

## Positive Psychology – Lecture 5

I'd like to introduce a representative from "Teach for America" which is an organization that has done and is doing a lot of good, promoting goodness in the world and I'd like to-- in 1504, we've been supporting them for the last 2 years and we'd like to continue to do that. So please.

Hello. Can you hear me? Thank you so much for this. I will take 90 seconds. My name is Josh Bieber. Alright. I feel positive. I was a Teacher for America Corp member and I now work for TFA. I do new site development. So when I was a senior, I had marginally considered this is an option. I had a napping for a very pushy phone call from a very pushy TFA recruiter on the deadline day-- I would not apply. But I hesitantly took two hours to fill that essays and now owe her for or owe that phone call for the best two years of my life and truly the happiest.

So if I have 60 seconds, there are just two things that I want people to know about TFA. I think you know what we are. One, is that this country does not serve all kids in our schools fairly. So low-income kids before they even leave elementary school are years behind where they should be. And nearly not even a half of them graduate high school, which is like, a terrible injustice, a complete injustice. Two, you can actually make a difference. I was as skeptical as they come about TFA and my ability and all the rest. But I know this to be true. If you walk into a class with 5th graders, who on day one are years behind where they should be and hate school and are kind of like to hate you because of it. And nine months later, they leave honor above great level, begging for some more work and wanting to hang out with you on the weekend. You kinda think that anything is possible. And that's clearly I am here now. So for me, Teach for America is an opportunity to actually align my actions with my thoughts and my hopes and be part of the change we all talk about wanting to see. So I would encourage you all, regardless of what you think you may do next year, or you may go

beyond that to like, really consider this. It was the best thing that I could've done. The final deadline is tomorrow. It's easy to do. You don't need rex. Just apply. And give yourself the chance to fall in love with it the way that I did. And I will just end by saying, if you are in this room right now, you've probably had the best education anyone your age, anywhere could possibly have. Our students and our schools need you. So please join us. Thank you very much for the time. And have a good class.

Hi everyone. Quickly. If there are any extension students or undergraduate students who were not able to make section this week, we have an open section tonight at 730. That'll be videotaped for the extension school. So if you are available and interested in attending that, please come and see me after class. Thanks. I'd like to introduce now two very dear friends and supporters of positive psychology who are doing arguably more than anyone else to disseminate the ideas of positive psychology in a rigorous and fun way. I've asked them to give a brief presentation about the Masters of Applied Positive Psychology at U Penn, the only master degree, well the first master degree in the world-- there are a couple of others now. And they'll talk a little bit about-- for 15 minutes-- about the masters, before we jump into our material today, which hopefully will be exciting. So-- James and Debbie, please.

Thank you very much, Tal. It's great to be here with you guys. What a delight to be able to spend a few minutes with you and such a very special class, where you are combining the science of positive psychology with its practice. And of course, as you very quickly figure out, Tal is such a master teacher, somebody who is able to take complex ideas and make them simple without making them simplistic and also making it inspiring and making the presentation motivating so that we want to go out and apply the ideas that we are studying. I'm curious-- how many of you here are interested in applying the science of positive psychology in your own personal life as part of why you are her. Can I see your hands? Ok. Great. How many of you are here

because you are also potentially interested in applying the science of positive psychology in your future career decisions, in your job eventually? Ok. Great. Excellent. I hope you do just that. For those of you who are interested in taking positive psychology, studies of positive psychology deeper at graduate level program for your own knowledge, but also to be able to take what you are learning into your profession, we're delighted to be able to tell you a little bit about the master of applied positive psychology program at the University of Pennsylvania, and to talk a little bit about taking positive psychology from the classroom to the world. Now as you know, positive psychology is just about 10 years old.

It was started in 1998, when Martin Seligman was the president of the American Psychological Association. And positive psychology was one of his presidential initiatives. About 4 years ago, Martin Seligman started the positive psychology center at the University of Pennsylvania. And the mission of the positive psychology center is to promote research, training, education and dissemination of positive psychology. So in January, 2005, I joined the positive psychology center as the director of education and senior scholar. The next month, in February of 2005, Debbie Swick came on board as the associate director of education. Our task was to create a master program and have an up and running by the fall. So again, I got there in January, Debbie came in February. We got our brochure out, printed and published in March. Our application deadline was April. Kind of an optimistic, I suppose? And we didn't know if anybody would show up. We didn't know if anybody would be interested. We needn't have worried. We got over 100 applications and we accepted 36 students into our program for that fall. And things have just been really going well and hopping ever since. This is our current class.

On their first day of class in the fall of 2007, we have 41 students in our class this year. So I'd just like to tell you a little bit more about the students. Actually three of

our graduates or current students are teaching fellows in this class. So that's exciting. Debbie Coen, Elizabeth Johnston-- where are you? You guys, please stand up. And Elizabeth Peterson. Great. If you look at the up left corner, Gabriel was a student here in this class two years ago, when we came and presented on the program and he is currently a student in the MAPP program. So there is a lot of synergy going back and forth between this class and our master program. Our student age range from 22 to 62. They come from all across United States, from Vermont to Florida, to California. They come from around the world: we have students from UK, from Norway, Switzerland, India, Malaysia, Japan, Hong Kong, South Korea and New Zealand. About 25% to 30% of our students are younger students who are just out of college and are looking to immerse themselves in positive psychology before going on into their professional training. The rest of our students are professionals who come from a wide variety of professions. In our first class, we had the former chief social worker inspector for the entire country of Scotland within the class. That was very interesting. We had kidney transplant surgeon, former Vice President of JP Morgan; we had attorneys, Directors of Development for Non-Profits; executive director of school, Carlbrook Academy is in our class this year; human resources directors, consultants, executive coaches, even professional musician and professional comedian. So it is quite a cross cut of students in the class.

