

William Blatt  
Emotional Intelligence: Life Skills for Lawyers  
Spring 2024

## Syllabus Part 1.

DANIEL GOLEMAN, EMOTIONAL INTELLIGENCE.

DAVID CARUSO & PETER SALOVEY, THE EMOTIONALLY INTELLIGENT MANAGER.

SPENCER C. HAYES, GET OUT OF YOUR MIND AND INTO YOUR LIFE

MARSHALL B. ROSENBERG, NONVIOLENT COMMUNICATION

MARTIN SELIGMAN, AUTHENTIC HAPPINESS.

JAMES LOEHR, STRESS FOR SUCCESS(RECOMMENDED).

RICHARD S. LAZARUS & BERNICE N. LAZARUS, PASSION & REASON: MAKING SENSE OF OUR EMOTIONS (RECOMMENDED).

JULIEN C. MIRIVEL, THE ART OF POSITIVE COMMUNICATION (RECOMMENDED).

Blackboard Materials.

The readings serve as background for developing emotional intelligence skills and need not be mastered for their own sake. Instructions need to be understood, however. This syllabus lists the most important pages.

### I. Introduction.

#### A. Problems in the Legal Profession.

Erwin Griswold, Law Schools and Human Relations, 37 Chi Bar Record 199 (1956).

American Bar Association, At the Breaking Point, The Report of the National Conference on the Emerging Crisis in the Quality of Lawyers' Health and Lives -- Its Impact on Law Firms and Client Services, "Consensus Statement," 29-30 (1991).

Susan Swaim Daicoff, Lawyer Know Thyself: A Psychological Analysis of Personality Strengths and Weaknesses, 8-13 (2006).

#### B. The Promise of Emotional Intelligence.

GOLEMAN, "Introduction," ix-xviii "When Smart is Dumb" 33-36, 44-45.

### C. Stress Management.

LAZARUS & LAZARUS, "Stress and Emotions," 219-225.

#### 1. The Relaxation Response.

Herbert Benson, *The Relaxation Response*, 96-102, 158-166 (1975).

#### 2. Diaphragmatic Breathing.

LOEHR, "Deep Breathing and Recovery," 195.

Gay Hendricks, *Conscious Breathing*, "Cultivating Full Diaphragmatic Breathing," 58-67 (1995) (optional).

#### 3. Progressive Relaxation & Autogenic Training.

Martha Davis, Elizabeth Eshelman, & Matthew McKay, *The Relaxation and Stress Reduction Workbook*, "Progressive Relaxation," 21-24 (1988) (optional).

David Sobel & Robert Ornstein, *The Healthy Mind Healthy Body Handbook*, "Autogenic Training," 102 (1996) (optional).

#### 4. Enhancing the Relaxation Response.

Anna Wise, *The High-Performance Mind*, "Brainwaves," 1-8 (optional), "Reducing the Chatter of Beta Waves," 85-93 (1995).

Thomas Keating, *Open Mind, Open Heart*, "First Steps in Centering Prayer," 34-38 (1998) (optional).

#### 5. Other Perspectives: Mindfulness and Oscillation.

Kabat-Zinn, *Full Catastrophe Living*, "Stress," 235-241, "Responding to Stress Instead of Reacting" 264-270 (1990) (all optional).

W. Timothy Gallwey, *The Inner Game of Tennis*, "Reflections on the Mental Side of Tennis," 3-9, "The Discovery of Two Selves," 13-17 (1979) (optional).

B.K.S. Iyengar, *The Tree of Yoga*, "Effort, Awareness and Joy," 41-45 (1988) (optional).

LOEHR, "Everything You Know About Stress is Wrong," 3-5, "The Things That Pushed Me the Most Were the Things That Helped Me the Most," 146-157, "Taking High-Quality Breaks," 166-172 "Every So Often I Go Over the Edge," 198-202.

Shawn Phillips, Strength for Life, "Focus Intensity Training," 17, 115-121, 132, 135-36 (2008).

D. Maps of Emotional Intelligence.

GOLEMAN, "When Smart is Dumb" 36-44.

Martin E.P. Seligman, Flourish, "The Elements of Well-Being," 16-20 (2011).

Daniel J. Siegel, Mindsight, "The Complexity Choir," 64-76 (2010)(optional).

Howard Gardner, Multiple Intelligences: New Horizons, "In a Nutshell," 14-18, 23-24 (2006) (optional).

Daniel Goleman, The Emotionally Intelligent Workplace, "An EI-Based Theory of Performance" 1-3 (2001) (optional).

CARUSO & SALOVEY, Introduction, x-xiii, "A Blueprint for Thinking and Feeling," 24-26.

Reuven Bar-On, "The Bar-On Model of Emotional-Social Intelligence," 21, published in 18 Psicothema supl. 13-25 (2006) (optional).

Peter Salovey and John Mayer, "Models of Emotional Intelligence," from Emotional Intelligence: Key Reading on the Mayer and Salovey Model 88, 91, 108 (2004) (table 1 and figures 2 and 3).

LOEHR, "Assessment of Emotional Intelligence," 34-38.

II. The Foundational Skill: Self-Knowledge.

GOLEMAN, "Know Thyself," 46-55.

HAYES, "The Three Senses of Self," 89-97; "Experientially, I'm Not That," 97-98.

Maxwell Maltz, Psycho-Cybernetics, "The Self Image: Your Key to a Better Life," 1-10 (1960) (optional).

Vanessa Van Edwards, Captivate, "Solving the People Puzzle," 127-155 (2017).

HAYES, "Watching the Mind-Train," 66-68; "Being Willingly Out of Breath," 49-51.

Jon Kabat-Zinn, Full Catastrophe Living, "Role Stress," 380-85 (199) (optional).

Stephen R. Covey, The Seven Habits of Highly Effective People, 66-67, "'Proactivity' Defined," 70-72 (optional).

A. Mindfulness: West and East.

1. West.

Ellen Langer, Mindfulness, "The Roots of Mindlessness," 19-24, 27-29, 33-34, "The Nature of Mindfulness," 63-69, 75-79 (1989).

Ellen Langer, The Power of Mindful Learning (Table 1 110 "Differences Between Intelligence and Mindfulness").

