, too stupid, and too weak, **so** I can disregard my responsibilities and agreements (Awkward)
2. I have no control over my behavior, **so** I don't have to take any responsibility for my feelings. (Blame Biology)
3. If I don't think about it, I'll feel better, **so** I am not responsible for what happens. (Denying)
4. I can convince myself that my irrational beliefs are rational, **so** I don't have to take responsibility for my feelings. (Denial-Neglecting to acknowledge; REBT)
5. 14. Disputing my irrational beliefs does not help me feel better immediately, **so** I can stop disputing. (Denial, Connection)
6. 15. Since irrational thinking is natural and everyone does it, my thinking is not that irrational. (Denial is irrational)
7. 16. I have hundreds of irrational beliefs, and nothing really bad has happened all those times, **so** why be concerned (Denial Ib it results in unhealthy-toxic emotions)
8. If my past history was awful, then I am not responsible for my current behavior (Historical Blaming)
9. I believe my self-defeating behaviors are a natural part of my personality, **so** I have to keep my responsibilities. (Just the way I am)
10. I believe that I am not responsible for keeping my agreements or expressing my feelings because "I don't know." (Non-Thinking)
11. I justify my actions by placing my responsibilities onto someone else and blaming them for my mistakes. (Projecting)
12. I don't have to try or give an effort because I am so deficient. (Questioning my worth negatively)
13. If I can come up with a good reason for my injurious behavior, I can avoid responsibility for my actions. (Rationalizing)
14. If people expect too much of me, is it okay to avoid my responsibilities? (Rationalizing the Rationalization)
15. I act like a child, **so** people won't expect much from me (Regressing)
16. I naturally forget to do things. I'll feel better if I can forget my problems and not think about them. (Repressing)
17. I'll get them mad at each other and be off the hook. (Splitting)
18. I can avoid my responsibilities because I perform so poorly – and everybody knows that (Spotlight)

- 19. If I do something else that is acceptable, then I'll feel better about myself (Sublimating)
- 20. I agree with another person but don't keep my commitments. (Yes, But Thinking)
- 21.

Impatient-Distractible Mood (UO)

	Socially Outgoing but Emotionally Sensitive	<i>Freedom of Will: Balance of Expanding opportunities and possibilities</i>
Moral Issues Cultural Introjection Issues	Impatient-Distractible-Impulsive (UO) Friendly, emotional; active, responsive Immature-unrestrained Socially bold, talkative, more likely to run away as a teen, Impulsive, impatient, distractible, demanding, dominant. Careless, carefree, calm but callous, amoral, PERSONALITY FACTORS UI 28: (H+, D+, E+)	Opportunities to Expand Your Uniqueness Factor Self-Control Theme: Control Your Emotions Self-Knowledge Theme: Self-Development Theme: You want to Develop... Personal Excellence Theme: Expanding My Possibilities by restricting my uniqueness Self-Control Trust-Dependability Respecting Ideals

Stress Reaction – uniqueness is being dismissed.

- | | | |
|-----------------------------------------------------|------------------------------------------------------------|---------------------------------------------------------|
| <input type="checkbox"/> Intrusive thought | <input type="checkbox"/> Upsetting dreams | <input type="checkbox"/> Anger, irritability, outbursts |
| <input type="checkbox"/> Avoidance of feelings | <input type="checkbox"/> Sleep problems | <input type="checkbox"/> Guardedness |
| <input type="checkbox"/> Avoidance of thoughts | <input type="checkbox"/> Detachment from others | <input type="checkbox"/> Feelings helplessness |
| <input type="checkbox"/> Avoidance of events/places | <input type="checkbox"/> Physical Reactivity to triggers | <input type="checkbox"/> Difficulty concentrating |
| <input type="checkbox"/> Diminished Interests | <input type="checkbox"/> Psychological Reactivity triggers | <input type="checkbox"/> Hyper-vigilance |

Impulsive Distractible Mood (UO) Toxic Expansion of Your Uniqueness

- | | | |
|---------------------------------------------------------|--------------------------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> Stubborn-headstrong-dominant | <input type="checkbox"/> Angry-contemptuous- | <input type="checkbox"/> Excitable-egotistical |
| <input type="checkbox"/> Hostile, aggressive-impulsive- | <input type="checkbox"/> Callous, | <input type="checkbox"/> Cynical pessimism |
| <input type="checkbox"/> Friendly-overly socially bold | <input type="checkbox"/> Emotionally sensitive (of yourself) | <input type="checkbox"/> Amoral |
| <input type="checkbox"/> Anxious-impatient | <input type="checkbox"/> Anxious-nervous symptoms, seen | <input type="checkbox"/> Socially impulsive |
| <input type="checkbox"/> Attention problems | <input type="checkbox"/> Easily distractible | <input type="checkbox"/> Immature-unrestrained |

Impatient-Impulsive Mood (UO) vs. Expand Uniqueness

1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.
2	<i>Behavioral Consequences:</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle.

Underestimate the impact of the situation and overestimate your abilities (upper right 59 of them) This mode of behavior and personality structure involves underestimating the impact of the situation and overestimating your skills and talents to deal with the problem, and I call it the introverted mood. In unintegrated impatient behaviors, you are not emotionally cautious. Still, you are socially bold, impulsive, impatient, and demanding. You are also distractible, headstrong, overactive, prone to jealousy, aggressive, hostile, competitive, and rebellious. You often appear impatient, but you are seen as friendly, adventurous, and carefree, like meeting people. You will express your emotions readily and enjoy being in a lively conversation and showing off. You can be independent-minded.

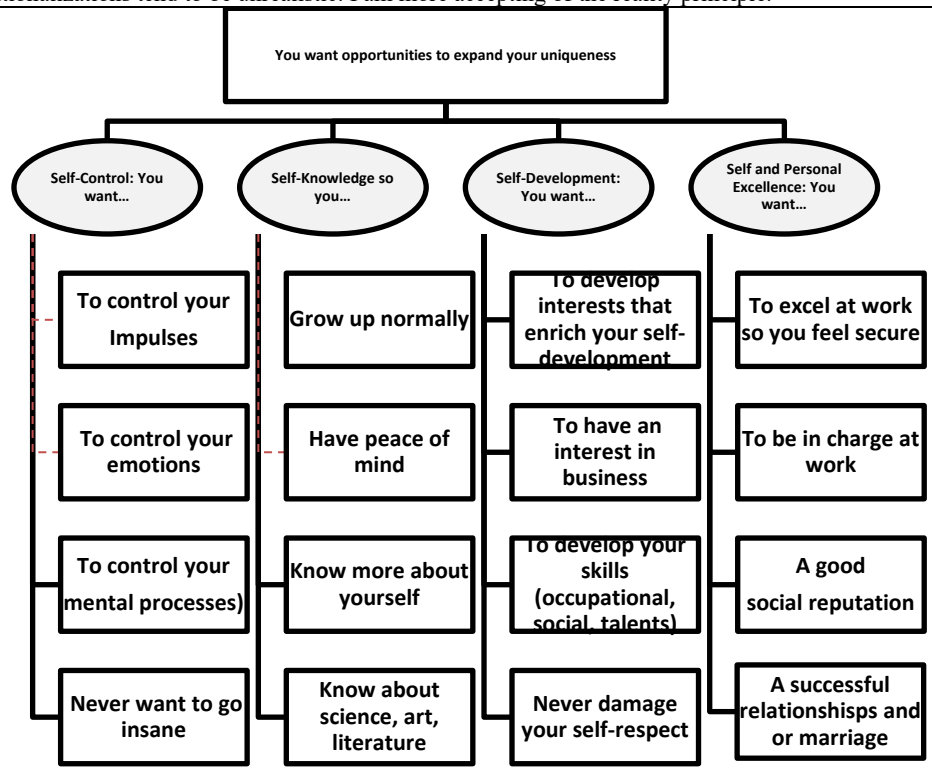
You underestimate the impact of a negative situation and overestimate your ability to deal with the situation. You cope by doing more. This personality pattern is associated with telling yourself: “I have no control over being impatient and distracted. I focus on other topics” (change the subject) because that’s the way I am. I under-estimate the impact of the negative situation or disregard the consequences altogether. I over-estimate my ability to cope. I can withdraw by running away (thinking that avoiding the problem will help) or attempt to stay in charge by running away. I externalize, and I see the source of my difficulties as coming from my background or circumstances. I cope by doing more, such as being more apathetic. I am primarily friendly, but I see myself as impulsive and becoming aggressive quickly (hot anger).”

Impatient-Impulsive Mood (UO) vs. Expand Uniqueness

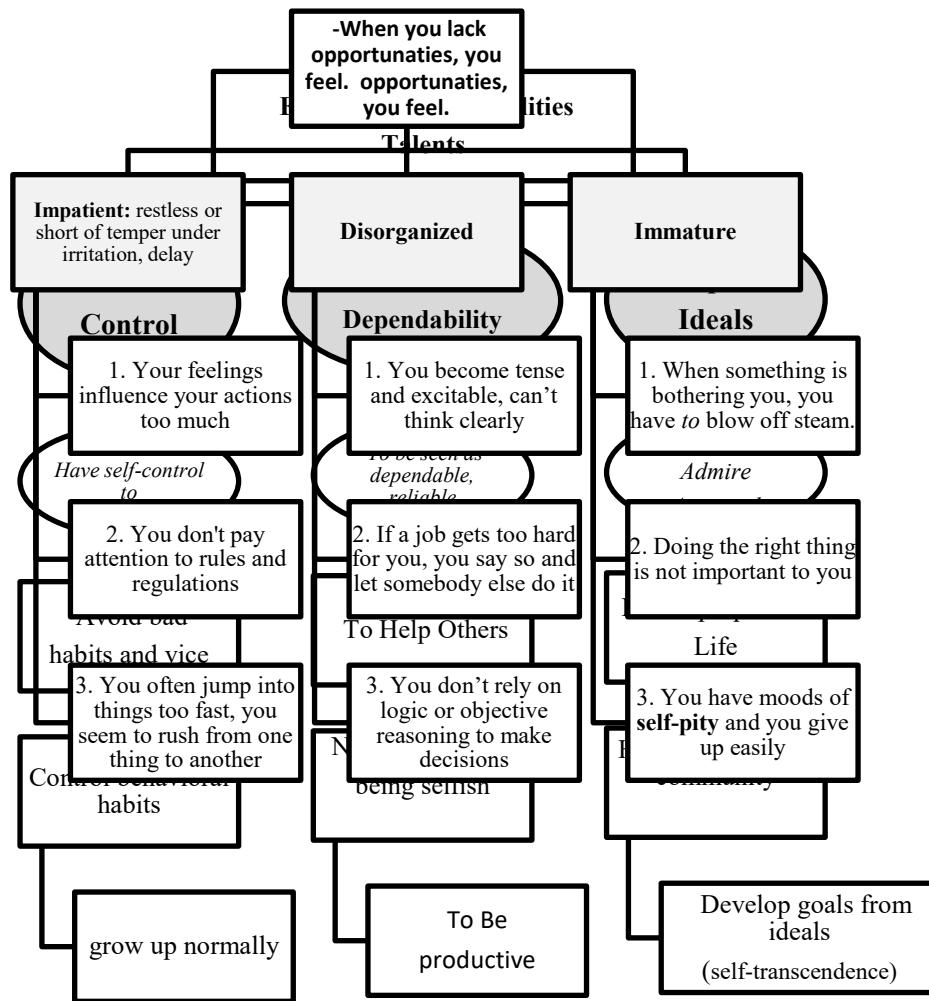
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.
2	<i>Behavioral Consequences:</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle.

