

Emotional Intelligence: A Course Teaching Life Skills to Law Students

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Thesis: Emotional intelligence can be taught through a wide variety of materials and exercises, which are adaptable to many other courses.

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Emotional Intelligence: A Course Teaching Life Skills to Law Students

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Successful lawyering requires not just analytical ability but a broad array of other life skills. Managing emotions and handling relationships play a huge role in life satisfaction and professional advancement. Few would deny their importance, yet some doubt whether these skills can be taught in law school. Indeed, law school itself may undermine them.

For fifteen years, I have taught Emotional Intelligence: Life Skills for Lawyers, a three-credit course that teaches a wide range of skills. I use class exercises and homework assignments, which students record in a journal. I read and comment on journals weekly and have seen the learning process firsthand. The course also impacts on my personal life. My friends report that I am happier when I teach the course. This experience convinces me that these skills can be taught in law school.

I want to share my experience with teachers transversing the same ground. I hope it will be valuable not just to instructors explicitly teaching one or more skills in a dedicated unit, but also to those seeking to cultivate emotional intelligence in other courses and contexts.

I believe that emotional intelligence can be taught in many ways, through a large host of materials and exercises. This article falls into three parts. Part one offers six substantive modules which could be taught together or separately. Part two addresses the process of developing emotional intelligence, whatever the context, by fostering clarity and engagement. Part three considers how to structure the course, either as a survey or more targeted.

I. Emotional Intelligence Modules.

Psychologists offer various definitions of emotional intelligence. The earliest is implicit in the work of Howard Gardner. Concerned about our educational system's preoccupation with intelligence quotient ("IQ"), he argued for a broader conception of intelligence, understood as "a computational capacity, the ability to solve problems or fashion products."

Gardner identified seven or eight intelligences: logical-mathematical, linguistic, spatial, personal, musical, bodily-kinesthetic, natural, and perhaps existential. Logical and linguistic form the basis of IQ, which he described as "the mind of the future law professor."¹ Gardner divided personal intelligence into two categories: intrapersonal and interpersonal. Intrapersonal intelligence is knowledge of internal aspects: one's own feelings, one's range of emotion, the capacity to make discriminations among those emotions and eventually to label them and to draw on them as a means of understanding and guiding one's own behavior. Interpersonal intelligence is the ability to notice distinctions among others: moods, temperaments, motivations and intentions.

¹ See HOWARD GARDNER, MULTIPLE INTELLIGENCES: NEW HORIZONS 12 (2006) (logic and linguistic aptitudes form the basis of IQ); *id.* at 5 (describing IQ as "the mind of the law professor").

Following Gardner, Peter Salovey and John Meyer developed a five-fold model of emotional intelligence² that was later popularized by Daniel Goleman. This model recognized five domains of emotional intelligence: knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others, and handling relationships.³ Goleman later elaborated upon these skills and organized them in two by two matrix positing recognition or regulation and self or other.⁴ Meanwhile, seeking to limit emotional intelligence to a core set of operations, Salovey and Meyer narrowed their emotional intelligence skills to identifying, using, understanding, and regulating emotions.⁵

Other scholars have offered alternative maps relevant to emotional intelligence.⁶ Reuven Bar-On's model of emotional-social intelligence consists of five components: intrapersonal (self-awareness and self-expression), interpersonal (social awareness and interpersonal relationship), stress management (emotional management and regulation), adaptability (change management) and general mood (self-motivation).⁷ Martin Seligman identifies five elements of well-being: positive emotion, engagement, relationship, meaning and accomplishment.

For my course, I opted for a broad definition of emotional intelligence, distillable to six substantive modules: stress reduction, self-knowledge and mindfulness, identifying and evoking emotions, managing negative moods, cultivating positive emotions, and social intelligence.

Although many of its tools are drawn from psychotherapy and religion, emotional intelligence is neither. It does not offer deep examination of personal history associated with therapy or the inquiry into metaphysical truth commonly found in religion.

A. Stress Reduction.

The course begins with stress, a widespread concern among my students and a common motive for taking the course. It is important to meet students where they are. Furthermore, stress reduction is a prerequisite for further work. We cannot function well when caught up in fight-or-flight.

As with more specific emotions, stress can be managed through physiology, focus and meaning. Each account supports different interventions. Physiologically, stress is an evolutionary

² See Peter Salovey & John D. Meyer, *Emotional Intelligence*, 9 IMAGINATION, COGNITION, & PERSONALITY 185, 189 (1990).

³ See DANIEL GOLEMAN, EMOTIONAL INTELLIGENCE 43-44 (2006) (knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others, and handling relationships);

⁴ See Daniel Goleman, *An EI-Based Theory of Performance*, in THE EMOTIONALLY INTELLIGENT WORKPLACE 27-44 (Cary Cherniss & Dan Goleman eds., 2001).

⁵ See DAVID CARUSO & PETER SALOVEY, THE EMOTIONALLY INTELLIGENT MANAGER 25-26 (2004) (identify, use, understand, and manage emotions).

⁶ For comparison of these approaches, see Peter Salovey and John Mayer, *Models of Emotional Intelligence*, in EMOTIONAL INTELLIGENCE: KEY READING ON THE MAYER AND SALOVEY MODEL 88 (Peter Salovey, et al. eds., 2004).

⁷ Reuven Bar-On, *The Bar-On Model of Emotional-Social Intelligence*, 18 PSICOTHEMA suppl. 21 (2006) (self awareness and self expression; social awareness and interpersonal relationships; emotional management and regulation; change management; self-motivation).

fight or flight response prompted by a hormonal surge, with distinct physical symptoms.⁸ The easiest and most popular physiological intervention is diaphragmatic breathing.⁹ This involves slow, deep breathing from the belly (instead of the chest), taking longer to exhale than to inhale.¹⁰ Other interventions are progressive relaxation, which involves tensing and relaxing muscles¹¹ and autogenic training, a form of autosuggestion.¹²

Stress also involves dwelling on anxious thoughts. Thus, stress can be managed by diverting attention away from such thinking, commonly through meditation.¹³ Perhaps the simplest of these is the relaxation response, developed by Herbert Benson, in which the meditator focuses on the word “one.”¹⁴ Benson modeled his instructions on transcendental meditation, but other religious traditions offer similar practices.¹⁵

Benson showed that the relaxation response increased alpha wave brain activity.¹⁶ Anna Wise later studied the effects of meditation on the full range of brain waves activity and offered her own set of meditations, most notably relaxing the tongue to prevent subvocalization.¹⁷ A meditative attitude can also be adopted in physical exercise, such as tennis and yoga. A simple illustration is focus intensity training, which can be demonstrated by performing a simple bicep curl with and without focusing on the engaged muscles.

Cognitively, stress is a subjective imbalance between demands made on people and their resources to manage those demands.¹⁸ Physical techniques and meditation offer immediate relief, but stress is likely to reemerge if the stressor reappears. Long-term coping requires changing meaning. We cannot, and should not, eliminate stress from our lives. It stimulates growth.¹⁹ But we can substitute excitement for anxiety. This entails reappraising the stressor as a challenge

⁸ See GOLEMAN, *supra* note , at 20

⁹ See, e.g., Daniele Martarelli, Mario Coccioni, et al., *Diaphragmatic Breathing Reduces Exercise-Induced Oxidative Stress*, 2011 EVIDENCE-BASED COMPLEMENTARY & ALTERNATIVE MEDICINE.

¹⁰ See JAMES E. LOEHR, *STRESS FOR SUCCESS* 195 (1997) (suggesting breathing in to a count of four and breathing out to a count of eight).

¹¹ See MARTHA DAVIS, ELIZABETH ESHELMAN, & MATTHEW MCKAY, *THE RELAXATION AND STRESS REDUCTION WORKBOOK* 21-24 (1988) (describing progressive relaxation).

¹² See DAVID SOBEL & ROBERT ORNSTEIN, *THE HEALTHY MIND HEALTHY BODY HANDBOOK*, 102 (1996) (describing autogenic training).

¹³ See ROBERT E. THAYER, *THE ORIGIN OF EVERYDAY MOODS* 197 (1996) (“Meditation . . . controls anxiety-producing thoughts . . . because the mind is occupied with a nonstressful attentional focus. . . The focus of attention can be nearly anything.”).

¹⁴ See HERBERT BENSON, *THE RELAXATION RESPONSE* 159-161(1975). The relaxation response affords a good introduction to meditation. Its essential elements are a quiet environment, a mental device, a passive attitude and a comfortable position. In a basic version, the meditator simply maintains attention on the mental device (which may be a word, image, or sensation, like the breath).

¹⁵ See THOMAS KEATING, *OPEN MIND, OPEN HEART* 34-38 (1998) (describing centering prayer).

¹⁶ See HERBERT BENSON, *THE RELAXATION RESPONSE* 159-161(1975).

¹⁷ See ANNA WISE, *THE HIGH-PERFORMANCE MIND*, “Brainwaves,” 1-8, “Reducing the Chatter of Beta Waves,” 85-93 (1995).

¹⁸ See RICHARD S. LAZARUS & BERNICE N. LAZARUS, *PASSION AND REASON: MAKING SENSE OF OUR EMOTIONS* 221 (1994).

¹⁹ See LOEHR, *supra* note 45, at 146 (“Exposure to stress is the basis of all growth, mentally, physically, and emotionally.”).

instead of a threat.²⁰ Specific strategies include reminding ourselves that we are capable of handling the situation²¹ and treating stress management itself as a challenge.