Carol S. Dweck, Mindset, 7-8, 57-59, 212-18, 228-232 (2006).

Nathaniel Branden, The Six Pillars of Self-Esteem, "Sentence Completions to Facilitate the Art of Living Consciously," 84-88 (1995) (optional).

2. East.

Leonard L. Riskin, The Contemplative Lawyer: On the Potential Contribution of Mindfulness Meditation to Law Students, Lawyers and Their Clients, 7 Harv. Neg. L. Rev. 1, 23-33 (2002).

a. Defusion

HAYES, "Why Language Leads to Suffering," 17-31.

Russ Harris, The Happiness Trap, "The Six Core Principles of ACT," 33-35 (2008).

HAYES, "Having a Thought Versus Buying a Thought," 69-70, "Cognitive Defusion," 70-71; "Milk," 71-73; "Objectifying Thoughts and Feelings," 78-79; "A Variety of Vocalizations, 79-81, "A Sampling of Difusion Techniques," 83-85.

b. Components of Mindfulness.

Daniel J. Siegel, Mindsight, "Prefrontal Cortex Functions," 26-30 (2010).

Bretta K. Holzel, et al., How Does Mindfulness Meditation Work? Proposing Mechanisms of Action From a Conceptual and Neural Perspective, 6 Perspectives on Psychological Science 537-559 (2011) (optional).

Russ Harris, *The Happiness Trap*, "Body Awareness & The Four Steps of Expansion," 99-103, "Breathing to Connect," 140-45, "Notice Yourself Noticing," 158-59 (2008).

c. Concentration

R. Lisle Baker and Daniel P. Brown, "On Engagement: Learning to Pay Attention," 337-377 (optional), Appendix 1: 378-382 (2014).

Daniel P. Brown, *Pointing Out the Great Way*, "Basic Skills for Contemplation and Meditation," 153-57 (2006) (optional).

d. Awareness and Mindfulness Based Stress Reduction.

D.E. Harding, *On Having No Head*, 1-3, 5-7, 56-67 (2014).

Daniel J. Siegel, *Mindsight*, "A Mindful Brain," 85-86; "The Wheel of Awareness," 88-98 (2010).

Peter Fenner, *Radiant Mind*, "Unconditioned Awareness," 9-11 (2007) (optional).

HAYES, "Getting Started," 100-04; "Cubbyholing," 109-110; "Just Sitting," 116-19, "The Tin Can Monster," 141-48.

Kabat-Zinn, *Full Catastrophe Living*, "Being in Your Body: The Body-Scan Technique," 75-79, 86-93; "The Power of Breathing" 47-58, "Sitting Meditation," 64-74; "Really Doing What You're Doing: Mindfulness in Everyday Life," 132-36 (1990) (all optional).

Ken McLeod, *Wake-Up to Your Life*, "Meditation: Cultivating Attention," 53-60 64-70 (optional).

*The Legend of Bodhidharma and Meditation Instructions* (optional).

Charles T. Tart, *Waking Up*, "Self Remembering," 197-206 (1986) (optional).

B. Mindfulness and Lawyering: Listening and Speaking.

The Center for Contemplative Mind in Society, "The Meditative Perspective" (2007) (optional).

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Joshua Rosenberg, "Interpersonal Dynamics," 58 *U. Miami L. Rev.* 1225 (excerpts) 6, 12-14

(2003).

Peter M. Senge et al, The Fifth Discipline Fieldbook, "How to Listen in Skillful Discussion," 391 (1994).

1. Listening: Attending and Following.

Bolton, People Skills, "Listening is More than Merely Hearing," 30-48.

2. Active Listening.

Bolton, People Skills, "Four Skills of Reflective Listening," 49-61 (1979).

Jonice Webb, How to Enjoy Small Talk and Deepen Your Conversations, Psychology Today (August 30, 2022).

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Stephen R. Covey, The Seven Habits of Highly Effective People, "Empathetic Listening," 239 (optional).

3. Speaking: Observations, Feelings, Needs, Requests.

ROSENBERG, "Observing Without Evaluating," 25-35, "Identifying and Expressing Feelings," 37-48, "Taking Responsibility for Our Feelings," 49-66, "Requesting That Which Would Enrich Life," 67-89.

Bolton, People Skills, "Developing Three-Part Assertion Messages," 139-157 (optional).

Julia B. Cowell, "Speaking the Unarguable Truth," The Relationship Skills Workbook 13-26(2014).

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4. Push Back.

ROSENBERG, "Receiving Empathetically," 91-111, "The Power of Empathy," 113-127.

Bolton, People Skills, "Handling the Push-Push Back Phenomenon," 167-176 (1979) (optional).

5. Advanced Applications.

Stone, Patton & Heen, *Difficult Conversations* "Sort Out the Three Conversations," 4-20, "Putting It All Together," 217-234(optional).

Peter M. Senge et al, *The Fifth Discipline Fieldbook*, "The Ladder of Inference," 242-46, "The Left-Hand Column," 246-250 (both optional).

Chris Argyris, "The Executive Mind and Double-Loop Learning" *Organizational Dynamics* 8-17 (1982) (optional).

### III. The Nature of Emotions.

#### A. Physiological and Cognitive Perspectives.

Robert Solomon, *What is An Emotion?*, "Introduction," 1 (2003).

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Steven Pinker, *How the Mind Works*, "Hotheads," 386-89, 402-05, 412-24 (1997) (all optional).

#### B. Identifying Emotions.

Richard S. Lazarus, *Stress and Emotion*, 96, "Core Relational Themes for Each Emotion," (Table 4.2) (1999).

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Susan Kornacki & David Caruso, "Chart of Basic Emotions," *Applying Emotional Intelligence* 75 (ed. Joseph Ciarrochi & John Mayer) (2007).

LOEHR, "Writing," 126-28.

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James W. Pennebaker, *Writing to Heal* 3-23(2004) (optional).

#### C. Evoking Emotions: Physiology, Imagery and Meaning.

William Blatt, "Teaching Emotional Intelligence to Law Students: Three Keys to Mastery," 15 NEVADA L.J. 464, 464-476(2014).

Francine Shapiro, Getting Past Your Past, "Maintaining Balance," 52-57 (2012).

