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Analysis of Positive Psychology Training at Geelong Grammar School

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Analysis of Positive Psychology Training:
Observations Through the Lenses of Positive Psychology
And Positive Organizational Design

Or

How's That Working For Ya?

Kirsten Cronlund
MAPP.3, capstone
July 31, 2008

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Objectives

The aim of this paper is to analyze the positive psychology/resilience training that was offered in January 2008 by Dr. Karen Reivich to educators, administrators, staff members, and mental health practitioners at the Geelong Grammar School in Australia. The aim of this training was to introduce participants to the understanding and skills of resilience and other principles of positive psychology, providing a springboard to an in-depth embedding of these ideas into the curriculum and culture of the school that is an ongoing project there. Another administration of the positive psychology/resilience training, in May/June 2008 was given to MAPP students, and that will also inform this analysis of the program, although to a lesser degree.

I will briefly outline below the compelling reasons for the adoption of the positive psychology/resilience program into school settings, but that is not the primary focus of this investigation. After a short description of the Penn Resiliency Program and the Strath Haven curriculum, I will presuppose an acknowledgment of the merit of both programs. At that point I will turn my attention to an analysis of the training itself, both in style and content, first viewing it through the lens of positive psychology and then through the lens of positive organizational design. This analysis is important for two reasons: 1) The training program tends to be wildly successful, and there is a growing need to replicate the sessions at a rate that is unmanageable for one team alone. As a result, the increasingly urgent question on the lips of Reivich and colleagues is, “How do we maintain the high level of enthusiasm, engagement, and mastery of skills for participants in the training as we pass the baton to a new cadre of master trainers?” 2) On a broader scale, outlining with clarity the methods that Reivich uses to intricately weave compassionate, insightful leadership, methods of kindling curiosity on a large scale, and the generation of engagement and enthusiasm for the topic can inform leaders of any training

program. There is nothing mysterious about Reivich's success in reaching her audience, and, through practice of identifiable skills, anyone who is willing can use similar methods to increase his or her effectiveness. For these two reasons, I undertake this investigation with excitement and hope for what it can provide to Reivich and colleagues and also to trainers of many other programs.

Penn Resiliency Program (PRP)

The Penn Resiliency Program is a program that was originally developed by Gillham, Reivich, and Jaycox to combat the rising incidence of depression in our society (2008). Its foundation rests on the cognitive behavioral model, developed by Albert Ellis and Aaron Beck, as well as the inspired shift of focus that was the thrust of Martin Seligman's work on learned optimism in the 1970s. The original hypothesis of the authors of PRP was that, if depression can be treated through cognitive behavioral therapy (CBT), then perhaps it can be prevented through the acquisition and practice of CBT skills. Further, studies indicate that "the younger people are when they have their first episode of depression, the more likely it is that the depression will recur" (Reivich & Gillham, 2008, p. 5). This led the authors of PRP to hypothesize that by pushing off the age of the initial onset of depression, perhaps the entire trajectory of individuals' lives could be enhanced through the early prevention of depression. Although there are no longitudinal studies to support the lifetime benefits of PRP, many rigorous studies have been undertaken that have validated its effectiveness in reducing and preventing the symptoms of depression and anxiety. In middle-school aged children -- and college-aged students who were exposed to an alternate form of the PRP program – results such as these were seen as far as up to two years beyond completion of a 12-session program. Other benefits to participants of these

programs include a decrease in negative school conduct behavior and an increase in optimistic explanatory style (Reivich & Gillham, 2008).

Since the time of its conception, however, PRP has shifted from a complete focus on combating depression and anxiety to a more inclusive sense that everyone, regardless of level of risk for depression, can benefit from the skills of resilience. We all face setbacks in life, and an increased ability to navigate those rocky roads is one key component to flourishing and well-being. As a result of this change in focus, more emphasis is now placed on developing emotional awareness and on applying the skills to situations that are not directly related to depression (K. Reivich, personal communication, July 1, 2008). Also, the program has shifted from a targeted intervention to a universal intervention (K. Reivich, personal communication, July 1, 2008).

The core skills covered in PRP have two components – cognitive and interpersonal problem-solving. The objectives of each follow:

Cognitive: to teach the students to:

- Understand the link between one's thoughts and feelings/behaviors
- Identify one's own explanatory style
- Learn to generate alternative interpretations
- Evaluate the accuracy of one's interpretations using evidence
- Put into perspective the implications of negative events

Interpersonal Problem-Solving: to teach the students to:

- Cope with stressful experiences, including family conflict
- Respond assertively
- Control emotions when necessary
- Make prosocial decisions

(Reivich & Gillham, 2008)

An outline of the twelve-lesson curriculum of PRP, with core concepts covered in each lesson is given here:

1. Lesson One: Link Between Thoughts and Feelings (skill of ABC).
    a. Objectives:

        i. To build group rapport and help students become comfortable talking about their experiences in the group setting.
        ii. Students explore common problems, thoughts and feelings for their age group.
        iii. Students learn to monitor their "self-talk."
        iv. Students learn to identify the link between their self-talk, feelings, and actions.
2. Lesson Two: Thinking Styles.
    a. Objectives:
        i. Students will practice the link between thoughts and feelings.
        ii. Students will learn about thinking styles and types of thoughts that can make people feel bad and give up.
        iii. Students will practice giving more optimistic and more realistic thoughts.
3. Lesson Three: Alternatives and Evidence (skill of Challenging Beliefs).
    a. Objectives:
        i. Participants learn how to generate alternative thoughts and to test the accuracy of these thoughts using evidence.
4. Lesson Four: Evaluating Thoughts and Putting It into Perspective.
    a. Objectives:
        i. Students learn how to put the implications of problems into perspective.
        ii. Students learn how to respond to non-resilient beliefs in real-time.
5. Lesson Five: Review.
6. Lesson Six: Assertiveness and Negotiation.
    a. Objectives:
        i. To discuss styles of interaction and train students in basic assertiveness skills.
        ii. To discuss beliefs that hinder assertiveness.
        iii. To introduce the concept of compromise and negotiation, and give practice to students in negotiation using assertiveness skills.
7. Lesson Seven: Coping Strategies.
    a. Objectives:
        i. To teach students things they can do in order to feel better when stressful events (particularly uncontrollable negative events) occur, such as relaxation, disengaging, distancing, and assertiveness.
        ii. To teach students the importance of flexible social styles, and how to control anger and sadness in social situations. Assertiveness will be stressed.
8. Lesson Eight: Overcoming Procrastination and Social Skills Training
    a. Objectives:
        i. To introduce two techniques: overcoming procrastination and social skills training.
9. Lesson Nine: Decision Making and Review of Lessons 6-8
    a. Objectives:
        i. To review the techniques presented in Lessons 6-8
        ii. To introduce a technique for decision making.
10. Lesson Ten: Problem-Solving

a. Objectives:
    i. To teach students to approach social interactions in a problem-solving manner. The students should learn to stop, list different actions and their consequences, and evaluate situations from different perspectives. They will also learn to define goals and choose actions most likely to reach those goals.
    ii. Students will learn to take others' perspectives in order to understand problem situations better.

11. Lesson Eleven: Problem Solving and Review
    a. Objectives:
        i. To review the problem-solving approach and give participants more practice with this approach.
        ii. To review decision-making.
12. Lesson Twelve: Review and Party
    a. Objectives:
        i. To review the concepts discussed in the program
        ii. To encourage the students to use these skills in the future.
        iii. To thank the students for participating.

(Gillham, Reivich, & Jaycox, 2008)

Strath Haven Curriculum

The Strath Haven High School in New Jersey undertook the incorporation of certain positive psychology (PP) concepts into some of its ninth grade English classes between the years of 2005 and 2007. The program was set up as a study to analyze behaviors and attitudes of students who underwent the PP curriculum in comparison to those who did not. Reivich, Seligman, and colleagues developed a curriculum for this project that includes: savoring, gratitude, identification and use of strengths, examination of meaning, as well as some of the skills of PRP (Reivich et al., 2007). The lessons included in the Strath Haven curriculum are designed to enhance positive character development, positive emotion, and citizenship (Gillham, et al., in progress). For a complete listing of the lessons, their objectives, and their key points, see Appendix B. Data from this longitudinal study has been collected and is still being analyzed, but there are preliminary indications that the program may have beneficial impact on its participants. For instance, teachers in the school reported seeing more behaviors related to strengths and better

social skills in the students who were taking the PP curriculum. Teachers also reported an elevation of the following skills in the intervention group versus the control group: curiosity, hope, humility, love, humor, valor, and prudence. And teachers also reported less aggression in members of the intervention group (J. Gillham, personal communication, July 16, 2008).

The opportunity exists for reaching a great number of high school and middle school students through the PRP and Strath Haven programs, with the potential to increase levels of resiliency and social functioning, so the authors plan to publish the curricula. The question then returns to that posed in the beginning of this document: how to maintain the integrity of the programs as they extend to greater audiences. One effective solution to this question has already been incorporated into the programs: the authors have moved from the direct training of students to training the teachers who then deliver the programs. This is successful for two reasons: 1) It increases the potential for Gillham and Reivich to reach larger numbers with this model and 2) The teachers, who have ongoing and regular contact with their students, have the ability to reinforce the concepts within real-life situations. More recently the emphasis of the training model has been to put the focus on the teachers gaining personal mastery of the skills of resiliency, rather than focusing on preparing them to convey the information to their students. The teachers now walk through the skills in a more personal way, sharing experiences from their own lives and “mucking around” in the complexities of their own belief-consequence connections. The goal of this change in emphasis is that the teachers gain greater mastery of the subject matter, and also an appreciation of its power and importance in successful forward movement.

Geelong Grammar School

The Geelong Grammar School (GGS) – located in Victoria, Australia -- was established in 1855, founded upon the Anglican faith. Its four campuses collectively educate students between the ages of three and eighteen, some of whom are day students, some of whom are day boarders (arriving at 8:30am and leaving at 8:30pm), and some of whom are full boarders. Teachers and staff put in long hours, sometimes as many as 75 hours per week, 40 weeks per year. Teachers are integrally involved in all aspects of the lives of their students, not just in regard to academics, since all put in tutoring hours in the boarding houses and also coach athletics and lead extracurricular activities (S. Andrew, personal communication, July 9, 2008; R. Ernst, personal communication, July 6, 2008). Therefore, their influence over their students extends far beyond the classroom walls, allowing them to have a dramatic impact on the lives of the young people with whom they work. The whole-person educational focus of GGS is clearly illustrated by the naming of a new facility on one of the campuses, called the Handbury Centre for Wellbeing, the purpose of which is to provide physical and emotional health services. The philosophy of GGS is outlined on its website:

> Geelong Grammar School offers an exceptional Australian education.
>
> Our students are girls and boys who see the richness of the world through confident eyes. Individuals who belong to an international community, they become part of our dynamic family.
>
> We believe in the integrity and goodness of our young people, in their happiness and strength, their confidence and optimism, and we work closely with them to develop their hopes and ambitions.
>
> We value commitment, balance, conviction and service. We ask our boys and girls to honour their gifts of intellect with scholarship and their bright opportunities with respect for others.

> We are proud of our inheritance - of our Anglican tradition, our vibrant academic life, and the strength of our community. We trust in the future of each of our young men and women and in their capacity to make a difference (www.ggs.vic.edu.au).

In January, 2008 GGS invited a team of top positive psychology researchers and practitioners to undertake an ambitious and groundbreaking project. The school, already steeped in a rich culture of embracing well-being for its students through positive relationships with faculty and staff, recognized that the field of positive psychology could augment and inform their practices. The broad purpose of the project taken on by GGS is to create a culture and curriculum in which every conversation and relationship within the school community, from the beginning to the end of a student's education, is based on the principles of Positive Education (S. Andrew, personal communication, July 9, 2008). The mechanism by which this goal will be reached is the three-pronged charge of the PP trainers, scholars, and practitioners who are working with GGS staff: 1) to equip teachers to directly teach the skills of positive psychology to their students, 2) to embed the principles of positive psychology into the curriculum of the school, and 3) to help teachers to live the principles of positive psychology (R. Ernst, personal communication, July 6, 2008).

Stephen Meek, GGS Headmaster, arranged to have Dr. Martin Seligman inaugurate a formal infusion of the principles of positive psychology into the school. Seligman offered a keynote address, which was followed by the PP training of Reivich and her team members to most of the faculty and staff of GGS. Seligman remained on premises for the following six months to offer leadership and inspiration for the ongoing project, and other leaders were invited to participate in various ways. Randy Ernst, an educational leader with a firm understanding of the principles of positive psychology, took up residence for six months to work directly with

teachers, and other leading PP scholars who were invited to come and lecture on specific areas of study. The project is ongoing and, although Seligman and Ernst are no longer on site, the expertise of many leaders in the field is building on the momentum that was established during the first six months. Mark Linkins, for example – one of the authors of the Strath Haven PP curriculum -- will be living and working at GGS for the second half of this school year.

The structure and culture of the Geelong Grammar School provides rich opportunity for the incorporation of the positive psychology project. The fundamental values of integrity, optimism, hope, service, and community – clearly spelled out in the philosophy of GGS – echo many of the principles that are studied and promoted within the field of positive psychology, thus providing fertile ground for the growth of a new Positive Education.

Overview of Reivich's Positive Psychology Training Program

The training of teachers in PRP, resilience, and other positive psychology concepts has been given to several different groups, and in this report I will analyze two specific instances: the training of teachers, administrators, and staff at Geelong Grammar School in Australia in January 2008, and a training that was provided to MAPP.3 students in May and June of 2008. These two trainings had much in common, largely in the content of the skills of resilience, with a couple of critical differences: 1) The purpose of the MAPP training was to prepare students to facilitate at future trainings offered to schools and organizations by Reivich and her team members, whereas the GGS training was intended to launch a movement within the school culture and community that incorporated principles of positive psychology; and 2) The MAPP students that took part in the training come from many different fields – business, nonprofit, education, health and wellness, to name a few – and they don't work in conjunction with one another, whereas most of the GGS training participants work within the same school system and approached the training

with the main focus of integrating positive psychology principles into the educational life of their students. As a result, the foci of the trainings were different. One other point worth noting is that I was a participant in the MAPP training, so my analysis of that training is not as objective as my analysis of the Geelong training. Most of the observations I make will focus on the GGS training, which I watched on DVD, but my ideas will also be informed by my own experience of having participated in the entire nine-day positive psychology (PP) training process.

The GGS positive psychology training took place over a nine-day period in January, 2008, and it was given on site at one of the GGS campuses to 120 participants, consisting mainly of faculty, staff, and administrators of the Geelong Grammar School. Also in attendance were a few people who were from outside the school community – some mental health practitioners, for example. A large portion of the training was given in large-group format, with Reivich presenting information to the whole group and answering questions as they arose. At times, participants were broken into smaller groups of thirty people, in which they had an opportunity to learn from other PP practitioners in a setting that allowed for more interaction. From the small groups, participants were also invited at times to break into groups of two or three to practice the skills that were presented by Reivich. The membership of the small groups remained constant throughout the workshop, so the same people met with one another even when covering different topics. Each small group was assigned a leader who remained with that group throughout the training, and there were also facilitators assigned to each group who floated to answer questions and offer assistance as needed. There were also opportunities for individual reflection, usually assigned as homework to be completed before the next day's session.