Stress reduction per se occupies only a couple classes. Much of the rest of the course has that effect, even though that is not the primary intention. Mindfulness, managing emotions, motivating oneself, and handling relationship all reduce stress. The pain associated with stress can provide the impetus for mastering those skills.

B. Self-Knowledge and Mindfulness.

Self-knowledge is the foundational skill.²² It is prerequisite to managing emotions and handling relationships. The sense of self molds our emotional lives and how we relate to others.²³ This unit of the course explores how altering our sense of self can transform our lives.

Three Senses of Self

We can distinguish three senses of self: the conceptualized self, ongoing self-awareness, and the observing self. The conceptualized self is based on language and utilizes evaluative categories. Ongoing self-awareness is the fluid, continuous knowledge found in the present moment. The observing self is not content based, but experientially boundless, not a thing.

The conceptualized self is the most familiar, the way we present ourselves to the world. At this point, I ask students to introduce themselves to the class. I observe that the conceptualized self forms the basis for the introductions and that nervousness about public speaking makes us less mindful of what others are saying.

As anecdotal evidence from plastic surgery suggests, altering self-image can have dramatic effect on how one relates to the world. I ask students to reflect upon how their self-image has changed over time and to deliberately adopt a different persona in a social situation, just to see how it feels. I also ask students to take the Big Five personality test and use that knowledge in their relationships. The Big Five traits are openness, conscientiousness, extroversion, agreeableness and narcissism. I share that I am high in openness and conscientiousness, which is reflected in the way I

²⁰ See LAZARUS & LAZARUS, *supra* note 27, at 224-25 (an appraisal of a threat is a negative experience that undermines performance, while an appraisal of a challenge is exhilarating and often productive).

²¹ See *id.* at 160 (to deal with anxiety, “you might say to yourself ‘I am fully capable of handling a threatening upcoming demand when it arrives’”).

²² See HOWARD GARDNER, *MULTIPLE INTELLIGENCES: NEW HORIZONS 6* (2006) (Goleman observed that emotional self-awareness entailed emotional self-awareness??, accurate self-assessment, and self confidence. [Working with emotional intelligence. 54, 61, 68] .

²³ See HOWARD GARDNER, *MULTIPLE INTELLIGENCES: NEW HORIZONS 6* (2006) . Gardner recognized that "In the individual's sense of self, one encounters a melding of interpersonal and intrapersonal components." (18) Intrapersonal intelligence is the capacity to form an accurate model of oneself and to use that model to operate effectively in life. In Goleman (39)

conduct the course. Although the big five are relatively stable over life, they are not immutable. Their relative strength can be altered through cognitive and behavioral interventions.

To introduce the ongoing self and the observing self, I use the "Watching the Mind Train" meditation.²⁴ Think of something that you have been struggling with and then close your eyes and imagine that you are standing on a bridge, watching three tracks: present sensations, perceptions, emotions; thoughts; and urges, actions, and coping strategies. The contents of the tracks are the conceptual self. Their movement over time is the ongoing self, while the person on the bridge (or the entire meditation) is the observing self.

Mindfulness in Western Psychology

Mindfulness is a process for developing self-knowledge and transform our lives. A western psychologist studying the conceptualized self, Ellen Langer, described how mindfulness could be employed for personal growth.²⁵ She extensively researched mindless beliefs and behavior, which she attributed to many factors: expertise/repetition; premature cognitive commitment; a belief in limited resources; a linear view of time; a focus on outcome rather than process; the effect of context. By contrast, mindfulness involves creating new categories, welcoming new information, and awareness of multiple perspectives. The difference can be appreciated by simply performing a familiar task in a different way, for example by writing the mirror image of one's name. The task becomes more difficult but also fresher, more enlivening and potentially transformative.

Mindless behaviors make life easier. We rely on habituated patterns when we type or drive a car. If we want to change, however, we must be wary of mindlessness. Labeling a condition "stress," for example, reifies and the condition, making it more intractable. More productive is an approach that breaks the condition into its constituent parts – shallow breathing, compulsive thinking, and demands in excess of resources – and addressing each in turn.

Challenging mindless beliefs can improve physical health.. In one study, Langer discovered that hotel housekeeping employees showed improved cardiovascular health once informed that that work counted as exercise. In her counterclockwise study, Langer had men in their 70 and 80s live together in community with props from the 1950s. She found that they physically became younger by reference to numerous factors: strength, flexibility, height, weight, gait, posture, hearing, vision, and IQ.

Mindfulness Meditation

By working with ongoing self awareness and the observing self, mindfulness meditation facilitates monitoring of internal states. In this module, it is important to recognize that contemplative practices differ in their intentions and effects. Just as weight training and stretching are exercises with different effects, so also the relaxation response and mindfulness are both meditations but have different effects. The relaxation response employs a Hindu concentrative technique; mindfulness is a Buddhist insight technique. Concentration reduces sensory input.

²⁴ See SPENCER C. HAYES & SPENCER SMITH, GET OUT OF YOUR MIND AND INTO YOUR LIFE: THE NEW ACCEPTANCE AND COMMITMENT THERAPY 66-68 (2005).

²⁵ See ELLEN LANGER, MINDFULNESS, 19-24, 27-29, 33-34, 63 (1989).

Insight awakens to what is already there. Studies show that Hindu Yogis become impervious to pain. By contrast, Buddhist monks become more attentive to their senses. When Buddhist monks listen to a bell ringing, they do not habituate. They hear the tenth bell as vividly as the first. Mindfulness meditation may relax and improve performance, but that is not its primary intent.

In Buddhism, the purpose of mindfulness meditation is to reduce suffering, understood as craving or aversion. Pain may persist but the underlying anguish dissipates.²⁶ The dominant mindfulness practice in America was developed by Jon Kabat Zinn who essentially defines mindfulness as intentionally paying attention in an open, accepting way. Bishop. Kabat-Zinn's mindfulness-based stress reduction (MBSR) program has become the standard protocol for scientific study of mindfulness.²⁷ The program contains a series of meditations, beginning with a 45 minutes body scan, a breath meditation, working with the senses, culminating in mindfulness of thought.²⁸

My students have shown little enthusiasm for MBSR. They lack the patience for the full program and get stuck on mindfulness of thoughts. One problem is that MBSR does not distinguish among the positive effects of mindfulness meditation: attention regulation, body awareness, emotional regulation (reappraisal and extinction) and changed perspective on the self.²⁹ While MBSR might in theory be an efficient way to acquire all these skills at once, they may be better mastered if broken down into discrete parts.

Acceptance and commitment therapy (ACT) offers one such break down. ACT narrows the diagnosis from suffering generally to the use of language in particular. The problem is that we mistake our language for the outside world.³⁰ ACT consists of six principles: defusion, expansion, connection, the observing self, values, and committed action.³¹ The first four of these serve the function of mindfulness meditation. Defusion distinguishes between thoughts and thinker.³² Hayes 70. One exercise, dealing with vocalizations, simply repeats a word or phrase over and over again

²⁶ See 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, 28 (2002).

²⁷ See 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).

²⁸ This draws upon the "insight," style of meditation, which begins with a focus on the breathing and gradually expands to encompass awareness of sounds, sensations, and thoughts as they arise. See JOSEPH GOLDSTEIN & JACK KORNFIELD, SEEKING THE HEART OF WISDOM: THE PATH OF INSIGHT MEDITATION 25-30 (1987) (insight meditation instructions).

²⁹ See 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)); DANIEL J. SIEGEL, MINDSIGHT, "Prefrontal Cortex Functions," 26-30 (2010).

³⁰ See SPENCER C. HAYES & SPENCER SMITH, GET OUT OF YOUR MIND AND INTO YOUR LIFE: THE NEW ACCEPTANCE AND COMMITMENT THERAPY 19, 23 (2005).

³¹ See RUSS HARRIS, THE HAPPINESS TRAP, 33-35 (2008) (describing the six core principles of ACT).

³² See SPENCER C. HAYES & SPENCER SMITH, GET OUT OF YOUR MIND AND INTO YOUR LIFE: THE NEW ACCEPTANCE AND COMMITMENT THERAPY 19, 23 (2005).

until it loses meaning.³³ 71-72. In another, thoughts are objectified and visualized as having size, color, shape and texture³⁴. 78-79.

Targeted meditations demonstrate the next three principles. Expansion entails observing a discomfort in the body, breathing into it, creating space around it and allowing it. Connection involves taking five breaths to connect with the torso, and then the entire environment. In notice yourself noticing, one notices a sound, sensation or sight and then becomes aware of the fact that you are noticing. In addition to these separate, discrete exercises, ACT offers more extended, combined practices.

Another way to break down mindfulness meditation is to offer separate training in concentration and awareness, as is sometimes done in Buddhism. This separation appeals to the many students who report chronic distraction. To my surprise, they have shown enthusiasm for “boring” concentration practices such as breath counting.³⁵ I offer the seven levels of breath and elephant path instructions.

Awareness practice provides an opportunity to shift mental gears. Students generally find this practice difficult. In Mahayana Buddhism, awareness is cultivated by meditating on emptiness, a concept that many westerners find challenging. In the course, I lead short practices, such as the headless head, “silence, stillness, space,” and the wheel of awareness. Notwithstanding early difficulties, most students get a sense of awareness by the end of the course.