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LOEHR, "Learning to Create Emotion on Demand," 95-97, 102-08, 114-17 (all optional).

Sonia Moore, The Stanislavski System, "The Method of Physical Actions," 17-21, "Elements of An Action: The 'Magic If,' Imagination, Emotional Memory," 25-26, 27-28, 41-44 (1984) (all optional).

### 1. Physiology.

Bloch, Orthous et al., "Effector Patterns of Basic Emotions," 10 Journal of Social and Biological Structures 4-6 (1987) (optional).

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Anne Linden, Mindworks, "Representational Systems" 30-33, "Submodalities," 71-77 (1997).

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Rick Hansen, Buddha's Brain, "Feeling Strong," 104-06 (2009).

Les Fehmi and Jim Robbins, The Open-Focus Brain, "Much Ado About Nothing," 36-40, "The Full Complement of Attention," 51-54 (2007) (both optional).

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### 3. Words and Meaning.

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STONE, PATTON & HEEN, "Three Core Identities," 112-13.

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## IV. Managing Emotions.

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### A. Cultivating Positive Moods.

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### 1. Pleasures.

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Rick Hansen, Hardwiring Happiness, "HEAL Yourself" (2013).

Fred B. Bryant & Joseph Veroff, Savoring: A New Model of Positive Experience, "Enhancing Savoring," 49-50, 207-09, 211-13 (2007).

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## 2. Flow, Goals, and Gratifications.

GOLEMAN, "Flow: The Neurobiology of Excellence," 90-93.

Mihaly Csikszentmihalyi, *Flow*, "Enjoyment and the Quality of Life," 48-67 (optional), "The Conditions for Flow: Flow Activities," 74-75 (1990).

Tal Ben-Shahar, *Happier*, "Setting Goals," 65-74 (2007).

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## 3. Life Design.

HAYES, "The Acceptance Cycle and the Avoidance Cycle," 196.

William Blatt, "Living from Values."

HAYES, "What Are Values?" 153-166.

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Christopher Peterson, "Using Signature Strengths in New Ways," A Primer in Positive Psychology 158-162 (2006) (optional).

#### V. Optimal Performance.

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Suzanne Segerstrom, Breaking Murphy's Law, 26-28, 57-58, 87-90, 173-188 (2006).

#### A. Identifying and Evaluating Behavior

Ginger Cockerham, "Are you an Adrenaline Addict?"

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Connirae Andreas, with Tamara Andreas, Core Transformation 40-49 (1994) (28-39 and 50-60 optional).

Piers Steel, The Procrastination Equation, "The Procrastination Equation," 27-41, "Workbook," 227-236.

Connirae & Steve Andreas, Heart of the Mind, "Positive Intentions," 72-84 (1989) (optional).

#### B. Changing Behavior.

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### 2. Reframing.

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## A. Nonverbal Signals.

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### 2. Negotiation.

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Kabat-Zinn, *Full Catastrophe Living*, "Lovingkindness Meditation," 182-84.

Lama Surya Das, *Awakening the Buddha Within*, "Advanced Alchemy," 189-194 (1997) (optional).

Ken McLeod, *Wake-Up to Your Life*, "Taking and Sending," 314-323 (optional).

2. Gratitude and Forgiveness.

Jon Kabat-Zinn, *Full Catastrophe Living*, "Connectedness" 219-231 (1990) (optional).

SELIGMAN, "Satisfaction about the Past," 70-81.

Jack Kornfield, *A Path with Heart*, "Meditation on Forgiveness," 284-86 (1993).

D. Institutional Knowledge.

Robert Kelley, *How to be a Star at Work*, 27-34 (1998).

Donald O. Clifton and Edward "Chip" Anderson, *Strengthsquest*, 5-14 (2002) (optional).

Kouzes and Posner, *The Leadership Challenge*, "The Five Practices of Exemplary Leadership," 14-26 (2007) (optional).

VIII. Going Beyond Emotional Intelligence.

A. Creating Personal Meaning.

Peter M. Senge et al, *The Fifth Discipline Fieldbook*, "Drawing Forth Personal Vision," 201-06 (1994) (optional).

Stephen R. Covey, *The Seven Habits of Highly Effective People*, "Expand Perspective," 131-32 (optional).

Stephen R. Covey, *The Seven Habits of Highly Effective People*, "First Things First, "The Passion of Vision," 112-13, "Mission Statement Workshop," (1994) (optional).

Sonja Lyubomirsky, *The How of Happiness*, "Best Possible Selves Diary," 103-06, 108-09 (2008).

Ben-Shahar, *Happier*, "Advice From Your Inner Sage" 149 (2007) (optional).

B. Looking for the Self.

1. No Self.

Albert Ellis, *The Road to Tolerance*, "REBT Diminishes Much of the Human Ego," 238-247 (2004)

Robert Thurman, *Infinite Life*, "Trying to Find Your 'I'," 63-72 (2004).

Ken McLeod, *Wake-Up to Your Life*, "Death is Inevitable," 93-95, 105-09 (2001) (optional).

## 2. Multiple Selves.

Piero Ferrucci, *What We May Be*, "A Multitude of Lives," 47-58 (1982).

John Rowan, *Discover Your Subpersonalities*, "Let Us Call Them Subpersonalities," 1-12, "Two-Person Dialogue," 40, "The Beach and the Bus," 77 (1990).

Richard A. Schwartz, *Internal Family Systems Therapy*, "Viewing Individuals as Systems," 36-38, 46-51, 57-60, "Methods of Inner Work," 112-14, 120-25 (1995).

Jay Earley, *Self-Therapy*, "Personal Healing and Growth the IFS Way," 1-15; "Your Internal System," 16-34; "Taking an Inner Journey," 35-48 (2000).

Hal Stone & Sidra Winkelman, *Embracing Our Selves: The Voice Dialogue Manual* 49-59, 70-72 (1989) (optional).

Dennis Genpo Merzel, *Big Mind - Big Heart: Finding Your Way* 64-66, 69-89 (2007) (optional).

## C. Exploring the Subconscious.

Robert A. Johnson, *Inner Work*, "The Four-Step Approach to Active Imagination," 160-64 (1986) (optional).