Impatient-Impulsive Mood (UO) vs. Expand Uniqueness

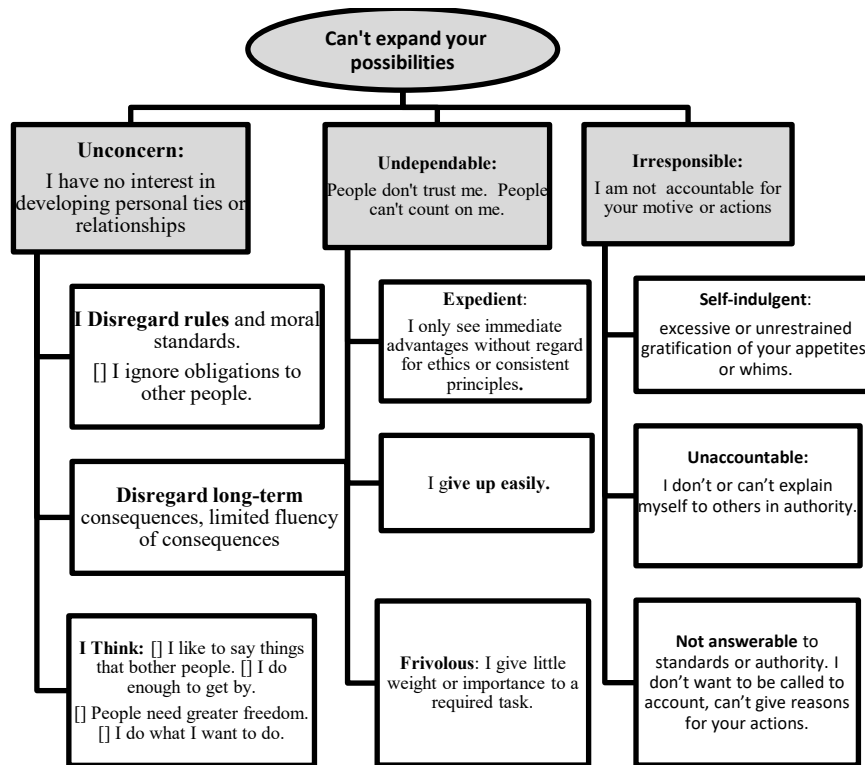
1	<i>Affective Consequences:</i> I am impulsive with my anger and feel resentful. feel contemptuous, excitable, and egotistical. I pay attention to problems but am easily distractible, immature, and unrestrained to authority. I am anxiously impatient and have nervous symptoms of anxiety.
2	<i>Behavioral Consequences:</i> I am friendly and emotionally sensitive, and I can be amoral. I am active, unrestrained, and emotionally sensitive. I am friendly, socially bold. I am pessimistic, and cynical. I am critical of others, suggestible I can be hostile, aggressive, impulsive, callous, and cynically pessimistic. I am anxiously impatient and have nervous symptoms of anxiety. I can be socially impulsive. stubborn-headstrong-dominant.
3	<i>Cognitive Consequences:</i> I underestimate the impact of the situation and overestimate my abilities. I can act responsibly, but rationalizations tend to be unrealistic. I am more accepting of the reality principle.



Can expand possibilities, talents, skills, abilities, aptitudes, interests, etc.



Stress, severe trauma, chronic pain, constant lack of resources, and ingrained dismissal of your uniqueness.



Emotions: Affect

1. I have to re-experience the pain, **so** the feeling will go away. (Abreaction, Toxic)
2. It is okay to get angry because it feels good to get angry (Anger Addition)
3. If I tell myself, “I don’t care,” I am free of any responsibilities or consequences. (Apathy)
4. You piss me off, you’re worthless, and I don’t care, **so** I don’t have to care. (Detracting)
5. Just do it! Don’t worry about how it will get done; just worry about the outcome - so I am not responsible (End Means)
6. I justify my actions because I am better than them, so I don’t have to put any effort into this situation. (Grandiosity)
7. I justify my angry feelings and related behaviors to teach them a lesson. I can over-extend my responsibility because the other person misbehaves. (Learn a Lesson)
8. I can avoid my responsibilities because someone else made me mad or did me wrong. (Tit-for-Tat)
9. You’re like everyone else – you treat me just like my father. (Transference Effect)
- 10.

Behaviors:

- 1) When others are better than more – they are just lucky, so I’m not responsible for my flaws and failings. (Comparing Unjustly)
- 2) I want to accept everyone, **so** I won’t feel bad or have any form of negative feeling (Blind Acceptance)
- 3) I’m only trying to help you, **so** don’t be mad at me. (Altruistic)
- 4) I’ll never see you again, **so** I can do anything I want. (Burning Bridge)
- 5) I am vague, and I don’t want to explain my thinking. I believe I can avoid my responsibilities. (Cyclical Definition)
- 6) It feels good, or it is fun, **so** it is okay to disregard the consequences and rules (Fun Justification)
- 7) I believe that if I have one more chance, somehow it is going to work this time, so I can continue to be irresponsible (Just Enough)
- 8) I believe other people have the same reasonable opinion as I do. I can disregard their feelings and their thoughts and wishes. (Naïve Realism)
- 9) I believe I can’t control myself, or I don’t have an emotional choice because I have to let it out. If I can’t “let it out,” I am not responsible for what happens. (Outlet)
- 10) I am demanding people to adhere to my wishes immediately; it is not – I can act irresponsibly. (Retrograde Falsification: My childhood has caused all my problems as an adult.)
- 11) If you hate me, I am justified in hating you – therefore, I am not responsible for my feelings. (Seesaw Thinking)
- 12) Since I have been mistreated by others, I don’t care about anything else. (Self-Centered Thinking)
- 13) I mistreat others because they deserve it (Self-righteousness)
- 14)

Cognition - Thinking:

1. I’m only trying to help you, **so** don’t be mad at me. (Altruistic)
2. I can disregard consequences because I’m no better off either way, **so** I don’t have to care. (Best Bet)
3. I am right, so you are wrong. Since I am right, I can treat you any way I like. (Confirmation Bias)
4. It has to be perfect, or I don’t want anything, so I’ll keep my expectations low. (All or Nothing Thinking)
5. If my perfect lover/boss/friend acts imperfect, I can put them down – so I don’t have to feel so let down. (Devaluing)
6. If I think it doesn’t matter, what is the harm in not doing it? (Disregard the Consequences)
7. I must get angry and enraged, **so** people will listen to me. (Disregarding the Negative)
8. I think I can forget about the damage I did last week because I am doing better now. (Exclusion)
9. That’s the ‘way’ I am, so I don’t have to change. (False Generalization)
10. I have a good reason to be (depressed, angry, and anxious), so it’s okay to be irresponsible. (Justification)
11. I believe that I don’t have to take on any more responsibilities because I have so many things “I have to do.” (Kangaroo Thinking – I hop around from topic to the next – like a kangaroo)
12. I don’t have to try because I can’t be bothered about my past mistakes. (Shame Questioning)
13. One thing will make my life perfect; I can give up if that fails. (Snake-Oil Thinking)
14. So what? It won’t make any difference – I don’t have to care, and I can disregard the consequences (So-What)
15. I have to be strong and/or powerful to prove to others I’m better than them (Superiority Thinking)
16. If I am in control, then my life will be better, and I’ll be happy more often (Taking Over Thinking)
17. Because I thought of it, we have to do it (Thought of IT-ism)
18. Thinking about solving problems and taking responsibility only makes things worse. (Under Thinking)

19. I enjoy hurting others, so it is okay to hurt others (Violence)
20. I avoid certain realities and think wishing it so will make it so. (Wishful Thinking)

Defensiveness-Lack of Confidence (Lack of Gratitude and social learning to expand your possibilities.

1. I don't see the problems or contradictions in my behaviors, **so** I don't have to accept any feedback from others. (Compartmentalizing)
2. I am better than you (in a specific skill), and I'll overfocus in that one area, **so** I don't have to be responsible for my mistakes in other areas of my life. (Compensating)
3. You made a mistake, **so** I am not responsible for what happened afterward. (Deflection)
4. I believe it is your fault, so it must be your fault – Now, it is okay to condemn you. (Externalizing)
5. I have no emotional response to this tragedy, so I only express my rational and reasonable concerns. (Isolating Thoughts and Feelings)
6. I don't feel safe talking about a specific topic, but that topic still bothers me. (Acting Out-Enactment)
7. I don't have total freedom, **so** I am not responsible (Carte Blanche)
8. When I don't get what I need, I am not responsible for anything else. (Certainty)
9. I am defective (I lack specific abilities and have a bad memory), **so** I am not responsible for my mistakes. (Defective)
10. I am vague and don't want to explain my thinking, **so** I can avoid my responsibilities. (Definition/ Cyclical)
11. I don't have to listen if the information is irrelevant to me. If I don't think it is true, then it is false. It is okay to confirm and disconfirm information I don't like. I don't agree with anything that contradicts my beliefs, so I don't have to listen to you (Disconfirming)
12. I can undo my past mistakes; if only I was more competent, more prosperous, prettier, etc., it is not my fault. (If Only)
13. I can avoid my responsibilities and promises if they are too complex or too complicated because things should be easy (if I want to enjoy life. (Magical Thinking)
14. I lost my motivation (interest, I don't care anymore), so I don't have to keep my responsibilities. (Motivational ism)
15. I focus on the feelings of others rather than my own feelings, so I can avoid feelings and my responsibilities. (Projective Identification)
16. I get others mad at me so I can blame them for my negative feelings, so I don't have to focus on my thinking. (Provoking)
17. People can't tell me what to do, so I must be responsible. (Resisting)
18. If I do everything right now, I'll undo all the dreadful things I've done in the past. (Undoing)
- 19.

Assuming and Thinking

INSIGHT suggests depth of discernment coupled with understanding sympathy.

10	(A) Toxic Altruistic Thinking: I <i>have to</i> be seen as selfless, and I am compulsively devoted to the welfare of others. I will even do unethical or irresponsible behavior to “help the other person out.” In an extreme case, Hitler believed he was helping the world by killing gypsies, Jewish people, and people I considered inferior.
11	(A) Always and Never Thinking: The word “always” implies, invariably, forever, and perpetually happening. The term “never” suggests not ever, at no time, not in any degree, or not under any condition. For instance, I <i>have to</i> perform well all the time. When I fail, I think I never win. I conclude I always fail, so I predict, “I’ll never be happy, so why try? I must always perform well, and <i>since</i> things never work, I’ll never get my way. I think, “Things never work out for me” (self-pity). “You’re always picking on me,” or “You never do what I want to do.”
21	(A) Arbitrary Inference I don’t have to have evidence or facts to support my conclusions. I make up my mind before I know all the facts. I make a specific conclusion in the absence of proof. For instance, “My boss asks me to work overtime because she wants to irritate me.” My boss could be in a bad mood, mad at her children, or be mad at me.”
22	(A) Attribution (False Attribution): I attribute a person’s feelings to me that they really do not have. For instance, Harry could think, “John-Joan is madly in love with me because of all my wonderful attributions.” In reality, John-Joan doesn’t even like Harry. Attribution is the process by which I infer others’ motives and intentions by observing their behavior and deciding whether the cause of the behavior is internal (his or her feelings) or situational (the circumstances). I attribute certain motives to people when they may or may not actually have those motives. An attribution is an inference I make about others. Another person behaves in a certain way because of his or her attitudes, personality, character, values, etc. (internal attribution). Note: Self-serving attributions occur when I make internal attributions (I’m talented!) for my successes and external attributions (It was his fault, not mine!) for my failures.
27	(A) Axiomatic Thinking: I am taking my belief as being accurate and self-evident. I have to justify my toxic behavior by using proverbs. When I use Axiomatic Thinking, I infer that I don’t need empirical proof because the truth is obvious. I assume it is evident to everyone, and it goes without saying, so why do I have to explain myself. I presume something true because I believe it is universally accepted as accurate. For instance, I justify an unethical behavior by stating a proverb or maxim out of context. For example, I could justify my cruel and vengeful behavior because I think, “An eye for an eye.” Therefore, I believe, “You screwed me, so I’ll screw you.” I reason a proverb is accurate because it is a proverb. I underreact to my circumstance because I am taking these comments out of context. (Note: Axiomatic: organized in the form of axioms and derivations from them. Euclidean geometry is an example of an axiomatic system. Axiom: a claim accepted as a premise without proof and from which other claims are derived as theorems. (Patrick Grim, Ph.D.,2013)
40	(B) Blind Acceptance: I <i>have to</i> accept everyone, so I won’t have negative feelings. I accept what people say as fact. When faced with a difficult choice, I’ll accept anything. To avoid feeling bad, I have an indiscriminating license to accept anything without thinking about “if” the conclusion is true or false, if it is valid or invalid, if it is helpful or harmful (rational or irrational; blocks meaningfulness, or if I experience meaningfulness). My conviction is an unfettered form of self-expression. To cope with the world, things have to turn out for the best - if they don’t, I just over-focus on the good times.
46	(C) Certainty (Avoiding risks): When I face a new situation, I have to be free from all doubt. I hesitate before I do anything. I think “I need” “absolute certainty” before trying or doing anything. I have to demand certainty to get certainty.
47	(C) Closure: I <i>have to</i> have a sense of comfort or a satisfying sense of finality, and I have to have closure to feel complete or satisfied. I don’t take any risks until everything has been cleaned up from my past. I can be assertive because I have to do certain things before, I risk my esteem and pride. I never to get my past mistakes behind me. I believe I can’t do one thing (start a new relationship or a new school/job) before I put closure on previous relationships or complete another activity.
53	(C) Confirmation Bias: I <i>have to</i> refuse to look at the information that contradicts my beliefs. I have to seek out confirmations for my beliefs and search for information that disconfirms thoughts I don’t like. I must protect my sense of esteem by finding validation for my actions, even if I am inaccurate. I have to find reasons and look for evidence that confirms my dearly held beliefs. I have to find flaws in the beliefs I don’t believe in. I have to find excellent reasons to justify my choice. I have to gather evidence that confirms my preexisting beliefs, and I dismiss contradictory evidence. This bias creates a “closed loop.” When I use a closed loop to see others and myself, it confirms my belief, and this bias shapes how I see others and myself. When I force myself to look at disconfirming evidence, I will find a way to criticize, distort, or dismiss it to maintain or even strengthen my existing beliefs.
57	(C) Cyclical Definition When expressing my point of view, I have to be evasive because I am unsure of what I am saying. I don’t <i>have to</i> answer when people ask me a question. I <i>have to be evasive</i> by repeating myself without answering their question. When I tell people what I mean by “bad” (state my standards), I could say, “It is bad because it is bad; thinking is what you think.” I define a concept by repeating the exact words. I have not thought about what I was thinking, but I don’t have to think about such matters. When I use this belief, I assume that because I define something as “bad,” I can underestimate the situation’s impact. I can overestimate my ability to cope with this adverse situation.
61	(D) Definitional Thinking: When I am expressing myself, I use one vague concept to define another vague idea. When I use definitional thinking, I have to go round and round defining words with other words. For example, if asked what a feeling is, you say it is an emotion? You answer it is a feeling, and say a sense is a sensation accompanied by the belief that it is real. How do you know an idea is true? In another instance, if asked what love is, you answer that it is caring. What is caring? You say, “showing concern.” He asked what his concern was, and so on.
77	(D) Dichotomous Thinking – you impose on yourself: I have to divide people into two groups so I can evaluate them as being “good people” or “bad people.” If I fail, I’ll be like all those other stupid people. I divide people into two parts where these are sharply distinguished or opposed.
78	(D) Dichotomous Thinking You impose on Others: I have to divide people into two groups so I can evaluate them as being “good people” or “bad people.” If they fail, they’re stupid. I divide people into two parts where these are sharply distinguished or opposed.