Meditation is a recurrent thread running through the course. I ask students to plan and pursue a contemplative practice customized to their personal needs. I emphasize that meditation is not one thing, a single activity performed in a vacuum. Just as the structure of a physical exercise training program depends upon whether we want to increase strength, endurance or flexibility, so also a meditation practice requires that we decide whether we want relaxation, insight or mental rehearsal. Effective use depends upon our intention.

A. Identifying and Evoking Emotions.

Once we become mindful, what do we see? At this point in the course, I offer a generalized account³⁶ of how to identify and evoke emotions. This account elaborates upon how physiology, focus and meaning generate emotion. See Blatt, *Teaching Emotional Intelligence to Law Students: Three Keys to Mastery*³⁷ in the appendix.

³³ See SPENCER C. HAYES & SPENCER SMITH, *GET OUT OF YOUR MIND AND INTO YOUR LIFE: THE NEW ACCEPTANCE AND COMMITMENT THERAPY* 19, 23 (2005).

³⁴ See SPENCER C. HAYES & SPENCER SMITH, *GET OUT OF YOUR MIND AND INTO YOUR LIFE: THE NEW ACCEPTANCE AND COMMITMENT THERAPY* 19, 23 (2005).

³⁵ See R. Lisle Baker and Daniel P. Brown, *On Learning to Pay Attention*, SUFFOLK L. REV. 1-50, Appendix 1: 51-5 (2013). Seven levels of breath.

³⁶ For a survey of views, see *WHAT IS AN EMOTION?* (Robert C. Solomon, ed., 2003).

³⁷ See William S. Blatt, *Teaching Emotional Intelligence to Law Students: Three Keys to Mastery*, 15 NEV. L.J. 464 (2015).

Identifying.

In order to work with emotions, we must first identify them. Emotions are distinguished by specific physiology and cognition.³⁸

In class we identify the inner bodily processes associated with various emotions: sympathetic arousal (fight-or-flight), parasympathetic arousal (love), loss of energy (sadness).³⁹ Many of these processes, however, are very similar.⁴⁰ The initial fight or flight response, for example, is consistent with either anger or fear, very different emotions.⁴¹

Facial expressions add greater specificity. Our faces engage a specific muscle pattern as we feel an emotion. Those patterns] distinguish anger from fear, and identify additional emotions like disgust and contempt.⁴² Nonetheless, the picture is still very general. The biological account points to only five to nine basic emotions.⁴³

To go beyond the basic emotions, we must consider cognition⁴⁴ Cognition is an appraisal process through which we assign meaning to an event. This process mediates between our goals and beliefs and the environment.⁴⁵ Each emotion reflects a different appraisal, which consists of a simple narrative.⁴⁶In class we discuss the narrative underlying the basic emotions. For example, anger involves “a demeaning offense against me or mine;”⁴⁷ anxiety, an existential threat; sadness, “an irrevocable loss;”⁴⁸ happiness, “making reasonable progress towards attaining our goals.”⁴⁹

³⁸ See Robert C. Solomon, *Introduction, in id.* at 1 (“[T]hese two sets of considerations, the physical and the conceptual, are both essential to any adequate answer to the question ‘What is an emotion?’”). See also Stanley Schachter & Jerome E. Singer, *Cognitive, Social and Psychological Determinants of Emotional State*, 69 PSYCH. REV. 379, 398 (1962) (suggesting that “emotional states . . . are a function of a state of physiological arousal and of a cognition appropriate to this states of arousal”).

³⁹ See GOLEMAN, *supra* note 7, at 6-7 (describing processes associated with common emotions).

⁴⁰ See Walter B. Cannon, *BODILY CHANGES IN PAIN, HUNGER, FEAR AND RAGE* (1929) (observing that the same visceral changes occur in very different emotional states) (1894), *reprinted in* WHAT IS AN EMOTION?, *supra* note 11, at 78, 80.

⁴¹ Differences in blood flow differentiate anger from fear. See GOLEMAN, *supra* note 7, at 6.

⁴² See PAUL EKMAN, *EMOTIONS REVEALED* 82-212 (2003) (describing facial expressions accompanying sadness, anger, fear, disgust, and happiness).

⁴³ See *id.* (listing five groups of emotions); GOLEMAN, *supra* note 7, at 289-290 (listing eight primary emotions).

⁴⁴ See Schachter & Singer, *supra* note 12, at 398 (“Given a state of physiological arousal for which an individual has no immediate explanation, he will label this state and describe his feelings in terms of the cognitions available to him. To the extent that cognitive factors are potent determiners of emotional states, it should be anticipated that precisely the same states of physiological arousal could be labeled ‘joy’ or ‘fury’ or ‘jealousy’ or any of a great diversity of emotional labels depending on the cognitive aspects of the situation.”).

⁴⁵ See *id.* at 144.

⁴⁶ See *id.* at 151 (“An emotion is a personal life drama, which has to do with the fate of our goals in a particular encounter and our beliefs about ourselves and the world we live in. It is aroused by an appraisal of the personal significance or meaning of what is happening in that encounter.”).

⁴⁷ *Id.* at 20.

⁴⁸ *Id.* at 78.

⁴⁹ *Id.* at 90.

The appraisal process accounts for the strength of the basic emotions. They become more intense with the strength of our conviction in the underlying story. Uneasiness is succeeded by frustration, irritation, anger and rage. I illustrate this with charts of emotions and jumbles in which students sequence the progression of emotion. The appraisal process also permits identification of other emotions with less distinct physiology, like guilt, shame, empathy and compassion.⁵⁰

An appreciation of physiology and cognition gives students the background to begin writing about their emotions. I offer structured exercises get the ball rolling. Writing about emotions, by itself, is therapeutic.

Evoking

When it comes to evoking emotions, it is helpful to supplement the biological and cognitive elements with a third, focus. The object of attention is the stimulus triggering a physiological response⁵¹ and the provocation requiring an appraisal of its significance for personal goals.

Physiology

Physiology, focus and meaning can all be used to evoke emotions. Physiology, in the form of exercise has been extensively studied and has been shown to have a huge effect on mood,⁵² even in small intense doses.⁵³ A regime explicitly designed to modify mood is breathwalking.⁵⁴

What is less commonly appreciated is the impact of less extreme physiological interventions. In class, I ask students to jump up and down, an activity that invariably elicits spontaneous laughter.⁵⁵ Assuming a smile also improves mood,⁵⁶ and even forced laughter without reason seems more powerful yet.⁵⁷ It is hard to be sad when you smile.⁵⁸

⁵⁰ See *id.* at 13-136 (drawing portraits of sixteen common emotions). Lazarus.

⁵¹ See text accompanying note 13 *supra* (James's reference to an "exciting fact") and note 16 (Damasio's reference to "an object").

⁵² See THAYER, *supra* note 46, at 184 ("Exercise produces rapid and reliable results and it changes mood immediately. Any sort of movement that engages the larger skeletal-muscular system increases general bodily arousal and the immediate manifestation of that arousal is increased energy.").

⁵³ See *id.* at 185 ("[S]ome very reliable scientific research now indicates that as little as 5 minutes of brisk walking can [increase energy]").

⁵⁴ See GURUCHARAN SINGH KHALSA & YOGI BHAJAN, BREATHWALK 85-93 (2000), (describing the experience of breathwalk).

⁵⁵ Philippe Halsman photographed famous people jumping. Most of his subjects naturally smiled. See PHILIPPE HALSMAN, PHILIPPE HALSMAN'S JUMP BOOK (1986).

⁵⁶ See R.B. Zajonc, *Emotion and Facial Efference: a Theory Reclaimed*, 228 SCIENCE 15 (1985); James D. Laird, *The Real Role of Facial Responses in Experience of Emotions: A reply to Tourangeau & Ellsworth and others*, 4 J. PERSONALITY & SOC. PSYCH. 909 (1984).

⁵⁷ See Mahvash Shahidi, Ali Mojitahed, et al., *Laughter Yoga Versus Group Exercise Program in Elderly Depressed Women: A Randomized Controlled Trial*, INT. J. GERIATRIC PSYCHIATRY (2010) ("[O]ur findings showed the equal efficacy of laughter therapy and exercise therapy in the improvement of depression and superior efficacy of laughter therapy over control in improving life satisfaction.").

⁵⁸ See JAMES E. LOEHR, STRESS FOR SUCCESS 104-06 (1997) (describing his experience in workshops that no one can summon sadness while smiling).

Posture also has an effect. Assuming a “power pose,” an expansive, open posture (think Wonder Woman),⁵⁹ fosters confidence⁶⁰ and improves performance in stressful situations.⁶¹ There is wisdom to the advice to fake it til you make it.⁶² Interestingly, cell phone use may diminish personal power.⁶³

There are also more subtle and sophisticated ways of engaging physiology. The Stanislavski system gives primary weight to physical actions,⁶⁴ and actors have mapped the patterns underlying basic emotions.⁶⁵ Manfred Clynes provided a more subtle account in his study of sentic cycles, which identified the neurological signature underlying different emotions.⁶⁶

Focus

Focus offers another avenue for changing emotion. Simply directing attention alters experience. Shopping for a new car sensitizes us to noticing our preferred model on the street. Focus can also be directed to our inner world of images and memories.

We can intensify the object of our attention by incorporating and adjusting our senses. We can deliberately engage sight, sound, sensation, smell and taste. Furthermore we can amplify the senses by making adjustments as we might to a video. We can add color, brightness, clarity, size, distance, volume, pitch, and so forth.