### 1. Focusing.

Eugene Gendlin, *Focusing*, "What the Body Knows," 37-46, "The Focusing Manual," 49-57, "The Six Focusing Movements and What They Mean," 58-74 (1981).

Arnold Mindell, *The Quantum Mind and Healing* "Shape-Shifting," 49-51, "Basic Symptom Work," 55-57 (2004) (both optional).

### 2. Drawing and Dreams.

Bernie S. Siegal, *Love, Medicine & Miracles*, "Messages from the Unconscious," 114-16 and drawings, "Images in Disease and Healing," 159 (1990).

Eugene Gendlin, "Let Your Body Interpret Your Dreams," 54-57, 71-76 (1986) (in Part 5 of the syllabus, p. 18).

Robert A. Johnson, *Inner Work*, "Dreamwork, The Four-Step Approach," 51 (1986) (optional).

#### D. Finding Ultimate Meaning.

Herbert Benson, *Timeless Healing*, "Health and Religious Commitment," 173-76, "Incorporating Faith Into Your Life," 290-304 (1997) (optional).

Saint Francis, *Prayer* (Dyer, *There's a Spiritual Solution to Every Problem*, 139) (optional).

#### 1. Games.

James P. Carse, *Finite and Infinite Games*, "There Are At Least Two Kinds of Games," 3-9, 14-19, 24-26 (1986) (optional).

SELIGMAN, "Meaning and Purpose," 250-260 (optional).

#### 2. Relationship.

Daniel Goleman, *Social Intelligence*, "You and It," 105-07 (2006).

Martin Buber, *I and Thou*, 57-60, 84 (1970) (optional).

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### How I Grade

I provide qualitative descriptions of what I am looking for in the first day's handouts: the attendance and grading policy handout, the description of the journals, and the last paragraph of each of the three semester-long assignments. Please ask me any questions you may have.

I grade journals by assigning points. I strive to maintain uniformity by reading assignments together and creating an answer key that reflects my assessment of the work done. For example, in grading the contemplative practice, I assign two points for the first experience with a meditation and one point for each effort thereafter. I give one point for an observation, adjustment or reflection, and two points for a creative use or an insight, the recognition of something new. I look for enough description to know what you did. I do not evaluate "how well" you did a meditation, but I want to know whether you "did" the meditation, i.e., whether you followed directions. I also cap some of these numbers per day.

To see my process, examine the sample journals on Blackboard. I am also happy to meet with students individually to review their journals to discuss my thinking.

To give you a sense of how the points translate into final grades, I provide you with the final spreadsheet from a prior class. The spreadsheet reflects all work done during the semester. Thus, for early main journal assignments, it overstates the amount of work done at this point in the course. Some students continued to work on these assignments throughout the semester. In addition, I modified a few assignments this year, so the totals may not be exactly comparable.

There is obviously an exercise of judgment in grading this course, but many of these judgments are quantitative and the impact of any one judgment is much less than in grading a traditional law school exam, where the response to a single question can dramatically alter a grade. In this course, the sheer number of assignments renders any particular judgment less important. Clusters are more apparent. Breakpoints between grades are commonly 20-40 points; in a traditional exam, they are often 3-5 points.

I strive to be transparent in my grading policies. I welcome your suggestions.

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### The Journals

Developing emotional intelligence requires ongoing effort. The journals provide contemporaneous evidence of that effort. Also, keeping a regular journal itself fosters emotional intelligence. Write in your journal frequently. Submit work as completed and separately date each new entry. I read journals every weekend. Students falling behind may be dropped from the course.

The journals are not diaries of daily events, but descriptions of your work with the course. From the beginning of the course, students work with three assignments: the "Main

Journal" ("MJ"), the "Contemplative Practice" ("CP") and the "Project Journal" ("PJ"). I encourage you to record each semester-long assignment in separate word processing documents. Students may combine their MJ and CP, but doing so may make it difficult to evaluate the work done.

In addition to the three semester-long assignments, I will distribute additional assignment sheets throughout the semester. These sheets contain items to be included in one of the three journals. Some items are required; others are merely suggested.

The course assignments comprise a structured program for learning emotional intelligence. Students can customize the course to meet their own interests and needs. They may intensively pursue some assignments and skip others. Talk to me if you expect to deviate substantially from the program.

I grade by awarding points for work performed. I do not deduct points for assignments left undone. Thus, extra work on one assignment can more than offset less effort on another. The sample journals on Blackboard exemplify excellent work. Examine them.

You may upload your journal entries onto Blackboard at any time. Do not worry about the listed due date. To be read over the weekend, however, journals must be uploaded by 1 p.m. Thursday. Upload the main journal by the numbers found in the left-hand corner of the dated assignment sheets. Upload the other two journals chronologically, i.e., in the week submitted. Please do not resubmit material. Contact Juan Pablo with questions.

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### Contemplative Practice Assignment.

During the semester, engage in a regular contemplative practice. The course offers many introspective exercises. Try them and pursue those you find beneficial. Incorporate them into your regular practice and supplement them with any others you choose.

Contemplative practice provides an opportunity to observe your experience instead of reacting to the larger environment. It also serves as a ritual for learning and conditioning useful emotional states. For the importance of rituals, see Loehr p. 67-68 et seq.

Contemplative practice is a training program designed to develop neural pathways. As such, it requires regular, sustained effort. Many teachers recommend practicing for twenty minutes each

day. If this is daunting, try working up gradually.

Use your journal to track your progress. Keep a contemporaneous log of your efforts, including the date and length of your practices. Record them in the week you practiced them, not the week in which they were assigned. Note your reactions to the practices, the insights they generate, and their effect on your daily life.

As the semester progresses, develop your own personal practice, one which balances and incorporates various dimensions: concentrative versus mindful, sitting versus moving, impersonal versus affective, etc. Use your personal practice to support the skills we are learning in the course.

Carefully consider your intention for this assignment. Contemplative practice is not just about relaxing but also about learning to evoke a wide range of emotional states, such as mindfulness, excitement and compassion. What are you trying to achieve with each practice?

I evaluate this assignment by considering the frequency and length of the contemplations as well as the depth of your observations and insights. I also consider the balance and breadth of the practice, the care devoted to designing it, and its effect on your daily life.