Just in a couple of minutes, I want to give you a little bit more sense of what educational design is and just a brief over view of the course work. So this MAPP program is a one calendar year, full-time study. Students begin in September and August. The educational design is hybrid model-- so once a month, students are on class, on site, for intensive on site classes. And then in the intervening periods, they are on distant learning modules that the students complete. This is a professional master degree. And it focuses on the theory and the application of positive psychology in various professional domains. So at this point, there is not a separate licensing or

credentialing in positive psychology itself. Students come from education, business, law, medicine, etc, bringing in their own credentials with them. So this design of having students on campus once a month for intensive classes allows students to continue working full time. Now just as I said, the program is full time and you may be wondering, "How can students work full time and study full time." Keep in mind this is a professional degree and executive education model that is intended to be designed for people who are themselves working full time and still taking classes full time. So most of our students continue their work they've been doing, continuing working full time when they come to our class. Another advantage of this model is students aren't required to live in Philadelphia. Students can commute in from across United States. And what has been a surprise and pleasure to us: students have decided to commute in from as far away as Europe and Asia. I don't know today what you commute was like to come to class. But some of our students come as far away as South Korea and New Zealand every month to be part of the positive psychology classes. So you can imagine that adds real excitement and energy to the class and puts a little bit pressure on the professors to make sure that we have something worth coming half way around the world for.

This enhances the educational experience obviously by increasing student diversity: we have students who are living abroad and coming in for the classes. And also we are able to tap into the expertise of professors, not just at the University of Pennsylvania, but also at other schools as well so that we can bring in the very top leading researchers and practitioners of positive psychology. A brief overview of the schedule of on-site classes on the fall 2008: you can see that there are five different intensive on-site weekends in the spring as well with distant learning and intervening times. So just very briefly, the courses-- each student takes four courses in the fall, four courses in the spring and then the capstone course. In the fall, the courses focus on the foundational theory of positive psychology: Martin Seligman teaches the

Introduction to Positive Psychology course; Angela Duckworth teaches a course on Research Methods and Evaluation it is very important for our students to have a real good grasp of the science of positive psychology, understanding other research methods behind the results; I teach a course in the foundation of positive interventions; and then our fourth course is Approaches to the Good Life, where we have different leading researchers come in and talk about their research. In the spring, our courses focus, not so much on the theory, but now move to the application of positive psychology since it's a master of applied positive psychology. I don't know if you study yet "the character strengths and virtues", the values and the action classification by Chris Peterson. If you haven't done that yet, I'm sure you shortly will. He himself comes in and teaches a course on the work he has done. I teach a course on applied positive interventions and we have a service learning component as a part of that class. Karen Reivich and Judith Saltzberg Levick teach a course on positive psychology and individual-- so this is how to use positive psychology relationally with other people, whether it's in working environment or with friends or family.

And then finally, I don't know if you are familiar with appreciative inquiry-- again, I expect, if you not, Tal will be introducing it to you during the course this semester David Cooperrider is the leader of this field of inquiry, which basically takes positive psychology approaches into organizations and seeks to foster change at the level, not just individuals, but at the level of the whole. The final course the students take then is the Capstone project, which happens over the summer. This is an independent project where students are able to integrate what they've learned in their classes and take a step forward in the directions that they want to go in their own professional application of this. So we had students do research, quantitative research or qualitative research; we had students do literature reviews in a particular area of interest; work proposals for book they want to write; or workshop proposals and those kinds of things. So that's a brief overview of the courses. Debbie is going to just take a couple



of minutes to show you some pictures-- this has been a lot of texts in the last few minutes. Debbie will show you some pictures and tell you more about the class. Debbie. Thanks.

Thank you. You heard about the course from James. I'm going to tell you a little bit about how they are set up and what they are. And this is a picture from emersion week-- emersion week is when the very first time students meet together that for 5 days to Penn. And we have class from 8 to 5. And I know it sounds kind of crazy but we have a lot of fun as you can tell. And they stay engaged, because we bring faculties from all over the place and this world-class faculty-- they really have a chance to interact with these. The class is 41 students-- they take all the courses together and it's more a seminar than a lecture. So they really get to interact quite a bit. And during break, during lunchtime, etc, they get to see these people that just have come in from various places. Another more of interaction that you get in the MAPP program is with cohorts. Everyone is put in a cohort-- about 3 to 5 people. And you'll do different projects with these people; you'll do a lot of things in distant learning; you'll communicate a lot with these people. And this is just another depth that you get when you get to work with people from all different places and all different demographics. And one of the things we really try to use the Capstone project for is a stepping stone into what you are going to do with your application. And many people have taken this and they have created workshop for what they are doing.

One person actually took the primer in positive psychology and she translated it into Japanese. And she's getting it published. And that is quite a project for her. And other people have published in scholarly journals their Capstone work. And people give presentations and this is a photo of someone giving a presentation in a positive psychology summit. So there are a lot of different things that students do as we bring them to the program, as we give them a solid foundation and then we help them start

applying this move towards that. But one of the biggest questions we get when we have applicants call in is, "what can I do with a MAPP degree?" I am going to tell you just as a quick snapshot: Sasha Lewis Heinz, just the first person there-- she is now in the PHD program in Development Psychology at Columbia University. So she came to the MAPP program before getting her PHD. So she has that foundation and that's what she wants to use and focus on as she goes through and gets her PHD. The second person up there is Sanie Mimen who has worked with hedge funds but she found in her spare time-- she found some time to create a positive psychology news daily website, which is articles about research and application of positive psychology written by MAPP alumni who are out there actually doing that. And another thing she's been able to do along with a lot of other MAPP alumni is being involved in trainings and being involved in projects that have come through the positive psychology center. As we get different projects to train people in the UK, to positive psychology in their schools, the people that we draw on are MAPP alumni, because they have the education and foundation that is needed to be able to put through these projects. So we hope to continue to put together alumni with various opportunities that come along to us.