Our internal movie governs our interactions with the world. By engaging our imagination we can create inner resources for daily life. Mental rehearsal improves future performance.

Imagination also plays an important role in contemplative practice. We can create a “happy place” for relaxation and restoration. Salovey. Anna Wise claims that imagery relaxes more than the relaxation response, a conclusion with which my students generally agree.

⁵⁹ For an illustration, see Helen Walters, *Fake It 'til You Become It: Amy Cuddy's Power Poses, Visualized*, TEDBLOG (Dec. 13, 2013, 12:00 PM), <http://www.blog.ted.com>.

⁶⁰ See Dana Carney et al., *Power Posing: Brief Nonverbal Display Affect Neuroendocrine Levels and Risk Tolerance*, 21 PSYCHOLOGICAL SCIENCE 1363 (2010) (power poses decreased cortisol and increased testosterone while increasing confidence). The hormonal changes reported have not been replicated. See

⁶¹ See Amy Cuddy, Caroline Wilmoth & Dana Carney, *The Benefits of Power Posing Before a High-Stakes Social Evaluation* (Harv. Bus. Sch. Working Paper No.13-027, 2012) (adopting a power pose during preparation improves performance in an interview).

⁶² See Amy Cuddy, *Act Powerful, Be Powerful*, CNN IDEAS SERIES (October 28, 2012, 10:49 AM), www.cnn.com.

⁶³ This might entail curtailing cell phone use. See Maarten W. Bos & Amy J.C. Cuddy, *iPosture: The Size of Electronic Consumer Devices Affects on Behavior*, (Harv. Bus. Sch. Working Paper No.13-097, 2013) (persons working on small devices, associated with constricted postures, act less assertively).

⁶⁴ See 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).

⁶⁵ See Bloch, Orthous et al., *Effector Patterns of Basic Emotions*, "10 JOURNAL OF SOCIAL AND BIOLOGICAL STRUCTURES 4-6 (1987) .

⁶⁶ See MANFRED CLYNES, SENTICS: THE TOUCH OF EMOTIONS, "Preface," xix-xxiii, "Measuring Essentic Forms," 35-41, "Sentic Cycles and their Capacity to Transform," 103-114 (1977)

Imagery can be used to access the subconscious through the House of Doors meditation and to create a sense of opening with the open focus and sky gazing contemplations.

Imagination also can be used to manage emotions. It can be used to create and enhance happy memories with the HEAL process.

Conversely, imagination can be used to interrupt or replace a painful memory. We can edit our internal movie in a way that diminishes its impact by scrambling, or we can substitute another image entirely with pop-it.

Meaning.

Meaning is the third avenue for changing emotions. The words we use to describe our feelings reinforce them. Thus, we can downgrade a negative emotion like “rage” by substituting the word “annoyed,” and upgrade a positive state like “fine” to “great.”

We can also alter emotion by altering the stories we tell ourselves. We can challenge upsetting events by creating a credible alternative reality. Take, for example, road rage. Instead of assuming that a slow driver is deliberately slowing traffic or that a fast one is selfishly putting others at risk, look for an alternative. Perhaps the slow driver is lost or is compensating for delayed reaction time. Perhaps the aggressive driver is responding to an emergency.

By presupposing meaning and guiding attention, questions are a particularly powerful intervention. Replacing a “problem” with a “how” question leads to confidence and action. Substituting the problem of “being behind” with the question of “How can I make progress?” can lead to confidence and action.

It may even be that our worldview is molded by an overarching question molded at an early age. We go through life asking whether we are loved or doing it right, questions which lead to spiraling doubt and recrimination. Replacing such questions with those such as “How can I do even better?” can massively change the quality of our lives.

After discussing emotions generally, we then consider particular emotions in greater detail, with more targeted management strategies.

C. Managing Negative Moods

Negative emotions arise more or less automatically. We can, however, manage long-term negative moods. Given our predisposition to negativity, this unit is one of the most helpful in the course. EI08

I begin by discussing two broad strategies for coping with negative moods. The first is problem solving, which includes confrontation, self-control, seeking social support, and talking/writing. The second is emotion-centered. These involve either distraction (avoidance,

distancing, and denial) or reappraisal by changing personal meaning (accepting responsibility or becoming a new person).

Some common strategies are counterproductive. Venting makes anger worse, and crying makes us sadder. Others reduce some negative moods but aggravate others. Thus, relaxation and watching TV is helpful for anger but harmful for sadness.

Contemplative Techniques

In this module, I offer some unconventional contemplative techniques for dealing with negative emotion. Rapid breathing has generalized physiological effects. Others release specific feelings. The Sedona technique, developed by Larry LeVmore, begins with identifying a feeling, welcoming it, and then letting it go. It invokes a series of questions: What is your Now feeling? Could you welcome it? Could you let it go? Would you let it go? When? Or one can imagine energy releasing from the top of the head. The emotional freedom technique, which releases the charge associated with specific situations by tapping certain acupuncture points.

The Sedona and emotional freedom techniques have broad scope. They can be applied to activities, like worrying and thinking, and all sorts of attachments like security, control, and approval. They can be used to interrupt an emotional pattern or a traumatic event. Precise identification of the issue requiring release is critical. It is important to start where you are, perhaps by working with resistance to releasing itself. And sometimes the resistance is to something you consciously want. Subconsciously you desire what you dread.

Cognitive Therapy

The gold standard for managing negative moods is cognitive therapy, which directly challenges the habitual thoughts that give rise to unwanted emotions. Dr. David Burns offers a simple formulation, the triple-column technique, which involves listing automatic thoughts, identifying their distortions, and formulating rational responses.⁶⁷ For example, the thought “I never do anything right” is an overgeneralization, to which the response might be “I do plenty of things right.” Highly rigorous, this analysis is particularly well suited for law students. It turns critical thinking against itself.

Burns offers a long list of cognitive distortions: all-or-nothing thinking, overgeneralization, mental filter, disqualifying the positive, jumping to conclusions (mind reading; fortune telling), magnification or minimization, emotional reasoning, should statements, labeling and mislabeling, personalization.⁶⁸ Just reading this list invites a healthy skepticism about our pessimistic beliefs. None of our thoughts are unequivocally true; they inevitably

⁶⁷ See DAVID D. BURNS, FEELING GOOD: THE NEW MOOD THERAPY 62-65(1980). A sample is provided in appendix C, *infra*.

⁶⁸ See *id.* at 42-43 (listing cognitive distortions). These distortions are defined in appendix D, *infra*.

overgeneralize.⁶⁹ With this in mind, we no longer confuse our interpretation with what is really going on in the world.

Cognitive therapy is one of the big takeaways of the course. Given its importance, I offer several variations. Martin Seligman offers the ABCDE acronym, which stands for . Adversity, Belief (automatic) Consequences (usual), Disputation (of routine belief), Energization (occurring when successful) 93. Another is Jeffrey Schwartz's Cognitive Biobehavioral therapy, which integrates cognitive therapy into mindfulness and attention training, with four steps: relabel: being aware (calling the thoughts what they are); reframing (disputing them); refocus (attention to another thought or behavior), and revalue (over time, recognize thoughts as worthless). A third variation is an exhaustive list of reframing questions that can be used to decimate virtually any belief.

E. Cultivating Happiness

In broad terms, emotions are often described as negative or positive. Negative emotions assure immediate personal survival. They foster focused critical thinking that mobilizes resources for quick action. Underlying them is the assumption that life is a win-loss game. By contrast, positive emotions foster long term social well-being. They support expansive, creative thinking that broadens intellectual, physical and social resources. They assume that life is a win-win game.

Negative emotions are more strongly hard wired, reflecting the overriding evolutionary importance of individual survival in the wild. This bias is inappropriate in modern society, which presents few threats to immediate physical survival. In that context, happiness seems the better default. Interestingly, the legal profession in particular reinforces negative emotions. "Thinking like a lawyer" often entails looking at the dark side of life.⁷⁰ Such thinking leads to a pervasive pessimism that contributes⁷¹ to the high levels of depression and drug abuse within the profession.⁷² Law school also introduces students to the adversary system, a win-loss game, which if extended outside litigation has deleterious consequences for well-being⁷³ and relationships with clients, colleagues and adversaries.⁷⁴

⁶⁹ See *id.* at 79 ("[A] human life is an ongoing process. . . . You are not a thing; that's why any label is constricting, highly inaccurate, and global. Abstract labels such as 'worthless' or 'inferior' communicate nothing and mean nothing.") (emphasis deleted).

⁷⁰ See MARTIN E.P. SELIGMAN, *AUTHENTIC HAPPINESS* 178 (2002) ("Pessimism is seen as a plus among lawyers, because seeing troubles as pervasive and permanent is a component of what the law profession deems prudence. A prudent perspective enables a good lawyer to see every conceivable snare and catastrophe that might occur in any transaction. The ability to anticipate the whole range of problems and betrayals that nonlawyers are blind to is highly adaptive for the practicing lawyer who can, by so doing, help his clients defend against these far-fetched eventualities.").

⁷¹ See *id.* at 177 (pessimism causes demoralization among lawyers).

⁷² See SUSAN SWAIM DAICOFF, *LAWYER KNOW THYSELF: A PSYCHOLOGICAL ANALYSIS OF PERSONALITY STRENGTHS AND WEAKNESSES* 8-13 (2006) (describing studies).

⁷³ See SELIGMAN, *supra* note 2, at 180-81 (observing that the adversary system is a win-loss game that fosters negative emotions and poor health).