79	(D) Dictatorial Thinking: I have to be in charge, and people must admire me for feeling good about myself. I must act bossy and think I have to get my way, and people must obey my rigid rules. When I use this belief, I assume, "I can lose my temper, get mad, or do anything I want." so people won't mistreat me.
83	(D) Dis-attribution: I blame my failures on others, so I don't feel incompetent. I refuse to try new things. I am biased toward attributing my failure to a lack of ability, so I lower my self-esteem. I avoid unwanted attribution (I'm incompetent) by refusing to try. I will "save face" and not feel embarrassed if I don't try new things.
90	(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, "The world wouldn't end if I put this task off, so it doesn't matter if I delay it." For instance, I must get enraged so people will listen to me.
94	(D) Double-Standards for Self and Others: I have to be supportive toward others all the time, but I am harsh, critical, and punitive toward myself. I must believe that others see me as a responsible person who is humble and interested in others' welfare.

E	
95	(E) Either-Or" Thinking: Either they hate me or love me, so I don't have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, "If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she's the most wonderful person I have ever met) or by devaluing her (she's the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I'll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).
107	(E) Experiential Thinking: I must act on my deep feelings. I must act on my emotions, and I have to act on my feelings. This is a form of emotional reasoning. When I have a powerful thought, a strong conviction, or an intense emotion (mystical feeling that I am one with the universe), it constitutes a more profound, more important, and factual idea than a rational thought or feeling.
120	(F) Forgiveness Thinking (conditional forgiveness): I have to forgive you, so you'll stop being mad at me, and I'll forgive you. <i>I believe "pardoning others" will prevent them from doing other bad behaviors.</i> I think I have to be generous always, or people won't cooperate. I believe, "If I forgive you, you will stop being mad at me." I forgive another person in the hopes that the other person will change his or her behavior or feelings. I justify my actions because I am a "forgiving person," and I believe this is the only thing I can do.
137	(G) Global Thinking: I blow problems out of proportion and inaccurately describe the problem I am facing. For instance, I tell myself, "I always do everything wrong, and others always do everything right." In this instance, I am not looking for exceptions and do not remember when I did the right thing.
147	(H) Hindsight-Bias Excuse: I believe <i>I should have known better</i> because the event is over. I justify my overextending of my responsibilities because I tell myself, "I should have known better. I should have anticipated...I should have acted other than I did. I should have stopped them from going or performing poorly. I shouldn't have gotten so angry and driven them away. I should have known they were going to do that..." If I keep thinking about what I should have done, I can avoid my other responsibilities and true feelings.
170	(J) "Just Enough" Thinking: When I have made a mistake, I believe I <i>have to</i> beg people to give me one more chance. They <i>have to</i> disregard my lengthy line of failures, and I <i>have to</i> repeat a self-defeating behavior by stating the justification of "just enough." I believe that if I have one more chance, it will somehow work this time. I have failed, which I must not do, because others have treated me poorly and/or conditions are too severe.
185	(M) Magical Thinking (demanding): <i>I have magic power</i> (supernatural qualities) to get things I want. I have to worry about not getting what I want because worrying has magical powers. My thinking has supernatural qualities. When I use magical thinking, I believe I can achieve simply by "wishing." For instance, I could tell myself, "I shouldn't have to work hard to get what I want. It should be there for the taking." I am using non-scientific causal reasoning. I think my thoughts can influence events, or my words can bring about change.
192	(M) Misattribution - Excuse to give up or give in: When I face a conflict, I <i>have to</i> blame my negative feelings on the harmful intentions of others or in an adverse situation, and I attribute positive feelings and behaviors to my abilities. I think or tell others, "You're trying to make me angry by looking at other women/ men, attempting to hurt my feelings, trying to confuse me, putting me down, and trying to pick a fight with me.
198	(N) Never Getting What I Want" Thinking: I feel downhearted when I don't get my way. I tell myself, "I never get what I want, so I have to do more. When I fail, it proves I will never get what I want. I can avoid my responsibilities because I tell myself, "why try" I never get what I want and need.
200	(N) Non-Thinking: I <i>have to</i> let others think for me. Non-thinking is paradoxical because I think about why I am not thinking, which involves thinking. I believe I am not responsible for keeping my agreements or expressing my feelings (connecting my thoughts with my emotions) because "I don't know." I believe I don't know the reasons I do what I do. I think, "I'm not the boss – what do I know!" (I'm in a subordinate role, so I don't have any responsibilities.) I put too much faith in others' advice. These are examples of "know-nothingness. Another example of "Non-Thinking" is "I can help it –that's just how I am."
212	(O) Over Thinking - "Obsessive Maybe" Thinking: <i>I have to</i> think about one thing too much, so over analysis leads to paralysis. I believe I can't decide because I am still thinking about it. I believe I have to be absolutely sure before I decide.... but maybe there is something I overlooked. I didn't get all the facts straight. They have changed their mind; maybe they don't like me; maybe they have lied to me. I fail again..." I can avoid acting or being responsible because I am still thinking about it, and I have to collect every bit of information connected to this issue before I can do anything.
248	(P) Polarizing: I <i>must</i> put people or ideas into two mutually exclusive categories. There are no shades of gray. Because everything in my life is extreme, I never compromise or do anything in moderation. I have to feel great, or I won't do anything. I feel horrible, so I don't have to do anything. I refuse to see or deny a middle ground.
249	(P) Positive Thinking: I <i>have to</i> say positive things all the time. Positive thinking will counteract negative thinking. Thinking this way will make things work out for me. I know I'll get my way if I think positively. I tell myself, "think positively, and everything will be all right." I am inferring I can ignore things that have worsened or my responsibilities by saying, "It will all work out – don't worry - no big deal..." I have to use positive thinking to be happy, and if I use negative thoughts, I'll never be happy – and that would be awful.

263	(R) Reductionist Thinking: I have to blame adversities or feelings on one thing. For instance, I could say to another person – “It is all your fault my life is miserable,” or “It is the economy that causes all my problems!” In this form of Thinking, I am reducing all my problems to “one determining factor.”
280	(R) Responsible Thinking that is Irrational I <i>have to</i> complain about others. I tell myself, “because I act responsibly, so should you! If you don’t, I don’t have to be responsible. Because you don’t do what you should, you are a rotten person who hardly deserves a wholesome existence!
284	(R) “Rights” Violation Thinking #2: In a threatening way, I think or say, “I <i>have to</i> get angry because you violate my “rights.” I think, “I don’t have to respect another person or listen to another person because that person “took my rights away.” I globally rate another person because I feel the person violated some entitled right I think I have.
300	(S) Snake-Oil Bias: I <i>have to</i> have one reason, one cause – one solution, or one perfect cure to everything. I tell myself that one thing, one technique, one approach, etc., will fix everything and make my life perfect. The snake oil salesperson proclaimed that if you bought this oil, you would be cured of everything. For instance, if I was married, had a better job, and had a more affable teacher, “I would be perfectly happy all the time.” I could tell myself, “If my therapist hypnotized me, I would stop smoking, and my life would be perfect.” For instance, magical thinking is thinking, “If I fail at one thing, I can give up. If I give up, everything will be okay.”
301	(S) So, What” Thinking: I <i>have to act</i> indifferently. I tell myself, “So what? It won’t make any difference.” I have to act as if I don’t care and give the impression that I will NEVER care!
302	(S) Someday Thinking Bias: Today, I <i>have to</i> avoid my responsibilities, and eventually, I’ll be responsible. I tell myself, “I’m going to keep my irresponsible behavior until it works “someday.” I procrastinate. I tell myself, “someday” my self-defeating behavior will work to my advantage. I have to make such a statement as “someday” I will trick the rest of the people.
308	(S) Superiority Bias (Thinking): I <i>must</i> put others down to feel good. I must be strong, powerful, witty, clever, and/or engaging. I must impress people by being robust and/or sophisticated (cool-hip-tough-distant). I believe, “I have to be on top to keep people from hurting me, cheating me, putting me down, or taking advantage of me.” “I’ll do anything to stay on top – I don’t care whom I hurt or who I have to step over!”
309	(S) Superstitious Thinking: I <i>have to</i> make decisions swayed by superstition. I base my decisions on a practice resulting from ignorance, fear of the unknown, or trust in magic or chance. I have an unrealistic concept of causation. I fear an object because I believe it brings me “bad luck.” I think I can avoid disaster through perfection. I see “superstitious thinking” involving fear of something. I think I can obtain safety, security, certainty, and self-esteem if I avoid that feared object and meet specific standards so that the feared object will not punish me with a “run of bad luck.”
311	(T) Taking Over Thinking: I <i>have to</i> be in control of everything, and I take over because nobody is doing it correctly. If I control everything, my life will be better. I think, ""I have to be in charge because I believe that the person in charge is incompetent." " When I use ""Taking-Over Thinking,"" I usually overextend my responsibilities. Feelings of contempt are common in this type of Thinking.
312	(T) Tautological Thinking: I needlessly repeat an idea but use different words or phrases. The definitional conclusion usually involves defining myself as only being “good” because I act reasonably, and I describe myself as bad because I misbehave. When I say, “a rose is a rose,” it does not tell me what a “rose is.” When I define myself as “bad,” I am setting out the criteria of what is bad and what is good. I cannot prove “I am 100% bad.”
313	(T) Teleological Thinking: I <i>have to</i> have a goal to do anything. I have to blame outside forces for my actions. I believe I had nothing to do with my stress; " fate " made my life miserable. The ultimate purpose of life is to be miserable. The natural process of life is my downfall. Yes, I am “self-evolving,” but other factors influence my behavior. My biology, environment, and being in the right place at the right time all influence my behavior.
318	(T) "wait for Till," Thinking I <i>have to</i> put things off. I have to procrastinate. I tell myself, "I will wait TILL the last minute to complete a task." I could also say, "I can wait TILL I know how to do the task perfectly." The task is easier to do when I am under pressure. "So, I will postpone it until the pressure builds up. For instance, I could tell myself, "I'll wait until I know how before I do it, for I do a job properly." This distortion justifies my excuse to put "things off." I could also tell myself, "If I don't spend too much time on this task, I will save myself a great deal of work and effort, so I can avoid procrastination (feeling lazy) TILL I have enough time."
319	(T) Tit for Tat Thinking (negative and positive): I <i>have to</i> retaliate in kind. I avoid my responsibilities because I can get back at others who have wronged me (revenge). I believe “two wrongs make me right.” For instance, I could tell myself, “Because you (the other person) misbehaved, I’ll do this. Since you acted poorly, I have to do this.” I can have a Positive Tit for Tat in which a positive feeling begets a positive feeling, which is false because how the other person responds to my senses is their choice. Positive Tit for Tat says, “When I feel positive, others will feel good. So, when I am happy, others must feel happy.” In a <i>Negative Tit for Tat</i> , I have a negative feeling that begets a negative sense, which is often true in many social situations. If I yell at you because I am angry, most likely, you will scream back at me.
320	(T) "Too Big" Thinking: I <i>have to</i> be successful in everything I do, but my effort has to be limited. If I take on critical responsibilities, I will fail. I don’t try because I have an intense fear of failure. I want to be independent, assertive, and self-reliant, but I feel too "afraid" and am full of self-doubt to take on such "awesome responsibilities."
326	(T) Turning Against Oneself Thinking: I don’t <i>have to</i> express myself, and I don’t tell my feelings of anger toward the person who has done me wrong. I have an idea, which is aggressive in its content that I believe I can’t direct at another person, so I turn it back on myself (self-abasement, self-aggression). I am afraid of my impulse, and I feel I can’t utter a word to the person I am mad at, so I become depressed, self-devaluation, hate myself, self-destructive, masochistic suffering, etc.
329	(U) “Under” Thinking: I have to avoid certain situations, so I don’t have to think about my difficulties and problems. I believe that thinking about a problem is not helpful and thinking about methods to solve problems only makes things worse. Thinking about how I can solve problems is too unnatural, too ponderous, or too time-consuming. I tell myself, “I think about things and then get on with it. I don’t get hung up about studying every small detail or every little feeling I have.” Since thinking about methods to solve my problems is too time-consuming, I don’t have to do it, regardless of the outcome.
333	(U) Unreasonable Thinking – Intolerant (Index #4): I don’t have to think about the reasonableness of my thinking. My thinking doesn’t have to be reasonable. I don’t have to think before I act. My thought is illogical, irrational, unreasonable, and arbitrary. If I act aggressively. I think it is okay for me to be hostile. I feel confident, “If they mistreat me, I can mistreat them – I’m only being honest.” I can suspend my rational judgment and attack the person’s feelings and behaviors to get what I tell myself I “absolutely need this.”
334	(U) Unreceptive Thinking: If others misbehave, I don’t have to listen. When I rate people, I have to use a single-static-globally rating. “I judge them as stupid” for acting stupidly. I ignore others, and I can be completely uncooperative. I believe, “You can’t order