Caroline Miller, the third person there-- she is an author and she is getting ready to publish her second book and she's also a speaker and a coach. And she's had the opportunities since MAPP to actually teach a lot of the courses and she's very focused on goal setting and she's very focused on sports psychology. So this has really expanded what she's been able to do. And not all of our students are Harvard graduates, but these three happened to be them. Harvard graduates. So it's very interesting to see that little snapshot. And we hope we have many more Harvard graduates coming to our program. So James, you wanna finish up here?

Thank you very much, Debbie. Our presentation is entitled "From the Classroom



to the World". And certainly the MAPP program is one way of taking positive psychology from the classroom to the world. Just want to mention very briefly another opportunity: We've just started the international positive psychology association. And this is going to be a major international organization to help facilitate communication and collaboration among researchers and practitioners of positive psychology. Here is a picture that happened in October-- not pictured here is Tal, who is a member of the board of the directors as are a number of our other leading positive psychologists from United States and around the world. There's a special student membership so I encourage you to check out the international positive psychology association at [www.ippanetwork.org](http://www.ippanetwork.org) and join to stay abreast of the latest development in the field of positive psychology. I wish we had time for your questions but I know Tal has a lot of great stuff for you today. So we will move along. Just want to let you know that there will be an information session this afternoon, from 3 to 4:30 in Harvard Hall, room 103. So we'd love to see any of those of you who are interested to stop by and talk with us and we'll be able to talking more detail about more specific questions you might have at that point. We'll also be here for a few minutes after class. We have some brochures with us. We'd love you to take a brochure if you are interested. There's always more information hat can be found on our website at [pennpositivepsych.org](http://pennpositivepsych.org) or you can email us the address listed. So we hope to see a lot of you at the MAPP program sooner or later. In the meantime, wish you have a very successful semester as you dig into the science of positive psychology and put it into practice in your own lives, and think about how to take positive psychology from the classroom to the world.

OK. It's such a privilege to be a part of MAPP because what you have there in a year is all the top people from the field. So many of the people we'll talk about, whether it's Bob Fredrickson who we'll talk about in a few minutes, whether it's David Cooper we'll talk about, whether it's Martin Seligman of course, will come there and

present to you and you'll be spending quality time in small groups with them. Real privilege. So what I want to do today is finish up on the basic premises, on the final premise. Now we are going to watch it again. No? Or that?

Here we go. The final and the fifth premise is an important one; is a philosophical one but one I want to introduce at the beginning of the course so that you understand where I am coming from, where this course is coming from-- because many people say, "Ok, so happiness is important. We seek it; we have declarations-- national declarations, individual declarations of how important it is for us. But that doesn't mean that it is important or the "is", the fact that it is important doesn't mean we ought to do it. My argument here is that not only is it important, it also ought to be important. So first about the "is". Happiness, whether we like it or not, whether it's consciously, subconsciously, whether it's explicit or implicit, for most people-- not all, but for most people, it is the highest end. And again, we have Constitution save God in our pursuit of happiness. We spend a lot of effort, a lot of time thinking about it for ourselves as well as for others. Aristotle, over 2000 years ago, "Happiness is the meaning and purpose of life, the whole aim and end of human existence." William James\NWilliam James in 1890 or in "The Variety of Religious Experiences" writes, " If we were to ask the question: "What is human life's chief concern?" one of the answers we should receive would be: "It is happiness." How to gain, how to keep, how to recover happiness, is in fact for most men at all times the secret motive of all they do, and all they are willing to endure." Now you may have heard of William James-- his name is after the building here. And he talked about this over 200 years ago; Aristotle over 2000 years ago. And it's not just peculiar to the West. The Dalai Lama, "Whether one believes in a religion or not, whether one believes in this religion or that religion, the very purpose of our life is happiness. The very motion of our life is towards happiness."

So it is important for people. Again, whether it's conscious, subconscious, explicit or implicit, the question though is in fact it is important, should it be important? What about the moral dimension of happiness? There are so many other things happening, so many important things to do in the world. Why should we have happiness as our highest end, as our chief concern, as that which determines the motion of our life? In other words, what's good about wellbeing? What's good about positive emotions? And there is a lot of research to answer this question. But before the research, it feels good to feel good. Think about it. Internalize it. This is Aristotle's Law of Identity: A is A-- it feels good to feel good. And that, in and of itself is justification: why not feel good, if we can feel good? So the burden to prove why happiness is not important may be on the people who would argue otherwise-- we will talk about that argument later. But the first key issue is that it's good in and of itself-- almost needs no justification. However, beyond just feeling good, happiness also contributes to our life, to our relationships. It contributes to other people. This is research done by Barbara Fredrickson, one of the faculty members who teaches at U PENN. You saw a picture of her up there. What Barbara Fredrickson says is that positive emotions have an evolutionary reason, that they have a purpose beyond just making us feel good. For example, they help us think beyond what we are thinking right now, broaden our thinking; they help us build relationships; they help us build capacities-- remember one of the key concepts of this course is the positive emotions, positive psychology as a field as a whole, is about building capacities. The two analogies we use was strengthening our immune system or stronger "psychological engine" that has the capacity to endure more not just from the negative to zero, but also from the zero to the positive. So this is Barbara Fredrickson.

Let me quote extensively from her article, which I believe you are reading for this week, "We should work to cultivate positive emotions in ourselves and in those around us, not just as end states in themselves, but also as a means to achieving

psychological growth and improved psychological and physical health over time. I call this the broaden-and-build theory of positive emotions because positive emotions appear to broaden people's momentary thought action repertoire and build the enduring personal resources. Through experiences of positive emotions, people transform themselves, becoming more creative, knowledgeable, resilient, socially integrated, and healthy individuals." Numerous benefits to just experiencing positive emotions. It's a win-win. It feels good. And it's good for us and it's good for society as a whole as I'll argue momentarily. So what she's talking about here, for example, is that positive emotions help us overcome negative emotions. What happens when we experience negative emotions is that our consciousness, our thinking narrows and constricts.