⁷⁴ See 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, 17 (2002) ("[L]awyers' preoccupation with the adversary system 'often deprives clients of the kind of service they need.'").

Strategies for Increasing Happiness

To talk about positive emotions, I begin by brainstorming a list of activities that make us happy and then ask which have diminishing returns. Such activities are the pleasures which have clear sensory and strong emotional components. Evanescent, they usually end suddenly. They are subject to habituation and are potentially addictive.⁷⁵

There are many strategies for enhancing the pleasures: sharing with others, surprise, spreading out, self congratulation, comparing, counting blessings, awareness of fleeting quality, memory building, sharpening perception, absorption, adopting new perspectives.⁷⁶ In class, we use these strategies to savor eating a single raisin. Out of class, students use savoring to maximize their enjoyment of a daily vacation.

Activities whose enjoyment does not habituate are classified as gratifications, which engage us fully. We become absorbed in them and lose self consciousness. They last longer, involve lots of thinking and do not habituate easily. They are undergirded by strengths and virtues. These activities generate "flow." The elements of flow are a challenging activity that requires skills, the merging of action and awareness, clear goals, feedback, concentration on the task at hand, a sense of control, a loss of self-consciousness, and transformation of time, which flies by.⁷⁷

Flow requires a balancing of challenge and skill. The challenge must be great enough to prevent boredom but not so difficult as to create anxiety. As skill increases, we heighten the challenge. One surprising conclusion from the research on flow is that people are generally happier at work than at home. Work involves challenging goal oriented activities; relaxing in front of a television does not. Flow activities need not be morally good. One could experience flow playing a value neutral game or working in a concentration camp.

It is important to remember, however, that happiness is derived from having goals, not achieving them. Achieving the goal provides a brief, transitory happiness. We systematically overestimate the impact of an event on our happiness. Lottery winners' euphoria subsides within a month. Paraplegics return to normal within a year. Sustained happiness requires continuing progress. We need something more than a specific measurable result.

Martin Seligman argues that happiness involves more than the pleasures and flow. The pleasure must be authentic, deserved in some sense. Students report more happiness from an A earned in a hard course than an A in an easy one. Authenticity carries with it a sense of moral entitlement. We want to deserve our good fortune.

Thus, happiness ultimately entails the cultivation of virtue. Seligman defines a virtue as an act of will, a trait or habit, valued in its own right, which elevates and inspires others. Ubiquitous, virtues are embedded in institutions, rituals, role models, parables, maxims, and

⁷⁵ See MARTIN E.P. SELIGMAN, AUTHENTIC HAPPINESS 106 (2002).

⁷⁶ See FRED B. BRYANT & JOSEPH VEROFF, SAVORING: A NEW MODEL OF POSITIVE EXPERIENCE., "Enhancing Savoring," 49-50, 207-09, 211-13 (2007).

⁷⁷ See MIHALY CSIKSZENTMIHALYI, FLOW, "Enjoyment and the Quality of Life," 48-67, "The Conditions for Flow: Flow Activities," 74-75 (1990).

children stories. Seligman enumerates 24 strengths, which, if developed become virtues and designed a survey that allows individuals to identify their personal signature strength. An individual contribution to an organization is measured by her strengths rather than her absence of weaknesses. In that context, it is important not to be a jack of all trades, master of none.

Students like doing the survey, but I no longer require it. It is a dead end because there is not much time to develop strengths during the semester. Furthermore, the purpose of the course is to develop underappreciated skills. Law school and legal practice afford plenty of opportunity to build strengths.

F. Social Intelligence.

The sixth module is social intelligence, consisting of identifying other's emotions and handling relationships. This unit is the pinnacle, the most challenging and important skill. Emotions are inextricably interwoven with our social life and our strongest emotions arise in relationship. Many would say that the whole point of developing emotional intelligence is to connect more deeply with others.

Social intelligence falls along a spectrum from largely unconscious reactions to highly cerebral self-conscious evaluations. Progress can be understood as climbing rungs in a ladder.

Primal Empathy and Rapport

At the lowest rung is primal empathy, a largely physical, unconscious process. It begins with observing others' nonverbal signals. Facial expressions are a particularly rich source of information, sometimes occurring for an instant before they can be repressed. Ekman. I ask students to improve their powers of observation by people watching and working with Ekman's teaching tool.

Once observe, our motor neurons mimic another's expression, resulting in our catching their emotions. I demonstrate in class by having one student recreate a strongly charged emotional event, and having another student imitates the posture, muscles tension, breathing, facial expression of the first. I also demonstrate this with laughter yoga, in which the class simply laughs for no reason. The laughter is contagious.

Smooth nonverbal interactions results in synchrony, an unconscious subtle dance.. When people converse, their postures, gestures, expressions, pacing, and even breathing mirror one another.⁷⁸ Physical mimicry creates rapport,⁷⁹ and the end of mimicry signals the end of the conversation.⁸⁰ In class, I illustrate this by asking students to form pairs: one speaking, the other listening. I instruct the listener to physically attend to the speaker and then to gradually cease attending.⁸¹ The speaker typically loses enthusiasm and struggles to get the words out. As

⁷⁸ See SOCIAL INTELLIGENCE, *supra* note 18, at 31-33.

⁷⁹ See *id.* at 31 ("Social psychologists have found again and again that the more two people naturally make coupled moves – simultaneous, at a similar tempo, or otherwise coordinated – the greater their positive feelings.").

⁸⁰ See *id.* at 32.

⁸¹ See ROBERT BOLTON, PEOPLE SKILLS, 34-38 (1979) (physically attending a conversation involves a posture of involvement, appropriate body language, eye contact, and a nondistracting environment).

homework, I ask students to pace and lead: to mimic another's physical state and gradually alter it.

Influence

Further up the ladder are semiconscious processes that influence people, often exploited by advertisers. Chief among these is reciprocation, the natural impulse to return gifts. We only dimly recognize the urge to return a gift. In class, we build upon this impulse by forming a reciprocity ring, an activity in which participants make requests to a group, recognizing that the person fulfilling the request may not be compensated in return.⁸² The ring generalizes the reciprocity norm from bilateral relationships to the entire community. Out of class, students monitor the balance of their emotional bank account in their relationships.

Communication

Listening

More conscious yet is verbal communication. Descriptively, communication can be understood as an exchange of information through listening and speaking. Listening, which requires undivided attention. One way to experience that attention is simply to listen with our eyes closed. Hearing the other's message, without criticism or judgment.

Listening can be first broken down into attending, following, and reflecting skills.⁸³ Attending is physical: a posture of involvement, appropriate body motion, eye contact, and a nondistracting environment.⁸⁴ These skills are intuitive but frequently neglected. Following uses the voice to encourage speaking: door openers, minimal encouragements, infrequent questions, and attentive silence. I ask that students practice these skills by conducting interviews in which they solicit others' perception of themselves. These interviews shed light on the conceptual self while also providing an opportunity to simply listen to triggering messages without reaction.

Reflecting skills show that the listener has received the speaker's message. These include paraphrasing, reflecting feelings, reflecting meanings (tying feelings to content) and summative reflections.⁸⁵ Like mindfulness meditation, there is no engagement in the contents of thoughts. Reflective listening does not express agreement but confirms that the speaker has been heard. As such, it is affirming.

Speaking

Speaking introduces another layer of challenge. Here a useful model is that of interpersonal dynamics, which regards communication as a feedback loop in which the speaker shares only what she knows: objective behavior and its effects on her. The purpose of speech is to give feedback to

⁸² See ADAM GRANT, *GIVE AND TAKE* 239-245(2013) (describing experience in leading a reciprocity ring in class).

⁸³ See ROBERT BOLTON, *PEOPLE SKILLS*, 33 (1979).

⁸⁴ See ROBERT BOLTON, *PEOPLE SKILLS*, 34-38 (1979) (physically attending a conversation involves a posture of involvement, appropriate body language, eye contact, and a nondistracting environment).

⁸⁵ See BOLTON, *supra* note 77, at 49-61 (Reflective listening entails reflecting content, feeling and meaning, and summarizing significant points).

the listener. Obvious as it seems, this distinction is often ignored. Much of our communication is devoted to speculating about others' intentions, something we cannot know.

Not only is speculating about other's intentions useless, it also undermines meaningful feedback. People withhold information for fear of being judged and they regard the feedback they do receive as a moral attack. Nor is this perception necessarily unwarranted. We commonly speak not to share information but to coerce a response. We scold others in order to change their behavior. In the course, I offer Marshall Rosenberg's nonviolent communication,⁸⁶ in which we renounce judgment and efforts to control others. The request is a plea for help. The problem is ours, not theirs.

Nonviolent communication is an elaboration of the familiar I-statement, in which the speaker strives to share his experience in a way that will not be heard as an attack. Nonviolent communication involves four steps. First is observing without evaluating. Evaluations can be implicit or explicit. Next is identifying and expressing feelings. Feelings are not thoughts, nor are they statements about our identity or about how others regard us. Third is taking responsibility for our feelings. Another's behavior may stimulate our feelings but do not cause them. Our judgments of others are expressions of our own unmet needs, and expressing those needs increases the chance that they will be met. Last is requesting that which would enrich life. The request should be in clear, positive concrete action language and should not be a veiled demand: do this or else. We point to the dirty dishes in the sink, share our feeling of frustration, describe a need for a clean environment, and ask for help washing them.