"The biggest thing that I have learned from the contemplative practice journal is that I am very resistant to change. After reading over everything and thinking about all the exercises I tried throughout the semester, I realized that I resisted every new exercise/technique when I first tried it. I had to really fight through that resistance in order for me to get any benefit out of it. Sometimes I completely shut myself off from experiencing the benefits of an exercise and it would take me days before I could approach it again with an open mind. I realized from doing all these exercises that I only hurt myself when I keep myself so closed minded and that in order for me to continue to grow and develop emotionally I am going to have to continue pushing past that initial resistance I feel to new things and new situations." Emotional Intelligence Student, Spring 2010

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### Project Assignment.

During the semester, pursue discrete projects that develop interpersonal intelligence and achieve real world results. The project provides an opportunity to work on relationships, contribute to others and effect personal change. The first step is to complete the project template (on the reverse side). Thereafter, you can record your actions and results. Include dates. Revisit and revise the template throughout the project.

I will lead the first project, a reciprocity ring involving the entire class. Midway through the semester, you will also develop one or more projects on your own or with others. These projects should work with manageable “chunks” of your life. They need to be sufficiently focused as to permit monitoring and adjustment. Modify, refine and expand your project(s) as the course progresses. You can undertake one large project or numerous "small" projects. The numbered assignment sheets will identify opportunities and tools for projects. If you are stuck, make designing the project itself a project.

In evaluating the project I consider the degree of challenge and the range of skills developed, particularly those involving relationships. I also consider how well the template is developed and the extent to which the project uses tools from the course. The actions taken and results achieved are also important.

## Project Template

I. Assess Your Weaknesses. What is your current reality? Determine the emotional intelligence skills you need to develop and the contexts in which you will develop them.

II. Create an Inspiring Vision. Encompassing yourself and others, this vision contextualizes an exciting possibility, such as love or learning, that is immediately available and that can pull you into the future. The project is an expression of this possibility. Identify associated virtues.

III. Motivate Yourself. Root your vision in personal values and universal human needs. Find compelling reasons for achieving your outcome. Adopt strategies you find personally motivating.

IV. Develop a Plan.

A. Formulate Goals. Monitoring progress requires a goal, an observable, measurable result at a specific date in the future. Short-term goals bring you closer to your ultimate goal.

B. Create an Action Plan. Find resources that can help you meet your goals. Schedule specific actions and create rituals. Share your plan with people who can support you and hold you accountable.

V. Act, Evaluate and Adapt. Get into action. Modify your plan as necessary. Treat mistakes as learning opportunities.

The above steps were adapted from the readings provided for the project. Goleman's "Guidelines for Emotional Competence Training" comprehensively discusses all elements. Ben-Shahar's "Setting Goals" concisely describes the traditional goal setting process. Segerstrom's excerpt explains how to engage in your goals. Drawn from the management literature, the Senge and Fritz readings describe the motivating effects of a clear and powerful vision. Garfield presents a detailed case study of goal setting in athletics.

Reading Loehr, particularly pp. 135-37, may also be useful. We will be touching on other useful material throughout the course, especially in the unit on optimal performance.

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### Main Journal Assignment.

Write about your reactions to the readings, class discussions, and the course generally. Apply these materials to your life by writing about your personal experience with topics like stress, emotions and relationships. Date your entries. These reactions belong in the main journal, not the contemplative practice journal, which is devoted to meditation.

Also write about your emotional life. (Structured exercises will be offered later in semester). Remember, however, that writing about your emotions is no substitute for working with course materials.

The main journal will be divided into separate sections, each corresponding to a numbered assignment sheet. Each entry should identify the assignment number and title. Indicate the date or dates you worked on each assignment. Not all items on the assignment sheets belong in the main journal. Some assignments are directed to the contemplative practice and project journals.

The numbered assignment sheets will be handed out before we cover the relevant material. It is often helpful to postpone working on a portion of the sheet until we have discussed the relevant material. The main journal assignments remain open throughout the semester.

Many exercises reward sustained practice. I encourage you to return to sections and assignments you find powerful or helpful. Simply add and date any additional material. If that material has already been graded, use a different font or typeface.

In evaluating the main journal assignment, I consider the frequency and depth of the observations and insights. Insights are particularly valuable because they indicate true learning. In evaluating the numbered assignments, I look to how thoroughly the assignment was performed, how much was learned, and whether the student went beyond the minimum. More demanding assignments receive greater weight.

"I never realized the value of things writing down until I began to do it for this class. By writing my thoughts and emotions down, I am able to gain a deeper understanding of how I think and better organize my thoughts. There are times when I am writing, and I can see that my logic is faulty or that my reasoning is circular. There are times when I write that I make connections to other things in my life that I had no idea connected. There are times when it just feels good to get it all out on paper; it feels like a release. I have cried while writing in this journal and I have laughed while writing in it. And looking back and reading parts of this journal over again, I can see areas in my life where I keep making the same mistakes or where I need to change my behavior. it is hard to recognize these things when you just say them to someone or thinking about it in your head. But when they are on paper its completely different. It's there on the paper. I said it and I meant it when I said it. I can't ignore it and I can't rationalize it away. It forces me to deal with it." Emotional Intelligence Student, Spring 2010.

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### Reciprocity Ring Assignment

I. Test your giver quotient at the beginning and end of the semester. See [www.giveandtake.com](http://www.giveandtake.com).

II. Prepare for the ring. Read the first and last chapters of *Give and Take* (pp. 4-7, 20-26, 256-59).

A. If you are not convinced of the importance of giving, read the chapters on networking (pp. 50-60), collaboration (pp. 70-72, 74-76, 82-85, 90), and evaluation (pp. 98-102, 105-06, 112-14). See also Steven Pinker at 402-05.

B. Read "The Scrooge Shift" chapter (pp. 220-23, 225-27, 230-33), focusing on reciprocity rings (pp. 239-249, 261-62).

III. Complete your own project template for your participation in the in-class ring activity. (Mine is on the reverse side.) Your template may borrow from mine but should reflect your values and objectives.

IV. Participate in the Reciprocity Ring.

A. Prepare one specific request, personal or professional preferably for something that you could not do yourself. For example, one might ask for help in locating and meeting a blogger, or for assistance in finding clothes for a friend whose growth was stunted. See also pp. 240, 243. Download your request on the reciprocity ring file on Blackboard.