We focus just on one thing, so for example. And that can be a good thing-- you know, a lion comes to and charges me, "I don't want to start thinking about my MAPP application. I don't want to start thinking about what my roommates say. I want to focus on the lion. So my consciousness narrows and constricts, and I'm in the "fight or flight" mode. Now that's a good thing when a lion charges me. But it's not a very good thing if my consciousness continues to narrow and constrict beyond the threat, or beyond the hardship. And what we know is that very often we enter a downward spiral, a vicious cycle when we go into this narrow and constrict mode. So for example, just for example-- a random example: My girlfriend leaves me, alright? And I narrow and constrict in terms of my thinking-- all I am thinking about is just that. And what will happen is as a result, I experience sadness, because that is what I am thinking about, and sadness-- a painful emotion, not a positive emotion-- leads to further narrow and constrict. And that can potentially, not always, but potentially can go on and on and on. And that's when it can become depression. That's when I have difficulty getting out of this downward, vicious cycle. Positive emotions do the opposite. They broaden and build. Broaden and build leads to positive emotions. Then

positive emotions further broaden and build. So that's a virtuous cycle. And I look broadly, I look to other people, I look to other things: So what can I do now? Where can I go? Where can I spend my time? And very often what that does-- a positive emotion can take us out of this downward spiral and create an upward spiral. A positive emotion can come in form of watching a humorous film; it can come in form of "if you take a deep breath"-- we talked about deep breathing when we talked about my body; a positive emotion can come in form of interaction with a friend, a pleasant one. It's the positive emotion that can take us out from this downward spiral to this upward spiral. And again it doesn't always take a very long time.

And the challenge is to combine "the permission to be human" to experience the emotion to go through the motion and yet not to enter the downward spiral where six months later, after small incident, I'm still in that rot. We'll talk about what is the right time and how do you find the right time, how do you find the balance between thinking about painful emotions and when does it slide to rumination, which is not always helpful. So it helps overcome the negative emotions. Also, creativity-- we think broadly-- we are able to make connections, see connections we haven't seen before, perhaps. There's a lot of the talk about the depressive creature. If you want to have high level of creativity, it's a must you have to be depressed. Well, it turns out that's not the case. Very often manic depressives are highly creative, but that's usually during their manic phases. In the depressed phase, our thinking is narrow; we don't think outside the box usually-- of course there's many exceptions, but as a whole.

In fact there's research-- for example, this was done with internists, doctors, who are giving a very difficult, very difficult question connected to a liver problem that an individual patient had. And they divided them randomly into three groups-- the first group was a control group-- they just had to solve the problem; the second group was given a statement about humanistic value of medicine-- why is it so important to be a

medical doctor; and the third group was given candy and put in a funny playful good mood. The third group that was given the candies and put in a positive playful mood outperformed the other two groups significantly-- they thought about more options and they actually came up with better solutions with that problem. And this is one of many studies in this area. Another example-- children. One group of children was a control group; the second group was taught to think back to experience that make them laugh or smile. And that group did much better on the learning task than the control group, because they were put into a positive mood. Again, it's a win-win. It's defined in many ways that "no pain, to gain" paradigm, whether it's education of doctors or in school, as well as generally in the workplace. Because you see, also motivation and energy-- you don't need research for that, you know that when you are feeling good, you have more motivation, you have more energy.

of course, there is a lot of research to back that up. And ultimately success. They look in the professional people who are able to manage their emotions better and lead to positive emotions, get out of this narrow and constrict to the broaden and build are in the long term more successful. Again, it's not that people who don't have painful emotions-- remember? They are all dead. It's that people who experience painful emotions but are all in the same time able to shift themselves, their consciousness, their thinking, their experience to the positive more readily. And happier people are more successful, because they have more energy and work harder. It's because their pursuing something rather than running away from something-- it is called "approach rather than avoidance goals"-- we'll talk about that during the week on goals. Also because they form better relationships. They are more open and generous. And they are more creative. All these components ultimately lead to higher levels of success. Positive emotions not only contribute to our success, they don't just contribute to our feeling good, they also contribute to our wellbeing. Optimistic people, and again, not Pollyannaish detached optimism, but grounded optimists, on average, live



significantly longer. Bless you. The immune system is stronger, so it also helps in terms of physical health. But now the question is the moral question: What about other people? How can I talk about or act in my life, pursuing my happiness isn't that selfish? Ant the answer is: "Yes, it is selfish." When I talk to myself, when I say to myself, "I want to be happier", I say to myself, "I want to be happier." That's a selfish thing. So it that bad? Is that immoral? Well, in our culture, selfishness and immorality have essentially become synonymous. And that's a problem. And here's why. Because this is the No. 1-- equating to selfishness and immorality is the No. 1 cause-- subconsciously mostly, but not only-- No. 1 cause of unhappiness. Because people feel guilty about pursuing their own happiness. People feel guilty at times feeling good about themselves. How can I? How dare I feel good about myself? How can I pursue my happiness when there is so much suffering in the world? And there is a lot of suffering in the world. So how do we respond to that?