	me around!” I think others can’t tell me what to do. I don’t want to listen because I hate innovative ideas, or it does not fit into my way of understanding the world.
335	(U) Unreliable Thinking (Index #2): I don’t have to keep my promises and agreements, and I think it is OK to be undependable. I believe that I don’t have to keep my promises or agreements because another person has mistreated me.
341	(W) What If Thinking #2: I must keep obsessing and asking myself a series of unanswerable questions. I keep bringing up complaints that need solutions. I start thinking, “What if this happens and if that happened - what if he said this and if she said that, what would happen if...” Fantasizing involves creating an inner world when the real world becomes too frustrating and/or painful. For instance, if an upcoming vacation will help me with my everyday stress, but only daydreaming about the career will not solve anything. I avoid my responsibilities, and I fantasize about having rewarding challenges without taking steps to solve the problem.
344	(X) Xenophobe Thinking: I have to avoid particular tasks because things are different, or I have to deal with other people. Because things are different or not as I like, I don’t have to take action to solve that problem. I was never in this stressful situation before; no one in my family had ever experienced such a situation. It is against my religious beliefs to be in such a stressful situation, so I’ll be punished socially and theologically for being in such a situation. I tell myself, “I am worthless and a bad person for being different.”
347	(Y) Yes, But Thinking: I have to lie to people passively. Overtly, I agree with you, but covertly, I hate what you are saying. I initially agree with another to avoid disapproval, but I do not agree with the person or listen to this person. I am saying, “Yes, I agree with you, but you don’t know what you are talking about, and I don’t have to listen to what you are saying.” I don’t have to be responsible because I don’t like what you are saying to me. <input type="checkbox"/> I must perform well and /or win the approval of influential people, or else I need to be more competent. I want to do well, and I like people’s support and dislike their disapproval, but I don’t have to act non-assertively when disagreeing.
348	(Z) Zealot Thinking: I have to blame my problems on a group of people I have minimal contact with during my daily life. I tell myself that there is no other way to think. I believe that I have to be “closed-minded.” Examples of “Zealot Thinking” include extreme and excessive bigotry, dogmatism, or cultism. This is a form of moral re-definition.

Behavior

Page	Behaviors
1	(A) About-ism (Venting myth): When talking to someone, I <i>have to</i> keep talking about my problems, inventing explanations for my feelings, magnifying my situation, and attacking, complaining, and blaming others. I thought that I had to come to therapy, talk about all the problems in my life, explore the past – and leave! I believe when I speak “about the problem enough,” the issue will be resolved.
19	(A) Appeasement- Appeasing Others: I have to pacify, conciliate, and buy off (an aggressor) by concessions, usually at the sacrifice of my principles. I tell myself, “I’m already suffering, so please withhold further punishment.” I am pacifying a potentially hostile situation to avoid conflict and pain. I believe the person will not disapprove of me if I make certain concessions.
23	(A) Autocratic Behavior: I believe that people must respect me, admire me, obey me, etc., because of my status. I have to act bossy, and I have to act like a person (as a monarch) ruling with unlimited authority. I believe (1) “People must respect” me because of whom I am and not because of my actions. (2) If I’m the boss, I can punish people. If I’m the boss (or in charge), I believe people must obey and treat me with the utmost respect. Note: (Autocrat: a person (as a monarch) ruling with unlimited authority; one who has undisputed influence or power)
24	(A) Avoiding: I must refrain from or try to escape my responsibilities. I believe it is easier to avoid facing my feelings, thoughts, or responsibilities than to deal directly with them. I am being non-assertive. I think if I avoid certain people and certain situations, I won’t have to feel bad. I avoid procrastinating. I hope there will be no negative consequences, and I believe I will feel better as time passes.
29	(B) Toxic “Being Real” I <i>have to</i> be genuine and authentic, so it is okay to hurt another person’s feelings. Therefore, I’ll say anything because I just am myself. I believe if I tell someone how I think I am <i>sincere</i> , it will hurt the other person’s mood. I could also assume that if I am “real,” the other person will be “real” with me.
30	(B) Being Right (Passive Form): I <i>have to</i> be right to feel good about who I am. I have to be correct, so I can do anything I want. I fight with others passively because I am right, and the other person is wrong. I believe I have to be right to feel good about myself, and I am assuming that my point is absolutely correct, and I need to be right to feel good about myself. I infer that since I am “RIGHT,” I can do anything I please, and I have to do what I want.
31	(B) Bending the Rules Excuse: I <i>don’t have to</i> follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don’t break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, “I’m only bending this rule – it is not like I’m breaking any rule written in stone.” The second time I break a rule, it is easier because to do otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.
36	(B) Blaming My Childhood: I must get in touch with my childhood experiences to be happy. (Externalizing-Blaming): By believing I <i>have to</i> get in touch with some repressed-unconscious feeling to feel better, I think I <i>have to</i> stop experiencing that particular feeling. I think I <i>have to</i> get in touch with my past hostilities toward my parents and the intense rage I felt when I was a child, so I can work through my resentment today. I <i>have to</i> blame my past experiences, and I don’t make a big deal about the stress in my life because my abilities and skills will always get me out of trouble.
37	(B) Blaming My Personal History: I <i>have to</i> blame my current behavior on my past. I think, “It was awful the way I was treated.”
38	(B) Blaming Myself (I blame myself) self-blaming, taking on too much responsibility when things go wrong): I <i>have to</i> be responsible for everything, so people shouldn’t get mad at me. I find fault in everything I do, so I think I can avoid my responsibilities. I place blame for everything that has gone wrong with me. I think, “I don’t have to try because I can’t do anything

	right.” I compulsively obsess about taking on all the responsibilities. I blame myself for things that have gone wrong because it shows others, I am being responsible.
39	(B) Blaming Others: I <i>have to</i> blame others. Since it is not my fault, I don’t have any responsibilities and don’t have to care about what others say. I place responsibility for my actions on others. I compulsively avoid my responsibilities and blame others for my feelings and activities. I focus on the other person as the source of my negative emotions, and I refuse to take responsibility for improving or changing my life. Examples of emotional blaming – You piss me off. My teacher is a lousy teacher, so I’m miserable.
40	(B) Blind Acceptance: I <i>have to</i> accept everyone so I won’t have negative feelings. I accept what people say as fact. When faced with a difficult choice, I’ll accept anything. To avoid feeling bad, I have an indiscriminating license to accept anything without thinking about “if” the conclusion is true or false, if it is valid or invalid, if it is helpful or harmful (rational or irrational; blocks meaningfulness, or if I experience meaningfulness). My conviction is an unfettered form of self-expression. To cope with the world, things have to turn out for the best - if they don’t, I just over-focus on the good times.
41	(B) Burning Your Bridges Excuse: When I change jobs-schools-place of residency, I <i>have to</i> seek revenge on others. I’ll never see you again, so I can do anything. Before making changes in my life, I go around provoking people to anger. I tell them off in a brutal way. I am aggressive rather than assertive. I think, “I’ll never see you again (I’m leaving), so I can yell, scream, disrespect you, put you down, or do anything I want.” Since I’m leaving, I can do anything because my current behavior will never affect what will happen. I can do anything I want, so it is okay how I act with the people I’m leaving.
56	(C) Counter-transferring: I <i>have to</i> treat the person I am helping as if he or she was someone else. In countertransference, I treat the person in front of me “as if” they were the other person I had problems with. I tell myself, “Since that person acted poorly in this situation, I have to treat them like that person treated me.” In a counter-transferring inference, I am telling myself it is okay to act poorly because important people in my life acted poorly. I believe my past continues to control my present behavior. When I think person “A” is acting like another person (person B), I am using “transference.” I have negative feelings about person B, so I treat him as if he was person “A.” I believe person “A” has similar traits as person B, and I had conflicts in the past with person B, so I reacted to that person negatively.
74	(D) Detracting: When people criticize me, I <i>have to</i> reduce the quality of something or someone by speaking ill of the object or person. I say ill of others and will attempt to take away that person’s value to feel better about myself. I firmly believe that I can’t deal with their appraisal, so I detract and reduce the quality of something or someone by taking something away from a thing or person I don’t like.
75	(D) Devaluing (others): When people go against my wishes, I <i>must put others down</i> . I have to devalue, degrade, depreciate, etc., others, so it is okay to put others down. I don’t have to be concerned because the other person or activity has no value, so it is okay to put people down. I need to degrade people, depreciate events, and denigrate others. I lessen the value of events or people and believe that others’ action has no value.
76	(D) Diagnosing (toxic harmful diagnosing): (Unhelpful Metaphor): I have to put labels on people who strongly disagree with me. I’ll think such thoughts like “What’s wrong with you!” I tell people what is wrong with them. If I can identify whom to blame, I can fix the problem. I am inferring, “If I can label the behaviors and make a diagnosis, I’ll find out what is wrong with him or her or me, and my life will be wonderful.”
90	(D) Disregarding the Consequences: I react by thinking I can do anything I want – I procrastinate, break my diet, steal, hurt others, etc. I underplay the positive or negative consequences of my actions. I believe, “The world wouldn’t end if I put this task off, so it doesn’t matter if I delay it.” For instance, I must get enraged so people will listen to me.
106	(E) Exhibitionism: I <i>have to</i> exaggerate to attract attention. People will get off my back if they notice how much pain I am experiencing. I think, “Pay attention to me; I am in pain.” I believe if people approve of me and give me the attention I “need,” then I will feel better about myself, but this only leads to me being overly suspicious of others. I think I must show people what “I have.”
139	(G) Gossiping: I have to put others down using gossip. “Did you hear what that “stupid person” did? Gossiping is revealing personal facts about others. Gossiping can be a form of “Scapegoat-ing,” assigning blame to others. The other person is usually the object of toxic and irrational hostility.
166	(I) Irresponsible: I <i>have to</i> blame others and avoid my duties and responsibilities because others act irresponsibly. I lack self-direction. I may think: “I am not answerable to higher authority or value;” I don’t have to be cooperative, or I don’t have to explain my behavior or even understand my behavior.” I believe that these unspoken feelings and thoughts make me vulnerable, so I have to have someone to blame.
167	(I) Isolating Thoughts from Feelings: I <i>don’t have to</i> see the connection between my thoughts and feelings, so I don’t have to feel. I have to tell others, “I don’t have any feelings about... I have no emotional response to this tragedy.” I only have to express my rational and reasonable concerns. I don’t have to talk about how my feelings influence my thoughts. I don’t have to think about how my thoughts influence my sense. I rigidly believe that my feelings have <i>nothing</i> to do with my problem. My rigid thinking shows people I am solid and sensible, and talking about my feelings shows others that I am weak and vulnerable.
168	(I) Isolating Myself: When I experience a toxic negative emotion, I have to withdraw from people. If others disagree, there is something wrong with me. Therefore, I will have to remove and isolate myself. I think others will not see my behavior as “bad.” If I isolate myself and distance myself, those others will feel bad, and eventually, they will apologize. I don’t experience my thoughts and feelings as being together. I detached my feelings from what I was experiencing. I tend to “cut off my nose to spite my face.” I can name the emotion but can’t “feel it.”
174	(K) Kangaroo Court: conducting a Kangaroo court: I <i>have to</i> punish others when they do something wrong. I feel angry or resentful because I can disregard standard legal procedures and due process. I have to judge people, sentence them, and punish them, usually with anger, because that person has broken my personal-subjective rigid rules. I can get angry and avoid my responsibilities because of their regretful behavior.
187	M) Martyr (Self-Pity, Playing Victim Role): Self-Pity is when I pity myself, which leads to self-indulgent and dwelling on my sorrows or misfortunes. Playing the martyr by ignoring my wants and suffer voluntarily. I believe if I always do the “right and noble” thing, others will reward me, even if that is doing the correct thing involves ignoring my own wants and desires.
195	(M) Motive: I <i>have to</i> disregard another person’s ideas, concerns, or opinions because I believe I have to expose the other person’s motivation. For instance, I think, “You’re not motivated to help yourself, so you can’t help me – you only care about the money.”
196	(M) Motivational (ism) (being lazy): I <i>only have to</i> do things if I am motivated. I underplayed my responsibilities and agreements because I needed more motivation to do what I promised. When procrastinating, I tell myself, “I’ve worked at this task for such a long time that I have lost all desire to do it.” I could have an idea, “If I don’t have the desire to do a task, I don’t have to finish that task.”

