

Introduction: A Deeper Awareness (p. 1 – 28)

“Identifying a feeling out loud makes us more receptive to learning. It’s only by acknowledging and consciously managing our feelings that we are able to free up space to learn, grow, and add value.” – Mark Brackett

Brackett, M. A., Rivers, S. E., & Salovey, P. (2011). Emotional Intelligence: Implications for Personal, Social, Academic, and Workplace Success. *Social and Personality Psychology Compass*, 5(1), 88–103. doi: 10.1111/j.1751-9004.2010.00334.x
<http://ei.yale.edu/publication/emotional-intelligence-implications-for-personal-social-academic-and-workplace-success/>

Overview: Brackett and colleagues (2011) provide a review of the literature on the four underlying emotional abilities that combined make up emotional intelligence as well as measurement tools that have been created to assess emotional intelligence. Research on emotional intelligence support the notion that emotions are functional when the information they provide is attended to, interpreted accurately, integrated into thinking and behavior, and managed effectively.

Connection: Being aware of our feelings and being able to manage them effectively can prepare us to respond to events or situations that evoke emotions more appropriately.

“it turns out very specific emotions are associated with high performance”

Brackett, M. A., & Rivers, S. E. (2014). Transforming students’ lives with social and emotional learning. In R. Pekrun & L. Linnenbrink-Garcia (Eds.), *International handbook of emotions in education* (pp. 368–388). New York: Taylor and Francis.
https://books.google.com/books?hl=en&lr=&id=8_UjAwAAQBAJ&oi=fnd&pg=PA368&dq=Transforming+Students%E2%80%99+Lives+with+Social+and+Emotional+Learning&ots=FaZPiVbGvx&sig=czvml7wmtkJoVj7tvFYuFJLZc#v=onepage&q=Transforming%20Students%E2%80%99+Lives%20with%20Social%20and%20Emotional%20Learning&f=false

Overview: Brackett and Rivers (2014) present evidence that highlights the importance of social and emotional learning (SEL) in schools and review programs that have been successfully integrated, with a focus on the RULER approach.

Connection: Through awareness and self-regulation, we are able to more informed decisions on self-control, concentration, and focus, which can translate to performance outcomes in addition to relationship outcomes.

“we move through cycles -from high physiological alertness down towards a state of fatigue –every 90 minutes. The rhythm analogous to the basic rest activity cycle that we go through while we sleep” -- Nathaniel Kleitman

Kleitman, N. (1982). Basic Rest-Activity Cycle—22 Years Later. *Sleep*, 5(4), 311–317. <http://psycnet.apa.org/record/1983-22865-001>

Overview: Kletiman (1982) reviews 22 years of research literature on the basic rest-activity cycle (BRAC) that was initially written about in 1960. Initially, it was thought that the BRAC operated within 40-45

minute intervals, however, research indicates the cycles are, on average, 90-minute intervals during sleep and wakefulness.

Connection: In order to maximize efficiency we should also remember that we need rest every 90 minutes, on average.

Safety and Trust: A Wider Lens (p. 29 – 58)

“Baboons, it turns out, have a 98 to 99 percent genetic similarity to human beings.”

Rogers, J., & Hixson, J. E. (1997). Baboons as an Animal Model for Genetic Studies of Common Human Disease. *The American Journal of Human Genetics*, 61(3), 489–493. doi:10.1086/515527

Overview: Rogers and Hixson (1997) review research supporting the use of baboons as an animal model for genetic studies of human diseases. The authors suggest that various genetic studies have identified specific genes that are between 90% and 98% identical in humans and baboons which make them the prime candidate for studying diseases.

Connection: Humans and baboons share both genetic and social similarities that allow for comparisons in research.

“the average member of the troop looks over at the alphababoon –the boss –every 20 to 30 seconds...”

Tiger, L. (1972) Dominance in Human Societies. *Annual Review of Ecology and Systematics*, 1(1), 287-306. doi: 10.1146/annurev.es.01.110170.001443

Overview: Tiger (1972) argues for the use of biology and evolution to understand the politics of leadership in cultural groups.