First of all, happiness is a positive sum game-- it's not a zero sum game. Neither it is a negative sum game-- it's not that my happiness takes away from other people's happiness which will be a negative sum game: if I have more, you'll necessarily have less. It's not even a zero-- or rather if I have less, you'll have less- that's a negative sum game-- or a zero sum game-- if I have more, you'll have less- it's a fixed pie. It's not that. It's a positive sum game. Why? Because happiness is contagious. If I'm happier, I'm more likely to contribute to other people's happiness and wellbeing. Being happy, in other words, is also a moral state in the sense of actually contributing to other people's wellbeing. The Buddha talked about it thousands of years ago, "Thousands of candles can be lit from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared." It's like passing on light. If you are happy, and work on your happiness, you are contributing indirectly to other people's happiness, just like the baby who laughed last time-- made you laugh. It's contagious. Generally people who work on their happiness-- again, not people

who experience constantly high, they would have difficulty having real relationships since they are dead-- but generally, people, those of us who are alive, who work on happiness, who experience the vicissitude of life-- the ups and downs-- but overall work on happiness and become happier and happier, have better relationships, more generous, more accepting of other people, more tolerant of other people as well as themselves.

There's a lot of research to show that helping ourselves, in other words, working on our happiness, contributing to our wellbeing, leads us to also be more generous and benevolent toward others. This is a research by one of the leading researchers, one of the first researches in the area of positive emotions, Alice Isen. And she showed, time and again, how feeling good is good for us and good for others, and it works the other way as well. This is a wonderful thing about happiness. It works the other way as well, because helping others also helps ourselves. Remember your task for this week-- a dozen of you have already read it-- it's to commit- above and beyond what you usually commit- five extra acts of kindness during one day. Five extra acts of kindness. This is a research done by Sonja Lyubomirsky-- I mentioned her book in the first class: "The how of happiness". She's done fantastic work, showing how people who help-- whether it's helping five extra acts during the week-- it can be more; doesn't have to be restricted to five-- or people who help five extra acts during one day, it's actually contributing to their wellbeing. So helping others is also helping ourselves. You know, one of the things that I say and only half ingest, is that I know of no more selfish act and a benevolent act. Again, only half ingest-- because the two are interconnected. And there is a self-enforcing loop between the two, where helping others helps ourselves; and helping ourselves, in turn, helps others. And rather than looking it as selfish-- some people may feel this ease way-- and rather than looking it as selfish i.e. -- equal immoral. We should look at it as something that is so wonderful about our nature, a part of our nature that we should celebrate. The fact that our happiness is tied

to others, the fact that we are tied to others in a web of empathy-- that's a wonderful thing about human nature. A thing that we need to celebrate much more than we are doing already.

Because remember, if we don't celebrate, if we don't appreciate that part of our nature, that part of our nature will depreciate. To appreciate has two meanings as we talked about: one is to say "thank you" for something and two is to grow. If we appreciate the good in our nature, in our inclinations, if we appreciate that part of our nature, it will appreciate and we'll have more of it. If we look down at it and say, "It's a terrible thing that I just derive benefits from helping other people", then that part of our nature will depreciate over time. For your readings, you are reading one of the meditations in my book, where I talk about it a little bit more in length, and I also gave the philosophical foundation, because in many ways this goes against "counting and thinking" that has been so dominant in our 20th and 21st century thinking about morality. It feels good to feel good. It also contributes to others to feel good.

I want to end this premise idea by talking a little bit about a person for whom, one of the chief purpose in life was to spread happiness-- Mahatma Gandhi. This is a story about him. There was a woman like many people came to ask for advice from Gandhi. And she came from very far away. And she brought her son along. And she said in front-- she got audience with Mahatma, and she said in front of him, ?????? "I came from afar, because I have a problem with my son. My son eats way too much sugar. And I'd like you to tell him to stop it. Because it's hurting his health, his teeth. And he will listen to you. He admires you. " Gandhi looked at her and said, "Madam, can you please come back in a month?" She didn't know why but she listened to him after all-- he was Gandhi. She left, went far away, came all the way back a month later, and once again, got an audience with Gandhi. She said in front of him, She said "I was here a month ago." And he said, "Yes. I remember." And she said, "Could you please tell my

son to stop eating so much sugar?" So Gandhi looks at the child intensely and says, "Son, stop eating too much sugar." And that's it. The woman is obviously perplexed and musters up her courage, and says, "Mahatma, thank you very much. I'm sure he will stop eating too much sugar, but why couldn't you tell him this a month ago, when I came all the way here?" And he said, "Well, madam, because a month ago, I was eating too much sugar." Yeah, I know, it's a very sophisticated joke-- it takes a while, but I'm glad you got it. One of the things Gandhi said, that he talked about is from his wonderful autobiography, "My experiment with truth"-- "Be the change you want to see in the world." This is how you bring about change.

I want to do a quick exercise with you. This is a tough exercise especially for guys, but please bear with me. So-- if you don't feel comfortable doing it, don't do it-- what I'd like to do now is as following: Take your thumb and your middle finger and create as much as possible a 90 degree angle. May hurt a little bit, but try as much as possible to create a 90 degree angle. Ok, watch me: Just like this, Ok? 90 degree angle. Now take these two fingers-- the middle finger and the thumb-- and as much as possible, from that 90 degree angle, create a circle. Again, it's more difficult for men than for women-- less flexible. Create a circle. So it looks like a rabbit. If you have them on the show. Middle finger exactly and your thumb. Alright, just watch me. Like this. As much as possible. It's not perfectly round, but as much as possible. Now take that circle that you have just created-- Can you see? That's a circle. Take that circle and put it on your cheek. Your other cheek. Ok, this could also take a while. But most people from what I see, put it on their chin. Now I said it very clearly, "cheek". But you see, here is the thing: People mostly do what you do, rather than what you say. So remember that, because I don't think there is anyone in this room who would tell me now, "my goal in life, my objective is to make people miserable. I really want to do that. You know I want everyone to be miserable in the world." There is not one person here who would actually say that, I hope. So most of us here, whatever we do in our

lives, now and in the future, are idealists. We want to do good in the world; we want to spread happiness. But remember, people do what you do, not what you say. So you may want to spread happiness, through your word. But ultimately, the best way, the optimal way spreading happiness is to work on your own happiness, because then you are leading by example.