204	(O): Outlet , I <i>have to</i> vent my feelings. In the 1600s, they believed that “bloodletting” was a good way of letting evil spirits out. Unfortunately, I have replaced bloodletting with emotional venting. I think I have to do one behavior to eliminate another. For instance, I think to get rid of my toxic rage, I have to punch a pillow and “blow off some steam” to reduce my anger.
205	(O) Over-focusing on the judgment of others : I <i>have to</i> over-focus on others. I am over-concentrating on others’ judgments of “good or bad” and/or “superior or inferior,” which are arbitrary standards. Since they judge me as bad, I will misbehave and avoid all my responsibilities. This is another form of dichotomous thinking.
206	(O) Over-focusing on the judgments: I make about myself (Judgmental) : Since I focus too much on how I judge myself (judgmental), I have to make judgments about myself a lot in order to improve my behavior. I only focus on “good or bad” and “superior or inferior,” which I know are arbitrary standards, but I continue to think this way. If I do X, I won’t do well. What is the difference between “over-focusing” and “concentrating?” When I concentrate, I don’t let distractions bother me, and I can be flexible in my behavioral responses when the situation changes. When I “overfocus,” I don’t allow changes to occur or accept any added information that may alter the situation.
207	(O) Over-Focusing on Others : It is critical that I pay more attention to what others are doing, rather than focusing on my own actions, as an example of Over-Focus on Others. I am over-focusing on others’ experiences. I believe I don’t have to listen to them or understand them. I don’t have to keep my agreements with them because “they have not been through what I have been through.” I don’t have to keep my responsibilities with another person because they haven’t been there or are mad if I experienced what they have experienced.
250	(P) Predicting (negative) 1 : I <i>have to</i> predict that things will turn out badly. I believe that “If things are going well now, but after a while, something bad will happen. I discount the positives, and I expect the worse. I can avoid my responsibilities because I tell myself, “why try? It is all going to turn out badly anyway.
251	(P) Predicting negative (2) : I <i>must</i> make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don’t have to do it because it “ain’t” going to work anyway! I could think, “I can’t trust Joe, so I don’t have to trust him.” I keep thinking about a particular thought; I can’t trust the world.
252	P) Predicting (positive) : I <i>have to</i> predict that things will turn out perfectly and wonderfully. I seek attention inappropriately. I must show others the truth and correct my negative thoughts when others think negatively. If people believe in my optimistic prediction, they are for me.
253	(P) Pressuring : I <i>have to</i> put pressure on others. People will change to suit me if I pressure them enough.
254	(P) Procrastinating (Rationalization) : I <i>have to</i> make excuses and procrastinate. I would have done much better if only I had taken the time to prepare. I’ll feel more energized after I rest, ride my bike, be ready if I watch TV for a while, check my e-mail first, etc. Therefore, I do what I need to do later. I am fooling myself into thinking I’ll begin the task later. However, as soon as I realize that I do not intend to do it later, I am angry with myself for rationalizing my delay tactics.
264	(R) Reflective (overly Reflective) (excessive self-reflection) (Blaming) : I <i>have to</i> blame myself, and I have to take things out on myself. I justify my outward expression of my toxic negative emotions by telling myself, “I shouldn’t be feeling this way.” Since I don’t like feeling this way, I will “reflect” and take my feelings on myself. I think this reflects my entire personhood. I underplay my inappropriate anger, depression, anxiety, etc., because I believe the toxic negative emotions are “doing it” to me. I think if I don’t let it out, it will then turn inward and devour myself.
276	(R) Respectfulness – Unhelpful Form 1: Respect Myth : “The Golden Rule:” People have to respect me, but I’ll only respect you if you respect me first. I believe respect is the right thing to do because people should give me respect first. Do others as you want them to do you. Since people have to respect me, it is logical that “If they want respect, they have to be respectful to me first.” I believe I have to give you respect because you have to respect me. In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. Getting care from others shows I am not weak, and people can’t take advantage of me. I can protect my pride by making sure people respect me first. I only get respect by giving respect because I have to be respectful. The golden rule is a code of ethical conduct referring to Matthew 7:12 and Luke 6:31: which states, “Do unto others as you would have them do to you.” In other words, I will treat others as I want to be treated; since I want respect, you have to respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I stop respecting him.
277	(R) Respectfulness – Unhelpful - Form 2: How Others Act Myth : “To get respect, you have to give me respect.” Being respectful to another person is the right thing to do because I want to be respected - so he or she should respect me. I will wait for the other person to respect me before I appreciate him or her. It is only logical “If Harry wants respect, he has to be respectful to me.” I’ll respect Harry as long as he respects me. When he stops respecting me, I’ll stop admiring him.
278	(R) Respectfulness - Unhelpful Form 3: Hidden Contract Myth : I <i>have to</i> be respectful because “if I am respectful to them, they won’t be critical of me.” I see respect as hidden contracts I make with others. If I am respectful and obedient to another person, that person will be kind and considerate. I see “respect” as compliance with a higher authority, so people won’t hurt or cheat me. Therefore, the reverse is also true if people obey me and do what I say, they have to respect me!
279	R) Respectfulness – Unhelpful Form 4: Status Myth - I <i>have to</i> do wonderful things so people will respect me. People will respect me if I win in sports, do great in school, and achieve popularity and success. I believe having status, and a good reputation with my peers will make them respect me. Therefore, the reverse is also true. If I am not successful or popular, people will never respect me, which would be awful.
287	(S) Seesaw: Emotional Ups and Downs : I <i>have to</i> put others down to feel right about myself. I believe, “If you hate me, I must justify my hatred for you. If you put me down, I must put you down – that’s reasonable.” I can only feel good about myself to put you down.
307	(S) Submissive –Passive : I <i>have to</i> follow others but don’t want to do what is expected of me. “If I am passive, I believe that people won’t ask much of me, and they won’t ask me questions I can’t answer.” I justify yielding to authority or deferring to people in charge because I feel weak, inferior, inadequate, and helpless. I explained my irresponsible behavior because I believed there was Nothing I could do and only followed orders.
314	(T) Theological Conclusion : I <i>have to</i> tell people how they are wrong. I believe, “I have absolute faith in what I believe, so it must be true.” I think that if I have absolute faith, then unpleasant things will not happen. Adversities happen to others because they don’t believe what I think. “I must not suffer any injustices or great difficulties because of my religious beliefs. I believe the “higher power”

	must damn and punish people who are “wrong.” Conditions and others that don’t give me what the universe says I indubitably deserve – they must be punished. I am removing the spiritual dimension of my religious experiences.
315	(T) Therapizing: I <i>have to</i> act as a therapist when I'm not one. I tell others what they "need." The other person needs therapy. I can avoid my responsibilities or justify my unethical acts because of someone else's problems.
324	(T) Too Ready to Withdraw: I <i>must</i> avoid anxiety by avoiding particular situations. I have to give up, so I withdraw too quickly and avoid my responsibilities. The situation is not terrifically prominent, so it is okay to avoid that situation. This un-integrated behavior makes it easy for me to withdraw or avoid the situation.
325	(T) Transference Effect: I <i>have to</i> disregard individual differences. I am mad at someone because he or she acts like my father/mother. I will inappropriately transfer my feelings about people in my past life to those I associate with today. I tell myself that I can do something or can't do something because of how I “feel” toward another person. Transference is unconsciously feeling toward a person's attitudes that are not based on reality but on that person having some trait in common with individuals, especially my parents, to whom I may have previously had attachments. When I use transference, I confuse people who affected me seriously in my past life with those with whom I have interests today and assume that the present individuals will act the same way as the past ones did.
336	(U) Unresponsive Behaviors (Index #1): I don't have to be responsive to others. I can ignore people talking to me because I believe they are unimportant, and I think the consequences don't apply to me. I don't have to express myself or address another person's concerns. I believe I am controlling the situation by disregarding suggestions or appeals.
338	(V) Victimization (masochism): I have to feel dominated, and I only find pleasure in being abused or overlooked. I enjoy my suffering or the attention I get when I talk about my suffering. I feel hurt, angry, anxious, depressed, or resentful.
343	(W) Wrongfulness: I have to go around explaining to people how their thinking is wrong or how horrible their behaviors are to me. I deem the person 100% worthless because he or she did something wrong. Because the other person was wrong in the past or the person is wrong now, I can disregard anything that person has to say.

Cognitive Distortions

Page	
8	(A) All or Nothing Thinking (Negative Dichotomous Thinking): I <i>have to</i> have things my way. It is my way, or it is no way! I go from one extreme to another extreme. I am assuming I can divide people or events into two parts where these are sharply distinguished or opposed. For example, I have to be the best by consistently winning, or I am the worst, and I might as well lose at everything.” I can only be happy if I win all the time. I am assuming that “if I can't have everything, I will probably never get anything I want.” I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I'll be happy for the rest of my life.
9	(A) All or Nothing Thinking (Negative Dichotomous Thinking): I <i>have to</i> have things my way. It is my way or the highway! From one extreme to another, I cycle through a range of emotions. People or events can be divided into two distinct or opposing categories if I divide them into two distinct or opposing categories. For example, I have to be the winner by consistently winning. Otherwise, I am the worst, and I might as well lose at everything.” I can only be happy if I win all the time. I am assuming that “if I can't have everything, I will probably never get anything I want.” I infer that if I fail at one thing, I conclude that I will never have what I want. If I get what I want, I predict I'll be happy for the rest of my life.
34	(B) Black or White Thinking: I have to put events, people, ideas, etc. into two separate but equal categories. This is “fabulous,” or this is “horrible!” I am using dichotomous thinking. I am putting people, or an idea into two separate categories that I believe have no connection whatsoever. In black or white thinking, I deny the existence of grays, ultraviolet, or any other sense of middle ground. Examples could include, “It is all bad and horrible, so I won't do anything. It is all great and fabulous, so I will do everything.” One variable move “it” to the “black category,” or one variable moves it to the “white category.” Since it's bad, it is all bad. Since I think it is good, I'll be delighted. If I don't do it, it is because “It was all bad!” One variable moves it from one category (good) to another category (bad). I use this belief as an excuse to avoid my responsibilities.
77	(D) Dichotomous Thinking – you impose on yourself: I have to divide people into two groups so I can evaluate them as being “good people” or “bad people.” If I fail, I'll be like all those other stupid people. I divide people into two parts where these are sharply distinguished or opposed.
78	(D) Dichotomous Thinking You impose on Others: I have to divide people into two groups so I can evaluate them as being "good people" or "bad people." If they fail, they're stupid. I divide people into two parts where these are sharply distinguished or opposed.
86	(D) Discounting the Negative (Cognitive Distortions): I think exclusively about my successes and overlook my failures or the negative consequences. For instance, I tell people their concerns or criticisms are not valid, believe their opinions or concerns don't count and view their beliefs as having no validating.
95	(E) Either-Or” Thinking: Either they hate me or love me, so I don't have to decide how I feel. I have to act ambivalently toward others. I have contradictory feelings toward the same person. I think, “If she only understood me, I love her; I am angry at her; only if she could understand me (Cognitive dissonance). I try to reduce my feelings of dissonance (uncomfortable feeling) by idealizing her (she's the most wonderful person I have ever met) or by devaluing her (she's the most apathetic person I have ever met). To deal with my feelings of dissonance, I tell different stories to different people so I can split them apart (they like each other, so I'll fix that!). Once they start fighting with each other, I feel better (I have reduced my dissonance).
87	(D) Discounting the Positive: I don't have to look at my positive traits because they don't matter. <i>I don't see the positive things</i> in events or people. I tell everyone, “My accomplishments or skills don't count or matter.” Therefore, I don't have to try at anything that I may fail at doing. I disqualify positive experiences that conflict with my negative view by declaring that they “don't count.” For instance, I might think, “People only say that to be nice.” I claim that the positive things I or others do are trivial.