The topics covered in the GGS training were:

- Resilience – what it is, what it's not

- Optimism – what it is, what it's not
- Penn Resiliency Program (PRP) overview and findings
- PRP core skills
    - ABC skill – link between thoughts and feelings (CBT)
    - Skill of identifying thinking traps – patterns of errors in thinking that lead to non-resilient outcomes
    - Skill of detecting icebergs – identifying basic beliefs that sometimes get in our way
    - Challenging beliefs – the practice of increasing flexibility and accuracy of thinking
        - Explanatory style
    - Putting it in perspective – combating catastrophic thinking through the generation of a list of most likely outcomes
    - Calming and focusing – techniques to use when thoughts about adversity are interfering with a task that requires our immediate attention
    - Real-time resilience – the practice of fending off counterproductive thoughts when there isn't time to investigate the sources of those thoughts
- VIA strengths
    - Noticing in colleagues
    - Noticing in students
    - Noticing in work
    - Use when facing challenges
- Active Constructive Responding – intimacy is built between individuals when one actively and constructively responds to another's sharing of good events/news
- Gratitude – Three Blessings journal
- Forgiveness – letting go of grudges
    - broadening perspective to view another in a wider context

Geelong Grammar School Training Feedback

Results from feedback forms for the GGS training indicate that people felt that the material in the workshop was presented in a professional manner that was simultaneously clear, compelling, and engaging, and that they learned skills that would be useful in their personal lives. Reivich's style seemed universally appealing, and the setup of the workshop provided people with a mix of large group plenary sessions and small group breakout sessions that most found beneficial. Participants commented on the powerful opportunities for trying out the skills

in their small groups, and they seemed largely enthusiastic about the quality of attention they received from facilitators and small group leaders. Several also commented on the opportunity the small groups offered for everyone to participate in a way that wasn't possible in a larger group setting.

Peter Schulman, a member of the PP training team, compiled the results from the feedback forms. What follows here is an average of the quantitative answers provided on the forms.

> These ratings are based on 102 of the 120 attendees. We did not receive a feedback form for 18 of the attendees. Some trainees did not attend the final day of the workshop.
>
> Ratings are on a scale of 1 to 5: 1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree
>
> 1) Overall Workshop
> 4.6 a. Learned valuable skills beneficial in my life
> 4.8 b. Glad I attended
> 4.7 c. Would recommend to others
> 4.7 d. Increased my understanding of PP concepts/skills
> 4.4 e. Help school staff promote PP principles
>
> 2) Workshop
> 4.4 a. Helped me apply PP concepts/skills to my life
> 4.5 b. Helped me see benefits of these skills
> 4.3 c. Opportunities to practice skills and get feedback
> 4.7 d. Interesting and informative
> 4.3 e. Went at an appropriate pace
> 4.1 f. Gave me ideas for using PP in my work w/students
>
> 3) Leaders & Facilitators
> 4.9 a. Were knowledgeable on subject matter
> 4.6 b. Helped me understand & use PP concepts/skills
> 4.6 c. Were easy to understand
> 4.7 d. Gave individual attention when needed
> 4.8 e. Were well-organized and prepared
> 4.9 f. Were engaging and enthusiastic
> 4.8 g. Encouraged participation and questions
> 4.6 h. Answered questions satisfactorily
> 4.6 i. Provided constructive and helpful feedback

As indicated by the percentages of ratings above, there was overwhelming positive response to the workshop. These ratings indicate an enthusiasm and satisfaction with the program that was echoed in the comments provided in other sections of the feedback forms. A few particularly affirmative comments follow. (For more comments, see Appendix C.):

> "Karen [Reivich] made the workshop truly exceptional. Her humour, ability to answer difficult questions and to promote deep thinking on issues and her general demeanor made the 9 days engaging and very enjoyable."
>
> "The facilitators engaged all group members with empathy and great enthusiasm. The atmosphere was relaxed, non-confrontational and sensitive. All had a great ability to make every participant feel 'valued'."
>
> "Their ability to lead us was able to allow us to grow individually and learn about ourselves with no ideas forced upon us. Congratulations!"
>
> "Small group sessions were excellent and extremely well facilitated. Skills were reinforced in a highly applicable way with great team rapport."

As evident from these comments, Reivich's positive psychology training is wildly successful. In the interest of fine tuning, however, I did note two themes in the GGS feedback forms that I would like to highlight. The first theme has to do with a desire for more time with the material. Many participants stated that they would have liked more time in their small groups, practicing the skills they were learning, and some also requested ongoing support through workshops and further training opportunities. The following comments speak to this topic:

> The most important part of the breakout groups were the gentleness and understanding of the facilitators. These are challenging concepts to those who hear it for the first time. They were incredibly respectful at all times. The group grew, but it would have been more interesting if there was more time to work through more of the material. The course could have lasted months!!

> There was a lot of information presented in a short amount of time. This could easily be a 6 month course!

And another said this in response to the question on the form about recommended changes to the program:

> Less whole group theory and more partners/small group practice (even if this means adding an extra day or two) – not enough time to practice the skills and get feedback on how well we were applying the skills. What we got was excellent, but I'd have liked more of it.

The success of the PP training is indicated by the fact that participants were requesting more of it, even after having sacrificed nine days of their vacation time for it. There are many ways to meet the request for more practice time. One would be to add more time to the program, lengthening it to ten or eleven days. This may be what is required, but there may be resistance to the length of the program. Another option would be to offer ongoing practice groups throughout the weeks that follow the program, while the concepts are still fresh in the minds of the participants. A few trained leaders and facilitators could be retained for this purpose, and the practice of the skills over time would potentially have even more impact than if they were added as a part of the actual training session. The retraining of habits takes time, and a more lengthy timeframe for the incorporation of the skills, which would also allow for real-life examples as they arise in the lives of the participants, as well as time for personal reflection, would probably help to cement the acquisition of the skills. There may be some obstacles to the success of ongoing practice sessions, particularly at GGS. First of all, the schedules of faculty and staff at the Geelong Grammar School are extremely demanding, and there is very little free time. So there may need to be a redistribution of job requirements in order to meet the time requirements

of PP skills practice sessions. The other, more universal, issue with offering practice sessions outside of the training session is that once the excitement of the training subsides and the regular demands of life arise, participants' commitment to attending the practice sessions may diminish. This issue could potentially be alleviated, however, if the practice sessions are seen as part of the participants' job description (especially if their work load is being redistributed so that they may take part). And also the structure of the practice sessions could be structured in such a way that they are felt to be energizing (perhaps with energy breaks and opportunities for other kinds of recharging of emotional batteries). The leaders of the practice sessions could have as part of their aim to create the kind of safety and community that participants of the GGS PP training expressed in their feedback about their small group work there. This would serve two purposes: it would keep the motivation high for returning for the practice of PP skills, and it would also promote and perpetuate the collective sense of well-being in the entire school atmosphere.

The other theme I noted from the GGS feedback forms was a plea for assistance in bringing positive psychology skills into direct application to the work of the school, with an eye to whole-system change. Perhaps this is beyond the scope of what the Positive Psychology Training team feels that they have to offer, but several comments from participants indicate that the effectiveness of the training necessitates a system-wide approach that deserves attention. Here is what they had to say:

> "I think that we concentrated on the lives of students a lot. Yes, this is the focus of the school. But, there didn't seem to be any deep discussion in how this could be applied to the way we interact with each other as a staff. This would make GGS a <u>very</u> powerful institution."
>
> "It can all be incorporated but a whole school (all campus) plan and structure needs to be developed."

> "I believe there wasn't more one could do with the workshop. The comprehensive nature of it was excellent. The follow up and application will be dependent on School Administration, revamped timetables, continued contact with participants. In other words it is up to the INSTITUTION to now allow the application of these theories." (from someone in administration)

These comments, combined with the ratings in the quantitative section of the feedback form, indicate a strong desire for further support of the infusion of positive psychology principles into the culture of GGS. Looking at the quantitative ratings section, *all* categories received very high averaged marks – between 4 (agree) and 5 (strongly agree) – but there were some categories that were ranked lower than others. I arbitrarily chose the number of 4.5 as a dividing mark between category rankings. Fourteen out of twenty categories received averaged marks of 4.5 or higher. The remaining categories that received averaged marks below 4.5 were: Help school staff promote PP principles (4.4); Helped me apply PP concepts/skills to my life (4.4); Opportunities to practice skills and get feedback (4.3); Went at an appropriate pace (4.3); and Gave me ideas for using PP in my work w/students (4.1). Although I'm unsure that participants were all referring to the same things when rating these different aspects of the program, particularly the determination of pacing, there does seem to be a theme in these ratings that mirrors the comments included above.

An interview with Steve Andrew, a teacher and Head of Fraser House at Geelong Grammar provides an interesting possible perspective on these reactions from participants. Andrews, clearly stating that he was speaking only for himself, said that when the PP training began he wasn't at all sure of what the goal was or how the project was going to directly impact his teaching and life with his students. This idea was echoed in another interview I had with Randy Ernst, the educational leader who was hired for a six-month stay at GGS to work with faculty, administration and staff to incorporate PP ideas into the life of the school. He said that

he wasn't really sure what the ongoing program would look like. So it is possible that the reactions of the GGS participants were an expression of this same idea – the question of what it was going to look like on an ongoing basis. With any groundbreaking project there exists an element of the unknown, and perhaps GGS participants weren't aware of the extent of support and assistance that was already planned for the coming months. More communication on this topic probably would have been beneficial, if only to ease anxiety about the possibility of having no support.

There also exists another opportunity for future PP trainings, especially when they involve many individuals from the same school community, as was the case at GGS. The excitement and creativity that were accessed during the PP training could have been harnessed in ways that extended beyond what each individual could do with the skills in his or her own personal and professional life. If a positive organizational design approach is applied, along with the regular PP training, not only would people's anxieties be quelled, but the creation of Positive Education could begin right there in the training session. One method of bringing about change and innovation within groups, Appreciative Inquiry (AI), will be discussed later in this paper, but I want to suggest here that the incorporation of an AI approach could possibly be successfully accomplished by adding only one day onto the PP training. The benefits of incorporating AI into the training program could be that participants would walk away feeling even more hopeful, excited, and creative about innovative ways they could incorporate PP ideas into their work and personal lives. This excitement and innovation could lead to the self-directed formation of task forces within the school community, which would spearhead the incorporation of PP into the curriculum and culture of the system at a very fast pace, and in previously unimagined ways. Similar to the design of the practice groups, outlined above, this would be particularly successful

if time previously designated to other teaching or mentoring duties were channeled into meeting with these ongoing task forces, and if there was a trained AI practitioner available to facilitate the discussions. More on the specifics of this will be discussed later in the section on AI.

The PP training was highly successful. Participants walked away feeling engaged with the subject matter, largely convinced of its relevance and importance in both their personal and professional lives, competent (to greater or lesser degrees) in the practice of the skills, and more fully connected to their coworkers than they did when they began the training. In any scenario this high endorsement would be compelling, but it speaks especially loudly given the fact that the GGS employees gave up nine days of their vacation time – without pay – in order to participate. So why was it so successful? In the next section I will attempt to answer this question through an analysis of how the PP training incorporated key PP principles into its design, implementation, and content.

Positive Psychology Principles in Action in PP Training

The positive psychology training that has been offered to a few groups of educators and facilitators has as its aim to equip its participants to help educate students and others in the ideas of positive psychology. The three pathways to flourishing, outlined by Seligman in *Authentic Happiness* (2002) as Positive Emotion, Engagement, and Meaning, are all covered by the PP training content and the presentation techniques employed by Reivich and her training team members. Positive emotion is addressed through all of Reivich's resilience skills, and the positive emotion concepts that are woven into the workshop are: hope and self-efficacy, broaden and build, emotional intelligence, resilience, and active constructive responding and praise. Engagement, the next pathway that leads to well being in individuals, is covered during

Reivich's PP training through the investigation of personal strengths. And meaning, the third pathway to well being, is covered through a positive intervention called the Three Blessings Journal (covered in more detail later in this paper) and also by topics raised by Seligman about the importance of belonging to something larger than oneself. All of these topics will be covered in greater detail in this section, but the reader should be aware that all topics in the workshop fall under these three larger categories, with flourishing as their overarching aim.

I propose that there are several key principles in the content and design of the PP training, and in the training team's approach, that create the success of the program. In short, hope and self-efficacy of participants are built through the openness and empathic interest that Reivich and teammates express in the personal experiences and reflections of the participants. Also, the modeling of the skills of resilience and optimism by the leaders, even as these skills are overtly taught through the program, not only help to illustrate the skills in action, but also lead to trust and community. Authenticity and transparency were two themes throughout the PP training, both through discussion and through modeling by the leaders. These competencies would be extremely hard, if not impossible, for the leaders to model if they didn't embrace a personal practice of the skills of resilience, optimism, and self-awareness, also key topics covered in the PP training. Many specific techniques lead to the development of these larger categories, which I will detail separately. The reality, of course, is that all of the competencies are deftly interwoven, and as a result, it is a little artificial to comment on them separately. It is important, nonetheless, to separate the techniques in order to objectively note and study them. I will try, when possible, to note the major ways in which the different areas interact with one another, even as I parse them.

Hope and self-efficacy

Lopez and colleagues (2004) outline a theory for the psychological construct of hope, which is different in some ways from the commonly accepted ideas about hope, but includes some similar components. “Hope reflects individuals’ perceptions of their capacities to (1) clearly conceptualize goals; (2) develop the specific strategies to reach those goals (pathways thinking); and (3) initiate and sustain the motivation for using those strategies (agency thinking)” (2004, p. 388). So in order for hope to exist and to flourish there has to be some belief that things can be different from the way they are, pathways to the achievement of these changes must also be identified, and there must exist methods by which the belief in these changes remains high. Hope, I argue, is the foundation for change in a person’s life. Without it nothing would change.

Although hope can be accessed and maintained within an individual, relationships often have an important impact on the development of hope. There are many ways in which the relationships a person has in his life impact the beliefs that he has about possibilities for change, and the control he has in creating different outcomes. If a person has even one key relationship that encourages him to think differently or to believe in possibility, he will be much more likely to be inspired to take action in positive directions. And if that person has the capability, either through formal education, through a mentoring relationship, or through trial and error, to identify pathways for change, then positive steps are much more likely than they would be in the absence of encouraging relationships and pathway identification (Lopez, et al., 2004).

Self-efficacy is the belief an individual has about his or her own competency for a given task. It is differentiated from self-esteem, because whereas self-esteem generally refers to a global sense of feeling good about oneself, regardless of external circumstances, self-efficacy is closely tied to experiences of success. Self-efficacy cannot come from an outside boosting source

("You're so fabulous!"), but is borne instead from a time-tested understanding of cause and effect relationships and one's own self-reflection (Maddux, 2005). A leading researcher of this topic, Maddux, states, "believing that you can accomplish what you want to accomplish is one of the most important ingredients – perhaps *the* most important ingredient – in the recipe for success" (2005, p. 277). Critical to its development is the habit of drawing on past experiences of success, and believing that one plays a leading role in those stories of success. It is a belief in what one *can* accomplish.

Like hope, self-efficacy is also influenced by relationships. The development of self-efficacy in children is helped or hindered by how responsive their environment is to their efforts to exert control. This speaks to the important role that primary caregivers, often the parents, have in supporting and facilitating growth experiences in their children (Maddux, 2005). The importance of support and encouragement does not end in childhood, though. The encouragement of leaders and mentors in the growth development of any individual, no matter what their age, can also play a strong role in a successful outcome.

The link of hope to self-efficacy is of the chicken and egg variety. One begets another; sometimes self-efficacy leads to hope and pathways to success, and at other times self-efficacy is gained through the successful achievement of goals identified through hope (and sometimes through hopeful relationships). Either way, the relationship between the two is cyclical, and I would argue that hope and self-efficacy may be the two most important psychological components for healthy change and development.