That applies to leadership. The most important thing about leadership is not what you say; it's what you do. The most important thing about parenting-- it's not how much you tell your child "honesty is important" but rather how honest you are. If you want to spread happiness, "Be the change you want to see in the world." By example. So these are the five basic premises that we talked about. They formed the foundation of the course. And what we are going to do over the next couple of month is expand on these-- most importantly, see how we can take the research, the rigor and apply it to our lives.

So let me move on now to the next lecture, which is "Belief as Self-Fulfilling Prophecies". This I must say, this topic ignited my imagination when I was a kid when I thought about it; when I was an athlete. And that's when I understood the power of the mind. And that would pick my interests in psychology. I want to start with a story, a specific story, that in many ways I can say it is the first story, psychological story that I heard of. The story that I heard that brought home to me the message how important psychology is to wellbeing and to success.

And success, as a fourteen years-old squash player, was the most important thing in my life. And the story is of Roger Bannister. Just so I get a show of hands: how many people have heard of Roger Bannister? Ok. A handful. So those of you who have, can hear it again. Roger Bannister was a runner. He ran the mile. And until 1954, running the mile in under 4 minutes was considered impossible. In fact, doctors proved the 4 minutes for the mile was the limit of human ability. Physiologists ran

tests, showing, proving scientifically the limit of human ability was running the mile in 4 minutes. You could not go below that. And runners proved the doctors and scientists-- proved that they were right and ran the mile in two seconds and 4 minutes, one second, but no runner could run the mile in under 4 minutes, ever since the mile was actually timed-- when they started to time runs. It was impossible-- doctors and scientists showed, runners, athletes, the top-ones in the world proved that the doctors were right. And then came along Roger Bannister. Roger Bannister said, "It is possible to run in 4 minutes. And in fact, I'm going to do it." Now when he said it, he was a medical doctor at Oxford University. He was a good runner, top runner, but nowhere near the 4 minutes mark. His best time was 4 minutes and 12 seconds. And of course, no one took him seriously. But Roger Bannister continued to train and work hard, not harder than the rest of the runners, but as hard as the top runners in the world. And he did get better. In fact, he broke the 4 minutes and 10 seconds mark, 4 minutes and 5 seconds mark and he got 4 minutes and 2 seconds and stopped, like everyone else-- could not go below the 4 minutes and 2 seconds. So he wasn't even the best runner in the world, but among the best. But he continued to say "it is possible; there is no human limitation on that; we can run the mile in under 4 minutes." And he continued to say, continued to train for years. Until 1954. On the 6th of May, 1954, on his home tour at Oxford University, Roger Bannister ran the mile in 3 minutes and 59 seconds. Sensation. Front page news all over the world. "Science defied". "Doctors defied". "The impossible made possible". It became known as the dream mile. Now listen to this. For decades, ever since the mile was timed, no one broke the four minute barrier. It was considered impossible. And on the 6th of May, Roger Bannister does it. Six weeks later, John Landy, the Australian runner, runs the mile in 3 minutes 57.9 seconds. The following year, 1955, 37 runners ran the mile in under 4 minutes. 1956, over 300 runners break the 4 minute barrier.

Now what happened? Was it that somebody started to train harder? Of course not.



Was it new technologies, new shoes? It wasn't. It was the mind. Look how powerful the mind is. It wasn't the fact that they were running that time and they say "Oops! We are over the speed limit! Let's slow down a little bit." Not at all! They were trying their hardest, their utmost. And yet, their subconscious mind limited them, prevented them from breaking that barrier that happened to be not a physical barrier as doctors, physiologists and scientists had claimed. It was a mental barrier. And what Roger Bannister did was break down the fort, the mental psychological fort. Beliefs are self-fulfilling prophecies. Very often they determine how we perform, how well or how poorly we perform. They often determine how good or not so good our relationships are. They are the No. 1 predictor of life success as well as wellbeing, as we'll talk about. So what we are going to talk about today and next time is how beliefs shape reality. How it works? What is the mechanism, the science behind the power of the mind? Because in many ways, this sounds like mysticism. And part of it is mystical-- still not understandable-- but we are going to talk about as much as we know-- why it works and how it works. There is unfortunately a lot of misunderstanding about optimism. Because the self-help movement in many ways is about telling us how it's all about the power of the mind, talk about "Think and grow rich", the book; we'll talk about the secrets which is about creating our reality through our thoughts. And there's some truth to these-- but only some truth. We are going to bridge Ivory tower and Main Street, and show the science and also the danger behind that belief. Most importantly, how do we apply? How do we enhance the belief in ourselves if there's such high correlation and there's a very high correlation and predictive power to a sense of hope, to a sense of optimism, to beliefs. If they so much determine our outcome, in the athletic field, in the workplace, in a relationship-- if it matters so much, then how can we raise our beliefs?

And we'll talk about work by Bandura on self-efficacy, or by Nathaniel Branden on self-esteem. How we can make a dream into reality-- whether it's political dream--

we'll talk about Martin Luther King's dream approach- how he did it and what he did; or a personal dream, where we'll talk about the work of Herbert Benson as well as Bandura. Once again, the Buddha, "We are what we think. All that we are arises with our thoughts. With our thoughts, we make our world." Again, this was a claim made thousands of years ago. What I want to do now is focus on the scientific foundation of this claim.