98	(E) (Toxic) Emotional Reasoning: (anger) I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it. If it feels right, it must be right. I base my thinking on what I am feeling. I avoid my responsibilities by telling people, "I didn't feel like it!" I am basing my decision on how something feels or does not feel. If I feel good, I am good; if it feels bad, it must be bad. If I don't feel like it, I can avoid my responsibilities.
99	(E) Emotional Reasoning (Toxic) is when I decide or rate an action based on how I feel and not on the facts of the situation. I base my thinking on what I am feeling. In this situation, I base my decision on how something feels or does not feel. When I don't feel like doing what I promised I would do, I convince myself that I'm pissed off, so I don't have to keep up with my responsibilities because I don't feel like doing it.
100	(E) Emotional Reasoning: (devaluing type) I feel like a loser, so I must certainly be one. I feel hopeless, so I must be hopeless. (David Burns' Feeling Good; 1999)
101	(E) Emotional Reasoning: (justification type): I am feeling pissed off, and this proves you are unfair and inconsiderate. This proves you are a "total loser." A popular justification is "She shouldn't yell at me because she should be a nice boss." (David Burns' Feeling Good; 1999)
102	(E) Emotional Reasoning: (positive): Everything will turn out great because it feels that way. I can get away with anything because it feels right. I just know that tonight will be my big night – I'm going to hit the jackpot. If I win the lottery, I won't have to work at anything for the rest of my life. (David Burns' Feeling Good; 1999)
114	(F) Filtering and Judging Others: I only have to look at one aspect of the situation and exclude everything else. I look at only one part of a situation to the exclusion of everything else. The holiday was a disaster because I had a horrible argument with others. I feel anxious all the time, so I have to act aggressively.
115	(F) Filtering and Judging Myself: I only have to see one part of myself and exclude everything else. I look at only one part of a situation to the exclusion of everything else. I don't have to try again because I failed previously.
116	(F) Filtering Out the Negative: I have to think exclusively about my successes and overlook my failures. This may make me feel temporarily happy and superior to others, but I set myself up for disappointment in the future. (David Burns' Feeling Good; 1999)
117	(F) Filtering Out the Positive: I must dwell on the negative. I think exclusively about my shortcomings and all the errors I made. I ignore my positive qualities and accomplishments.
118	(F) Filtering and focusing on the negative: I have to focus on the negative. I have to obsess and awfulize on one negative detail, so the entire situation becomes negative. I filter an event through a screen of negativity. I think it is okay to avoid my responsibilities because I have to dwell on this "error." I could think, "If it wasn't for all these horrible problems, I could get this, that, and the other things are done."
121	(F) Fortune Telling (negative): I have to make predictions that things will always turn out badly or things will turn out for the worse. When things look hopeless, I can stop trying.
122	(F) Fortune Telling (positive): I have to make predictions that things will always turn out great. Making one more mistake will not make a difference. For instance, I say, "I'll have one more." (One drink – one bite to eat) when I rarely stop at just one drink or one bite.
169	(J) Jumping to False Conclusions: I have to decide before knowing all the facts. I arbitrarily jump to a negative conclusion that is not justified by the facts of the situation. I assume something "true" without having direct evidence. Since X, Y and Z are not happening, I don't have to do A, B, or C. Jumping to false conclusions could be seen in the thought, "Since this happened, I don't have to keep my responsibilities."
175	(L) Labeling, Positive: If I do something well and consider myself outstanding, I must be in a permanent state of perfection and worth. I must do certain actions perfectly, or else label myself negatively.
176	(L) Labeling Myself (negatively): I have to give myself a negative identifying word or phrase (label). I only notice my mistakes and shortcomings, label myself as a "fool, stupid, worthless, a loser, a jerk, a pussy," etc. This form of categorical reasoning is an over-generalization.
177	(L) Toxic Labeling of Another Person (negatively): When people don't act in the way they should, I believe I have to categorize these individuals or situations in general terms. I only see the mistakes and shortcomings of a person or a group, and then I label the person (people) as a "fool, stupid, worthless, a loser, a jerk, pussy," etc.
186	(M) Magnifying: I have to make a huge deal about one event and exaggerate what happened. I can avoid my responsibilities by exaggerating and blaming the situation for my feelings.
189	(M) Mind Reading (Negative) I have to react negatively to what I think is running through another person's mind without evidence. I
190	(M) Mind Reading (Positive): I have to jump to positive conclusions to be happy and feel good about myself. For instance, I believe, "Everybody has to love me!" I tell myself that others like me when they are actually upset with me. I am making assumptions about how others are thinking and feeling.
191	(M) Minimizing (Positive qualities and negative qualities) I have to treat my positive (negative) characteristics as insignificant. I am reducing or ignoring the crucial elements of my actions, the other person, or the situation.
217	(P) Perfectionism - Appearance Perfectionism: I have to have the perfect face, figure, etc., to be desirable. If I am overweight, I look ugly to everyone. Perfectionism: (1) I tend to have expectations about myself, others, and unrealistically high life. When anything falls short of my expectations, I am ashamed of myself or critical. (2) I tend to be over-concerned with minor flaws and mistakes in myself or my accomplishments. In focusing on what's wrong, I discount and ignore what's right.
218	(P) Perfectionism - Toxic Behavioral Perfectionism: I have to behave perfectly to be perfect. If I am perfect, people will like me more.
219	(P) Perfectionism - Toxic Compulsive Perfectionism: I have to be perfectly organized before doing anything. "My office (home, garage, etc.) must always be immaculate." If I am not outstanding, I can't enjoy anything in life.
220	(P) Perfectionism - Toxic Desire Perfectionism: I have to have wholesome and clean thoughts, or I'll never act ethically or be normal. My desires have to be perfect. "My desires are imperfect, and so I'm imperfect." If I have sexy thoughts, I must be prevented. I have to have clean thoughts, or I'll never act ethically, normally, or appropriately.
221	(P) Perfectionism: Empathy: I have to be "understanding" of others. Perfect people think of others before they think of themselves. I think, "I must be understanding so people will love me and approve of me. I have to listen to everything everyone says to me. I have to show compassion and act overly agreeable.

222	P) Perfectionism-Toxic Emotional Control: <i>I have to</i> be happy all the time. I regard anything short of emotional perfection as unacceptable. I believe I must always have to be satisfied, confident, and in control. I think I should always be in control, and I have to be optimistic in everything I do. I have combined doing well with feeling well.
223	(P) Perfectionism - Emotional Rigidity: <i>I have to</i> control my negative feelings. "I can only be perfect if I feel worthwhile, and people think I am worthwhile." If I don't control my negative emotions, I'll never be happy, and/or I'll never be normal.
224	(P) Perfectionism - I must never Feel Scared -Fear Perfectionism: <i>I have to</i> be viewed by others as fearless. "Fear shows others I'm weak and inferior, so if I never show my fear, people will see me as perfect." If I am afraid, that shows others that I am weak and vulnerable.
225	(P) Perfectionism - High Standard Perfectionism: <i>I have to</i> be successful and have ambitious standards. "Perfect people don't fail." I believe I absolutely must reach my ambitious standards. If I don't achieve those exceedingly high standards, it proves I'm a total failure, and I over-focus on my failures.
226	(P) Perfectionism - Identity Perfectionism: <i>I have to</i> identify with my actions and performance. "I am my perfection." I think that if I fail, people will never accept me, and people will only accept me if I meet all the conditions placed on me.
227	(P) Perfectionism and Feelings of Irritability: <i>I have to</i> regard anything short of perfection as unacceptable, so I feel irritable. One or a minor flaw ruins my entire effort. I don't have to take anything seriously if it is not perfect.
228	(P) Perfectionism - Love Perfectionism: <i>I have to</i> be preoccupied with people's shortcomings." If I find the perfect mate (Mister Right or Mrs. Right), I will be happy in every aspect of my life. Therefore, I go around highlighting people's flaws and shortcomings.
229	(P) Perfectionism - Maximum Effort: <i>I have to</i> act perfectly when confronted with a critical and arduous task. "I will not be able to do this successfully." I believe putting in maximum effort, I can be perfect. I see mistakes as proving that I cannot do things perfectly, so I am inadequate. (Michael E. Bernard, Ph.D.)
230	(P) Perfectionism - Minimum Effort: <i>I have to</i> identify with my actions and performance. I think, "I will not be able to do this perfectly. "I didn't try, so it does not matter." I also might think, "Why bother doing things if I cannot do them perfectly."
231	(P) Perfectionism - Moralistic Perfectionism: <i>I have to</i> be moral in every circumstance I face. I believe "To be happy, I must be absolutely moral." If I make a mistake, I think I've done something "morally wrong." "If I am immoral, I'm 100% rotten and absolutely have no worth."
232	(P) Perfectionism: Moralistic Perfectionism from Others: People <i>must</i> be moral under all circumstances. If others act immorally or make a mistake, those people are 100% depraved and desire my anger and punishment.
233	(P) Perfectionism - Normal Perfectionism: <i>I have to</i> conform to be seen as usual. I have to be seen as "normal." I think, "To be accepted by others, I must conform and be seen as normal." People just like me, so I have to be average and typical." To have a feeling of belonging and to receive affection from others, I must conform to their wishes, and I have to put my wants and desires to the side.
234	(P) Perfectionism - Over-Achieving Perfectionism: "I have to achieve all the time, and people always think well of me when I achieve." I feel inferior to others who achieve more than I do.
235	(P) Perfectionism-Perceived: <i>I have to</i> regard anything short of perfection as unacceptable. I believe others have to love and accept me perfectly. I think I cannot be loved or have others accept me if I have flaws and vulnerabilities. I must do everything perfectly, so people will love me and accept me. When people don't love me unconditionally, I justify my unacceptable behaviors because they don't accept me. I believe if I can't achieve perfection in love and absolute acceptance, I can't do anything. (David Burns, M.D.)
236	(P) Perfectionism - Performance Perfectionism – Awfulizing: I think it is terrible to make a mistake. If I want to be worthwhile, I must succeed at everything.
237	(P) Perfectionism - Quality Perfectionism: <i>I must get</i> the highest quality I think I need to feel worthwhile about myself and others. I have to be better than better. "If I get less, others will get more." I must be better than everyone, or I'll get less love and more stress and heartache.
238	(P) Perfectionism -Relationship Perfectionism: <i>I have to</i> have a perfect relationship, which shows I am perfect. People who care for each should never fight or argue. I think, "If people love each other, they will never fight or feel angry at each other. I must never see or experience anger if I want to share perfect love.
239	(P) Perfectionism - Sexual Perfectionism: <i>I have to</i> be worthwhile in bed and sexually to be a worthwhile person. "I must always have a full erection, a total orgasm." My mate will always love me and see me as wonderful if I am perfect in bed. I must always perform perfectly. Any sign of sexual rejection is an unmistakable sign of personal sacrifice.
240	(P) Perfectionism - A lack of perfection results in Social Withdrawal: <i>I have to</i> regard anything short of perfection as unacceptable, so I withdraw socially if I think I'm going to fail. I don't have to take anything seriously if it is not perfect. I set impossible standards for myself, and I beat myself up when I can't live up to them.
241	(P) Perfectionism - Truthful Perfectionism: <i>I have to</i> tell the truth all the time, regardless of the consequences. I have to be perfectly truthful because perfect people are honest, caring, kind, and never lie under any circumstance. If I tell the truth all the time, people will be friendly to me and approve of me. I must always be seen in a worthwhile light.
242	(P) Perfectionism - Winning Perfection: <i>I have to</i> win all the time. I think losing converts me into an absolute loser. If I lose, I'll be miserable forever.
244	(P) Personalizing (negative) I have to take everything people say personally. I am the sole cause of a particular event (self-blaming). I see myself as the cause of another person's negative feelings or any other toxic negative emotion, even though I am not primarily responsible. I am inappropriately relating external events to myself without an apparent basis for making that connection. For instance, my boss comes to work early to check on me because she doesn't trust me. The bus driver didn't wait for me, so he didn't like me. I focus on my personhood rather than my behavior or lack of skills. This is a form of self-blaming, self-downing, and global rating. I can only be responsible for my thoughts, feelings, and my actions because I am the only one who can control my thoughts.
245	(P) Personalizing (positive): <i>I must</i> attribute another person's positive behavior to one of my positive traits. For instance, if a person is smiling at me, I think, "She is smiling at me because she has a crush on me. I'm one worthwhile-looking dude!"
250	(P) Predicting (negative) 1: <i>I have to</i> predict that things will turn out badly. I believe that "If things are going well now, but after a while, something bad will happen. I discount the positives, and I expect the worse. I can avoid my responsibilities because I tell myself, "why try? It is all going to turn out badly anyway.
251	(P) Predicting (negative) 2: <i>I must</i> make predictions based on subjective criteria. I justify my irresponsible behavior based on my subjective opinion derived from a forecast I invented. For instance, I think I don't have to do it because it "ain't" going to work

	anyway! I could think, “I can’t trust Joe, so I don’t have to trust him.” I keep thinking about a particular thought; I can’t trust the world.
252	P) Predicting (positive): I <i>have to</i> predict that things will turn out perfectly and wonderfully. I seek attention inappropriately. I must show others the truth and correct my negative thoughts when others think negatively. If people believe in my optimistic prediction, they are for me.
296	S) Shoulding (negative): Directed at the World: I <i>have to</i> think that the World never gives me what I truly need. For instance, if I’m late, I think, “That train shouldn’t be late when I’m in such a hurry.” I am demanding that the World never knows what I need or the World never gives me what I want.
297	(S) Shoulding (Positive) - Directed Toward Others: People <i>always have to</i> treat me positively, constructively, kindly, etc. For instance, I think, “You’ve got no right to say that You shouldn’t feel that way.” I am removing the other person’s sense of emotional choice. I think others should be this way.
298	(S) Shoulding (positive) - Directed At Myself: I <i>have to</i> do what I want, and it is okay to overindulge just this once. I had a distressing day, and I want a drink/eat something extra now! Since I’ve worked so hard, I deserve a drink – something extra to eat.
299	(S) Shoulding (positive) - Directed At the World: Things and people <i>have to</i> be the way I expect them to be! I see the world in absolute and favorable terms. The world should be a certain way. I am demanding the world will give me what I want, and I only want the world to provide me with positive experiences. When positive things happen to me, the world should give me other positive experiences.

