

Mindfulness in Coaching¹

Janet Baldwin Anderson

May 2009

Introduction

This paper provides a brief overview of key concepts, ideas, and teachings related to mindfulness and practices of mindful awareness. The ideas and descriptions are just that—ideas and descriptions. You will not “become” mindful from reading this or any other paper. What this paper can do is point out some of the paths for cultivating *mindfulness* and how it can inform your coaching. Though not comprehensive, it points to information and possibilities for personal development and exploration.

The paper is organized in four sections: concepts and definitions, perspectives, benefits, and coaching considerations. A list of References and Resources is attached.

I. Concepts and Definitions

The concept of mindfulness has been defined in different ways by various authors, teachers, and practitioners, although using words and definitions to describe mindfulness is much like “a finger pointing at the moon,” as noted in a famous Zen saying. If you focus only on the finger, you will miss the moon. The following definitions may be a useful beginning nevertheless as we consider what is mindfulness and how it applies to coaching. Recent studies of the effects of mindfulness practice have revealed not only physical and mental benefits but also corresponding changes in the brain that underscore its increasing importance in any activity that seeks to reduce human suffering and increase happiness. Thus, it has great relevance to the practice of coaching. Although these definitions and concepts provide a useful point of departure, to cultivate mindfulness in daily life requires consistent practice and deliberate attention.

What is mind?

Before exploring ways of thinking about mindfulness, it is helpful first to consider what is mind. Daniel J. Siegel (2007) has found a useful definition, supported by a range of scientists from various disciplines, to be “a process that regulates the flow of energy and information.” As Siegel describes it, the human mind is both *embodied* (which involves a flow of energy and information that occurs within the body, including the distributed nervous system we can refer to as “brain”) and *relational* (which involves the flow of energy and information that occurs between people) (2007, pp. 4-5).

¹ *Mindfulness in Coaching* was prepared as an resource paper for Evidence Based Coaching students at Fielding Graduate University. Any comments, suggestions, or questions about the paper should be directed to the author at janet@jbacoaching.com.

What is mindfulness?

“Mindfulness . . . is about waking up from a life-on-automatic. . . . [It] actually involves more than just simply being aware: It involves being aware of aspects of the mind itself. . . . [M]indfulness helps us awaken and with this reflection on the mind we make choice and change possible. How we focus attention helps directly shape the mind. When we develop a certain form of attention to our here-and-now experiences and to the nature of our mind itself, we create a special form of awareness called mindfulness” (Siegel, D, J., 2007, p. 5).

“Mindfulness can be thought of as moment-to-moment, non-judgmental awareness, cultivated by paying attention in a specific way, that is, in the present moment, and as non-reactively, as non-judgmentally, and as openheartedly as possible. . . . For mindfulness is none other than the capacity we all already have to know what is actually happening as it is happening” (Kabat-Zinn, J., 2005, pp. 108-109).

“Mindfulness is the state of awareness in which we are conscious of our feelings, thoughts, and habits of mind, and able to let unhelpful ones go so that they no longer limit us. It is important to recognize, within ourselves, the presence or absence of this quality” (Silsbee, D. K, 2004, p. 27).

“Mindfulness is about being fully awake, about being in the here and now, about being connected to the flow of every experience and enjoying a sense of oneness between mind and body. What is the opposite of mindfulness? It is feeling lost, feeling disconnected, feeling obsessed with the past, or fearing the future or maybe functioning in an ‘automatic pilot’ mode” (Collard, P. and Walsh, J., 2008, pp. 33-34).

II. Perspectives

Wisdom Traditions

Eastern wisdom traditions, such as Buddhism, includes such practices as sitting meditation and walking meditation, as well as the Zen arts of calligraphy, archery, pottery, martial arts, poetry/haiku, and other paths to awakening to the nature of reality. Meditation is perhaps the practice most extensively studied by Western cognitive scientists and the physiological and psychological health benefits, described, below are associated with this form of mindfulness practice.

Many ordinary activities can lead to present moment-to-moment awareness. These may include poetry, journaling, nature walks, music, singing, dancing, and other creative arts, as well as Western contemplative practices such as centering prayer and reflective journaling. These various approaches represent different paths for observing the mind in the present moment and for centering one’s awareness. The literature in these areas is diverse and growing

Conventional. A conventional perspective, for lack of a better term, corresponds to the common understanding of mindfulness. As Wikipedia notes, the word *mindfulness* existed in English long before translations of the related Buddhist concepts became widely known.² Wikipedia defines mindfulness as “a mental state, characterized by calm awareness of one’s body functions, feelings, content of consciousness, or consciousness itself . . .”.