As this relates to the PP training, the very nature of the content of the program promotes hope because it helps people to envision what they can accomplish through the use of the skills of resilience and optimism, both for themselves and for their students. This taps into a sense of

hope that teachers bring to their field of work. The fact that there are specific learnable skills establishes clear pathways for success, thus promoting self-efficacy and also supporting hope. But the skills are not limiting; indeed, they can be applied to the achievement of any successful endeavor in the participant's life or the life of his or her students. The open-ended nature of the curriculum allows for creativity and the individual stamp that each teacher will hopefully apply to the well-documented skill set (Joe Cockering the Beatles' song). Further, the attitude promoted by Reivich and her team is overtly "one size does not fit all". There is no force-feeding here. If people don't see the value in incorporating these skills into their teaching, or if they aren't comfortable with a particular skill, they are invited to leave them out. The underlying message of the entire program is one of respect for the individual differences of all participants in the program. This was reiterated at many times throughout the formal presentation, as well as informally by the facilitators, and helped promote hope and creativity.

A specific situation in which Reivich accessed hope for the participants of the PP training was during the discussion following the Detecting Icebergs activity, which is the activity of identifying one or more fundamental beliefs we have that, if unrecognized, cause us to react to adversities in ways that seem largely out of proportion to the event. The PP training participants had gone through the activity of identifying one of their own icebergs, an experience that tends to be emotionally loaded. Reivich opened the discussion by reading a poem called Lost by David Wagoner (see Appendix D). The poem speaks of the sense of being lost, but tells that the truth is that wherever you are is where you are meant to be, and that the forest knows where you are. There was a hush in the room as Reivich finished reading this poem, and it was clear that the message had resonated with the PP participants' experience with Detecting Icebergs. Before opening the floor up for responses to the activity, Reivich gave her own interpretation of how the

poem speaks to the experience of Detecting Icebergs. She said, “It’s okay for us to be lost for a while because there are plenty of signposts around us that we can learn from.” And, further, she invited the participants to “welcome being lost.” She spoke of a “stillness, curiosity, depth, wondering about ourselves” that comes from this activity. So, even as she was resonating with the emotional heaviness in the room from having gone through this activity, she was offering hope – even in the sense of being lost. And it was clear from the participants’ responses that followed that her message had definitely struck home to them.

Another example of Reivich offering hope during the PP training came later during the discussion of Detecting Icebergs. This skill is the identification of fundamental beliefs that an individual holds about how the world ought to operate and which sometimes trigger very strong, and sometimes surprising, responses when “bumped.” Reivich spoke about a conversation she had had with one of the participants, during which he had made a connection between Detecting Icebergs and the skill of ABC, which is the skill of identifying the link between thoughts and feelings following an adversity. The participant had suggested that “maybe Detecting Icebergs is the DJ to our internal radio station (the stream of thoughts that run through our heads at all times).” Reivich was intrigued by his idea and pointed out that asking the questions involved in Detecting Icebergs really enables us to “think about our playlists and announce what’s coming next and change the music that’s playing.” Then she stated that by detecting icebergs we “have more control over what’s going on in our playlists.” This is a message of both hope and self-efficacy. We *can* change our reactions by being more aware, and *here’s how.*

Broaden and Build

A significant contribution to the foundation of the field of positive psychology is the concept of broaden and build, outlined by Barbara Fredrickson in 1998. In her seminal paper, she

laid out a theory for the evolutionary benefits of positive emotions (Fredrickson, 1998). Up to that point their serious study had been largely ignored, and the focus of most scientific study had been on negative emotions. Fredrickson, however, suggested that the benefits of positive emotion, while longer-term in nature, are just as valuable in the success of the human race, both on an individual and on a collective basis.

Positive emotion, Fredrickson states, behaves in a manner completely different from negative emotion. While negative emotion narrows a person's focus in order to deal with a particular threat (imagine being attacked by a bear), positive emotion causes a person to step back and observe many widely divergent options. Negative emotion has immediate benefits in the face of direct threat: adrenaline pumps through the body, quick decisions about fight or flight are drawn, and immediate action is taken. Sometimes this is just what is required. In the absence of these *specific action tendencies,* however, tremendous benefits accrue from the broadening of perspective that comes from positive emotions such as love, trust, and joy. Fredrickson talks about the building of psychological capital through positive emotion. Cognitive capital is built through the increase of many types of positive emotion, manifesting in greater creative thinking and a heightened ability to concentrate. Social capital is also built, in the sense that closer connecting ties to other human beings are created through positive emotion. And physical capital is created through the act of play, which incorporates and facilitates many different positive emotions. The outcome of all forms of psychological capital, argues Fredrickson, is that through the momentary heightening of positive emotion, long-term resources are created that can be drawn on later, thus providing a large bang for one's buck (Fredrickson, 1998; Fredrickson, 2003; Fredrickson & Losada, 2005).

The implications of the broaden and build theory for the field of education are enormous, and Reivich's PP training capitalizes on these very principles, again on two levels: the content of the training program and the methods by which the training is given. In terms of content, the "know thyself" skills are all about broadening perspective within the individual who practices them, and the skills of calming and focusing also deliberately broaden a person's perspective and generate positive emotion. In addition, Fredrickson also outlines a notion that the generating of positive emotion can actually serve to regulate the impact of (non-functional) negative emotions, which she calls the "undoing effect". Reivich's curriculum also targets this goal with the use of generating alternative perspectives in the skill of Challenging Beliefs, which is the practice of generating alternative thoughts and using evidence to test the accuracy of nonresilient thoughts. The skill of Real-Time Resilience also promotes alternative positive emotions in the face of an immediate sense of threat that interferes with the functional moving forward in some situations. The deflection of debilitating negative messages through realistic, yet hopeful, responses allows the practitioner to accomplish the task in front of him or her.

The method with which Reivich and her team members deliver their training also illustrates the power of positive emotion, especially in regard to the kindling of curiosity, an explicitly stated goal of the workshop. Reivich creates a non-threatening, collaborative atmosphere right from the start with the brainstorming of participants' hopes for the flavor of the training. She also smiles a lot, nods and responds with interest to people's comments and questions, and openly invites inquiry. On day three of the training, after outlining explanatory style (the thinking style with which one approaches any given situation), Reivich uses these words to invite participants to attempt to identify particular thinking styles in different scenarios: "Let's just play around with explanatory style." This light approach helps to diffuse anxiety that

participants might be experiencing about making a mistake, and it invites curiosity. Then when participants do offer ideas about what they think the explanatory styles are Reivich is open to discussion about many different possibilities, which adds credibility to her original open stance.

Another way that the PP team increased positive emotion within the group was through the incorporation of energy breaks into the program, both the kind that involved lots of movement (and sometimes dancing) and through guided meditation and yoga. On at least three occasions, as well, some of the trainers sang humorous and creative songs for the group that incorporated themes from the workshop into their lyrics. And yet another way of raising positive emotion was through the giving of token gifts to participants to commemorate different milestones during the program, such as the completion of the PRP skills.

Reivich's well-timed use of humor, a topic I will return to later, also helped build a sense of playfulness that engendered community and risk-taking. For instance, at the beginning of her lecture on day four of the training, she referred to a recurring joke – related to a story she told to illustrate the skill of Detecting Icebergs, in which she overreacted to her fiancé not using a coaster under his coffee mug. Capitalizing on this already established joke, Reivich told the group that she is really a stealth coaster collector and that she had just received a gift of coasters from one of the participants so she would be leaving the country, having accomplished her real goal. Laughter is a direct line to positive emotion, and at another point during the training Reivich showed a clip of a baby laughing in a most contagious way. I couldn't tell what the PP participants' reaction to this clip was, but my guess is that they were laughing with the baby.

And yet another way that Reivich raised levels of positive emotion throughout the training was by beginning almost each day with the opportunity for participants to share items from their Three Blessings Journals. This is a log they were asked to keep in which they recorded

at the end of each day three good things that happened that day and why they were meaningful to the individual. The voluntary sharing of these blessings was sometimes humorous, but often it created a sense of intimacy, empathy, and community that heightened the emotional safety within the group. Throughout the rest of this paper I will be referring back to the idea of broaden and build, highlighting specific components of the PP training that illustrate the benefits of raising positive emotion.

Emotional Intelligence

Emotional intelligence is a concept that was both taught in the PP training curriculum and employed as a way of providing effective leadership in the training. The theory of emotional intelligence gained popularity during the 1990s, and it has remained of interest to positive psychologists, although there is not always complete agreement as to its definition. I choose to adopt the viewpoint of Salovey and colleagues, which is this:

> Emotional intelligence refers to the ability to process emotion-laden information competently and to use it to guide cognitive activities like problem solving and to focus energy on required behaviors. The term suggested to some that there might be other ways of being intelligent than those emphasized by standard IQ tests, that one might be able to develop those abilities, and that an emotional intelligence could be an important predictor of success in personal relationships, family functioning, and the workplace. The term is one that instills hope and suggests promise, at least as compared with traditional notions of crystallized intelligence (2005, p. 159).

Salovey and colleagues suggest that the area of assessment of emotional intelligence requires further study, but for the purposes of this report I am more concerned with the outline of their theory. They identify four branches contained within the broader topic: 1) Emotional perception and expression (the ability to read the emotional cues of others and to be able to express one's own emotions); 2) Emotional facilitation of thought (the use of emotions in cognitive processes); 3) Emotional understanding (involves cognitive processing of emotions, both one's own and the

interpretation of others' emotions); and 4) Emotional management (the regulation of the emotions in oneself and in others) (Salovey, et al., 2005).

Of interest to our investigation of the PP training, particularly in regard to curriculum content, are the second and third branches. Salovey et al. (2005) state, "The emotional facilitation of thought focuses on how emotion affects the cognitive system and, as such, can be harnessed for more effective problem solving, reasoning, decision making, and creative endeavors. Of course, cognition can be disrupted by emotions, such as anxiety and fear, but emotions also can prioritize the cognitive system to attend to what is important" (p. 161). This points to the part of the PRP curriculum that focuses on the link between beliefs and corresponding feelings and behaviors. Salovey and colleagues identify here that the emotionally intelligent individual will be able to recognize the impact that emotions are having on his or her thoughts, although they don't seem to point out the reverse dynamic – that our thoughts and beliefs have direct influence over our feelings and behaviors.

The third identified branch of emotional intelligence, that of emotional understanding, has a strong correlation to the PRP curriculum. This branch identifies the skill of being able to fully understand one's own emotions and emotional reactions – similar to Reivich's statement that there is benefit to becoming a "connoisseur of our own internal emotional landscape". Salovey and colleagues state, "The person who is able to understand emotions – their meanings, how they blend together, how they progress over time – is truly blessed with the capacity to understand important aspects of human nature and interpersonal relationships" (p. 162). This is very true, but where Salovey et al. omit defining exactly how this skill assists people in navigating relationships, Reivich et al. pull it together. The marriage of the CBT model with the skills of deep exploration of one's emotional life equips participants in Reivich's PP training to

identify the source of their emotional reactions and to explore alternative ways of approaching the same situation if they would like. Salovey et al. point to the role that emotional intelligence plays in success in all domains of life, and the programs developed by Reivich and colleagues provide a critical link that allows people to develop and grow in this important area. This lies at the heart of the mission of PRP and the other PP curricula.

The fourth branch of the emotional intelligence model points out the need for regulation of emotion, but Salovey and colleagues wisely point out the danger in taking regulation too far. They state, "Optimal levels of emotional regulation may be moderate ones; attempts to minimize or eliminate emotion completely may stifle emotional intelligence. Similarly, the regulation of emotion in other people is less likely to involve the suppressing of others' emotions but rather the harnessing of them, as when a persuasive speaker is said to 'move' his or her audience" (p. 162). Reivich's PP training includes this exact caveat: the regulation of emotion is critical in certain situations, but we need not avoid the expression of strong emotion. Indeed, at times it is the most appropriate reaction.

In analyzing Reivich's delivery of the PP training, it is clear to me that she possesses a high level of emotional intelligence, but I will save much of the discussion of this topic for later in this report when I take up the topic of leadership skills. One statement I will allow here, however, is that Reivich's skillful use of personal stories illustrates some of the richness of her own self-knowledge (and the pitfalls that have assisted her in the acquisition of this knowledge – leading to a hope in the participants that they can achieve the same dexterity through practice of the skills). One story that has now become legendary is the coaster story, which was mentioned earlier in this paper. Reivich includes this true story from her own life as an illustration of the existence of "icebergs" (fundamental beliefs about the way the world should operate) and the

impact they have on our feelings and behaviors, particularly when we are unconscious of them. She is able to take the observer through the intricate maze of her own emotional exploration because of the fact that she has already conquered this terrain. More than that, though, Reivich's sharing of her *own* story normalizes the overreactions that we all have at times. This illustrates her emotional intelligence in regard to how the participants of her workshop could potentially be feeling about exposing their own foibles. By exploiting herself through this story she puts the participants at ease.

The iceberg story is preplanned and pre-rehearsed. Its effectiveness assures it a spot in the training program. But Reivich's emotional intelligence is, in some ways, even more clearly conveyed through her impromptu stories during the training. They are alive and authentic, and they create a strong empathic bond with the participants. One example of this is her sharing from her Three Blessings Journal on day six of the GGS training. She shared a story of an interaction she had the day before, which went like this: She was spending time in Melbourne with her family over the weekend, and while they were in a restaurant they happened to spot one of the GGS PP participants, who was at the same shop with his wife. Reivich called out to him a couple times, but he didn't hear her, so she decided not to pursue the contact. But her son insisted that she continue to try to get the attention of the GGS participant, saying, "But, Mom, you really *want* to see him, and he will really *want* to see us!" Reivich told this story to the GGS participants on the Monday following this event, following it up with this explanation about why it was meaningful to her: this story illustrated to her the concept that relationships matter, and that her son, who wasn't even participating in the training, was also cognizant of this important concept. Clearly, Reivich had not manufactured this story, and her genuine openness in the

sharing of it cemented the idea that relationships matter, not only in theory, but also in the creation of the relationships that were formed with the participants in the room.

Resilience

Since much of the content of the PP training focuses on the topic of resilience, I will not focus on an analysis of the curriculum for this topic. Instead, I will speak to the delivery of the ideas and how Reivich and her team members promote the skills of resilience in the participants of the program. Before doing this, however, it would be useful to define what I mean by resilience. A person possesses resiliency when he or she can move through life successfully, navigating the inevitable obstacles that life puts in the way. This involves the ability to think flexibly and accurately, coming from a rich understanding of the source of one's reactions, to use one's own resources to change one's reactions, and to reach out to others for support and comfort. All of these behaviors, taken together, lead to positive relationships, achievement at work and school, and even contributes to positive physical health. Everyone needs resilience because everyone experiences adversity. The good news is that the skills of resilience are just that – skills that can be learned and developed through practice. Reivich points out in her training that children who display heightened levels of resilience often demonstrate the following five descriptors: 1) strong cognitive abilities; 2) self-efficacy; 3) faith and a sense of meaning; 4) talents that are valued by self and others; and 5) sense of humor. The actual skills that are possessed by the individual who displays resilience are the following: 1) emotion awareness and regulation; 2) impulse control; 3) optimism; 4) flexible and accurate thinking; 5) empathy; 6) self-efficacy; and 7) connection to others.

As is already evident from the topics covered thus far in this analysis, there is a strong connection between the key components of resilience and the concepts embraced by positive

psychology in general as being important pathways to human flourishing. Some may argue that resilience, because of its focus on overcoming adversity, is not positive in nature and therefore should not be considered a positive intervention. But resilience is not simply a solution to a problem – where a person faces an adversity, applies resilience, and then gets back to functioning. Instead, it can be a life approach that breeds success that is many times universally applicable, and that leads a person to embrace the world in unprecedented ways – what Reivich and Shatte term "reaching out" (2002). In the best of circumstances an upward spiral is created, in which an adversity successfully navigated engenders self-efficacy and hope, as well as creating psychological capital in the form of cognitive, physical, and/or social resources that can then be drawn on during times of future adversity, or even in the creation of something as yet unimagined (Fredrickson, 2003). Therefore, resilience deserves a secure home in the field of positive psychology.