Defensiveness

6	(A) Acting Out: When I experience a conflict, I <i>have to</i> do unpleasant things to express my feelings, but that topic still bothers me. I can’t stand to talk about my negative emotions, and I do unpleasant things to express my negative feelings. I use extreme behaviors to express my thoughts and feelings because I believe I can’t express myself assertively. I don’t feel safe talking about specific topics because those topics still bother me. I am active, but I am passive about my anxiety. I think I am exercising my power but feel helpless and vulnerable. My desires get set on “automatic pilot,” and I do not know why I do what I do.
51	(C) Compartmentalizing, Toxic: When faced with a demanding situation, I <i>have to</i> separate my world into isolated compartments or categories. I have two ideas, attitudes, or behaviors that conflict with each other, but I don’t see the contradiction in my thoughts or the inconsistencies in my beliefs, behaviors, etc. For instance, people say I am not being hypocritical, but I don’t see it when I act insincere. I believe in the Golden Rule (love others as you love yourself), but I also think in “Looking out for number one.”
52	(C) Compensating: When I make a mistake, I <i>must</i> correct my personal and subjective defects by doing something else vigorously. When I justify my self-defeating actions to feel better than other people do, I <i>have to</i> use compensation. I feel inferior, so I have to be perfect. I cover up my feeling of inferiority by acting superior to others. This sense of superiority is a smoke screen to hide my flaws. <input type="checkbox"/> When overcompensating, I have to do well in one area to set up a smoke screen to escape another (perceived) danger zone. I must compensate by daydreaming, participating in sports, seeking sympathy, or even lying. <input type="checkbox"/> For instance, I can be angry and release my tension by going bowling. I substitute a simple performance for the strenuous effort required to directly resolve my “callous-aggressive feelings. For instance, throwing the ball at the pins is considered a substitution for a socially approved rather than throwing stones at my neighbor. “I am <u>not</u> doing well at work, but I am failing in my marriage/job/school), so I will focus all my attention on hobbies/friends/TV, etc.
63	(D) De-idealizing (Defensive Mechanism): When I am dealing with people, who are superior to me, I <i>have to</i> put people on a pedestal, and then I wait for them to fall off it. In my search for perfection, I <i>have to</i> idealize others. When they fail, I have to feel hatred and rage at the people who seemed to promise much and then could not deliver.
64	(D) Denial (Denying) Defensiveness: Denial is a refusal to admit the truth or reality. When people criticize me, I <i>have to</i> declare these feelings and opinions are wrong, or I refuse to accept or acknowledge others’ thoughts and feelings. I <i>have to</i> refuse to think about something by convincing myself it didn’t happen or will not occur. I <i>have to</i> present myself to others as being defective because I have flawed cognitive skills. I have a horrible memory. I tell myself, “This situation is not so bad.” I <i>have to</i> refuse to acknowledge what has happened, what is going on, or what might happen.
65	(D) Defensiveness: When dealing with a painful conflict, I have to refuse to admit the truth or reality. I tell others, “I accept my negative feelings, but I’m not irrational.” When I deny my self-defeating thinking, I avoid telling myself, “Yes, I feel worthless and depressed, but I don’t know why” Yes, I feel empty and sad, but I don’t know why” and stop asking me about my feelings and thoughts. (Albert Ellis).
88	(D) Displacing: (Venting Myth): I have to compromise too much by changing the subject that is more acceptable or less threatening, so I don’t feel so bad. I don’t express an emotion I have for a particular person, but I will tell others my feeling. <i>I hit or break things</i> rather than hit people. When I use displacement, my emotional expression is not congruent with my thoughts, and I shift to another initially less intense idea linked to the first one in content. I am redirecting my thoughts and feelings from one person or object to another person or things. I take it out upon another person or thing, thereby not solving the original problem. Displacing anger is very common. I compromise too much by changing the subject that is more acceptable or less threatening. I believe that if I think about something else or attack a weaker person, I won’t feel so bad. When I am mad at another person, I am afraid that person will hurt me or threaten my self-esteem, so I take my anger out on someone or something less threatening.
	Externalizing (see projection)
162	(I) Intellectualizing, I <i>have to</i> talk my way out of things by giving a great explanation. I have to overthink simple statements, and I frequently use rigid thinking resulting in unreasonableness. Detrimentially, “intellectualization” separates my feelings from my thoughts. I intellectualize when I feel anxious and uncomfortable. I’m in my own world. I feel anxious, or I keep thinking about the reason I do things.
163	(I) Introjecting (Introjection-Irrational-Toxic Modeling): I <i>have to</i> feel weak and decide based on others’ wishes or from other sources without considering my thoughts and feelings. <i>All my failings are my fault – 100%.</i> Introjecting may involve punitive themes, such as

	self-criticism and self-hostility. Introjecting is a self-defeating way of handling feelings of insecurity, utilizing feeling weak, depressed, and shy. I feel angry with another person but don't show my anger or other negative feelings toward others. Instead, I criticize myself and beat myself up. I think I am bad for having bad feelings. I am afraid to show how I feel, so I had better find fault with "[name]" to stop feeling ashamed about my mistakes.
164	(I) Introjected Identification (irrational modeling): I see others feeling poorly, so I have to feel bad. To deal with grief, loss, death of a loved one, separation, and/or rejection, I believe I have the pain I see others have. I think people will be sympathetic toward me when I experience that very same pain they have. I identify with people who have been mean to me, so to master my fear and pain, I take on the qualities of the person in pain. I feel "like" a helpless victim," and I hope people will help me. I have difficulty differentiating my thoughts and feelings. I don't see my feelings coming from the outside world or from others.
255	(P) Projecting-Inadequacies I blame others because it is their fault, and it is not my problem – it's theirs!" Projecting-Inadequacies involve justifying my action by placing my responsibilities onto someone else. I project my feelings of inadequacy by throwing the blame or responsibility for my own failings onto others. I can't admit to an emotional issue myself or talk about the issue because I see myself as unacceptable. I exclude my feelings from my experience and attribute my feeling to another person. I disown my thoughts and feelings, but I indignantly recognize faults in others.
256	(P) Projective Identification: I have to focus on the feelings of others rather than my own feelings. I don't like to talk about myself because feeling worthwhile comes about by using power and control. I believe talking about my feelings is a sign of weakness. I am unable to express my feelings, so I can get others to understand me by provoking feelings in them. I believe I have omnipotent thoughts, such as death is very far away; I'll always be physically strong; I'll always be healthy and athletic, and there are no consequences to my actions.
260	(R) Rationalizing: I have to protect my self-esteem. I have to make excuses, such as "I didn't want it anyway." I am attempting to make the implausible plausible. I provide myself with a reason for the commission of an act I consider blameworthy. I think I am protecting my self-esteem. When I rationalize, I am scheming to get the admiration, or I am saving my reputation. I rationalize when I feel worried, down, angry and uncomfortable.
261	(R) Rationalizing the Rationalization (excuse): I have to have an explanation. I bring into accord with reason or cause something that seems reasonable. I believe, "I wouldn't avoid my responsibilities if I only could cope with life better. I attribute my actions to rational and creditable motives without analysis of actual and unconscious motives. I think, "How is anybody supposed to do all that I have to do, so it is okay to avoid my responsibilities?"
262	(R) Reaction Formation (Defense mechanism): I have to refuse to acknowledge my negative feelings and judgmental thoughts. I hate what they do (even though I do the same thing as them). Reaction Formation refers to refusing to acknowledge negative feelings, such as worry, insecurity, feeling down, or anger. I do not want to face this feeling, and I unconsciously express the complete opposite feeling. Albert Ellis saw reaction formation as expressing the reverse of what I feel – such as love when I hate the other person, and I act like I love him/her. For instance, if I am angry with John, I talk about how much I like John and want to help him. If I'm secretly in love with Mary, I tell everyone how much I despise Mary.
274	(R) Repressing (Repression): I have to forget negative emotional experiences. Repressing is the opposite of expressing. I avoided my responsibilities because I needed to remember to do what I promised. Repression is non-consciously forgetting an aspect of my behavior that I feel ashamed of or look upon as painful. When I repress my feelings and desires, I don't express myself because I am ashamed of what I did or thought. I feel like some power above me will punish me for my evil thoughts. I convince myself to hold back because thinking about my difficulties or trauma makes me more depressed, anxious, and/or angry. I unconsciously repress some shameful acts I did because I will condemn myself if I consciously admit those errors. I don't tell people my feelings and thought because I believe I will feel better if I deny my feelings and thoughts. I am disconnecting my thoughts from my feelings.
275	(R) Resisting: I must feel hostile or do contrary actions because I resist your requests or suggestions. Resistance involves justifying my actions because I believe "People can't tell me what to do." Resistance is denying and refusing to face unpleasant facts about myself, even when others bring them to my attention. I don't want to hear what others are telling me.
310	(S) Suppressing: I have to be seen as being inadequate. I deliberately forget to do particular things or exclude that thought from my consciousness. I don't like what I feel or think, so I use my "willpower" to forget something. With the suppression, I believe I have some control over what I am thinking and feeling. With the repression, I think I don't have control over my life. When I use suppression, I tell myself that I can't do anything about my situation, so I might as well forget my responsibilities. I consciously say that I will "just forget" this adverse event, this thought, those behaviors, or feelings.
328	(U) Undoing (Defense Mechanism): I have to do irrelevant behaviors to undo my bad feelings from the past. I don't show remorse to the person I have wronged, so I try to make it up in other ways, such as giving to charities and doing good deeds for people who have similar characteristics to the people I wronged. In this form of magical thinking and superstitious thinking, I believe that if I act a certain way, my feelings of guilt and/or shame will magically disappear. When I am not aware that I am showing remorse or making amends for doing something wrong to another person, I am trying to undo the damage magically. I believe my hostile feelings are dangerous, or my hurt feelings will become overwhelming. I think I must be in control and fix the world's wrongs (absolute authority). I deal with rejection or negative emotions by over-extending my responsibilities.

Excuses

31	(B) Bending the Rules Excuse: I don't have to follow the small rules (have little Consequence and who will care), so I can do anything I want. I have to break minor rules, and I think it is okay to break those little rules. I don't break major rules, so I can just bend some minor rules that no one will mind me bending. The first time I bent the rule, I felt it was morally right, or I told myself, "I'm only bending this rule – it is not like I'm breaking any rule written in stone." The second time I break a rule, it is easier because to do
----	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

	otherwise is to admit to myself I was wrong the first time. It becomes even easier, and I become more entrenched in my belief because I see myself as a good and competent person and view others as worthless.
10	<input type="checkbox"/> <i>Socratic Questioning -Realistic Thinking:</i> I don't like to get into trouble, but I will when I break the rules. I believe It is okay to bend the rule but is this evaluation accurate? This evaluation is inaccurate because the more I bend the rules, the more I set myself up for failure. No law of nature states that I must get my way just because I want my way. If I don't get what I want immediately, I could work harder and get closer to my desires, but I don't have to bring anything I think I "need." It is unfortunate if I don't get what I want, but it is hardly fatal. There is no reason I must have anything I want, including success, love, happiness, comfort, approval, health, etc.
11	<input type="checkbox"/> <i>Aristotelian Questioning - Logic:</i> There is no consequence for bending the rules. Is this conclusion reasonable and sensible? Because I like to get my way, it does not logically follow that I must get my way. When I believe the consequences don't apply to me, I am closed-minded and do not look at other options in dealing with my stressful situation. It would be better for me to develop healthier ways of coping with this stress. I realize that I have several options. I want to be open-minded about solving my problems and tolerant of others.
12	<input type="checkbox"/> <i>Pragmatic-Rational Thinking:</i> What good things could I make happen if I don't get what I must have? Bending the rules will make my life more complex, and I waste my time and energy paying for the consequences. I can practice unconditional acceptance of others without getting everything I want. When I start bending the rules, it doesn't solve the problem, and some people are hurt. I will get into more legal and financial troubles.
13	<i>Self-Responsibility:</i> Superiority and inferiority among people are value judgments and are always subject to change (A.T. Beck). When I bend the rules, people tend not to trust me. I want to know more about myself and understand my thoughts and feelings because I want to excel in life (career, family life, and financial stability). What skills can I learn so that I excel in my (1) career, (2) family, and (3) how I handle money.
14	<i>Healthy Expansion of Your Uniqueness:</i> I want to control and master my emotions. I can influence others but cannot control their thoughts, feelings, and behaviors. I want to be concerned and careful when I am dealing with others. I don't need constant admiration and historic status to exist and be happy. List five negative consequences of bending the rules. List reasons why bending the rules will decrease my ability to control my emotions. Bending the rules may reflect impulsive behavior, which has numerous negative consequences; write a short essay on the difference between being creative and spontaneous versus being impulsive.
15	<i>Healthy Restriction of Your Uniqueness:</i> I don't like following all the rules, but there are negative consequences when I bend the rules. I want to get what I want, but there is no social reality that demonstrates that 100% of us get our way 100% of the time. When I bend the rules and use this type of thinking, I am not fooling anyone, and I am only hurting myself. Why should I not feel discomfort and pain? I don't like them, but I can stand it. Also, my life would be very restricted if I always avoided discomfort. Unfortunately, people sometimes mistreat me, are inconsiderate, frustrate me, and do bad things, and I know that humans are not yet perfect - and getting upset won't change that reality (Albert Ellis, Ph.D.).
16	<i>Toxic Dialectic:</i> <input type="checkbox"/> I can control my body, but my body is beyond my control, so my impulses are my friend, but impulses will devour me. <input type="checkbox"/> My feelings hurt, but I can't stop feeling hurt. I can take this, but this isn't tolerable. There are many things I can bring satisfaction, but only my body's euphoria can get satisfaction; I deserve pleasure, but the world will never give me what I need. I'm out of control, but control is a moment-by-moment thing.
17	<i>Healthy Dialectics:</i> <input type="checkbox"/> You can accept that you are an ordinary person who wants to accept situations you can't change, and you know you can solve problems. You want to nurture others and be nurtured and challenge people's authority and opinions. <input type="checkbox"/> You want to solve problems flexibly and openly and emotional, financial, and social stability. <input type="checkbox"/> You want to control and regulate your emotional expression and tolerate those emotions.