Silsbee (2004, p. 28) points out that the concepts of emotional intelligence—self-awareness, self-management, social awareness, and relationship management—could also serve as a platform for developing ideas related to mindfulness. He goes on to reference the vast number of tools and approaches for cultivating mindfulness, noting that support for attaining mindfulness can be found in everyday activities as well as self-help books and religious or philosophical texts. He identifies “four simple things you can do that may help you become more aware of yourself and your habits of mind while learning to be more focused and attentive to the moment” (p. 51-52). These include meditation, sports and physical activity, nurturing creativity, and spending time outdoors.

Mindfulness in psychology refers to “the phenomenon of a high level of conscious awareness of some or all of one’s bodily states, sensations, consciousness, and environment. . . In principle, it is an object of study. In that sense it differs from mindfulness itself.”³ This point—that the study, or even the practice, of mindfulness is not mindfulness itself—is relevant to the inherent contradiction in even talking and writing and thinking about mindfulness: treating it as an object of study reinforces a sense of separation between the observer and what is observed, which is contrary to the experience of mindfulness. By bringing your awareness to the experience within the mind at the present moment, and getting your self out of the way, so to speak, you begin to see both the inner and outer aspects of reality as aspects of the mind.⁴

Buddhism. Kabat-Zinn (2005) points out that mindfulness “is optimally cultivated through meditation rather than just thinking about it” (p. 24). Because its most elaborate and complete articulation comes from the Buddhist tradition, it is useful to consider in some detail the Buddhist perspective on the practice of mindfulness.

The Buddha lived nearly 2500 years ago and, using no instruments other than his own mind, he studied the causes of and ways of relieving human suffering. He had to develop, refine, and stabilize the “instrument” of his own mind in order to pursue his investigations into the nature of birth and death, and the seeming inevitability of human suffering, much as a laboratory scientist develops and refines his own instruments in order to explore more accurately the nature of the universe. In the process, he made some remarkable discoveries about the nature of human consciousness, which he and his followers elaborated in a kind of taxonomy of the mind. These discoveries, as Kabat-Zinn

² Accessed from <http://en.wikipedia.org/wiki/Mindfulness> on May 12, 2009.

³ Accessed from [http://encyclopedia.thefreedictionary.com/Mindfulness+\(psychology\)](http://encyclopedia.thefreedictionary.com/Mindfulness+(psychology)) on May 12, 2009.

⁴ Op cit.

has noted, “are more akin to medical and scientific understandings, frameworks that can be examined by anybody anywhere, and put to the test independently, for oneself” (2005, p. 25). Indeed, the methods used and the results of those investigations are universal, “having to do with aspects of the mind that we all have in common, independent of our particular thoughts, beliefs, and cultures” (pp. 25-26).

Siegel (2007) stated that “mindfulness . . ., being about attention, is also of necessity universal. There is nothing particularly Buddhist about it. We are all mindful to one degree or another, moment by moment. It is an inherent human capacity. The contribution of the Buddhist tradition has been in part to emphasize simple and effective ways to cultivate and refine this capacity and bring it to all aspects of life” (p. 6).

The key sets of teachings from the Buddhist tradition that are relevant to the work of a coach are the nature of consciousness and experience and the nature of attachment and aversion which leads to suffering (Silsbee, 2004). Consciousness has five aspects, which in the Pali language of Buddha’s time are called *skandhas*. These *skandas*, which form a kind of taxonomy of consciousness, include our physical form, body, and sense organs; our feelings, emotions, and sensations; our perceptions, interpretations, and beliefs; our mental formations, thoughts, images, and ideas; and, also, consciousness itself. These, “taken together describe the whole of what we identify as being ourselves” (p. 29). As he points out, “[i]t is a simple fact that our experience of life is entirely made up of these five *skandhas*, and that there is nothing permanent or solid about them. Though they form the basis of what we think we know, these seemingly fixed patterns are always shifting and changing. To see this is to begin to become mindful” (2004, pp. 31-32).

Those aspects of experience we view as positive, we become attached to and pursue. Those we view as negative, we become averse to and seek to avoid. The practice of mindfulness teaches us that we can never know what any experience will bring, whether positive or negative. Recognizing and letting go of these attachments and aversions is the key to ending suffering.