The PP training program encourages resilience in its participants through several different methods. Certainly emotion awareness and regulation are covered, since they are the focus of much of the content of the program, but there are even ways in which they are more subtly addressed. For instance, there are times in which Reivich requests that the participants "check in" with themselves about their emotional reactions to topics being covered or personal exercises that are part of the program. At the end of the first day of the GGS training, she asked that people spend some time considering their thoughts and feelings about optimism in preparation for the next day's lecture on that topic. Also, at the end of several of the plenary talks, Reivich opened up the floor for questions and reactions from the participants. Doing so engaged participants by inviting them to explore their own reactions, as well as providing an opportunity to answer questions that might facilitate someone's acquisition of the material.

Another way in which the PP training program promotes resilience in its participants is through the promotion of empathy and connection to others. At the end of the GGS training, Stephen Meek spoke of the power of the program, largely as a result of the sharing of stories and emotional exploration that had occurred between different members of the Geelong community. The feedback forms indicated that some participants felt uncomfortable with the vulnerability of the personal sharing, but they were the minority. Most seemed to agree with Meek, highlighting the value of opening up, particularly within the safety of their breakout groups. There is probably little time during their normal work experience for this level of exploration, and the empathy the participants seemed to gain for one another, as well as the shared sense of community, strengthened their personal resilience and helped create a more resilient group culture.

Comments from the participants on their feedback forms support this statement:

> "I usually dread 'small group' work, but was amazed at how comfortable and constructive these times were."
>
> "Excellently facilitated and organized. I like how no one was put on the spot but if you felt you wanted to share you could. Small groups were good and I liked being able to choose my partners and not being put into groups or being told to choose different people each time. It made it easier for me to become involved."
>
> “Loved the small group. Got to know colleagues better + and the leaders were so helpful + supportive.”

Also, in the discussion that followed the Detecting Icebergs activity on day three of the training, there was an almost hushed reverence when one participant shared his experience of working with his partner as having gone very deep, very quickly. Reivich asked, “And what did you discover when you noticed it going deep quickly?” The response was this: “We warmed to each other quickly, and it was a very moving experience.”

Active Constructive Responding (ACR) and Praise

One way in which Reivich and her team members promote the skills of resilience in the PP training participants is through the use of process praise (Mueller & Dweck, 1998; Kamins & Dweck, 1999) and active constructive responding (Gable, Reis, Impett, & Asher, 2004; Reis & Gable, 2003). Process praise is the identification and verbal acknowledgment of specific methods used by an individual that helped them make progress towards a goal. It is differentiated from person praise, which is global in nature ("You're so smart!"), and it is also differentiated from product praise, which focuses on the outcome ("Great job on the test! You got an A!"). Dweck and colleagues have identified greater growth to the recipient when process praise is used ("I notice that you started studying for your test on Monday night, instead of waiting until Thursday to begin."). The attention given to the successful process allows the recipient of the praise to feel recognized for his or her effort, and that effort is named as a replicable approach.

Active constructive responding (ACR) is a way of responding to another person's successes that creates intimacy between the responder and the bearer of good news (Gable, et al., 2004; Reis & Gable, 2003). When a person shares something that feels like an achievement or even a stroke of good luck, the other person in the relationship can react in four unique ways: 1) actively destructively: with negativity ("Don't get too excited about I. The class is only going to get harder."); 2) passively destructively: ignoring the person's news or turning attention back to oneself ("That's great that you got an A. Did I ever tell you about the time I got an A?"); 3) passively constructively: sharing in the good news, but downplaying its significance ("That's nice, dear."); and 4) actively constructively: responding with attention and curiosity ("You've worked really hard for this A. Tell me what it means to you.") Gable and colleagues have shown that relationships in which members actively constructively respond to one another lead to

greater intimacy, happiness, trust, satisfaction, and fewer conflicts. These benefits are reported by both the individual sharing the good news and by the person who is actively constructively responding. As Reivich stated during the GGS training, it makes sense that this style of interaction would lead to a sense of intimacy because some of the basic components of intimacy are feeling understood, validated, and cared for, and one can see that these same outcomes follow from active constructive responding. Interestingly, studies indicate that effects on a relationship from passively constructively responding are not significantly different from the two types of destructively responding (Gable et al., 2004; Reis & Gable, 2003). In other words, it makes a much greater difference to respond both *actively* and *constructively*.

During the PP training, Reivich clarified what she believes active constructive responding to be. She used the word "elaboration," in contrast to the word "enthusiastic," which is used by Gable and colleagues. Reivich brought in a theme of the PP workshop, "one size does not fit all," into this discussion of ACR, indicating that while an enthusiastic response from a significant other may feel validating to one person, to another it may feel too strong. This also ties into a theme of the workshop – something Reivich calls "attunement." Attunement draws heavily upon emotional and social intelligence because it is the awareness of how one's own behaviors and language are impacting another. If I am attuned to the person I am actively constructively responding to, I will be aware of what kind of reaction will be meaningful to him or her. Reivich, put the role of the active constructive responder this way: "You should be helping the other person to have a deeper, richer understanding of the event." She spoke of the importance of kindling curiosity, something that was encouraged in the exploration of negative emotions during Detecting Icebergs and finding B-C connections, as something that is equally important in the exploration of positive experiences. Reivich calls this "positive rumination."

One reason why actively constructively responding to the good news shared by another is so important is because studies have shown that the extent to which people share good news has a strong impact on their happiness and life satisfaction and their sense of belongingness (Gable, et al., 2004; Reis & Gable, 2003). So if it increases a person's life satisfaction to share good news, and the active constructive response from the responder in effect issues an invitation to the bearer of good news, one can see how this style of interaction would greatly enhance a relationship.

Active constructive responding can incorporate process praise, but it doesn't have to. An active constructive response could consist entirely of "what" and "how" questions – What does that mean to you? How do you make sense of this piece of good news? In this scenario, praise is not at all a part of the response. There may be times, however, when the responder chooses to highlight the efforts of his or her partner, during which the use of process praise would be appropriate.

Both active constructive responding and process praise are skillfully incorporated into the fabric of the PP training. It was hard to witness the use of process praise in the viewing of the GGS DVDs because the small group work there was not recorded, but I had the opportunity to observe their use many times during the MAPP training. Reivich and Saltzberg-Levick circulated during small group facilitations, and they both took the time to provide process praise for the mastery of the PRP skills we were practicing and also for the practice of the skills of facilitation of the small groups.

The use of ACR was clearly demonstrated during the GGS training in the way that Reivich responded to participants' sharing of their blessings. She took interest in their experiences and, as much as time would allow, asked questions to draw out their meaning.

Spirituality and Meaning

Meaning if one of the pathways identified by Seligman that leads to well being (2002). The topic of spirituality, to me, is closely tied to the following topics: meaning, trust and attachment, nonattachment and succumbing (closely linked to openness and curiosity), forgiveness, posttraumatic growth, elevation and awe, and gratitude – all topics that I will explore in this section. What these all presuppose and/or facilitate (to a greater or lesser degree) is a connection to something larger than oneself, which is how I define spirituality for the purposes of this paper. Although spirituality, per se, is not addressed in the PP training, some of these subtopics are touched on, both overtly and subtly. I will divide the subtopics into groups and address each group briefly with the intent to elucidate how it relates to or is promoted through the PP training and how it supports the purpose of the workshop.

Reivich specifically addressed the topic of meaning when she showed the YouTube clip of the African Children's Choir singing *This Little Light of Mine*. She clearly stated to the participants that this clip illustrates why she is here, doing this work. Although she didn't say so, I believe that included in that statement is both the beauty and promise of the children who are singing, as well as the lyrics of the song. The allusion was that the weight of meaning is included in Reivich's promotion of the skills of resilience; this is not simply a day job. The distinctions between a job and a calling have been identified and studied by Wrzesniewski and colleagues (2003), and it seems that perhaps Reivich feels called to the work of training others in the promotion of the PP curricula. Those who define their work as a calling "are maximally engaged in and passionate about their work" (2003, p. 189). The passionate approach that Reivich brings to her work feels like a gift of respect to the teachers she is working with because chances are that many of them also feel called to their life's work.

Reivich periodically used the term “succumbing” during the MAPP PP training, and, although she did not use the term outright during the GGS training, the message was implied in other statements she made. She used this term to mean giving in to forces that are beyond our control – not trying, trying, trying to succeed in every area of life. Sometimes the most adaptive response to a situation is to simply let it go, when the effort will not bring about results, or when that effort will be put to much better use elsewhere. Along these lines, she spoke of the healthy acknowledgement of negative emotions. The exploration of the causes of these emotions is useful, but not always for the purpose of changing our reactions. Sometimes it’s enough to simply *understand* our inner emotional world, and that this understanding allows us to experience the emotion fully. This idea of succumbing, to me, is closely related to trust and attachment because I believe that we sometimes fear succumbing. Succumbing often involves vulnerability and not having a plan of action, and I think it is a common human reaction to fear this state of the unknown. But if a person has a basic sense of trust that things will be okay, then she is much more likely to take the risk of shrugging her shoulders and saying, “I don’t know what the answer is or what the future holds.”

Trust and attachment, and nonattachment/succumbing are paradoxically linked in a subheading under spirituality, and they relate directly to the topic of resilience. Attachment refers typically to the bond that occurs in infancy with a primary caregiver. Researchers have shown that the long-term implications of the level of security of this early attachment can be profound, particularly in regard to how the child relates to others. Peterson provides this description:

> Children who were securely attached in infancy are appropriately assertive with their parents (Lyons-Ruth, 1991). They explore the world with more enthusiasm, and they are more persistent at solving problems; at the same time, they are more willing to ask for help and to seek comfort when frustrated (e.g., Londerville & Main, 1981; Matas, Arend, & Sroufe, 1978; Waters, Wippman, & Sroufe, 1979).

> In short, securely attached children strike a balance between dependency and autonomy (2006, p. 261).

This is also an apt description of a highly resilient child. How, then, does the discussion of resilience benefit from an exploration of the ideas of attachment? Primarily, it has to do with the source of the resilience, which would seem to stem from a trust that one's needs will be met. From early infancy, if a child learns that his cries will be met with comfort and sustenance, then he is able to turn his attention to other tasks, like learning to walk and talk. As in Maslow's hierarchy of needs, one cannot proceed up the pyramid to more complex tasks until basic needs are met.

So it is perhaps easy to see how a securely attached infant has a head start in life. But what of those who have a rockier start? Vaillant argues that the infant researchers have a foreshortened view of development. Basic trust and secure attachment are critical to a life with positive meaning, but such attachment can occur at any point in the life span. Basic trust is "too important to be left up to toddlers" (personal communication, July 2, 2008). Often in later life this basic trust can be to a power greater than oneself, not to a specific person (personal communication, July 2, 2008). Vaillant notes that some participants in the longitudinal Grant Study, which he has headed for most of his career, began life with disengaged parents, yet were able to rise to advanced levels in Erikson's stages of development (G. Vaillant, personal communication, December 13, 2007). What allows for this? I have no studies to support my argument, but it seems to logically follow that some sort of secure attachment occurred along the way for these men – either with another human being or, I would argue, even with a connection to a higher power, a spiritual connection. It may not matter what the basis for trust is, but trust seems to be a critical element for human functioning. The benefit to a spiritual source of trust and attachment is that, assuming a person's belief system includes a belief in an infallible, all-

powerful, all-loving being then threats don't seem nearly as alarming as they would to someone who sees themselves as traveling on their own. Pargament and Mahoney state, "Individuals who perceive God to be a loving, compassionate and responsive figure… report higher levels of well-being" (2005, p. 649). Indeed, "People who see God as a partner in the problem-solving process report better mental health" (p. 649).

Attachment – in the form of secure personal relationships -- and a connection to something larger than oneself, are important parts of well being. Seligman spoke in the GGS training about the I/we imbalance that has pervaded the culture of Australia and the US, that the focus is placed more and more on the needs of the individual rather than on collective institutions like religion, family, and patriotism. He spoke of this "threadbare spiritual furniture" as one possible answer to the paradoxical question about what is causing the dramatic rise in rates of depression in our culture (a tenfold increase in the last five decades) – a culture which is more affluent and better off in almost every measurable way than it was fifty years ago. This tie of the PP program to the importance of attachment and meaning, concretely addressed in the Strath Haven curriculum, leads to greater flourishing for its participants.

Nonattachment may seem to some as the opposite of attachment, but I suggest it is the condition that follows from the very establishment of secure attachment. It is a nonclinging to any particular form or outcome, which leaves the nonattached individual to enter more fully into the present experience. Where there is plush spiritual furniture, argues Seligman, we have a sense that there will be a safe place to land when we fall. This is the place where unmitigated joy resides. In Buddhist language, it is being fully present and fully awake. Another Buddhist teaching is that everyone has 83 problems, and that we erroneously spend our lives attempting to solve them. As soon as we solve one, another surfaces. It isn't until we recognize the ubiquitous

84th problem that we can achieve peace; the 84th problem is that we want not to have any problems. Hagen summarizes this teaching thus:

> We think we have to deal with our problems in a way that exterminates them, that distorts or denies their reality. But in doing so, we try to make Reality into something other than what it is. We try to rearrange and manipulate the world so that dogs will never bite, accidents will never happen, and the people we care about will never die. Even on the surface, the futility of such efforts should be obvious (1997, p. 18).

Nonattachment is a freeing that allows us to recognize reality as it is, and to navigate its paths in a way that not only conserves our efforts, but also allows us to flourish. If we go through life with the sense that there is a safety net that will catch us when we fall -- even if we can't see it at all times -- then we are more likely to travel with joy, to take more risks, and to act generously. We are less likely to grasp for wealth or status or whatever external prize we have determined as the symbol of having arrived. We will simply enjoy the journey, and not live in fear when things don't go the way we anticipate. De Mello, a Jesuit priest who was heavily influenced by Eastern philosophy writes this:

> It is only when attachments disappear that one enters the boundless realm of spiritual freedom called love. One is now released to see and to respond. But you must not confound this freedom with the indifference of those who have never passed through the stage of attachment. How could you pluck out an eye or amputate a hand that you do not have? This indifference that so many people mistake for love (because they are attached to no one, they think that they love everyone) is not sensitivity, but a hardening of the heart that has come about from rejection or disillusionment or the practice of renunciation…
> If you wish to break out of the cycle and into the world of love, you must strike while the attachment is alive and raw, not when you have outgrown it. And you must strike not with the sword of renunciation, for that kind of mutilation only hardens, but with the sword of awareness.
> What must you be aware of? Three things: First, you must see the suffering that this drug [of attachment] is causing you, the ups and downs, the thrills, the anxieties and disappointments, the boredom to which it must inevitably lead. Second, you must realize what this drug is cheating you out of, namely, the freedom to love and to enjoy every minute and everything in life. Third, you must understand how, because of your addiction and your programming, you have invested the object of your attachment with a beauty and a value it simply does

> not have: What you are so enamored of is in your head, not in your beloved person or thing. See this and the sword of awareness breaks the spell (1991, pp. 150-153).

Ultimately, when we can see the Reality that Hagen speaks of as nonthreatening, and we can wake up with awareness to what *is*, we can let go of the need to cling and contort and manipulate that only ends up tying us in knots. This is a component of the PP training that Reivich speaks of as succumbing, and it is a fundamental part of resilience because it allows for the ultimate in flexible and accurate thinking. Reivich weaves an approach of openness, borne perhaps from her own state of succumbing to what is, into her PP training. Her air of inquiry and curiosity, which is based on an awareness of reality – of her study of the subject matter and also of the emotions and experiences that are present for the workshop participants – fosters a similar approach in the participants.