B. Fulfill three requests -- the more helpful your assistance, the better.

V. Optional: If you are interested, extend your giving to other contexts and practice powerless communication (pp. 127-154). If you give too much, develop strategies to protect yourself. See the chapters on motivation (pp. 155-58, 162-65, 169-174, 178) and chump change (pp. 191-92, 196-97, 198-99, 201-03, 206, 213)

Record your work in your project journal.

William Blatt

### Reciprocity Ring Project Template

I. Weaknesses. A lack of giving among lawyers, including myself. Most act as matchers. Mere matching hampers personal success.

II. Inspiring Vision. A loving community whose members work together for their mutual benefit.

III. Motivation. The project furthers my values of contribution, growth and love. It contributes to students by creating a supportive environment in which they can grow.

#### IV. Plan

##### A. Goals for this semester:

1. Students report doing the required ring assignments, increased productivity from the ring, and more inclination towards giving.
2. In addition, students go beyond the required ring assignments and report completing one or projects, engaging in more other-regarding activities, using powerless communication, and becoming more astute in their giving.
3. I do more giving.

##### B. Actions

1. During class discuss the assignment and match requests.
2. Compile a list of ways that I can give and do them.

In grading the ring assignment, I consider whether the student achieved the goals listed in my, and the student's, project templates. As always, I will be looking for specific evidence of work done. Written reflections are evidence of the doing the reading. Estimates of time saved evidence can demonstrate productivity. More generally, I will be looking for a description of specific activities undertaken pursuant to, or as a byproduct of, the ring project.

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Assignment 1  
January 16, 2024

### Introductory Assignments.

I. Introduce yourself. Describe your background, including your family history, if appropriate. What are your objectives for the course? Most importantly, how will you know when you have achieved them? Revisit these questions throughout the semester. Record your response in the first section of your main journal.

II. Lazarus & Lazarus define stress as “a subjective imbalance between demands made on people and their resources to manage those demands.” Practice reducing stress by reframing threats as challenges for a few days. Describe your strategies. Log your responses in the first section of your main journal.

III. Regularly invoke the relaxation response and abdominal breathing. Feel free to try optional practices like progressive relaxation and autogenic training. Experiment with Wise's techniques for reducing the chatter of beta waves and try oscillating during exercise, using the principles of Focus Intensity Training. Record your experience in your contemplative practice journal.

IV. Assess your weaknesses. What emotional intelligence skills do you need to develop? In what contexts? You might find useful the assessments contained in CARUSO & SALOVEY, "Assessing Your Emotional Style," 213-243, and LOEHR, "Assessment of Emotional Intelligence," 34-38. Supplement these questionnaires with your own observations. Record your thoughts in your project journal. These weaknesses often offer the impetus for your project.

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Assignment 2  
January 18, 2024

### Self-Knowledge Assignments.

1. Take the big five personality test on the web. A good site is <https://www.outofservice.com/bigfive/> Compare your profile with others in your life. Use that knowledge to improve your relationships, especially new and difficult ones. The test may also help you identify emotional intelligence skills to be improved during the course.

2. Try on a different identity. Select a persona with a quality that you would like to better access. Then put on that persona in a social situation (including our class) and see what you learn about yourself. Intensify your experience by altering your appearance and adopting a new name. Be Playful!

3. Look for areas in your life where you hold a fixed mindset and replace it with a growth mindset. See Dweck. Report your results over time.

4. Explore contemplative techniques for developing mindfulness. Start with Hayes's cognitive defusion techniques (p. 69-86). Then try Harris' exercises for connection (pp. 140-45), expansion (pp. 99-103) and noticing yourself noticing (pp. 158-59).

5. Consider developing concentration and awareness separately. Concentration can be developed with the Baker & Brown and the seven levels of breath meditations. Awareness can be developed through the silence, stillness, space meditation from class and the experiments available on [headless.org](http://headless.org).

Dan Siegal's Wheels of awareness combines aspects of both. For a structured, graduated program leading into awareness, see Hayes "Getting Started" (100-04), "Cubbyholing (109-110) and other exercises in chapter 8.

Record your experience with the first three assignments in section two of your Main Journal; your experience with last two in the contemplative practice journal.

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Assignment 3  
January 23, 2024

### Listening and Speaking Assignments.

I. Listening. Try each of the following two or three times:

A. Practice attending and following listening skills (Bolton, p. 48) while interviewing people in person using the questionnaire handed out in class. Describe your use of the skills and record the answers to the questions in your journal. You may interview people you do not know well. Select at least one difficult relationship.

B. In other situations, reflectively listen to another's concerns (Bolton p. 50). Rephrase content and reflect emotion but do not direct, console, advise, analyze, or interpret (Covey p. 248-49). You might deepen the conversation with vertical questioning (Webb).

II. Speaking. Work with Rosenberg's Nonviolent Communication.

A. Focusing on real life situations, practice formulating observations, feelings, needs, and requests. Begin by rehearsing in your journal. Then use these distinctions in some conversations. Reflectively listen and receive empathetically if you receive push-back.

B. Use these four concepts to listen empathetically to another. Notice the difference.

III. Try these situation specific exercises if the opportunity presents itself. You might wait until we discuss these in class.

A. If you face a substantial disagreement, engage in a difficult conversation using the steps described by Stone, Patton and Heen (pp. 233-34).

B. If you have a conversation in which much is left unsaid, apply the left hand column technique (Senge, pp. 246-49, Argyris p. 11). Then redesign the dialogue in a way that exposes your ladder of inference (Argyris, p. 12, Senge, pp. 243-44). If possible, apply the knowledge acquired in these exercises to the problem by adopting Argyris's model II. (p. 14, figure 5).

These assignments are best spread out over a week or more. They can be repeated throughout the course. Record your experiences in section three of your Main Journal. Continue working on your contemplative practice this week.

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Assignment 4  
February 1, 2024

### Identifying Emotions Assignments.

I. If you have not yet done so, begin writing regularly about your emotions. See Loehr, p. 126-28.

II. If you want an introductory exercise, try becoming aware of your feelings and emotions (Caruso and Salovey p. 84-85) or keeping an emotional diary for a week (p. 85-87).