Given the prevalence of violent communication, the speaker should anticipate that the listener will regard the message as an attack and to reply in kind. In such situations, she must begin by returning to listening and reformulating the attack in nonviolent terms, by paraphrasing the listener's underlying feelings and needs. I also offer more extended instructions for difficult conversations, including the two-column technique.

A more deliberate use of language is positive communication, which treats words not simply as descriptive but as a generative. Our language creates our reality. We alter another's identity by complementing and encouraging them. We express appreciation by finding merit in what the other person thinks, feels and does.⁸⁷

Caring

The highest rung in the ladder is concern and caring. We do more than understand another's view, we affirmatively adjust ours to take theirs into account.⁸⁸ In representation, a lawyer adopts the client's interest as her own. In negotiation, a lawyer seeks a broader

⁸⁶ See MARSHALL B. ROSENBERG, *NONVIOLENT COMMUNICATION*.

⁸⁷ See ROGER FISHER & DANIEL SHAPIRO, *BEYOND REASON* 29-33 (2005).

⁸⁸ See DOUGLAS STONE, BRUCE PATTON & SHEILA HEEN, *DIFFICULT CONVERSATIONS* 25-82 (1999) (suggesting that a person prepare for a difficult conversation by exploring the other's story and the contribution of both parties to the problem).

perspective which encompasses both parties' concerns, creating a win-win resolution.⁸⁹ The reciprocity ring has that effect.⁹⁰ The ring exercise puts another's interest first.

All this is done in a loving spirit, explored in various contemplations. In freeze frame, we consult the physical and emotional heart. In lovingkindness meditation, we cultivate good will towards ourselves and then to others. Particularly powerful is the "Just Like Me and Lovingkindness Meditation," in which students stand and face one each other while silently reciting loving phrases. In gratitude meditation, we give thanks for our whole life, the good and the bad. In compassion, a practice known as toglen, we affirmatively exchange our good fortune for the pain of others.

Complete caring, however, entails something more than contemplation. It must be integrated into daily life. Forgiveness, for example, often involves consistent, long term work. That work can remove the sting of a painful memory and pave the way to a restored relationship. Gratitude can be fostered by keeping a daily gratitude list and writing a testimonial to someone we have not fully acknowledged.

Handling relationships is crucial to lawyering. The materials in this unit exercises provide a foundation for lawyer as friend. Clients value caring over technical expertise. The practice of law is ultimately about people, not analysis.

II. The Process of Developing Emotional Intelligence

Learning emotional intelligence differs from learning substantive law. The focus is not so much on content as on process. Emotional intelligence is not reducible to cognitive knowledge. It is experiential and individualized. It does not fit into neat categories and is unbounded, extending beyond the classroom to everyday life. Acquiring emotional intelligence is uncomfortable, requiring us to break familiar patterns. Thus, its acquisition is not just about passively reading materials and listening to lectures. It requires clarity and engagement.

A. Clarity

Much of the challenge in teaching emotional intelligence is getting clear. We commonly describe our life in mushy generalizations. Much substantive material offered in the course makes ordinary understandings more precise. Mindfulness is not about thinking or remembering but "paying attention in an open, accepting way." Emotions are not just vague feelings but states with specific physiology, focus, and meaning. Effective communication entails not just saying what's on your mind, but speaking into another's understanding. I push students to be precise in their work.

Clarity is also critical to the learning process in the course itself. People often slight emotional intelligence because they lack clear criteria for satisfaction. We can easily see when our

⁸⁹ See ROGER FISCHER & WILLIAM URY, GETTING TO YES 5-7 (1983) (bargaining from fixed positions produces unwise agreements, creates inefficiency, and endangers an ongoing relationship).

⁹⁰ See *id.* at 240 (describing how a two and half hour ring session saved \$250,000 and fifty days on one occasion, and \$90,000 and sixty-seven days on another).

car needs repair; it is less obvious when a relationship is broken. There are, however, tangible ways to improve emotional intelligence, such as surveys of self and others, and physical markers like pulse and blood pressure

Thus, to become more emotionally intelligent, we need to be specific about what is occurring, what we want to accomplish, and why we want it. I introduce this need in the first class, when I ask students to declare their objectives for the course and how they will know that they have met them. A common answer is “stress reduction” and “I will know it when I feel it.”

Such a response will not get us very far. Stress reduction is a negative goal, without direction, and feelings are ephemeral and difficult to track. Better is “meeting deadlines” and “more hours of sleep,” assuming those are desired. Identifying and tracking objectives is not done once and for all. Rather it is a continuous process of refinement and adjustment. Objectives change throughout the semester.

The Project

I work with clarity most explicitly by requiring students to complete a project, which brings the course into daily life. Our lives are full of projects, and the purpose of this assignment is to provide a framework for designing a productive and happy life. As such, it can dramatically improve well-being.

The blueprint for the project is a template in which students adopt a vision, which provides the foundation for goals and actions, in that order. This reverses our habitual pattern. We typically undertake a project only when there is a problem, and when we do, we focus mostly on actions and perhaps goals.

The template begins with the realization that something is wrong, however painful that might be. Human beings rarely embark on something new unless they experience pain, but a successful project requires more than avoiding pain. Pain can be avoided through distraction and denial, behaviors that rarely advance our objectives. Pain avoidance does not provide a positive direction. It initiates the project but does not sustain prolonged effort. We lose steam as the pain abates.

Thus, identifying a problem is only step one in the template. It is critical to have a positive direction that promises pleasure. Here, I discuss the literature on goals, understood as explicit commitments. Clearly, goals enhance performance. They direct attention, energize, encourage persistence, and help us to find relevant knowledge. They also foster happiness by generating flow⁹¹ and authenticity. Happiness is making progress to a goal, not achieving it. Furthermore, content matters. We are happier when we strive for something positive, personally important, and which involves growth, connection, and contribution.⁹²

⁹¹ See BEN-SHAHAR, HAPPIER 70 (2007) goals liberate us by eliminating ambivalence and uncertainty. They allow us to enjoy the scenery, secure in our final destination.

⁹² See BEN-SHAHAR, HAPPIER 71 (2007) (“People seeking greater well-being would be well advised to focus on the pursuit of (a) goals involving growth, connection and contribution rather than goals involving money, beauty, and

This literature uses a broad definition of goals. I find it helpful to narrow the definition, distinguishing goals from values. Narrowly defined, goals are challenging and specific -- with clear timeliness and performance criteria. Goals define performance by providing clear criteria for success. If sufficiently challenging, they also promote flow.

By contrast, values are general and universal. See Blatt, *Living from Values* in appendix. Unlike goals, which disappear once achieved or abandoned, values are always available to guide us, whatever the circumstances. Moreover, they supply positive content to neutral goals. They do not just serve our personal agenda but humanity in general. Because they are universal, they inspire us and others. Seligman's virtues are values in action.

Values are *chosen life directions*.⁹³ Values have three components. First, values are deliberately *chosen*, not imposed from outside. Values like love and learning are freely selected, not mandated by reason or morality. Second, they *apply throughout our life*. They are not limited to a particular context. Love extends beyond the family and learning extends beyond the classroom. Third, they are *directions*, not specific outcomes. As such, they are available in any circumstance. You can love even if rejected and learn even if you receive a bad grade. One exercise for articulating values is to imagine your funeral and then write the eulogy.⁹⁴

Vision

The distinction between values and goals underlies the next two steps in the template. Step two is to create a positive vision of the future. This vision applies values to a specific situation. Students sometimes struggle with this. "Family," for example, is not a value but a group of people. The vision requires more, perhaps a "loving family." Also, cultivating personal qualities like "confidence," and "calmness" are more means to an end than a direction.

The vision provides ongoing inspiration. It constitutes an exciting, ever present, possibility that is always available, whatever happens. You cannot fail. We are never lost at sea, unsure of our direction. The vision pulls you into the future and provides the basis for recruiting others to participate in your project.

Goals

Step three in the template is to set a goal, an observable, measurable result by a specific date. Goals may be sequential, with short-term goals bringing you closer to your ultimate goal. They are proxies for our vision. Tangible goals make our projects real to us and others.

Goal setting makes us accountable for events outside our control. Accordingly, we sometimes resist setting goals because they create the possibility of failure. Yet without them, we cannot succeed. If we do not meet our goals, we simply return to our vision, which provides

popularity and (b) goals that are interesting and personally important to them rather than goals they feel forced or pressured to pursue.") (quoting Kenneth Sheldon's summary of the research on goals and happiness).

⁹³ See SPENCER C. HAYES & SPENCER SMITH, *GET OUT OF YOUR MIND AND INTO YOUR LIFE: THE NEW ACCEPTANCE AND COMMITMENT THERAPY* 153-163 (2005) (describing values).

⁹⁴ See *id.* at 166-170 (instructions for the attending your own funeral exercise).

the basis for making revisions. In life, we are constantly adjusting goals for changes in circumstances and clarification of our vision.

Imbalance in life results from a failure to incorporate both vision and goals into our projects. Work projects dominate because they generally demand measurable results, like billable hours and salaries, but often are experienced as deadening for lack of an inspiring vision. Relationship projects often fail for lack of a measurable result. Specifying such a result requires creativity. One possibility is to ask for others' feedback, uncomfortable as that may be.

Actions

The fourth step in the template is action. Actions need to be sufficiently specific so that they could be delegated to someone else. "Set Boundaries" is not an action intelligible to others. Call me only after 5 pm is.