A concrete example of Reivich's incorporation of succumbing into her approach came in the GGS training during her debrief of the Putting It In Perspective activity that the participants had taken part in. This activity asks participants to think of an anxiety-producing adversity and then to do three things with it: 1) generate the worst possible outcome, in incremental stages (And then what happens? And then what happens?), 2) generate the most improbably good outcome, also in incremental stages (And then what happens? And then what happens?), 3) decide what the most probable outcome will be, and then form a plan of action based on that outcome. After each part of the exercise, participants are asked to do a quick check-in with themselves to assess how they are feeling and what their bodily and emotional responses are. This is designed to develop self-awareness about the impact of allowing oneself to catastrophize, and how much more empowering it is to develop a manageable plan of action based on a most-probable scenario. During the GGS discussion following this exercise, some concern was

expressed about the possibility of students becoming upset when teachers or heads of houses might try this with them. People didn't want to heighten students' anxiety levels, particularly during the first part of the exercise. Implicit in Reivich's answer was the notion of succumbing and nonattachment. She first stated that most students don't actually become upset during the exercise, and that usually it is accompanied by a sense of playfulness, but then she said, "But sometimes students have become upset. Sometimes they have cried. But, rather than avoid that emotion in the child, why not just allow it, trusting that after the worst case scenario there will be the best case and the most likely scenarios. Our fear is that something horrible is going to happen in the room if I facilitate this conversation, but that's more about us than about anybody else. *Even if*, through this conversation, the kid feels more anxiety or a sense of dread -- so what? What bad thing is going to happen? *It's the fear of anxiety that facilitates anxiety*."

Forgiveness and posttraumatic growth seem to be natural outcomes from the state of nonattachment. The PP training does not address posttraumatic growth, but the approach Reivich and her team members take to the topic of forgiveness is to broaden perspective, to view the whole person against whom you hold a grudge. There can be a natural letting go of that grudge when awareness of the whole person or the entirety of the relationship is taken into consideration. No attempt is made to force a fixing of the event or behavior that is causing irritation or pain; instead, there is a stepping back that perhaps allows for the recognition of the 84th problem. Posttraumatic growth is possibly this same process on a grander scale. When we go through a traumatic event, over which we have no control and which causes us to look in the face of our fear of annihilation on some level (emotional or physical), we sometimes come to a peace in letting go – a sense that things will be okay in unexpected ways. Then there is a freedom: If I can live through that, then I don't need to live in fear. This allows for an unmitigated zest and joy

that cannot coexist with fear, and I think this state is closely tied to what Reivich and Shatte describe as the “reaching out” component to resilience (2002).

Haidt (2006) outlines three reasons for positive outcomes after trauma: 1) Recognition of hidden strengths and abilities; 2) The strengthening of relationships as people reach out to one another; 3) A reprioritization towards the present moment. Some people report a profound transformation after trauma, one that allows them to recover from future adversities more quickly, encourages a greater appreciation for the people in their lives, and alters values and perspectives in life-giving ways.

Elevation, awe, and gratitude are tied together under the heading of spirituality and meaning because of their direct connection to a force greater than ourselves. Gratitude as a disposition has many benefits. The leading researcher in this field, Emmons (2007) finds that grateful people have greater joy, enthusiasm, love, happiness, and optimism, and that they exhibit more resilience and a greater ability to combat physical illness. People who embrace gratitude also feel more connected to others and have better relationships, and they tend to have a richer spiritual experience. This statement echoes many of the concepts already covered in this paper, and the ideas have obvious relevance to flourishing in general and resilience in particular. It ties back to Seligman’s idea of the I/we imbalance, and supports the notion that a connection to something larger than oneself, now through a grateful approach to life, leads to greater well being.

Reivich’s team asks PP training participants to complete the Three Blessings intervention during the course of the workshop. As mentioned earlier, at the end of each day, the individual is to reflect on the day and choose three good things to write about. They may be accomplishments or they could be strokes of good fortune, or they could be an appreciation of an item or

relationship that is a regular part of their life. The second part of the intervention is to record what is meaningful about each blessing. This could be an acknowledgment of what the event means to the individual's future, how it honors a personal value, or how it is an opportunity to commemorate his or her own hard work. While the Three Blessings Journal is not specifically a gratitude journal, the act of reflecting on blessings seems to promote a sense of gratitude in people. While there was not a tremendous amount of time devoted to the practice or discussion of gratitude during the PP training, there was a strong emphasis on openness and connection with others, which was promoted through the keeping and discussing of the Three Blessings Journal. The beginning of almost each day's training session began with an opportunity for participants to share items from their Blessings Journal.

Elevation is a term coined by Haidt (2006) to describe the feeling that we get, both emotionally and physically, when we witness an act of great moral virtue. Witnessing such acts prompts people to get choked up, to feel an expansion in their chests, and to be motivated to act in virtuous ways themselves. There is an openness and a sense of wanting to reach out to help and connect with others. Elevation is triggered during the PP training when Reivich shows the YouTube clip of the Hoyt father and son in the Iron Man Triathlon. In this clip Dick Hoyt is pictured pulling and carrying his son Richard, who has cerebral palsy and who has been a fan of athletics his entire life, through the triathlon. Set to beautiful music, the relationship of the two men is beautifully illustrated by Dick's selfless act and also by his tender gestures as he gently adjusts Richard's head when he settles him into the seat of his bicycle carrier. Reivich's showing of this clip sets the tone for the approach participants take with one another, as well as stimulating possibilities for how they will reach out to their students.

An experience related to elevation is awe. It is a strong emotional reaction in which a person feels deeply moved by beauty, either that of nature, art, or music. It can also result from hearing an inspirational speaker. People often report having been transformed by an experience of awe; they can tell you the exact location and time of the event, and they feel that they will never be the same again for having experienced it. It is the coalescence of two conditions: an experience by an individual of something much greater than herself, and an inability to process the experience with routine mental methods (Haidt, 2006). Haidt gives this apt description of awe:

> Something enormous can't be processed, and when people are stumped, stopped in their cognitive tracks while in the presence of something vast, they feel small, powerless, passive, and receptive. They often (though not always) feel fear, admiration, elevation, or a sense of beauty as well. By stopping people and making them receptive, awe creates an opening for a change (2006, p. 203).

The PP trainings incorporated the experience of awe through the showing of another YouTube clip, this time focusing on gratitude. The clip showed numerous places of natural beauty, combined with moving music and lyrics, and compelling poetic prose on the topic of gratitude. When the clip was over, the room was hushed and humbled, and there was a definite sense of openness and receptivity. Another time that awe was touched on during the MAPP training was when Reivich shared an entry from her own Three Blessings Journal. She spoke of being moved by a great political orator she saw on television the night before, and how that connected her with the messages of hope and possibility that her own mother steeped her in throughout her life, and how she is now sharing these ideas with her own children. Reivich became choked up while she shared this experience with the group, and there was a clear message of her being humbled and inspired at the same time. Her personal message to the group helped, once again, to grant

permission to all of the participants to enter fully into strong emotion and to be open to beauty and hope.

Strengths

The Values in Action (VIA) classification of strengths has been a profound contribution to the field of positive psychology by Peterson and colleagues (2004). It outlines character strengths that are ubiquitous across time and culture, falling under six broad virtues categories: wisdom and knowledge, courage, humanity, justice, temperance, and transcendence. The twenty-four character strengths that fall under these categories (found in Appendix E) are distinguished from talents in that they are morally valued in and of themselves, whereas talents are considered more means to an end. Reivich put it another way during the PP training: one can refer to someone as having "squandered" one's talent (i.e., playing the piano), whereas one would not say that a person "squandered" one's strength (i.e, gratitude). The identification of strengths as a classification is revolutionary and transformative because it allows us to view individuals from the viewpoint of where they are most highly functioning, rather than where they need remediation. Its implications for every area of society are profound, but the application of a strengths-based approach in a school setting is particularly exciting. The idea is that the more a person incorporates her strengths into her daily life – work, hobbies, relationships – the greater satisfaction she experiences. Not only that, but capitalizing on a strength yields far greater results than shoring up weaknesses (Peterson & Seligman, 2004). Since schools have typically been built upon a remediation model, the introduction of a strengths-based approach offers fundamentally different possibilities for approaches to students.

A tool for assessing an individual's signature strengths – those that feel most descriptive of a person – is available on www.authentichappiness.org. All participants of the GGS PP

training were requested to take this survey to identify their signature strengths. This assessment tool has been shown to be a very good indicator of people's strengths, but Reivich cautioned the GGS participants to trust their own instincts when interpreting the results obtained from the questionnaire. She suggested that they ask themselves the following questions when looking at their signature strengths, as determined by the VIA:

1. Do you feel like you are being true to yourself when you're using these strengths?
2. Do you have an urge to use these strengths; can you not help but use them?
3. When you use these strengths, do you feel energized?
4. Are the choices you make about behaviors and activities influenced by whether or not you will be able to make use of these strengths?
5. Are you intrinsically motivated to use these strengths?

Rashid, a member of Reivich's training team, offered an exciting talk on day seven of the GGS training. He spoke about a strengths-based approach to problem solving he is using with middle-school aged students in a school in Toronto. His talk was effective on many levels: 1) He offered concrete examples for ways that teachers could use their students' strengths to help them achieve socially; 2) He kindled curiosity by asking powerful questions; 3) He tapped into a sense of purpose and meaning in the teachers by challenging them with the charge, "*You* are the most important piece in helping students with problem-solving. *Your* hope for your students, and the belief in the possibility of them using their strengths in new ways, is very important." The questions that followed his talk indicated a high level of interest on the part of the GGS teachers to discuss ideas for the incorporation of strengths into their program. A strengths activity followed this talk, but I think there was a missed opportunity at this time for fully capitalizing on the excitement, curiosity, and creativity that was present among the teachers. I also think that Rashid's talk tapped into a collective sense of meaning that was shared among the teachers, and that a discussion of this meaning would have been really powerful at this time, and could have

led to dramatic insights and innovation. I will return to specifics about this topic later in this paper, under the heading of Appreciative Inquiry, and at that time I will offer suggestions for ways to tap into the mood that was created by Rashid's talk.

Conclusion of Positive Psychology Principles

The three pathways to well-being were outlined at the beginning of this section: positive emotion, engagement, and meaning. Positive emotion, as seen in the section on broaden and build, is important, not just as an end in itself, but as a means to success in every other area of life. This is why the skills of resilience, emotional intelligence, and positive human relationships, which fall under the category of building positive emotion, are so valuable. Engagement, another pathway to flourishing, was covered in an in-depth discussion with the GGS participants on strengths – their own and how to capitalize on the strengths of their students. And meaning, the third pathway to well-being, was also addressed during this PP training through YouTube clips and discussion about them, through the sharing of the Three Blessings intervention, and during Seligman's talks about the I/we imbalance and the need for belonging to something larger than oneself.

The strength of the PP training, as it relates to the three pathways to flourishing, is in the area of positive emotion. This topic was addressed from many different angles, both in content and in delivery. Engagement and meaning seemed less the focus of the workshop, but they were also appropriately touched on. Therefore, the objectives of the workshop were surpassed, and the participants walked away with much to think about and incorporate into their professional and personal lives. In terms of suggestions for future development, however, there were a few opportunities for an impactful incorporation of both meaning and engagement. The suggestions I

will offer for improvement in these areas must be built upon the sections that follow – concepts of positive organizational design – so the suggestions will come at the end of the paper.

Positive Organizational Design Principles in Action in PP Training

Positive organizational design is the sister to positive psychology. Both have human flourishing as their aim and both are strengths-based; the difference is that while positive psychology studies what facilitates individual flourishing, positive organizational design focuses on the structures (of relationships within organizations) that lead to flourishing for the whole system, as well as the individuals within it. There are areas of overlap, and the two fields support one another. In this section of this analysis of the PP training I will examine the ways in which the structure and application of the training utilize the components of appreciative inquiry, a specific method of bringing about flourishing within groups and organizations. I will also examine theories of successful leadership, highlighting ways in which Reivich and her team members embody these methods. This examination will not apply an exhaustive list of positive organizational design ideas and approaches, but will focus on major themes in the field that are applicable to the PP training.

Appreciative Inquiry (AI)

Appreciative Inquiry (AI) was established in the 1980s by David Cooperrider and colleagues, and since that time this process of bringing about positive change within organizations has been successfully applied to businesses and nonprofit organizations throughout the world. It has even been used as a way of bringing together world religious leaders to create a common purpose (United Religions Initiative), and it has also successfully brought together business leaders from around the world to address global issues such as the eradication of

poverty, the promotion of world peace, and the sustainability of the planet (United Nations Global Compact).

The fundamental concept of AI is that by tapping into the core of strength and purpose within any organization, through the use of the "unconditional positive question", a spirit of creativity, innovation, and positive energy emerge that bring about unprecedented and radical change that is life-giving to everyone who has contact with that organization. An AI process begins with an appreciative interview, which is carefully crafted to assist participants to tap into purpose and hope, and to steer them to thinking in terms of possibility. Examples of interview questions are: "When were you at your best in this organization? Tell the complete story, including how the structure of the organization supported your contribution and what strengths you brought to the equation," and "If you were to fall asleep for 20 years and wake up to this organization functioning at its highest possible potential, what would that look like? What would be your role, and how could you be using your strengths in new ways?" The interview process often facilitates the breakdown of hierarchical boundaries as employees from different silos in an organization have the opportunity to administer interviews to one another, and the stories that are generated from these interviews are shared throughout the organization during a later part of the AI process. The sharing of stories and the encouragement of human contact humanizes the organization and generates compassion and hope (Cooperrider, Whitney, & Stavros, 2008; Cooperrider & Whitney, 2005).

Another fundamental component to the AI process is its incorporation of all stakeholders, including those whose voices may seem insignificant or dissonant. In the case of an AI process within a boarding school, for instance, participants could include: administrators, faculty, staff members, students, parents, dorm staff, dining hall staff, athletic coaches, counselors, leaders of

extracurricular and community activities (clubs), local business owners and operators, and community members, as well as any others who have any stake in the success of the school. Engaging everyone creates a sense of shared vision and generates collective creativity. An AI summit brings together as many stakeholders as possible into one room for a four-day process, and the outcome is often lightning-fast transformation of the vision and direction of the organization (Ludema, et al, 2003).

There are five fundamental concepts on which AI is built: the constructionist principle, the principle of simultaneity, the poetic principle, the anticipatory principle, and the positive principle (Cooperrider, Whitney, & Stavros, 2008). The constructionist principle is based on social construction theory, which holds as its foundation that reality as we know it – especially in terms of the values that we hold to be true – have been socially constructed, and therefore are open to ongoing interpretation and alteration (Gergen, 1999). The questions one asks determine the future, so by changing the question one changes destiny. Cooperrider and colleagues state, "The most important resource for generating constructive organizational change is cooperation between the imagination and the reasoning function of the mind (the capacity to unleash the imagination and mind of groups). AI is a way of reclaiming imaginative competence" (2008, p. 8).

The principle of simultaneity is the notion that in the same moment that we shift the question we have already altered reality. Imagine a person who is stuck in a traffic jam. She may be cursing the person who is trying to nudge in front of her, she may be cursing the cause of the jam, or she may be obsessively thinking about the meeting she is going to be late for. If, by chance, she shifts the question from, "What caused this damn traffic jam?" or "How will my life be inconvenienced by it?" to "What is really true here?" she may experience an instantaneous

shift in bodily and emotional experience. She may think, “I’m safe in my car – I wasn’t the one who had the accident,” or “I’m not actually late *yet*, and no time will be gained by stressing about it.” She may even be led to look around her at the surrounding cars and to see if there’s any way she can connect with her fellow traffic jam experiencers, to ask yet another reality-changing question, “What’s possible as a result of this traffic jam?” There is a tie here to the concepts discussed in the PP training of shifting explanatory style and to the skill of generating alternatives to create flexible and accurate thinking.