Reflective Practitioner. Citing the work of Donald Schön (1982, 1987), McGonagill (2002, pp. 60-61) suggests that coaches would do well to aspire to being reflective practitioners. A reflective practitioner is capable of displaying the following qualities:

- awareness of own filters for making meaning of coaching interactions;
- awareness of own assumptions, methods, and tools;
- commitment to an inquiring stance toward their own effectiveness;
- ability to regard each new client as a fresh challenge to models that are continuously in evolution.

As McGonagill points out, “Ultimately, to be a reflective practitioner is to see in the moment of client interaction everything one would see if one were to step out of the moment and reflect” (p. 61).

Other Wisdom Approaches. Mindfulness practice is not limited to formal meditation practice. It does not have to involve sitting, or focusing on the breath, although these are

very effective methods for learning to be mindful. It can involve simply noticing what is happening in the present moment and noticing the mind's usual "commentary" or constant chatter (often referred to as "monkey mind"). By noticing what our minds are telling us, we develop the freedom to choose not to identify with those thoughts or feelings, letting go of judgment and viewpoints. Any activity done mindfully—washing dishes, chopping wood, drinking water, eating a raisin, preparing a meal, singing, dancing, gardening—can be a form of meditation.⁵

Neuroscience

For the past fifteen years, Siegel (2007) has helped create an interdisciplinary view of the mind and mental health (1999, 2003) from the perspective of "interpersonal neurobiology." This approach embraces and integrates many ways of knowing, "from the broad spectrum of scientific disciplines to the expressive arts and contemplative practice" (2007, p. 2). Siegel has applied this approach in his study of relationships (interpersonal neurobiology) and of mindfulness (intrapersonal neurobiology).

In his approach to the study of mindfulness, Siegel combines first person knowing with scientific points of view. He joins insights from the field of neuroscience with those of the fields of attachment research to consider how the fundamental process of attunement might be at work in the brain in states of interpersonal communication and "the proposed form of intra-personal attunement of mindfulness" (2007, p. 2). He touches on a variety of other fields as he examines "research on memory, narrative, wisdom, emotion, perception, attention, and learning along with explorations that go deeply into internal subjective experience."

For Siegel, mindfulness is an attuned relationship with oneself—focusing on one's own internal world—as well as an attuned relationship with others—focusing on the internal world of another. The focus on the mind of another person harnesses neural circuitry that enables two people to "feel felt" by each other. He sees a commonality of mechanisms between the two forms of internal and interpersonal attunement. "Cultivating an experiential understanding of the mind is a direct focus of mindful awareness. We come to not only know the mind, but to embrace our own inner world and the mind of others with kindness and compassion" (2007, p. 2). Siegel uses the acronym COAL to describe how he works with patients to develop mindfulness: approach our here-and-now experience with curiosity, openness, acceptance, and love.

Body Disciplines

There are many ways to practice mindfulness through disciplines of the body. These include yoga, walking, martial arts, movement and dance, and other practices to cultivate awareness of the body's energy and sensory systems.

⁵ <http://en.wikipedia.org/wiki/Mindfulness>, Examples from contemplative and daily life.

Somatics. Richard Heckler draws on aikido and Lomi body work to show how a set of body practices can bring awareness and choice into daily life. Speaking of the wisdom of the body, Heckler describes the concept of somatics, a word derived from the Greek, which “defines the body as a functional, living whole rather than as a mechanical structure. Somatics does not see a split between the mind and body but views the soma as a unified expression of all that we think, feel, perceive, and express” (p. 9). Training in somatics teaches us the difference between what we are experiencing and what we are thinking and fantasizing about. Heckler (1993) describes how experiences shape the body and he provides a number of simple illustrated exercises that show how to use the body’s energies to cultivate body awareness, develop strength, increase capacity for learning and adapting, and heal injuries. The skills and forms he presents for moving through change are tools to help work through the obstacles and confusion in our life.

Regarding relationship with others, he writes, “A way to develop an embodied presence is to have a practice that in some way includes the body—sitting meditation, martial arts, movement, working with the breath, yoga, walking, dance. Though practicing these different techniques moves us toward a precision and clarity, ultimately we must practice them as a way of contacting this thing we call presence. This technique is a doorway to connect with the energy of presence and then to make contact [with others] from this presence” (p. 118).

The Inner Game. Tim Galwey has written a number of best selling Inner Game books that have “revolutionized the way we think about sports” (<http://www.theinnergame.com/html/InnerGolf>). Although many of these have addressed sports, more recent books have dealt with music and the work of corporations. Although Galwey’s approach was developed to teach how to improve performance in individual sports—such as golf and tennis—his principles have been applied to all individual and team sports, as well as such endeavors as acting, writing, art, and music; arts of leading, managing, and coaching; parenting; stress reduction; learning of all kinds, and many others.