III. Use the "Make It Personal" exercise (Caruso and Salovey, p.123) to explore some of your past upsets. You might want to do this exercise after we have discussed it in class. Pennebaker offers useful guidelines for writing about trauma, if you are so inclined.

Record your experiences in section 4 of your Main Journal. Continue writing about your emotions in that section throughout the semester, but remember that such writing is no substitute for other assignments in the course. Keep working on these (including contemplative practice).

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Assignment 5  
February 5, 2024

### Evoking Emotions Assignments.

I. Add visualization to your contemplative practice. Identify your primary modality and most powerful submodalities (Linden). Identify the primary modality of others in your life and use that knowledge to improve your relationships.

A. Try Caruso and Salovey's relaxation technique (p. 108), perhaps adding bilateral stimulation (Shapiro). At some point, do Wise's "House of Doors, and maybe Das's Dzogchen Sky-Gazing Meditation. You might use submodalities to diminish distracting thoughts during meditation.

B. Broaden your emotional range. Use the "Emotional Flood" exercise from class to energize your life. The sentic cycles kit on reserve introduces the visceral components of emotion.

C. Use visualization to alter the emotional charge of memories, with scrambling (Robbins p. 133-34), and pop-it (Linden).

II. Use physiology, focus and meaning to evoke desired emotional states. For example:

A. Try power poses, smiling and breath walking (Khasa & Bhajan).

B. Transform your emotional vocabulary (Robbins pp. 218-222). Construct an alternative reality or story for troubling situations or relationships you face (Rao 47-52).

C. Ask empowering "how" questions that challenge limiting beliefs. See Robbins

1. After formulating a brief description of an intractable problem with no clear solution, ask a "how" question and find three viable answers. Follow-up if possible.

2. Look for your "primary question," one you ask repeatedly in many contexts. Based on identity issues of worthiness and love (Stone, et al at 112-13), this question is often linked to strongly charged early childhood events in which survival is at stake. Consider how this question positively and negatively affects your life. Develop and condition a more empowering alternative question that does not assume that you are deficient.

Record your experiences with I A and B, in your contemplative practice journal, and I C and II in your main journal.

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Assignment 6  
February 13, 2024

### Positive Emotions Assignments.

#### I. Cultivate happiness in your life:

A. Enhance pleasures through savoring. Take a daily vacation for a few days (Bryant & Veroff, p. 211). If interested, try the Life Review and Camera exercises (pp. 212-13).

Thereafter, develop a list of strategies that deepen your enjoyment. Then apply these strategies to some everyday activities.

B. Experience flow as described by Csikszentmihalyi. Begin with Edwards' vase and upside down drawing exercises (pp. 46-47, 49-50, 52-53). Then try another flow activity.

C. Perform a philanthropic act (Seligman, p. 9).

Compare the happiness derived from each type of activity.

#### II. Internalize your positive experiences in implicit memory through Hanson's HEAL process.

III. Declare inspirational values that guide your life. For this assignment, values are *chosen life directions* (Hayes p. 153-166). Values like love, learning, and contribution are freely selected, not mandated by reason or morality. They apply throughout life, in all contexts. They are always available, not confined to a particular outcome. See Blatt, *Living from Values*. Values are most compelling when linked to human needs. See Ramones.

A. For one day or more, replace your daily to-do list with a broader list that incorporates outcomes and purpose, rooted in your values. Record the list in your journal.

B. If you have not yet done so, develop templates for your individual projects, using the steps listed on project summary sheet. The vision typically applies a value to a particular context.

Record I, III and III.A. in your Main Journal. Record II in contemplative practice. and III.B. in your project journal.

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Assignment 7  
March 19, 2024

### Optimal Performance Assignment.

I. Identify a situation in which you are procrastinating. Identify the behavior you wish to change. Alter the associated value, expectancy, and impulsiveness. See The Procrastination Equation. As part of your effort, cultivate optimism by changing your explanatory style (Seligman pp. 88-93) and recording three good things that happen each day (Segerstrom, p. 176).

II. Condition new behavior. Try anchoring and neuro-associative conditioning (Robbins pp. 123-14). It may be behavior identified above or one that replaces a bad habit. For clues, try the Adrenaline Addict survey. The steps are getting leverage (associating the unwanted behavior with immediate intense pain), interrupting the old pattern, and repeating the new behavior over time.

The Dickens Pattern (demonstrated in class) applies to limiting global beliefs. You can also use anchoring, scramble and pop-it.

Other conditioning approaches are habit modification (Duhigg), training (Pryor), clustering (Garfield), and rituals (Loehr pp. 68). For phobias, try methods described in the optional readings on desensitization.

III. Finally, change your social and physical environment to support the new behavior. See Patterson, et al.

All these tools reward ongoing effort. Log your progress. Report your work in your main journal (or in your project journal if used in your project). As always, continue working on your contemplative practice and earlier assignments.

IV. To work with procrastination more systematically, take a thorough inventory of how you spend your time (Ben-Shahar, pp. 46-49) and use Covey's time management matrix (p.151). Identify specific behaviors that need to be changed and find plausible alternatives that meet your needs. The Core State Exercise may be helpful. See Andreas with Andreas pp.44-49.

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Assignment 8  
March 21, 2024

### Minimizing Negative Moods Assignments.

I. Release emotions with the Sedona method. Try occipital touch and the emotional freedom technique (on YouTube). If interested, try McLeod's Working with Reactive Emotions or Sudarshan Kriya Yogic Breathing. [Guided Wim Hof Breathing.

II. Practice managing negative moods.

A. Identify some underlying limiting beliefs. To find them, ask what you would have to believe in order to feel as you do.

B. Then dispute the belief, using either:

1. Burns' Triple-Column Technique (Feeling Good, pp. 62-65) or Seligman's ABCDE technique (p. 97-100). These techniques are suited to beliefs about the self, such as "I am stupid." If thoughts remain, look for the positive intent behind your thoughts and dial back your negative feelings (Feeling Great, pp. 26-31).

2. The reframing questions posed by Hall & Bodenhamer (or Dilts). The questions are best applied to a global belief about the environment, such as "The job market is terrible." They should be formulated as "[Referent] is [judgment]." After working with the questions, reformulate the belief.