And I'll start by talking about Pygmalion in the classroom. The source of the word, Pygmalion is ancient Greece. Pygmalion was a sculptor. And what he did was when he came of age looking for his ideal woman. He wanted to get married. So he went and looked around Athens where he lived; he looked around the all of Greece; he looked around the Greek Empire; he looked beyond the Greek Empire, looking for his ideal woman-- a woman whom he could marry. And he couldn't find her, no matter where he looked. I mean it's understandable-- this was before 1879 which was when Red Cliff was founded, and long before Harvard became co-ed. So he couldn't find his ideal woman and he went back to Athens. And he said to himself. "Well, instead of finding that ideal woman, I will create a sculpture"-- as he was a sculptor, "I will create a sculpture in her image." And he created that sculpture. And when he looked at her, he was so overwhelmed with emotion and sadness that he couldn't find her, that he began to cry. And then Zeus, Athena and especially Aphrodite, looking down on him, took mercy and brought the statue to life. And of course, they lived happily ever after. So this is the source of the word, Pygmalion. Pygmalion was then taken by George Bernard Shaw, who created a play based on a similar idea which was made into a musical, "My Fair Lady". The idea here is how Higgins, doctor, linguist, took a flower girl and molded her in the sense into being royalty. What of course happened through the story was that she molded him more and transformed him. Fascinating story and very important story at the time. Because it challenged the whole class system, that people are born into a certain place and cannot-- and should not-- be

moved. So a very important play at that time, as well as today. About Pygmalion and people can be changed, can be transformed.

In the 1960s, Robert Rosenthal who was the head of our department for many years-- he's now in UC Riverside-- took this idea of Pygmalion and applied it in the classroom. Here is what he did. Rosenthal went into a group of random schools. And what he did there was went to the students, had them take a test and then go to their teachers after and tell the teachers, "Your students just took a new test that was devised-- a new academic test which is called 'the fast spurters' test". What that means is that we identify students who are going to take a big leap, intellectual leap forward in this coming year, a spurt forward in this coming year. In other words, what he was saying-- it identifies students with highest potential. And what he found then was when he told these students-- the teachers-- what he told these teachers was that "it is just not a FYI-- you cannot tell the students this. We don't want any discrimination in your school, but just so you know, these are your fast spurters. It's a new test, newly devised. Just so you know." Unbeknownst to the teachers, the actual test which was given to those students was a regular off-the-shelf IQ test. Also unbeknownst to the teachers was these students names, who were deemed "the fast spurters"/"high potential students", were literally randomly picked out from a hat. So there were regular students, like all other students, but the teachers thought they were "fast spurters". Robert Rosenthal leaves the school, comes back in the end of the year. And here's what he finds-- he looks at their English scores: the "fast spurters" improved significantly more than any of the other students. He looked at their maths scores, because English is not really objective and you know maybe it was the teachers who thought they were better than they were really. So he looked at their maths, their objective scores. These students improved significantly more than any of the other students. But here is the clincher: Robert Rosenthal administered once again an IQ test for all the students. And what he found was the students who were labeled--

randomly so, but who were labeled-- "fast spurters", their IQ increased significantly over the year and maintained that increase in a longitudinal study.

Now this is my bog I mean: IQ is supposed to be in your intelligent quotient that you are born with! It's immutable. It doesn't change from the day you were born to the day you die-- or so they thought. It changed significantly just based the belief that the teacher had in her/his students. Belief as self-fulfilling prophecies. What happened in the study? Was it that the teachers were fooled? And suddenly were made to see an illusion? No. It was that they were alluded before. and the illusion was that they didn't see what is right in front of their very eyes, which is the potential inherent in every single student. And then Robert Rosenthal comes and fools them in a sense, but "fools" them into seeing what has been there all along. Before Rosenthal, they didn't see children on the bus. So to speak. After that, they suddenly in some children saw the potential that was there all along. And they appreciated that potential and that potential appreciated. They watered, they shed a light to it and the seed germinated and grew. This is exactly what Marva Collins does day in and day out in school. She seed the potential that is there; she's not even inventing something. She's not detached from reality. It's rather the people who don't see the potential in other people as well as in themselves as we'll discuss. They are not seeing the full reality. They are only seeing part of it. They are completely missing the children on the bus. And we know how easy it is to miss part of reality, even they are right in front of our very eyes. Or it often takes a question-- it takes on the quest and we miss what we have seen before, whether it was research with at-risk population, whether it was the geometric shapes, whether it was asking only the negative questions about our relationship or about ourselves, or whether it's not seeing the potential that exist in just about all kids. If only we see it. And if we see it, appreciate it, we water it, we shed a light to it, and it appreciates, it grows. So what Rosenthal did was simply shift their attention to something that was there all along. Same in the workplace. Replicated hundreds,

thousands of times.

the Pygmalion effect. It was replicated in a workplace where leaders are told or managers are told "these are your top, highest potential employees". And these employees, again, randomly picked, actually became the highest potential employees. And they succeeded much more. Retention went up for them; performance went up; they were more likely to advance in their organization and stay in their organization. Just as result of expectation. The source of works of the other way,

Jamison, back in 1997, this fascinating study, where what she said was let's see if it works the other way. So she went to two classes that were taught by the same teacher, and before the classes were started, told just one of the classes that this teacher was ranked extremely highly by other students before, that they, as professional psychologists rated that teacher as extremely high. And they left them. What happened by the end of the year? First of all, the teacher was rated higher by the intervention group than by the control group. But also, the students put in actually more time into the class and they outperformed the control group. Because they believed-- they were made to believe that the teacher was better than supposedly he/she were. In other words, they saw the potential in the teacher. They performed-- not only the teacher; the teacher did perform better-- but the students actually performed better when they had high expectations, when they believed in their teachers. So if you want to do well in 1504-- you'll know what you need to do, right?