Actions are instrumental. They are the means through which we achieve our goals. They are not valued for their own sake. We take medicine to heal; we do not take it if we are well. We change actions as necessary to achieve our goals.

Actions are within our control. The distinction between an action and goal depends on the circumstance. For an experienced runner, running a kilometer may be an action; for a novice, it may be a goal. Sometimes, actions may be the only way to measure goals.

The first project in the course, is the reciprocity ring. The vision is typically a giving community and actions are making and fulfilled requests. Less obvious is the goal, perhaps evidence that the fulfillment was helpful or used or that giving extended beyond the ring.

Students then develop a wide range of personal projects. One project was moot court competition, with the vision of becoming a skilled litigator and the goal of winning. Some projects involve relationships. Here the challenge is setting a goal, perhaps through surveys and acknowledgments. Health lends itself to measurable results. The trick is to articulate a vision that includes others. The project is not just about you.

The project template can be used throughout life. One obvious application is in counseling students searching for a job. Sometimes students are stuck in the problem of unemployment. It is helpful to remind them that getting a job involves actions (submitting resumes), sub goals (getting an interview), goals (getting an offer), and a vision (a professional community) based on a value (perhaps making a contribution).

The vision is particularly useful. It motivates students and provides direction for setbacks in the search. It provides employers with a reason for hiring them. It encourages them to adjust their goals by narrowing or expanding their search. They are not looking for just any job and there may be opportunities outside their original parameters regarding employers, specialties, location, pay, and the like.

I introduce the project after discussing daily life design. Focusing on actions alone is draining. I illustrate this by asking students to mentally review a comprehensive to do list and

notice how they feel. I then ask them to focus on their results and purpose. The difference is obvious. Problems depress, solutions energize.⁹⁵

A homework assignment is to ask students to annotate their to-do lists. They arrange their list in three columns: the first column describes specific actions; the second, the positive outcome of the action; the third, the purpose underlying the outcome, reasons linked to values. The first column provides specificity; the second, direction; and the third, motivation. The second and third columns provide adaptability, allowing us to substitute actions or even goals.

B. Engagement

Learning emotional intelligence also requires engagement. In grading, I look for effort and initiative. Some students simply go through the motions, looking for easy credits. Others work hard, developing empowering habits and rituals. They grapple with the material and go beyond it. They try what is offered, make adjustments, and develop alternative approaches. The course is a microcosm of law school and life itself.

I offer material on optimal performance. Robert Kelly's research at Bell Labs demonstrates the importance of initiative to workplace success. Studies of achievement reveal the importance of long hours. High achievers put in long hours. The rule of thumb is that acquiring expertise requires 10,000 hours of deliberate practice. Child prodigies such as Mozart and Tiger Woods put those hours in at an early age. In a famous study, children who forwent eating one marshmallow in order to receive two a short while later were found to have higher academic achievement decades later.

I also discuss conditioning. We react to language like Pavlov's dogs to the sound of a bell. We explore how we can anchor stimuli to desired states of mind and how to use visualization to motivation. Through an extended visualization, we can associate pain with seemingly trivial limiting beliefs by imagining their effect over the long term. I do this through the Dickens Pattern.

Environmental factors are often critical as well. Simply changing your physical environment can make a big difference, as can adjusting your social environment. Conditioning is necessary to changing routines and addressing bad habits such as smoking and nail biting.

I use grading to engage students in the course. I grade effort and have specific criteria for performance. See How I Grade in appendix. Grading obviously requires some judgment, but no more (and probably less) than is involved in determining the depth of analysis in an issue spotter. And the sheer number of assignments and possible points washes out the effect of particular judgments. Final grades do not turn on a few assignments.

⁹⁵ See DANIEL GOLEMAN, FOCUS: THE HIDDEN DRIVER OF EXCELLENCE 172 (2013) ("Talking about your positive goals and dreams activates brain centers that open you to new possibilities. But if you change the conversation to what you should do to fix yourself, it closes you down.") (quoting Richard Boyatzis). Boyatzis' brain imaging study confirming this result has been submitted for publication. *Id.* at 294 n.14.

The pain associated with a poor grade is an important initial motivator. Although grades can kick start interest, continuing engagement depends on student attitudes. Engagement in learning involves staying open, taking responsibility, and finding meaning.

Staying Open

Human beings cling to familiar ways and learning begins with openness. The most receptive students recognize that there is always something to be learned. To foster openness, I lead meditations and discuss the benefits of mindfulness. As Langer demonstrated, mindfulness generates new categories, new information, and multiple perspectives.

I also discuss Carol Dweck's research on mindsets. She describes two mindsets, fixed and growth. Regarding traits and abilities as limited, a fixed mindset creates an urgency to prove oneself. Mistakes are proof of incompetence and are therefore to be avoided. By contrast, a growth mindset regards traits and abilities as malleable, and capable of cultivation through effort. Mistakes are welcomed as learning opportunities. A growth mindset opens us to experience; a fixed mindset shuts us down. Dweck demonstrated that a growth mindset improves educational achievement.

Throughout the course, I remind students to maintain a growth mindset. They need to follow instructions but should not worry about getting a result. Results are just feedback, a learning opportunity. One cannot "fail" in our efforts to develop emotional intelligence. The whole point is to see something new. I also remind myself to maintain a growth mindset in my teaching. The various glitches, mistakes, mishaps, and lapses that inevitably occur are all opportunities for my learning.

Students are uncomfortable with a course that offers a buffet of exercise to be pursued over the semester, with many optional readings and assignments. They yearn for closure, confirmation that they have mastered a skill, so they can move on. I remind them, however, that life is not so cut and dried. We never stop working on managing emotions and handling relationships.

Taking Responsibility

A second component of engagement is taking responsibility. See Blatt, Taking Responsibility in the Appendix. The most excited students take ownership of their experience and look for ways to make the course work for them.

Taking responsibility is exhilarating because it affirms that we are in control of our lives and emotions. At the same time, taking responsibility is frightening. It makes us accountable and susceptible to criticism. We look away because we are afraid of what we will see. We play the victim to preserve our self-esteem.

The fear of taking responsibility arises early in the course. We do not ask for feedback because of what we might hear. We threaten because we do not want to admit our feelings and

needs. We shy away from declaring objectives and measurable goals because we do not want to “fail.”

Later in the course, I offer exercises specifically designed to encourage students to take responsibility. One is identifying rackets. A racket is an unconscious thought pattern that shifts blame, a game similar to those described in Eric Berne’s transactional analysis. More specifically, it consists of a persistent complaint linked to a fixed way of being. A common example in my class is “Miami drivers are terrible.” To understand the racket, we must first uncover its payoffs and costs. In broad terms, the payoff to the complaint is being right and the cost is being alive. The complaint about other bad drivers justifies us at the cost of cutting us off from life. Grumble, grumble. Once we uncover the payoffs and costs, we can decide whether to give up the racket. We usually do.

One way to give up a racket is to apologize, which itself is an important practice for taking responsibility. In apologizing, we deliberately assume guilt for a wrong done to another. We unilaterally disarm, without expecting forgiveness or reciprocity. An apology involves recognizing that the incident occurred, expressing remorse or regret, admitting wrongdoing, taking responsibility, and making a credible promise for the future. Apologizing is terrifying and exhilarating. It values the relationship over winning.

In blaming, we project our insecurities onto others. They are at fault, not us. At the most general level, our failure to assume responsibility is a product of projection, in which a trait, attitude, feeling, or bit of behavior which actually belongs to our own personality is attributed to objects or persons in the environment and then experienced as directed toward oneself by them instead of the other way around. Perls 248} Projections are most obvious when we react to an emotionally charged stimulus.

The trick is to reclaim the stimulus as part of ourselves. First, find something in your environment that strongly affects you (instead of something that just informs you). Something has happened in the world but you are the one making it significant. Next reclaim the stimulus. Recognize that what seems to be happening in the environment is actually part of you. A structured way of doing this is the 3-2-1 process, in which you face, talk with and be the stimulus. (p. 50-52).

Finally, notice the emotional change. Owning the stimulus changes the direction of the underlying emotion. Ken Wilber has a handy chart for translating the emotions. While projected traits retain their character, projected emotions reverse theirs. For example, our sense of internal disarray may be projected outward as seeing our environment as messy, while our guilt at not cleaning up may be projected outward as anger at others for pressuring us to clean up.

Reclaiming projections creates empathy by placing us in another’s shoes. It also promotes a better understanding of self by revealing that the traits that we have projected outward are actually part of us. Finally, it permits better identification of the emotions in need of managing. Recognizing the reversal is important, as it helps us identify the emotion that needs to be managed. We will remain stuck if we manage our anger but not the underlying guilt.

Projections are not limited to occasional, highly charged, events. All our stories can ultimately be viewed as projection of inner reality. We reclaim the projection by recognizing that we are the author of the story, not its subject. This recognition frees us to rewrite the story, to create an empowering narrative with a positive growth edge. Dream work provides an easy application of this approach because dreams are obviously our own creation. We can find a growth edge in any dream, no matter how disturbing, by changing our interpretation, action, or role. Take, for example, a dream of being chased by a bear. Such a dream might normally be understood as mirroring daily anxiety and such an interpretation simply reinforces your viewpoint. If you want a new perspective, you might change your interpretation. Perhaps the bear is trying to give you something. Or perhaps, you should change your action by turning around and embracing the bear. Or perhaps you could change your role by becoming the bear and owning the fierceness which you have projected outward. You are no longer a helpless victim but a master of your own reality. With an altered felt sense, you can change your behavior.