Practice each tool at least once or twice. The reframing questions can be used formulate more powerful alternatives. If appropriate, change the associated behavior by refocusing your attention. See Schwartz.

Manage negative moods, as necessary, throughout the semester. Record I in your Contemplative Practice Journal and II in your Main Journal.

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Assignment 9  
March 26, 2024

### Taking Responsibility Assignment.

I. Work with rackets. State some persistent complaints about the world and identify the associated costs and benefits. Give-up the racket if the costs exceed the benefits. See Zeffron & Logan.

II. Practice apologizing: admit your wrongdoing and take responsibility. Also try adding a promise to do better. See Blatt, Taking Responsibility. How do the apology and promise affect you and the relationship? Record the apology, promise, and your experience.

III. Reclaim some projections.

A. Find a stimulus in the environment that strongly affects you. Identify the underlying emotion or trait (Wilber p. 50).

B. Acknowledge that what seems to be occurring in the environment is actually part of you. Do this by using Wilber's 3-2-1 process (p. 50-51) or by making yourself the subject of a sentence describing the stimulus (Perls p. 255).

C. Finally, notice how owning the stimulus alters ownership of the trait or reverses the underlying emotion (Wilber 57, Perls p. 258-59). You might try transmuting it (Wilber p. 61). See what happens in your life.

Apply the same process to dreams or imagined situations, using bias control to find a growth edge. . See Gendlin. The Sedona method can be used to release projections.

IV. To experience fully the power of taking responsibility, try spending a day assuming responsibility for all your life circumstances.

V. Integrate emotions into your thought process as described by Caruso and Salovey. Start by staying open to your emotions and filtering out background moods. Then ask what the emotion is telling you. (The Action Signals handout might help). Finally, change your appraisal or problem solve, as appropriate. To deliberately enlist emotions in decision making, try De Bono's six-hat method.

Record all parts in your Main Journal. Taking responsibility is a practice that deserves revisiting throughout the course. Continue working on your contemplative practice.

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Emotional Intelligence:  
Life Skills for Lawyers  
Assignment 10  
April 4, 2024

#### Understanding Emotions in Others Assignments.

I. Develop your ability to identify emotions. Read Ekman's description of facial expression and use his Training Tool (on reserve). Photograph your resting face and find specific ways it displays negative emotions. Practice modifications that would improve others' perception of you.

II. Practice recognizing emotions by watching people (Caruso and Salovey, pp. 92-94). Also notice how susceptible you are to others' emotions.

III. Practice Freeze-Frame (Childre & Martin p. 67), using the worksheet on p. 74 a few times. Add self-compassion and lovingkindness to your regular contemplative practice (Kabat-Zinn, p. 183, Neff & Germer). If interested, work with toglen (Surya Das pp. 191-93, McLeod, 315-18). Also use the gratitude meditation demonstrated in class, including "negative" experiences if possible.

IV. Cultivate gratitude and compassion through writing. Write a testimonial to a person who made a real difference in your life (and whom you never fully thanked) and share the letter in person (Seligman, p. 74). If you would like to sustain this happiness, write five things for which you are grateful for each night (p. 75). Finally, write a letter extending compassion to yourself. Identify the suffering, the underlying need, and your common humanity, and then offer counsel as you would a friend.

Record your experiences with I, II and IV in your Main Journal. Record your experiences

with III in your contemplative practice journal.

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Assignment 11  
April 9, 2024

### Handling Relationships Assignments.

I. Practice developing nonverbal rapport by mirroring another's physiology. Try Linden's pacing and leading exercises (p. 58). In doing these exercises, you might adopt the other person's sensory language.

II. Notice the role reciprocation plays in one or more relationships. Counter or use that norm, as appropriate. See Cialdini (p. 49) and Covey (pp. 188-190).

III. Engage in Positive Communication. See Mirivel. Treat speech itself as generating relationship by complementing (pp. 74-76) and encouraging (pp. 114-15) from a growth mindset. One opportunity is to express appreciation for a person's thoughts, feelings and actions during a disagreement (Fisher and Shapiro pp. 26-36).

If interested, work with greetings and disclosure. You could conduct a mutual interview using the 36 questions that lead to love (NY Times). You also might work with Mirivel's reflect and study exercises.

IV. Find a grievance for which the benefits of forgiving obviously exceed the costs of not forgiving. Create leverage by associating pain to not forgiving. Then apply the REACH process (Seligman, pp. 79-81). If you feel better, try forgiving a more egregious offense. You might adopt Kornfield's Meditation on Forgiveness as a supportive contemplative practice.

Record your experiences in your main journal. Record Kornfield's meditation in your contemplative practice journal.

William Blatt  
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Assignment 12  
April 11, 2024

### Beyond Emotional Intelligence Assignments

I. Create meaning in your life by writing a personal mission statement (Covey p. 113). To prepare, reflect upon your past life experiences, your hope for the future, and your faith tradition or personal philosophy. You may find it helpful to work with the exercises offered in the Part VIII.A. of the syllabus (Creating Personal Meaning), and Garfield (pp. 65-68 in the personal project readings packet). Your statement should reflect your deepest and unique gifts, visions, and values, and address all your roles and needs. A concise, general statement that is easily memorized and recited is particularly helpful.

II. Challenge narrow conceptions of your "self." Use "Trying to Find Your I" (Thurmond), "Death is Inevitable" (McLeod), or taking-and-sending. Also try the Big Mind process (Merzel book & DVD).

III. Identify your subpersonalities, see Ferrucci p. 48-49 and put them in order (Rowan p. 6). Include both primary and disowned selves (Stone & Winkleman p. 54). Work with these parts through dialogue, insight or direct access (Rowan p. 40, Schwartz pp. 112-13, 123).

IV. Work with the subconscious. Try these steps:

A. Start with visual manifestations. Draw pictures of your present and future self. What unconscious attitudes can you find? (See Siegal pp. 114-15, 159 and plates).

B. Building upon your prior work use bias control to uncover your growth edge (Gendlin, Dreams, pp. 71-76).

If interested, you can also work with other images, dreams and guided visualizations, such as that from the House of Doors. If you are adventurous, you can try Mindell's active imagination exercises.

Record II in your Contemplative Practice Journal; the others in your Main Journal.