The poetic principle can also be illustrated by the traffic jam example above, but its focus, rather than on the simultaneous aspect of the shifting of the question, speaks to the idea that in any given situation (or organization) we have an infinite number of ways to interpret the surrounding situation. I could have generated several pages of different perspectives the woman in the traffic jam could have taken, each of which would generate a different outcome. The reason why this is called the poetic principle is because no two people will have the exact same interpretation of the same poem. The meaning of the poem depends on the reader. This is akin to the B-C connection highlighted in the PP training under the PRP skills – that is, the behavioral or emotional outcome of any given scenario is directly tied to the beliefs (or thoughts) that we have about that scenario. The possible beliefs are infinite, and we get to choose which belief we hold about any given situation.

The anticipatory principle concerns the notion that an individual’s or an organization’s idea of the future acts as an image that fatefully guides its direction, whether consciously or unconsciously. The conversations we have and the decisions we make are all heavily influenced by our image of the future, and in this sense are actually determined *by* our image of the future. Therefore, “the most important resource for generating constructive organizational change or

improvement is collective imagination and discourse about the future" (Cooperrider, et al, 2008, p. 9).

Finally, the positive principle closely ties to the broaden and build concept examined earlier in this paper. It is simply the idea that increasing positive interactions within an organization will increase the levels of satisfaction and engagement there, as well as other generative emotions such as hope, inspiration, and joy (Cooperrider, et al, 2008, pp. 9-10; Fredrickson, 2003; Fredrickson & Losada, 2005).

So how does a study of AI help Reivich and her PP training team? Mostly, it can inform them of reasons for their huge success. But perhaps it can point to areas for improvement as well. Reivich and her team do a skillful job of incorporating inquiry into their entire approach. From day one of the GGS trainings, Reivich was asking questions of the participants. When opening the topic of resilience, for example, and looking at the Invictus poem (see Appendix F), she was putting into practice a spirit of inquiry – asking participants what they thought of this poem and whether or not it illustrates resilience. This exercise also illustrates the poetic principle, inviting everyone to give their interpretations, implicitly conveying the idea that there is no fixed answer to this complex topic. Also, at a later time during day one Reivich used the phrase, "I'm going to wonder with you about this question," when asking participants to consider the difference between optimism that's wed to reality and unbridled optimism. This stance of wondering, especially given Reivich's stamp of authenticity, is an open inquiry – one that promotes curiosity and creativity.

AI's anticipatory principle was exercised overtly during day one of the GGS training as well. Towards the beginning of her talk, Reivich requested that participants shout out hopes for what they want for the tone, the spirit, the feel of the nine days of training. A list was generated

that included words such as “pragmatic,” “energetic,” and “thoughtful,” and Reivich requested that a PP training team member write them on a sheet of paper where they would be visible during the entire nine days of training. Then she requested that everyone take responsibility for informing her if the training feels like it is going in a direction that doesn’t reflect these hopes. This example is a clear illustration of the constructionist idea that the future is created by the conversations and the dreams of the group, and also the anticipatory principle that the vision the group puts together and holds out for itself is what will guide the entire experience.

The constructionist principle is also built right into the curriculum of PRP. The very notion that our beliefs determine the behaviors and emotions we experience – *and, more importantly that we can challenge and alter our beliefs, thus changing our responses* – is constructionist philosophy in action. We give meaning to our circumstances, and the meaning we apply determines the outcome, or the reality we create. This is one of the underlying principles of the PRP skills that are covered in Reivich’s PP training: once we fully understand the connection between our beliefs and the ensuing emotions and behaviors that are generated from those beliefs, we are empowered to change the course of our lives by altering our beliefs. Here lies the incredible power of the PRP skills in transforming lives.

The positive principle, the fifth foundational concept of AI, was also obviously in effect during the PP training. Reivich began by expressing gratitude for the warm welcome she and her family had received, and then she proceeded to affirm what is already good and strong about the GGS community, saying this: “We recognize that the culture at GGS is already phenomenally positive, so our goal is not to come in and teach you how to create a positive culture. It is, instead, to work with you and share with you some of what we know from the science about other ways we can enhance well-being.” The message carried an air of authenticity and spoke

respectfully to the strengths that were already present. At the end of that first talk, she reiterated her words from the beginning: “You have been so welcoming and energetic and involved already. I just want to extend – on behalf of the entire team – a really big thank you to you. You are going to make the next eight days really engaging.”

In terms of how the PP training could be enhanced by the AI approach, I invite the reader to go back to the feedback from the GGS participants. While the comments were overwhelmingly affirmative, I noted two trends in the requests for improvements: a request for more time with the material in order to facilitate greater mastery of the skills and a request for a greater system-wide approach to incorporating the principles of PP into the GGS culture, community, and academic curriculum. It is primarily the second request that AI could successfully address: “It can all be incorporated but a whole school (all campus) plan and structure needs to be developed.” The GGS training already successfully met one major criterion for an AI initiative, which is that it involved stakeholders from the entire system. It also began to tap into the core of strength and purpose that already exists within the organization, through the respectful acknowledgment of what the school is already doing well. But the opportunity was missed to invite the GGS participants to cocreate, during the course of the training, an innovative plan for designing structures and avenues for incorporating and sustaining PP principles into the life of the school. I am struck by how clearly some people were making the strong request for assistance in this area, and I agree that this addition to the program would strengthen its effectiveness.

The other request that I identified in the feedback forms, that of wanting more time to practice the skills and, thus, to walk away with greater mastery could indirectly be addressed through an AI approach. If the participants identified this as a need during the AI process, an

avenue would be created that would help them to assist each other in the ongoing practice and mastery of the skills – in a way that would be most beneficial to them. Because the method for addressing this need would be generated by the participants, it would best fit into their schedules and their culture. They would be intrinsically motivated, and their efforts would be more likely to be self-sustaining.

At this time I would like to return to a discussion of Rashid's presentation on bringing a strengths approach to problem solving with middle-school aged students. Whether or not he intended it to, Rashid's approach embodied many of the principles of appreciative inquiry, and the effect was that curiosity and communication among the GGS participants was kindled. Questions were raised about how these ideas could and would be brought into the life of GGS, and there seemed to be a great deal of energy around this topic. The way this was handled during the training was that Stephen Meek, the headmaster of GGS, answered questions as best he could, and then the training participants were invited to engage in an activity called Helping Students to Apply their Strengths in Challenges. The activity was a role-play, in which people were asked to choose a typical adversity that students might face in real life, and find ways for a pair or a group of student to combine their strengths to meet the challenge. While this role-play seems to be a very useful exercise, I'd like to suggest an alternative approach for this situation. But first, I will explore the ways in which Rashid's talk was effective in creating an appreciative inquiry.

Rashid began his presentation with the following statement. "Strengths coaching is about asking the right question of our students in the classroom." The question shifts from "What's wrong with you?" to "What are you good at?" This notion of shifting the question embodies all five of the principles on which AI is founded: the constructionist principle, the principle of

simultaneity, the poetic principle, the anticipatory principle, and the positive principle. Implicit in changing the question is the notion of social constructionism, which suggests that the patterns in which we relate have been socially constructed and are, therefore, open to reinvention. So when a student experiences a problem, the rotating of perspective to reframe the "problem" into an opportunity to use that student's strengths invites a whole new social dynamic and energy. This new dynamic occurs in the same instant in which the question is asked, illustrating the principle of simultaneity. It also holds out an image of success, fueled by the belief of the teacher or coach in the inherent strength and value of the student, which brings a successful future into the present interaction between student and coach, thus actually bringing about that future. This is the anticipatory principle in action. The poetic principle is illustrated in Rashid's acknowledgment that each interaction will be different, implying that there are an infinite number of ways to interpret and act in any given situation. And Rashid's descriptions of the interactions he has facilitated, when students who were shut down or depressed were able to accomplish a self-determined goal through the accessing of their strengths, clearly illustrates the positive principle.

The content of Rashid's approach with his middle-school students embodies the principles of AI, and this was clearly inspiring to the GGS participants. This approach – of sharing best practices in the field – is also a successful strategy that is part of the AI design. So, once again, hope and inspiration were sparked through the vision of what's possible.

One other thing that Rashid did effectively, from an AI perspective, was to raise several "hard" questions, for which he clearly stated that he has no definitive answer. The questions he raised kindled great curiosity:

1. As a teacher/counselor/administrator, how comfortable are you with tolerating adversities and challenges? This is a question of *your* fluid reasoning and your flexibility.
2. Can you go more concrete? Can you turn the twenty-four strengths into concrete, doable, replicable actions?
3. How can you make your students' actions more sustainable? This relates to the importance of habit formation.
4. How relevant are the strengths of your students?
5. How can you choose between competing strengths?
6. How do you combine strengths maximally?

The fact that Rashid didn't even attempt to answer these questions was a critical ingredient in the curiosity and energy that was generated in the GGS participants. This seemed to be the perfect set-up to get participants talking and wondering with one another. One possible future direction for the training would be to hold off on the role-play activity, and instead invite workshop participants to engage in an appreciative interview. Some possible questions on the interview guide could be:

1. How does a strengths-based approach with students honor the mission of GGS and forward its momentum?
2. Tell a story of a time when you assisted a student to harness a strength to overcome an adversity, or tell a story when you did this in your own life.
3. Imagine that you fell asleep for ten years and awoke to find GGS at its highest functioning state. What does it look like in terms of the incorporation of strengths of students? Of faculty and administration?

This interview could be conducted in pairs, and then each individual could be asked to share the answers given by his or her partner with a small group. Stories of actual past successes could be collected and posted (either online or in a hard copy), and themes for future directions could be generated. Then the themes could be placed around the room on flipcharts, and spokespeople for each theme could speak passionately about how they envision the future of their idea. Task forces could be formed based on these themes, and time could be devoted to at least one meeting for the different task forces to brainstorm (truly brainstorm – the wilder the idea, the better) ways

of bringing about that idea. It would be the very beginning of an ongoing conversation for each task force and for the entire community.

The incorporation of AI that I am suggesting is probably not realistic within the nine-day timeframe of the PP workshop, but it probably would not require more than one extra day (perhaps divided up into two hour chunks over the final days of the workshop). And the benefits to the system -- in the form of the creation of innovative and sustainable structures for incorporating all of the PP ideas – may make the extra time worthwhile.

Leadership Style

The qualities that a leader brings to any group or organization have a profound impact on the quality of life within that organization, as well as its success and the direction it takes. We often make the mistake when choosing or assessing a leader of looking at cognitive or job-specific competencies, yet the field of positive organizational design highlights the need to pay utmost attention to the intangibles: qualities such as empathy, authenticity, humility, and enjoyment of others. Specific emotional competencies, and how they relate to leadership, have been identified and studied by Goleman, Boyatzis, and McKee (2002, 2005). This section will explain those competencies and then show how Reivich's style manifests them in her PP training.

Emotions are contagious, and there is a recognizable trickle-down effect from the emotional competency of the leader of any organization (Fredrickson, 2003). A leader sets the emotional tone for the organization and, indeed, "[offers] a way to interpret or make sense of, and so react emotionally to, a given situation" (Goleman, Boyatzis, & McKee, 2002, xii). Members of any group are consciously or subconsciously aware of the actions of their leader(s), constantly watching and evaluating decisions and reactions, and interpreting them for emotional

content. Therefore, a leader who is adept at knowing and managing his or her emotions, as well as reading the emotions of others and communicating empathically, creates a flourishing work environment. Goleman and colleagues give this description of how this process works:

> Leaders give praise or withhold it, criticize well or destructively, offer support or turn a blind eye to people's needs. They can frame the group's mission in ways that give more meaning to each person's contribution – or not. They can guide in ways that give people a sense of clarity and direction in their work and that encourage flexibility, setting people free to use their best sense of how to get the job done. All these acts help determine a leader's primal emotional impact (2002, p. 9).

The impact of a leader's emotional skills, then, are not to be minimized for the overall functioning of any group, and the more the leader is cognizant of the many factors at play, the more she will be able to hone her skills.

Goleman and colleagues (2002) suggest that the most important task of a leader is to prime positive emotions in the members of his or her group. But if the leader has the capacity to infect his or her entire organization with positive or negative affect, why does it pay for that leader to pay close attention to these skills? A compelling answer lies in Fredrickson and Losada's study of high-functioning work environments, where they identified an ideal 3:1 ratio of positive to negative interactions between work teammates (2005). So the bottom-line productivity of a group is heavily influenced by its tone. Goleman and colleagues give this description:

> When people feel good, they work at their best. Feeling good lubricates mental efficiency, making people better at understanding information and using decision rules in complex judgments, as well as more flexible in their thinking. Upbeat moods, research verifies, make people view others – or events – in a more positive light. That in turn helps people feel more optimistic about their ability to achieve a goal, enhances creativity and decision-making skills, and predisposes people to be helpful (2002, p. 14).

This is broaden and build within a group setting.

Four areas of emotional competence that are required for stellar leadership have been identified by Goleman and colleagues. They are: self-awareness, self-management, social awareness, and relationship management.

Self-awareness is defined as “having a deep understanding of one’s emotions, as well as one’s strengths and limitations and one’s values and motives” (Goleman et al, p. 40). Self-reflection and thoughtfulness is critical in the development of self-awareness. This is at the heart of the content of PRP and the PP training. “Know thyself” is the phrase used to describe the slow skills of PRP, and much time and attention is given to the specifics of how to develop these skills. More importantly for this discussion, however, is the model of self-awareness that Reivich embodies during the training. Her use of personal stories as illustrations of these skills is a clear example of the self-awareness she has developed in herself. It is obvious that her stories are not manufactured and, while they are well-rehearsed and planned, they carry an air of authenticity. Another way that Reivich demonstrates her own self-awareness is in the reflections she shares with the group about the events that are occurring. She often begins the morning’s training sessions with her own reflections about the previous day’s events, or something they triggered in her. These adlibbed self-disclosures demonstrate that Reivich is, indeed, a “connoisseur of her own emotional life”.

Self-management, as defined by Goleman and colleagues, seems to me to be a direct outcome from practicing the very skills of self-awareness that are taught in PRP. It allows the individual to be appropriately aware of his thoughts and feelings so that he is not distracted from the actual task at hand or the conversations that he engages in with others. It allows him to be fully present and clear (Goleman, et al., 2002). When self-management is in place, a leader is monitoring his inner landscape so that, not only is he self-aware, but he is also able to accurately

represent himself and his intentions to the members of his organization. This is critical because people can sense when their leader's words are not genuine, or do not accurately reflect what is occurring for him. When he does not possess self-awareness and self-management he compromises the trust he needs from his constituents (Covey, 2006). Transparency, "an authentic openness to others about one's feelings, beliefs, and actions (Goleman et al, 2002, p. 47), is only possible when one is practicing the skills of self-awareness and self-management – and it is a critical component of high-quality leadership.

Reivich clearly demonstrates self-management in her PP training leadership. The terms "transparency" and "authenticity" are themes throughout the workshop, overtly stated as goals, as well as woven into the fabric of the interactions. The times when Reivich's own self-management was most obvious were during the less structured Q & A sessions. Her openness – in posture, in facial expression, and in active listening – reflected a sense of knowing her own beliefs, her own assumptions, and a comfort with sharing them when appropriate, even when she noticed they were getting in her way. For instance, during the second GGS session, she referred back to an answer that she had given one of the participants, sharing that she had lain awake worrying that she hadn't adequately answered his question. Her decision to share this self-reflection most likely boosted her credibility with the group because they could see that she wasn't hiding anything, and that she was taking the time to monitor her own emotional reactions.