Taking responsibility is not simply a one-time exercise but an attitude towards life. A powerful practice is seeing ourselves as responsible for all the circumstances in our lives. WE claim responsibility for each annoyance and frustration as it arises.

Perhaps the most fertile ground for taking responsibility is the course itself. Students invariably have persistent complaints, often about grading, which they have not voiced. Prompted by the above exercises, some recognize a racket, request more feedback, and maybe apologize. And eventually, it dawns upon them that the resistance encountered in the course is the same resistance encountered in daily life.

Taking responsibility is also important for me as the teacher of the course. I recast critical feedback as requests. I give up rackets about student performance. I apologize for deficit teaching and hurtful comments.

To sum up, taking responsibility promotes emotional intelligence. Taking responsibility reduces stress because we are no longer victims of circumstance. Taking responsibility increases happiness and improves performance by encouraging participation in life's activities. Taking responsibility enhances relationships because we stop blaming others.

Finding Meaning

Engagement requires motivation. The most persistent students want something more than a grade. At the beginning of the course, I discuss the importance of emotional intelligence for professional relationships, productivity, and personal health. As the semester progresses, it becomes apparent that the strongest motivation is serving a purpose outside our personal agenda. Students are much more likely to adhere to a practice such as meditation if it does something more than just enhance their own well-being. After all, meditation was developed as a spiritual discipline. Even in its secularized form, meditation contains a germ of theology. In his later work, Herb Benson himself moved beyond the secular relaxation response and argued for the importance of religious faith.

It seems, then, that human beings naturally crave greater purpose. Such purpose is often rooted in ultimate meaning, which is beyond the purview of the course. Descriptions of ultimate meanings are more the province of philosophy and religion than psychology and self-help. Meaning is not just about using tools for self-development but about living the good life, a larger moral imperative.

Nonetheless, the course invites us to be less self-centered. Applied inwardly, mindfulness undermines the idea of the self entirely, leading to transcendence or nirvana, depending on one's theology. Cognitive therapy invites challenges to the notion of a unified self and internal family systems therapy posits multiple selves. Likewise, applied rigorously, the theory of projection rejects any firm distinction between self and other. Inside and outside realities mirror each other. All is the play of the universe

At the same time, the course points us outward to other people. It hints that ultimate meaning is found in serving others. Generous tit-for-tat, in which we forgive occasional lapses, is a winning strategy. Happiness is associated with viewing life as a win-win and living virtuously. Social intelligence culminates in concern for others, even to the extent of prioritizing their needs over ours.

Philosophical support for the importance of others can be found in the work of Carse and Buber religious faith. Carse describes an attitude in which life is regarded as an infinite game. Martin Buber roots life in relationship, ultimately connecting us to the Divine.

Although the course does not resolve issues of ultimate meaning, it prepares students to grapple with personal meaning. In the last week, I ask them to develop an individual mission statement that pulls together the themes of the course and provides a quick reminder that can guide them after the semester. The statement represents the deepest and best within the person, fulfills unique gifts, transcends ordinary concerns, addresses human needs, draws upon principles that improve the quality of life, deals with all significant roles in life, and inspires. Many exercises can be used to prepare such a statements. It is best to produce a concise, general statement that is easily memorized and recited.

Engagement underlies success and fulfillment in legal education and beyond. Staying open converts life's vicissitudes into learning opportunities. Taking responsibility makes us masters of our fate. Finding meaning inspires forward movement.

III. Structuring the Course

A. Survey Courses

In my three credit course I generally follow the above order with modifications. See attached syllabus and exercises.

I introduce some aspects of social intelligence early in order to give students an opportunity to work with relationships over the semester. I lead the Just Like Me meditation and create the reciprocity ring at the beginning to foster community in the class.

I teach the descriptive model of communication immediately after mindfulness. Like mindfulness meditation, reflective listening does not engage the contents of thoughts. We simply acknowledge what was said. Like mindfulness mediation, nonviolent communication distinguishes between our experience and our speculations about it. We restrict ourselves to what is undeniably true: what happened and our reaction to it. I teach positive communication later in the course, after discussing how meaning creates reality.

I incorporate process throughout the course. I introduce growth mindsets early to frame the course. I integrate most conditioning exercises into the evoking emotions module. I discuss taking responsibility as part of managing emotions because much of our attachment to limiting beliefs stems from our tendency to blame others.

I discuss the project before spring break, and to set the stage I move up positive emotions, deferring managing negative moods until the second half of the course.

I cover taking responsibility after cognitive therapy. At that point, it should be clear that our thoughts are simply thoughts and nothing more. The question is why we insist that our beliefs are objectively true. Rackets supply an answer: there is an unconscious payoff. We treasure being right more than our happiness.

Beyond Emotional Intelligence

I discuss meaning in the last week, when we go beyond emotion intelligence, by challenging the concept of conventional self and introducing psychotherapy.

The challenge to the conventional self proceeds along two routes. One route undermines altogether the “self” by rigorously looking for it or reflecting on death, or by engaging in taking and sending, a practice evocative of martyrdom. In class, we do an exercise in which we say goodbye to various aspects of identity. The opposite tact is to affirm that there are multiple selves, rejecting the notion of a unitary self in favor of a belief in multiple subpersonalities. This approach affords access to the Big Mind that transcends them.

We also explore psychotherapeutic techniques designed to create meaning. One is internal family systems, in which subpersonalities dialogue with one another. Some of these are easily recognized; others are disowned. More generally, working with the subconscious involves active imagination, the opposite of concentration practice. Here one follows and magnifies potentially distracting thoughts. This can be applied to drawings, fantasies, and dreams with the intent of finding resolution through a felt sense. House of Doors is a popular meditation.

B. Targeted Courses.

1. Using the Modules.

Emotion intelligence can be taught in more narrowly focused courses. Instructors may wish to focus on a single module, embellishing it with materials and exercises from other modules.

The first module is a prime candidate. When I teach a brief introduction to emotional intelligence I focus on stress reduction, which is the most immediate pressing concern for most students, and if I am going no further, I make a couple adjustments. First, I replace the relaxation response with visualization of a “happy place,” which students generally find more relaxing. Second, I substitute the triple column technique for reframing threats as challenges.

Similar adjustments can be made in courses targeted to other modules. Mindfulness can be supplemented with identifying emotions and descriptive communication. Evoking emotions, managing negative moods, and cultivating positive emotions can each provide the basis for a course drawing from exercises discussed in other modules, such as gross physiology, facial expressions, and relevant meditations. Social intelligence can be taught with attention to self-knowledge.

C. Alternative Approaches.

Core Operations

Alternatively, instructors may take a completely different approach. One possibility is Salovey and Meyers’ core set of operations: identifying, understanding, using, and regulating emotions. Caruso and Salovey offer four steps: stay open to emotions, filter out moods, identify the emotion, and problem solve or manage the emotion. This approach finds the message behind the emotion and applies to both personal and social intelligence. Its narrow focus also reduces tensions among the skills taught in broader courses. Stress reduction and optimal performance sometimes conflict, as do introspection and relationships.

Performance and Life Design

Another possibility is performance and life design. My performance materials cover procrastination, optimism, human needs, conditioning, and time management. Optimally, they work in concert. Procrastination can be understood as spending inordinate time on unimportant activities. A student can identify a troubling behavior, find alternatives that better fulfill needs, and condition one or more of them.

A useful way of working organizing interventions is the procrastination equation, derived from the rational actor model, in which the decision to undertake an activity is the product of expectation and value, divided by delay times impulsiveness.

Expectation can be altered by fostering optimism, engagement with goals, which is associated with certain explanatory patterns, as well as achievement drive. To some degree, optimism can be cultivated simply by becoming more involved in one’s goals and noticing three good things each day.

Values can be influenced by arranging them in a hierarchy that reflects personal importance. Values are more likely to be compelling if rooted in human needs. . Core transformation provides a way of dialoguing with the part of the self that wants something.

This approach can be generalized to time management. Students seeking to use their time more effectively can begin by logging their time and considering its allocation. Merely logging time can change behavior by increasing self-awareness. The log can then be used as a basis for modifying multiple behaviors.

My students rarely pursue these materials in depth. Few regularly condition new behaviors or consciously log their time. They spend most of their time on the project. Perhaps this material would work better in a course less focused on managing emotions and handling relationships.

Workplace Skills

A final possibility focuses on strategic skills that allow us to thrive in organizations. I mention Robert Kelly's work on how to be a star at work and Adam Grant's depiction of altruism in the business world. I also mention the importance of using signature strengths and offer readings on leadership and management, materials most relevant later in the career.

I do not, however, go further. These skills are not immediately relevant to most students' lives and are situation specific. They are best cultivated in the workplace after graduation.

Conclusion

As this chapter attests, teaching emotional intelligence is challenging. The course is inherently personal, raising emotional issues for the instructor as well as the students. Teaching the material requires humility and vulnerability. I have plenty of opportunities to confess my shortcomings throughout the semester, something I do in my other courses as well.

Also, writing and reading journals is time consuming. Students are surprised that there is so much work for such a "light" course. Grading every weekend, I find that the course consumes more time than all my other courses combined.

I have found, however, that the course is worthwhile, perhaps even essential. I am in the course as well, grappling with the same issues as the students. Every year, I feel renewed, and my friends remark on my improved mood. More importantly, no other course can make such an immediate, lasting impact in student lives. Is there any greater reward?