Feelings and Moods

13	(A) Toxic Anger: Rigid-Trait Anger: When I don't get my way, I have to show my anger in toxic ways, so people will respect me and not see me as weak. I have this persistent compulsion to be angry that I know is harmful, interfering with my relationships. I believe I can't change the intensity of my anger, or I think I want to continue to do this toxic anger.
14	(A) Toxic Anger - Acting Out (Feeling Hurt - Fairness issues): When I experience a conflict, I have to do nasty things to express my feeling, but that complicated topic still bothers me. I can't stand to talk about my negative emotions, and I don't feel safe talking about issues because those issues still bother me. I don't want to have a particular feeling, but it is all that I feel.
15	(A) Toxic Anger – Aggressive - Violence: When I don't get my way, or someone offends me or disrespects me, I believe I have to be violent. I have to hit and attack people physically because I find being aggressive is exciting. I enjoy hurting people, and it feels good to hit something or someone (David Burns, M.D.). For instance, I think I can beat up this six-foot-five-inch person who weighs two-hundred and fifty pounds because he has twice the muscle mass as me! I've seen violence firsthand, and I believe it is okay to be violent to get my way.
17	(A) Apathy - I Don't Care: I have to be indifferent. I don't have to care, so I am free of any responsibilities or consequences. I act without feeling or emotion (impassiveness; insensitive; immature). I can show a lack of interest or concern, indifference, coldness, and lack of sympathy because I don't want to think about that situation. I frequently say, "I don't care!" I cover up my true feelings by being passive. Passively refusing is a form of aggression.
18	(A) Apathy – Other People's Apathy: I don't care about them because they don't care about me. I frequently say, "I don't care because they don't care." When others act indifferently, I believe, "No one cares whether I finish this task or not, so I may just as well keep putting it off." I may think, "If no one else cares about my task, why should I care about this task." I believe the task is not that important to them, so why should I bust my neck and get the job done." I think, "this task is not essential to the people who want me to complete this task, why should I work so hard on something people don't care about.
81	(D) Disagreement Phobia (Obsessing about one particular disagreement.): I obsess about a disagreement I have had or might have. I have to limit my goals and keep my sights low, so I will never be disappointed or hurt. I feel panicky when people disagree with me. I believe terrible things will happen if people disagree with me. This is similar to a "conflict phobia," in which I freak out at any hint of an interpersonal conflict. I can attack or withdraw in a phobia because disagreements will lead to disastrous conflicts. When people disagree with me, it is the worst thing that could ever happen to me. I am protecting my self-esteem if I avoid this disagreement. (David Burns)
82	(D) Disappointment Obsession -Phobia: I must be pessimistic about feeling safe. I feel panicky if I think I am going to be let down. I believe if I keep my goals very limited and keep my sights low, I will "never" be disappointed. Being pessimistic is a safer way to go through life.

84	(D) Discomfort Anxiety I worry about what people think and say about me. I can't stand such discomfort. <i>I feel nervous when I do things that are difficult and uncomfortable.</i> I am worried about what others are saying about me. I think, "I just feel good all the time." I tell myself; I cannot tolerate such anxiety because it is too much to bear, and I can't live this way!
93	(D) Distrustful: I don't have to try, and/or I don't have to care about anything because I don't trust anyone. I shouldn't trust or have confidence in others because they will take advantage of me. I don't expect much from others because they <u>cannot</u> be trusted.
141	(G) Guilt: have to feel bad about doing "bad things." I have committed an offense, and/or I feel bad about hurting another person's feelings. I feel I am culpable, and I am a bad person because I did a bad deed." I don't want to tell people about my mistakes, so I keep them to myself. I become overly suspicious because I'm afraid people will find out what I did wrong. I think that I have harmed someone, and I am putting myself down for doing this harm. I have done something bad, sinful, or disgusting; therefore, I am evil, 100% bad, and undesirable because I misbehaved. (Paul A. Hauck)
146	(H) Helplessness: Because I feel helpless, I have to have others' assistance. I think (belief) I can't do anything about my situation. I feel my moods (my past, my education, my skill level, and my family) are caused by factors beyond my control, such as fate, hormone cycles, dietary factors, luck, and others' evaluations. I feel helpless (powerless, feeble, vulnerable; depression Factor Ps-psychological inadequacy) to do anything. I think because I failed before, I'll fail again.
148	(H) Hopelessness—I never get anything right. – Depression: When I'm feeling down, I believe I can't win, but I almost got it right. I do things repeatedly, but I never get them right. I think I will <i>never</i> be good at anything, so I'll never be successful." I believe I am incapable of redemption or improvement. I <i>have to</i> see my life as hopeless because I "never do anything right.
149	(H) Hopelessness –have to wait Until... Depression: When I think about my current situation, I believe I <i>have to</i> experience pain and suffering before the right things in my life will happen. I don't get to the good until I've spent some time suffering needlessly. I can't get what I want until I perform a set of tasks. My actions are not susceptible to remedy, and I believe I am incapable of redemption or improvement. I have compelling cause for my hopelessness because I have an utter loss of hope. There is no chance for me to have any expectations of confidence so I can avoid my responsibilities because I am a complete wreck.
150	(H) Hopeless Concluding – Depression: When I experience a lack of success, I believe I don't <i>have to</i> act on my current goals because my future looks bleak. I contemplate that my problems could <i>never</i> be solved. I think, "I could never feel truly happy or fulfilled." I believe, "I can't do it because it is utterly hopeless!" I reiterate the pessimistic conclusion, "Because I've thought this way for so long, it is utterly useless to think I can't change."
151	(H) Hopelessness- Evaluative – Depression: When I have no expectation of succeeding, and there is no susceptible to remedy or cure, I believe I am incapable of redemption or improvement. Why should I bother to try? I've tried repeatedly, but nothing works, so why get my hopes up? I'll just end up feeling frustrated and disappointed again. If nothing ever works for me, it's not my fault.
152	(H) Hopelessness – Pessimistic Anticipation – Depression: When I experience an adverse event, I believe I <i>have to</i> see things negatively today so I am not disappointed tomorrow. I know I can get what I want now, which I believe is good, but it will all turn lousy tomorrow. I think I will never be good at anything or be successful. I'm thinking, "There is nothing I can do because I am just an unlucky person," so why do anything. I don't have to keep my responsibilities because I will have bad luck tomorrow. I believe that good luck follows lousy luck.
153	(H) Hopelessness – Global Rating - I never get what I want. When things are not going my way, I believe I have to think I can't improve my life. I guess I will never be good at anything or be successful. I think that my actions are not susceptible to remedy. Everybody is depressed – people are always taking pills for depression. When I use a self-serving distortion, I underestimate my responsibilities; I forget or distort past events.
154	(H) Hoping for the Negative, I <i>have to</i> assume the worse. I believe others react negatively to me when there is no definite evidence or proof; they dislike me. If I assume the worse, so I'll never be disappointed.
155	(H) Hurt (feeling hurt) Others have to care about me. They have let me down, and I think I am undeserving of such treatment. I believe that the other person does not care about me. I see myself as being alone, not cared for, and misunderstood.
213	(O) Overwhelmed (Anxious form): I <i>have to</i> tell people I'm too busy, so they don't expect too much from me. I see assignments as being just too much work. I convince myself, "I'm drowning in commitments, and I'll never get anything done."
214	(O) Overwhelmed (anger form): People <i>must not</i> be demanding when I'm busy. I see assignments as being just too much work. I convince myself, "I'm drowning in commitments and don't have time to do more."
267	R) Regret, Toxic: (I may express regret but feel toxic guilt which is considered a form of blaming. When I have made a mistake, I have to obsess about what I have lost or constantly moan about my horrible situation. "I could have done better if I tried." "I could have done better if I tried." Life never works out right for me. Things would be better if I didn't say this or did that, so any feeling of regret gets me off the hook.
342	(W) Worrying - Worry Thinking: I have to keep on getting nagging attention to one of my particular concerns. I experience mental distress or agitation resulting from concern, usually for something impending or anticipated. Worrying will prepare me for adversities that might happen. I must be vigilant, so I'm not caught off guard.

About-ism, 1, 377
Abreacting, 2
Absence of Choices,
3
Achievement
Addiction-
Obsession, 4
Axiomatic
Thinking, 27, 374
Cart before the
Horse” Excuse,
43
Dead-End Excuse, 58
Either-Or, 381
Either-Or”
Thinking, 95, 375
False Generalization,
108
Global Rating, 130
Hard Luck Excuse,
144
I am acting “as
if” the idea
is **still** Valid, 336
Idealization, 157

Impatient-Impulsive
Mood (UO) vs.
Expand
Uniqueness, 2, 12,
13, 14, 15, 31, 32,
36, 46, 48, 51, 52,
53, 54, 55, 57, 61,
62, 63, 85, 91, 92,
97, 101, 122, 200,
204, 210, 230,
238, 241, 244,
246, 251, 265,
270, 274, 276,
280, 281, 286,
300, 307, 310,
315, 368, 369
In Touch
With (Repressed
Thoughts, 127
Insecure-Dependent
Mood Insecure-
Dependent Mood
(OU) vs. Fair
Mindedness, 11,
16, 37, 38, 60, 64,

65, 66, 67, 68, 69,
70, 75, 77, 87, 94,
100, 120, 121,
160, 161, 163,
168, 205, 207,
211, 213, 217,
218, 219, 220,
221, 223, 224,
225, 226, 229,
231, 233, 240,
242, 245, 248,
249, 260, 272,
273, 277, 278,
284, 302, 303,
304, 305, 308,
349, 362, 363

Introverted Cautious
Mood Introverted
Cautious Mood
vs. Caring
Confidence, 80

Introverted Cautious
Mood Introverted
Cautious Mood
(UU) vs. Caring

Confidence, 10,
30, 47, 49, 56, 82,
123, 162, 165,
202, 203, 215,
222, 228, 239,
262, 267, 268,
269, 298, 299,
301, 306, 309,
311, 312, 349, 350

Irritable-Anxious

Mood Irritable-
Anxious Mood
(OO) vs.

Resiliency Skills,
29, 33, 34, 35, 39,
45, 76, 78, 79, 81,
83, 84, 86, 88, 93,
95, 98, 99, 124,
164, 166, 167,
201, 206, 208,
209, 212, 214,
216, 227, 232,
243, 247, 250,
252, 259, 261,
263, 264, 271,

275, 279, 282,
283, 313, 314, 356
**Jumping to False
Conclusions**, 169,
381
Kangaroo Thinking,
173
Labeling
 Myself (negatively
);, 176, 381
Labeling, Positive,
175, 381
Magical Thinking,
185, 375
Naïve Realism, 197
Obsessing Excuse,
201
Passively Resisting,
215
procrastinate, 253
Questioning My
 Worth Negatively,
258
Rationalizing, 259,
384

**Rationalizing the
Rationalization**,
260, 384
Sacrificing
 (Sacrifice, 284
self-doubt, 8, 9, 18,
27, 42, 60, 69, 70,
91, 94, 132, 136,
157, 160, 161,
171, 189, 213,
229, 230, 248,
270, 273, 276,
291, 319, 323,
330, 362, 367
self-effacing, 20, 26,
28, 35, 38, 64, 65,
67, 80, 81, 87,
100, 104, 111,
115, 117, 129,
131, 132, 134,
136, 146, 148,
149, 150, 151,
152, 153, 154,
155, 159, 163,
176, 183, 187,

194, 217, 219,
220, 221, 223,
225, 231, 233,
234, 237, 240,
258, 259, 260,
266, 277, 278,
284, 294, 321,
325, 328, 336, 345

Taking Over
Thinking, 310, 376
Thoughts
Motivation, 28
Unconscious
Motivation, 326
What If Questioning,
339
Yes-But, 345