The third emotional competency, social awareness, is also defined by Goleman and colleagues as empathy. Attunement is a skill that falls under this category of competencies as well. It takes the skills of self-awareness and self-management and applies them to the interactions with others in the group. A leader who has social awareness is effective because of her ability to read other people's cues and to react appropriately to them. She can motivate her

group members to become engaged and excited about a vision that she holds because of her skillful reading of what is needed in each interaction. Included in social awareness is the skill of humor, particularly the impromptu humorous interplay between people. Goleman and colleagues talk about laughter as being the shortest distance between two people (an instantaneous brain-to-brain connection) because of the openness and vulnerability that is required for a genuine laugh. Also, a forced laugh is easy to spot, so it's easy to build trust between people through the use of laughter. Goleman and colleagues go on to state, "The most effective leaders, then, use humor more freely, even when things are tense, sending positive messages that shift the underlying emotional tone of the interaction" (2002, p. 35).

Reivich's social awareness is perhaps most obvious in her use of humor throughout her PP training. She enjoys making humorous statements, and she also is skillful at drawing other people into her banter, playing off their statements to create a harmony that lifts the spirits of all in the vicinity. Her social awareness is not limited to her use of humor, however. She demonstrates in many small ways throughout the workshop that she is attuned to the mood and to the individual feelings of the participants. The fact that she referred back to someone's question from a few days before when she got to a relevant section showed that she was paying attention. She also checked in every now and then, asking, "How are we doing here? Any thoughts, feelings, reactions?" She was clearly constantly monitoring the emotional climate in the room, and responding subtly to the mood. This competency was also especially evident during the less structured aspects of the workshop. When someone asked a challenging question, Reivich's open stance and her response (often, "Say more about that") indicated a genuine desire to connect with the participant.

One more example of Reivich's rich social intelligence came out during the debriefing of the active constructive responding exercise that she asked the GGS participants to do. Her invitation to the participants to share what made them uncomfortable about the exercise allowed them to fully explore that which might be holding them back. The topic of cultural acceptability was raised, and treated with respect by Reivich. She also raised her own suggestions about things that might make people uncomfortable with the exercise, one of which showed a very careful study of human interaction. She suggested that perhaps what causes people discomfort is the idea that happiness is a zero-sum game – that there's only so much to go around – and that if I share my good event, then somehow it will diminish another's potential for happiness.

The final emotional competency, relationship management, is really an amalgamation of the three other competencies. It is, simply put, the emotional component to good leadership. Goleman and colleagues put it this way: "Relationship management is friendliness with a purpose: moving people in the right direction, whether that's agreement on a marketing strategy or enthusiasm about a new project" (2002, p. 51). So it is a leader's ability to communicate and inspire effectively to accomplish a specific task or goal. It requires that the leader be clear about his or her own emotional life, to be able to read that of others, and to be able to communicate in a way that respects both. Feedback from the GGS trainings indicate that Reivich and her team members were very successful in this competency because participants were engaged with the curriculum and excited about applying it to their personal lives and their work.

Development of Emotional and Social Competencies

It is clear from the discussion above that emotional and social competencies are critical to the effectiveness of a leader. It is also clear that Reivich possesses high levels of these core competencies. The issue, then, turns back to one of the original aims of this paper: How do

Reivich and her team members equip a new cadre of trainers – master trainers – to lead PP/PRP trainings? It would probably be relatively easy for Reivich and colleagues to determine and evaluate core cognitive competencies in trainers. Through observation, supervision, and evaluation, they could see if trainers possess a full understanding of the ideas presented in the workshop, and they could even see if the trainers are effective at communicating this information. But the mastery of cognitive and pedagogical competencies will not assure the high impact of the training that Reivich and her team members have delivered, and that Reivich is committed to delivering through her master trainers. To address this question, I will turn to further work that Boyatzis and colleagues have done in the area of identifying and developing emotional and social competencies.

One of the most important parts of Reivich's message to teachers and students, when presenting the skills of PRP and the ideas of PP, is that these skills and techniques are learnable. This simple idea flies in the face of assumptions that people often make about optimism -- that it is solely determined by genes, for instance -- and it gives people hope that they can make changes in their thinking that will impact their success in the world. This same message, in regard to emotional and social competencies, is echoed in the work of Boyatzis and colleagues. They say:

> The assumption for too long has been that the competencies are inborn. This deterministic view has led to a focus on selection and placement rather than development. But these competencies, and in particular the ones called emotional intelligence, can be developed (Boyatzis, 2007, p. 31).

Through rigorous studies, Boyatzis and colleagues have identified core emotional and social competencies (see Appendix G) and have developed a course for the development of these competencies. Their program has resulted in the dramatic rise in emotional and social competencies. For example, the Weatherhead School of Management at Case Western Reserve

University applied Boyatzis's program to the education of full- and part-time MBA students, beginning in 1990, and then studied the impact. They compared their findings to the results from a major research project by the American Assembly of Collegiate Schools of Business that assessed levels of emotional and social development in typical MBA programs. This research project showed that MBA students (without Boyatzis's program) show an average of a 2% increase in emotional intelligence during their course of study. The students at Case, in contrast, after the incorporation of Boyatzis's program into their MBA education, showed improvements of 63% on the self-awareness and self-management competencies and 45% on the social awareness and relationship management competencies – two years after the completion of their course of study. Findings from a longitudinal study of 45-65-year-old professionals also showed improvements in the emotional intelligence competencies of Self-Confidence, Leadership, Helping, Goal Setting, and Action skills (Boyatzis, 2007).

Boyatzis's program rests upon the notion that sustainable change is intentional change. Most programs, he argues, do not create lasting change because the participants are not intrinsically motivated to change their habits. They may go through the learning process, embrace the ideas, and then have a short-lived period of positive change, but that change does not last. Based on this idea, Boyatzis and colleagues have developed a Five Discovery plan for creating lasting change, which is the program that transformed the Weatherhead School of Management's MBA students. This plan is based on complexity theory, which states that change, for most people, comes about through dramatic discoveries. The Five Discoveries, cyclically undertaken by the most successful people, are:

- Discovery 1: My Ideal Self
    - Who do I want to be?
- Discovery 2: My Real Self
    - Who am I?

        - My Strengths: Where my Ideal and Real Self are similar
        - My Gaps: Where my Ideal and Real Self are different
- Discovery 3: My Learning Agenda
    - Building on my strengths while reducing gaps
- Discovery 4: New behavior, thoughts, and feelings through experimentation
    - Creating and building new neural pathways through practicing to mastery
- Discovery 5: Trusting Relationships
    - that help, support, and encourage each step in the process

(Boyatzis, 2007)

Boyatzis and colleagues have developed an actual course – the Leadership Executive Assessment and Development (LEAD) – which is taught at the Weatherhead School of Management and can also be taken through an organization called the Hay Group (www.haygroup.com). Components that make this course strong are the use of comprehensive 360 degree feedback assessments in the determination of the Real Self, and also the presence of coaches for each participant, as well as the development of supportive, peer coaching relationships within the group of students. Other strengths, which tie into our discussion of PP and positive organizational design principles, include the fact that the first stage of the program is the accessing of hope through the determination of the Ideal Self. This also illustrates the anticipatory principle from AI, the idea that one's vision of the future actually brings into the present the creation of that vision.

During the second stage of the program, the creation of the Personal Balance Sheet, the emphasis is put on the building of strengths as well as the development of tipping point areas of weakness. The tipping point concept highlights the maximal impact of building areas that are weak, but that are right at the threshold of moving into areas of strength. Sometimes, by determining and incorporating just a few key changes, huge strides can be made that do not tax emotional reserves.

The third stage of the LEAD program is the formation of a Learning Agenda and/or Plan. The key principle here, which echoes an important idea put forth by Reivich during her PP training, is that the attitude of participant, coach, and instructor must be one of process, not outcome. Boyatzis underscores the need to maintain a "learning orientation," which focuses on steps along the way to achievement of desired outcomes. This taps into the notion, discussed earlier in this paper, of process praise as opposed to outcome praise. Emphasis on steps to success "arouses a positive belief in one's capability and the hope for improvement" (Boyatzis, 2007, p. 43).

Metamorphosis, the fourth stage of LEAD, incorporates practice and experimentation with desired changes. This is when new habits are formed through the infusion of behaviors into as many areas of life as possible. The importance of the atmosphere of safety cannot be underestimated during this, as well as all, the stages of this plan. Throughout this course, there is a focus on relationships that support growth and change, which is the topic of Discovery Five. These relationships are critical, especially as the student may face resistance to change in other existing relationships in his or her life (Boyatzis, 2007).

The processes outlined in the LEAD course have been successfully applied in many arenas, including in working with business leaders. My suggestion is that the ideas outlined here may be of use to Reivich and her team members in the identification and development of master trainers for the PP training program. This could occur through the requirement that all trainers take the LEAD course, or it could be the incorporation of the principles of LEAD into the master trainer program. Because the emotional and social competencies are critical components to successful leadership, Boyatzis's program offers a way for Reivich to insure that the high impact of her training program will be maintained.

Conclusion and Suggestions for Future Directions

As stated at the outset of this report, the PP trainings have been tremendously successful. Participants report high levels of engagement and at least a rudimentary acquisition of the PP and PRP skills. Further, the power of this workshop seems to go beyond skills and enjoyment. Hope seems to be sparked for what is possible in participants' own lives and the lives of their students. They also seem to be reenergized – to have their batteries recharged – as a result of the group work and the camaraderie.

This analysis has looked at the specific reasons for the overwhelming success of the PP trainings, and the conclusions are that: 1) the training incorporates many positive psychology principles into the contents of its curriculum, as well as the way in which it is delivered, and 2) that aspects of positive organizational design are also incorporated into the structure of the program, both in content and delivery. The curriculum is solid and incredibly thorough. Therefore, it seems to need little, if any, improvement.

The second part of the mission of this analysis, however, was to identify ways in which the program could be made more successful, or at least that it could be replicable as it is. As a result of the examination of the different components of the PP training, I have two suggestions. The first is that the incorporation of an AI approach would broaden participants' involvement, and would help establish a self-sustaining collective environment of growth and the incorporation of the topics covered in the PP training. I think this could be accomplished without adding a lot of extra time to the program, although it may require an additional day. I think it would be most effective to initiate an AI practice in the second half of the training program and to introduce it after a practitioner, such as Rashid, shares what he or she is doing in the field, as a

way of generating conversation and excitement about possibility. This could help satisfy the requests from participants for a greater system-wide approach to the material, as well as address their desire for an opportunity to acquire greater mastery of the resiliency skills, since many of the task forces will probably involve ongoing support and practice with the skills.

My second suggestion addresses the question of how best to disseminate the PP program, particularly in regard to choosing master trainers. Reivich is a tough act to replicate, but in order for the PP training to remain as successful as it is, any leader who fills Reivich's shoes must embody the key leadership competencies -- the emotional competencies -- identified in this analysis. The PP curriculum is solid, but a solid curriculum cannot create the transformative experience that participants have had with Reivich. The use of emotional competency assessments and the LEAD development program, either formally or informally, could be very useful in the guidance of Reivich in identifying future master trainers.

One other area for further development, touched on only peripherally in this paper, is the development of ongoing support that is provided to the participants of the PP training program. Seligman and Ernst (followed by Linkin) lived onsite at GGS in order to facilitate incorporation of PP principles into the school community and curriculum, and their presence seems to have been very beneficial. Ernst indicated in my interview with him, however, that he was not able to do as much as he would have liked because of his limited amount of time (and the time constraints of the teachers). This, coupled with the high endorsement by Boyatzis (2007) of the critical importance of one-on-one coaches in a sustainable change process, makes me wonder what would be possible for Positive Education if the PP training were followed up with ongoing coaching for each participant. Perhaps the focus of the ongoing coaching could even follow the model of the LEAD course.

In conclusion, the strengths of the PP training program, as I have identified them in this report, are largely transportable to many other training programs. There are ways in which the PP curriculum strengthens the impact of this particular program, which leads to a holistic and well-integrated program. Clearly, a program whose content differs greatly from that of the PP training would not have the same power. But that does not preclude the possibility of using the PP training as a model for the structure and delivery of other programs in many different disciplines. My hope is that there will be a way for not only the content of the PP training program, but also its structure and methods of delivery, to be used as a template for other programs.

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Appendix A

Strath Haven Lessons, Objectives, and Key Points

1. Lesson One: Introductory Lesson: The Three Paths to Happiness
    a. The Pleasant Life (positive emotion), the Good Life (using signature strengths, and the Meaningful Life (acting in service to something larger than oneself).
2. Lesson Two: Positive Emotions about the Present: Sensory Savoring
    a. Objective:
        i. To discuss and illustrate the concept of savoring.
    b. Key points:
        i. Savoring is a process of attending to and appreciating the positive experiences in one's life.
        ii. Savoring fosters positive emotions and increases well-being
        iii. Savoring requires effort – you have to work against the pressures of our culture to "multi-task" and "move, move, move."
        iv. Savoring becomes a more natural feeling the more you practice it.
3. Lesson Three: Positive Emotions About the Present: Savoring Beyond the Senses
    a. Objectives:
        i. To appreciate the positive aspects of one's life
        ii. To enhance positive emotions in the present by reflecting on significant experiences
    b. Key point:
        i. Savoring is more than simply paying attention to sensory experiences, it can also mean appreciating meaningful events, people or places in one's life.
4. Lesson Four: Blessings/Gratitude Lessons: Countering the Negativity Bias
    a. Objectives:
        i. To understand how and why humans are more likely to focus on negative rather than positive aspects of life.
        ii. To focus on what goes "right" rather than what goes "wrong" over the course of a day.
    b. Key points:
        i. Thought and emotion are geared towards noticing and dealing with negative events, unfinished business and problems.
        ii. Good events get taken for granted, which minimizes life satisfaction.
        iii. Actively recalling and analyzing what went well builds pleasant memories, gratitude and optimism.
5. Lesson Five: Expressing Gratitude: Gratitude Letter/Visit
    a. Objectives:
        i. To engage in thoughtful reflection on what it means to express gratitude and why it is beneficial.
        ii. To understand the impact they can have on another person by showing gratitude for something that person did.
        iii. To consider ways to incorporate this strength into other aspects of life.

    b. Key points:
        i. It is common to take for granted the nice things others do for us.
        ii. By recognizing the nice things others do for us by openly expressing our gratitude, we can more fully appreciate our blessings in life.
        iii. Expressing gratitude more often could help us be more caring, respectful and giving.
6. Lesson Six: Optimism Lessons: ABC Model
    a. Objective:
        i. to identify the link between what one says to oneself when confronted with adversity and the consequent feelings and behaviors.
    b. Key points:
        i. Optimism if not simply replacing negative thoughts with "happy thoughts."
        ii. Optimism requires challenging inaccurate, pessimistic beliefs so that you think more accurately about the situation.
7. Lesson Seven: Optimism Lessons: Generating Alternatives
    a. Objective:
        i. To identify non-resilient patterns in thinking that lead to pessimism and inaccurate beliefs about the causes of adversity
    b. Key points:
        i. One can challenge inaccurate beliefs by generating alternative beliefs about the adversity.
        ii. Generating alternatives involves coming up with beliefs that are different from one's explanatory style.
8. Lesson Eight: Optimism Lessons: Evaluating Evidence
    a. Objective:
        i. To test the accuracy of one's beliefs and think more accurately and optimistically about the causes of adversity.
    b. Key points:
        i. One can test the accuracy of one's beliefs by looking for evidence that supports and refutes each belief generated.
        ii. Beware of the Velcro/Teflon effect.
9. Lesson Nine: Optimism Lessons: Real-time Resilience
    a. Objective:
        i. To respond to negative beliefs in real-time so that one can remain optimistic and focused on the task at hand.
    b. Key point:
        i. Real-time Resilience helps fight back against counter-productive thoughts as they occur.
10. Lesson Ten: Strengths: Identifying Strengths
    a. Objectives:
        i. To understand the definitions of character strengths
        ii. To identify the strengths of character that are personally "owned."
        iii. To reflect on the identified strengths.
    b. Key points:
        i. Everyone has certain signature strengths.

        ii. Signature strengths vary from person to person.
        iii. Character strengths are not the same as talents/physical attributes because they are moral, valued ubiquitously, can be built, and come voluntarily, whereas talents and physical attributes are non-moral, often valued only in certain sub-cultures of the world, are more difficult to build and come more naturally.
        iv. Strengths stories or narratives can help us identify and own our signature strengths.