Connection: The alphababoon serves as a central source of information (i.e. incoming danger) similar to those in leadership roles.

“workers who felt unfairly criticized by a boss, or who felt their boss didn’t listened to their concerns, had a 30 percent higher rate of coronary disease than those with bosses who they felt treated them fairly and were concerned with their welfare”

De Vogli, R., Ferrie, J. E., Chandola, T., Kivimäki, M., & Marmot, M. G. (2007). Unfairness and health: evidence from the Whitehall II Study. *Journal of Epidemiology and Community Health*, 61(6), 513–518. doi: 10.1136/jech.2006.052563
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2465722/>

Overview: De Vogli and colleagues (2007) conducted a prospective cohort study that looked at coronary risk factors, unfairness, sociodemographics, and other psychosocial work characteristics (i.e. job strain). The authors found that participants with higher levels of perceived unfairness were more likely to experience a coronary event.

Connection: The perception of being treated fairly is one method supervisors can use to inspire employees.

“Threats to our standing in the eyes of others are almost as powerful as those to our very survival.” – Daniel Goleman

Goleman, D. (2011). Stress is social *In Social Intelligence: The New Science of Human Relationships* (pp. 185-198). New York, NY: Bantam Dell.

Overview: In this chapter, Goleman (2011) describes the social nature of stress. Goleman (2011) reviews literature on the neurological structures involved in stress response, the effect of stress on the immune system, and the different ways in which stress directly influences the quality and length of our lives.

Connection: Relationships and interactions when we feel unfairly criticized and judged unfairly trigger physiological stress responses that are similar to the response to threats to survival, but because they can be longer lasting the damage is lasting.

Renewal Zone (p. 59 – 69)

“Research shows that we have one reservoir of will and discipline, and it gets burned down every time we exercise it”

Baumeister, R. F., Bratslavsky, E., Muraven, M., & Tice, D. M. (1998). Ego depletion: Is the active self a limited resource? *Journal of Personality and Social Psychology*, 74(5), 1252–1265.
<http://psycnet.apa.org/record/1998-01923-011>

Overview: Baumeister, Bratslavsky, Muraven and Tice (1998) conducted a 4-experiment study to understand the resource involved in choice, active response, and self-regulation decisions. Findings suggest that after one act of self-control drains the limited resource required to make repeated self-control decisions, indicating that although the processes seem unrelated, they depend on one limited resource.

Connection: Each time we make a decision that represents self-control or self-regulation, we are tapping into a limited resource that requires re-fueling.

“It is a profoundly erroneous truism that we should cultivate the habit of thinking of what we are doing. The precise opposite is the case.”

Whitehead, A.N.. (1911). The Symbolism of Mathematics *In An Introduction to Mathematics* (pp. 43-54). The University Press, Cambridge, MA, USA

Overview: In this chapter, Whitehead (1911) begins with a brief discussion of the use of Arabic numerals in mathematics. The author goes on to discuss the function of symbolism and its use in arithmetic and algebra.

Connection: The time we spend thinking about the things we are doing is time that is taken away from thinking about things that require consideration.

Rituals/Conclusion (p. 70 – 79)

“But the more you actually do a behavior, in the same way, at the same time, the more ritualized it will become. And the less energy you’ll expend getting it done.”

Tian, A.D., Schroeder, J., Haubl, G., Risen, J.L., Norton, M.I., Gino, F. (2018). Enacting rituals to improve self-control. *Journal of Personality and Social Psychology*, 114(6), 851-876. doi: 10.1037/pspa0000113

Overview: In this paper, the authors conduct six experiments to understand whether ritualized actions can increase subjective feelings of self-discipline and whether rituals can be used to improve behavior self-control. They conclude that rituals have a positive effect on self-control and that rituals affect self-control behavior because they alter responses to self-control conflicts.

Connection: When behaviors become rituals, we are able to better allocate our limited reserves of will, discipline and energy on activities that require them more.