It works-- beliefs as self-fulfilling prophecies. We create our reality. Goethe, "Treat a man as he is and he will remain as he is. Treat a man as he can and should be, and he shall become as he can and should be." I want to move on now to a related topic, one that is very important for psychologist but also for you to apply in your life. And that is the importance of situation we create or that is created for us. In many ways, psychologist-- social psychologist for sure-- was sponged by a series of

research that was done on the power of the situation, but it was mostly the negative power of the situation. Those of you taken psych 1, those of you haven't, may have heard of the "Asch Conformity Experiment", where people conformed to the idea of the group. Or many of you probably heard of Milgram's "The obedience to authority". If you haven't heard about them, I am not going to go in depth here, read about it. Just Google it. Some of the most important fascinating studies in the field of psychology where a person off the street was told by an experimenter to shock another person, even to the point where the other person is screaming to stop. And because the experimenters were saying the experiment must go on and very often had a white cloak like doctors or experimenters-- a cloak around them. Because they said the experiment must go on, very often, people went-- most people, Americans went on and shocked that person, even to the point of the other person whimpering and begging to be let out, simply because of the word, "the experiment must go on". The power of the situation, obedience to authority-- this was done in order to show how something like the Holocaust could only happen in Germany; how people are more likely to be obedient to authority and what they found globally, worldwide, people have the tendency to be obedient to authority, whether it was in United States or in Germany. Around the world. Same replicated.

The power of the situation. Philip Zimbardo's Prison Experiment. This was done at Stanford, where they did was taking-- again, read about it if you haven't; I am not going to go in depth here-- where they took people off the street and had them play the role of either the prison warden, the guard or the prisoner. And the experiment was supposed to go on for two weeks to show what entering a role does. And what they found was after a week, the experiment had to be stopped. Because the wardens-- people off the street, randomly divided- were becoming so oppressive. They humiliated the prisoners who got into their position of being humiliated, just like prisoners (?). This explains Abu Ghraib. You know, current phenomenon-- what



happened in the Iraqi prisons, of how people off the street enter the role-- they entered the role so much that Zimbardo had to stop the experiment after one week. Go on YouTube and watch the video about this mind-boggling stuff. So this is only important, good to know, important to know, but not enough. Because the situation is so powerful, why just emphasize the negative? Why not think about creating positive situations that will help us lead happier, more moral lives? And this has, just like a lot of positive psychological approaches, has been ignored with a ratio 21 to 1.

So let me share with you just a couple of studies in this area. Both of them done by our very own Ellen Langer. This, by the way, is the study that I am going to share now is going to be backbone of a movie coming out about Professor Langer-- the person who's going to play Ellen Langer-- she's the first female tenure professor in the psychology department the person who's going to play Ellen Langer is Jennifer Aniston. And the movie is coming out, hopefully in a year, but it's about the experiment that I am going to share with you now. So this was done in 1979. Here was what Langer did. What she did was take men who were above 75 years old and sent them to a retreat, which was a 1959 retreat, meaning-- even though it was 1979-- the music was from 1959, the magazines that they read that were all around were 1959, the daily newspapers were 1959-- everything was 1959. Even they had to go into a role, just like in Zimbardo, they had to play their role of 1959 as if they were 20 years younger. Now of course, it was a psychological experiment, they had all these different measures, taken before/after. And here is what they found. One week. Retreat. At the end of the week, At the end of the week, both mental and biological age decreased. For example, they became more flexible in tests. They became stronger-- their grasp, their legs, their bodies became stronger. Their memory improved significantly, so their intelligence level as taking by tests before and after compared to control group improved significantly after a single week. She measured the distance between the bones in the finger, because when we get older, the space

becomes smaller-- they become tighter. The length after a week, increased in their fingers. They became happier. They became more self-sufficient, less dependent on other people as rated by themselves and as rated by their family members. They became healthier. Their eyesight and hearing improved significantly in as little as a week. Just because they entered a powerful, positive situation, which goes against a lot of the stereotypes and prejudices that they encountered in the outside world. So just by "acting" a certain role, they became that role just like Zimbardo's prisoners became their role in as little as a week.

Another study that she did-- and this is a report in her book, "Mindfulness", which I highly recommend. She took in and tested people's eyesight. And she gave them a normal eyesight chart, measured them, wrote down their performance. And then she took the exact same people-- this time, put them in a pilot overalls and at the same time put them in a flight simulator and showed them the exact same the eye chart. Same distance, same eye chart, the only difference being they're sitting in a flight simulator and they were wearing pilot overalls. They were sitting there, looking at the eye chart. And again, she ran the eye test. 40% of participants eyesight improved significantly, as a result of just changing the situation. Same distance, same chart, same everything. Different situation. The question is how do we create a positive situation. How can we create a situation that improves us with the role. And I want to share with you couple of studies

I'll share one study and then another later-- about the environment. First of all, the work of Barge, priming is when we have subconscious or conscious priming. For example, you are looking at a screen and for just a few milliseconds, a word appears. And the word primes you. There is a lot of research on how we can prime your negatively with stereotypes for example, with prejudices. Or positively-- but not enough from positively. So here's a story done by Barge. He primed people with

words associated with old. So for example, word such as old, word such as stick, word such as Florida-- that's one of the words he primed people with. So he primed people with "old" words. And then he had them take a comparative and control group an intelligence test and a memory test. The memory of the people who were primed with "old" words. They performed the worst than the control group. Second, he looked at these people and measured how fast they walk from where their experiment was to the elevator. And also had blind evaluators-- people who didn't know which condition they were in, evaluate how they were walking. So the people who were primed with old actually walked more (?) than the other people. And they walk significantly slower toward the elevator, not knowing that they were primed with old words. They walk slower toward the elevator., then the people who were not primed with these old words, subconscious completely. And then they did something priming people with words related to an achievement. The people who were primed, subconsciously with words related to achievement, did better on tests than control group. Their memory improved, and they persisted more on difficult tasks. And the question is-- the thing we'll talk about next time-- is how can we create consciously and subconsciously a positive environment where we actually can take out the most moral, most successful self, to appreciate that self, to help the environment bring out the best in us. Next time.