11. Lesson Eleven: Strengths in Context
    a. Objectives:
        i. To facilitate an understanding of how character strengths are manifested in situations that are relevant to adolescents.
        ii. To distinguish between different signature strengths and to more fully comprehend unfamiliar strengths.
    b. Key points:
        i. People use and display their strengths everyday through words and actions that often go unnoticed.
        ii. Paying attention to how certain strengths are used in familiar situations can help one better understand what it means to own those strengths.
        iii. By taking notice of strengths in context, it becomes easier to find ways to use one's own signature strengths more frequently in day-to-day life.
12. Lesson Twelve: Strengths Narratives
    a. Objectives:
        i. To reflect on how one employs one's own signature strengths in daily life.
        ii. To tell a story centering around a personal character strength.
        iii. To connect the application of strengths to the experiences, challenges and situations that one encounters in life.
    b. Key point:
        i. Strengths stories or narratives can help us identify and own our signature strengths.
13. Lesson Thirteen: Family Tree of Strengths
    a. Objectives:
        i. To identify the ways in which family members use strengths in the service of something greater than themselves.
        ii. To feel more comfortable initiating inter-generational communication.
        iii. To realize the links between one's family members' strengths and one's own strengths.
    b. Key points:
        i. It is important to make time to talk with family members about who they are, what their signature strengths are, and how they have used and how they continue to use these strengths in their lives.
        ii. As a result of talking with extended family members about these topics, one will better understand oneself and what his/her family most values.

iii. As a result of talking with family members about their strengths, one will consider various ways to use his/her strengths in everyday life.

14. Lesson Fourteen: Developing a Target Strength
    a. Objectives:
        i. To implement a plan of action for developing a targeted strength.
        ii. To recognize the costs and benefits of these actions for oneself and others.
    b. Key point:
        i. Consciously planning actions that are designed to strengthen a target strength can have benefits both for oneself and others.
15. Lesson Fifteen: Five Kindnesses in One Day
    a. Objectives:
        i. To consider ways in which one can complete small acts of kindness throughout one's day.
        ii. To pay closer attention for opportunities to display kindness to others in one's daily life.
    b. Key point:
        i. Reflecting on the kind acts one completes each day can lead one to discover more opportunities to show kindness, which can in turn build the strength of kindness.
16. Lesson Sixteen: Examining Meaning
    a. Objectives:
        i. To reflect on issues of meaning and purpose.
        ii. To think about the ways in which these issues are and are not relevant in people's lives today.
        iii. To understand Positive Psychology's theory that meaning in life is derived from using one's strengths in the service of something larger than oneself.
    b. Key points:
        i. Everyone has different ideas about one's meaning and purpose in life.
        ii. Thinking about one's purpose and believing that one has meaning in one's life can boost one's life satisfaction.
        iii. Research has found that strong social attachment increases one's life satisfaction.
        iv. Positive Psychology holds that meaning and purpose in one's life is derived through using one's signature strengths and virtues in the service of something larger than oneself (e.g., teams, global communities, greater ideas or causes).
17. Lesson Seventeen: Culminating Lesson

(Reivich, Seligman, Gillham, et al., 2007)

Appendix B
Interviews with GGS participants

July 9, 2008

Interview with Steve Andrew
(additions in red are Steve's edits to KJC's notes from interview)

1. What brought you to GGS?
    a. I used to work in a rough area of Sydney and, although I always had a good relationship with my students, I was drawn to GGS because of its commitment to the quality of work,, in terms of relationships that are developed with their students.
        i. In a sense, the way GGS operated already embodied many of the ideas of positive psychology
        ii. Working there (and receiving the positive psychology training) has confirmed what I was already doing
2. Describe your duties at Geelong.
    a. I am Head of Fraser House, which is located on the Corio campus, and is a day boarding house
        i. The kids arrive at 8:30am and leave around 8:30pm.
            1. My job there is very full-on, I am responsible for their overall wellbeing, academic pastoral and co-curricular programme.
    b. I also teach math (three quarters of a regular teaching load), as well as sport, and activities
    c. All teachers at Geelong work about 75 hours/week, 40 weeks/year
    I work these hours as a Head of House. A teacher is dedicated but not to the same extent. A normal week for a normal teacher would be less, but not by that much. It does depend on the teacher to an extent.
3. In your opinion, what were the goals of the project jointly undertaken by GGS and positive psychology?
    a. To take the skills and techniques that Marty and Karen have developed and give them to all the students at Geelong
    b. In my mind, it wasn't exactly clear how it would all go together before we started the training
        i. After the course I had a much better vision of how these ideas will fit into my work at GGS
    c. The visions of what is truly possible were sparked during the trainings and in conversations since then
        i. There has been a confluence of what Geelong brought to this project with the structure and language that positive psychology offers

            1. Has created great energy
4. What are the successes so far of infusing PP into Geelong that you can see?'
    a. We haven't yet infused PP; we've only dipped our toes into the water
    'Yet' needs to be emphasized but this is the intention.
        i. What we want eventually is a program that extends from the beginning to the end of all students' lives at Geelong

    And impacts on every interaction that occurs at the school; every conversation and relationship would be based on the principles of Positive Education.

        ii. We need a program that is sequential, that develops skills that are relevant and meaningful to students at every age in ways that are not redundant, but are repetitive enough to insure mastery
    b. A personal reflection about how this program has impacted my work with my students:
        i. In a meeting with the parents of one of my Year 10 students, they asked me, "How has this changed the way you do things?"
            1. I realized that, although I have always been good at working with kids, and I've always had a good relationship with my students, now I have more of a focus on getting them to not rely on me so much. I'm much more aware of not fixing kids, and instead giving them the tools to develop themselves.
5. Areas of weakness?
    a. Because of the demands on the time of the teachers, it is hard to find the time when people can get together to plan and discuss these matters.
        i. It is also a hazard that teachers become too busy and are then stressed
            1. Then we can't incorporate PP into our lives and teaching very effectively
            2. There is a need for renewal, rejuvenation, and regeneration to keep teachers fresh
                a. The calming and focusing techniques help with this: Yoga, karate, meditation
    b. Sometimes hard to make the lessons seem relevant to students, particularly for those who are results focused and do not see the relevance of this immediately, especially since those at Geelong have not hit major life adversities
        i. The program I taught this year to Year 10 students probably went too slowly
        ii. The trick is to make sure it's not boring, even though there needs to be repetition
        iii. One way to think of this is that we're arming them for the future when they will face greater adversities
6. Suggestions for improvements

    a. There need to be group sessions, but students also need individual conversations
        i. Mentor/coach for every student to help them reflect personally on how these skills impact their lives.
7. Future development?
    a. The use of media and other avenues (film, tv, books) to assist in the instruction of PP
        i. First the students need the instruction in the skills
        ii. Then they could really benefit from watching and analyzing a series of role-plays on film
            1. They could practice the skills through someone else's experience
        iii. Then the students could work with a mentor or a coach to personalize the lessons more to their own lives
        iv. This alleviates any sense of discomfort students might feel about sharing their own personal stories in larger or smaller groups, or more importantly will enable them to see the relevance to their own lives.
    b. Every staff member who is employed from January 2009 onwards, , at GGS will be required to do the training (if not in January 2008, then in January 2009), for those already at the school it will be optional
        i. This is to further the common language we are developing and to make sure we are all engaged in the same plan
            1. We want to be public about what we are doing
8. Are students "getting it"?
    a. Depends on the teacher's ability to reach the students and the needs of the students, some see it as very relevant.
    b. One of the issues is that the teachers do not yet have mastery of the subject matter
        i. Because of this, they do not have the ease to be creative, and they don't have the depth of understanding of the subject matter that leads to truly inspired teaching
    c. There is also perhaps an element of the teachers themselves having incorporated the skills into their lives so that they can speak from a broad depth of personal experience, some have greater experience to call on and therefore can do this more readily.
9. Other thoughts?
    a. We want to achieve the goal that EVERY interaction at GGS (teacher to student, teacher to teacher, student to student, etc.) embody the principles of positive psychology
        i. At the moment, things are pretty good, but we can improve

July 6, 2008

Interview Responses – Randy Ernst

- Randy's charge for the 6 months he was there:
    - Meet with teachers to find ways to teach PP outright
    - Embed PP in the curriculum
    - Help teachers to live PP
- Randy's understanding of original goals of project:
    - To start in motion and take as far as possible a scope and sequence for how to teach, embed, and live PP in the K12 setting
        - All ages of students
- Successes of program
    - What it did for teachers – the conversations they had and their sense of community greatly enhanced
        - Incorporated the language of strengths and resiliency in conflicts with students and colleagues, and in personal lives
    - Brought in success stories from virtually every grade level of the infusion of PP into curriculum – during the first Positive Education Summit in June
        - Provided a vision for the future – what's possible
- Weaknesses
    - Not enough time – Randy only there for 6 months
        - Didn't have time to see through the idea for Year 8 – making it the applied PP year
    - Teachers didn't really have enough time to devote to this effort – too taxed by GGS system's requirements
- Future development
    - Positive Education Director will be appointed for a three-year term
        - That person will make best use of his or her time and effort by working closely with the chaplains
        - PP will enhance religious education
- Ideas for future development
    - Spreading program – how do we make this project move beyond this organization and this socioeconomic group?

*** Positive Education Summit:

- Use of AI principles:
    - Identified key individuals on different campuses, and invited them to put together something to present at Summit (Chose key individuals by visiting campuses,

watching, talking – but invitation actually given by principals, had to come from them)

- Paid little or no attention to those who were not inspired
- Focused on strengths, and it was a huge success
    - Teachers put together presentations that were inspiring and filled others with excitement and vision

The 4 campuses of GGS:

Bostock (in Geelong) age 3-to 4th grade (but they say "year 4")
Toorak (in Melbourne) age 3 to 6th grade (IB focus)
Corio (not in a a city) boarding school, grades 5-8 and 10-12
Timbertop (on a mountain near Merrijig, northeast Victoria) grade 9

Appendix C
Positive Feedback Comments from GGS Training

"Thank you for a fantastic 9 days. Never before have I learnt so much in such a short period of time!"

"Really enjoyed the whole experience."

"The best conference I have been to."

"I feel privileged to have been invited to participate. Thank you."

"Thank you for two informative and thought provoking weeks."

"Excellent leadership, well-run/facilitated – enthusiastic, positive, helpful, genuine – come back!!"

"Thanks so much, I have learned so much about myself especially."

"Life changing."

"It is rare to see brilliant content and sensational presentation overlap at one conference."

"I don't know how to say what I feel – this experience has been so fantastic – it's made sense of where I have been striving to get to in my life. If [positive psychology] makes a difference in only 1 life (and I know it's going to affect all GGS students and staff in some way or other) then I'm content (is this the correct word!)."

"I haven't found anyone who resents giving up two weeks of holidays – astonishing!"

Appendix D

Lost
David Wagoner

From the book *Traveling Light: Collected and New Poems*
Published by the University of Illinois Press, 1999

Stand still. The trees ahead and bushes beside you
Are not lost. Wherever you are is called Here,
And you must treat it as a powerful stranger,
Must ask permission to know it and be known.
The forest breathes. Listen. It answers,
I have made this place around you.
If you leave it, you may come back again, saying Here.
No two branches are the same to Raven.
No two branches are the same to Wren.
If what a tree or a bush does is lost on you,
You are surely lost. Stand still. The forest knows
Where you are. You must let it find you.

Appendix E
Classification of Character Strengths
Christopher Peterson & M. E. P. Seligman (2004)

1. Wisdom and knowledge
    a. Creativity (originality, ingenuity)
    b. Curiosity (interest, novelty-seeking, openness to experience)
    c. Open-mindedness (judgment, critical thinking)
    d. Love of learning
    e. Perspective (wisdom)
2. Courage
    a. Bravery (valor)
    b. Persistence (perseverance, industriousness)
    c. Integrity (authenticity, honesty)
    d. Vitality (zest, enthusiasm, vigor, energy)
3. Humanity
    a. Love
    b. Kindness (generosity, nurturance, care, compassion, altruistic love, “niceness”)
    c. Social intelligence (emotional intelligence, personal intelligence)
4. Justice
    a. Citizenship (social responsibility, loyalty, teamwork)
    b. Fairness
    c. Leadership
5. Temperance
    a. Forgiveness and mercy
    b. Humility/modesty
    c. Prudence
    d. Self-regulation (self-control)
6. Transcendence
    a. Appreciation of beauty and excellence (awe, wonder, elevation)
    b. Gratitude
    c. Hope (optimism, future-mindedness, future orientation)
    d. Humor (playfulness)
    e. Spirituality (religiousness, faith, purpose)

Appendix F

William Ernest Henley. 1849–1903

Invictus

OUT of the night that covers me,
  Black as the Pit from pole to pole,
I thank whatever gods may be
  For my unconquerable soul.

In the fell clutch of circumstance *5*
  I have not winced nor cried aloud.
Under the bludgeonings of chance
  My head is bloody, but unbowed.

Beyond this place of wrath and tears
  Looms but the Horror of the shade, *10*
And yet the menace of the years
  Finds, and shall find, me unafraid.

It matters not how strait the gate,
  How charged with punishments the scroll,
I am the master of my fate: *15*
  I am the captain of my soul.

Appendix G

[from Richard Boyatzis & Franco Ratti, "Emotional, Social and Cognitive Intelligence Competencies Distinguishing Effective Italian Managers and Leaders in a Private Company and Cooperatives", to appear in the *Journal of Management Development*, 2009]

Table 1. Competencies Listed by Cluster (competencies are listed from the Emotional and Social Competency Inventory-ESCI, and the ESCI-University version, Boyatzis & Goleman, 2007)

Cognitive Intelligence Competencies

- ***Systems Thinking****:* Seeing a situation as having causal events and perceiving the flow of information, people, or goods within an organization, community, or society
- ***Pattern Recognition****:* Seeing themes or patterns in seemingly random events

Emotional Intelligence Competencies:

- ****Emotional self-awareness***: Knowing one's own emotions and recognizing their impact

- **Self-Management Competencies:**
    - ***Emotional self-control***: Inhibiting disruptive emotions and impulses for the benefit of others
    - ***Adaptability***: Flexibility in adapting to changing situations and handling ambiguity
    - ***Achievement Orientation***: The drive to improve performance to meet inner standards of excellence
    - ***Positive Outlook*****:** Having a positive outlook on people, events and the future

Social Intelligence Competencies:

- **Social Awareness Competencies:**
    - ****Empathy***: Understanding others' emotions, perspectives, and taking active interest in them

- ***Organizational awareness***: Reading the currents, decisions networks, and politics at the organizational level

- **Relationship Management Competencies:**
  - ***Inspirational leadership***: Guiding and motivating with a compelling vision
  - ***Influence***: Using a range of tactics for persuasion
  - ***Coaching & Mentor***: Developing others' abilities through feedback and guidance
  - ***Conflict management***: Resolving disagreements constructively
  - ***Teamwork*:** Cooperation and team building

*The most important competencies for effective coaching.