Galwey describes his approach as follows: “In every human endeavor there are two arenas of engagement: the outer and the inner. The outer game is played on an external arena to overcome external obstacles to reach an external goal. The inner game takes place within the mind of the player and is played against such obstacles as fear, self-doubt, lapses in focus, and limiting concepts or assumptions. The inner game is played to overcome the self-imposed obstacles that prevent an individual or team from accessing their full potential.” He goes on to point out that it is impossible to achieve mastery or satisfaction in any endeavor without first developing some degree of mastery of the relatively neglected skills of the inner game. He uses a simple formula for defining the inner game and what it takes to achieve optimal performance: $P = p - i$, where “**P** is Performance, **p** is potential, and **i** is interference. That is, Performance (P) in any activity . . . was equal to one’s potential (p) after the interference factor (i) had been subtracted from the equation” (<http://www.theinnergame.com/html/Chapter1>). The interference that can diminish one’s actual performance consists of self-doubt, an erroneous assumption, the fear of failure, and so on.

III. Benefits

There is a growing body of research that documents not only the physical but also mental health benefits from the practice of mindfulness meditation. Nearly three decades ago, Jon Kabat-Zinn founded the Mindfulness Based Stress Reduction project at the University of Massachusetts Medical Center where he taught people to apply mindfulness practice in a modern medical setting. The program continues today and has grown. MBSR, an eight-week course that combines meditation and Hatha yoga, helps patients cope with stress, pain, and illness by using moment-to-moment awareness to foster their inner resources to achieve good health and well-being.

A number of scientific studies have been conducted of the effects of practicing moment-to-moment awareness on the brain, and how it processes emotions, particularly under stress, and on the immune system (Wikipedia. http://en.wikipedia.org/wiki/Jon_Kabat-Zinn). These studies have demonstrated that MBSR training could reduce subjective states of suffering and improve immune function, accelerate rates of healing, and nurture interpersonal relationships and the overall sense of well-being (Siegel, 2007).

Siegel (2007) also reports other benefits from the practice of mindfulness that include improved capacity to regulate emotion, combat emotional dysfunction, improve patterns of thinking, reduce negative mindsets, treat and prevent depression, enhance body functioning, and reduce stress reactivity. Evidence also indicates that relationships with others are improved: citing Paul Ekman (2006), Siegel reports that the ability to perceive non-verbal emotional signals from others is enhanced and our ability to sense the internal worlds of others is augmented.

Siegel continues, “We can see the power of mindful awareness to achieve these many and diverse beneficial changes in our lives when we consider that this form of awareness may directly shape the activity and growth of parts of the brain responsible for our relationships, our emotional life, and our physiological response to stress” (2007, p. xx)

IV. Coaching Considerations

Our role in coaching is to help our clients recognize and act on the real choices that are available to them—to see the limitations in their own thinking and move beyond them to new possibilities. To be helpful to our clients in this process, we must first learn to see our own limitations. We must become familiar with our own attachments and aversions, our own drives and cravings and fears (Silsbee, 2004).

Silsbee (2004) identifies the following attachments and aversions specific to the coaching profession:

- to be seen as competent/to avoid being seen as ineffective
- to have a personal connection with the client/to avoid tension or conflict in the relationship

- to seek sensation of aliveness and creativity/to become impatient with rote conversation
- to have the security of coaching to a specific template or model/to avoid being seen as uncertain
- to earn additional fees or appreciation/to fear being fired or taken for granted

Silsbee concludes, “To the degree that our own actions and behaviors are shaped by our own attachments and aversions, we are responding to our own desires to attain pleasure and avoid suffering rather than to the client’s needs. By cultivating mindfulness we become better able to make wise choices about how we can best serve our clients” (2004, pp. 37-38). Indeed, he notes, self-observation—noticing our thoughts, emotions, and impulses as they arise, and thinking about their origins—is the key practice in mindfulness. In all realms of life, becoming aware of the opportunity to choose new behaviors over old ones is the essential challenge of growth.

Silsbee (2004) also cites a number of categories of perception and response that impede coaches’ ability to be mindful and takes attention away from the client, including:

- self-judgment. If, in coaching, we realize our mind has wandered, we may become self-critical for not being fully present. Such self-judgment also takes us away (again) from being present. Just notice your own habits as they arise, smile at them. Awareness and acceptance takes the energy out of these mental formations.
- social identity. The image people have of us or that we have of ourselves can shape how we interact with each other. The mindful response is to ask yourself, does energy preserving your social identity take you away from being available to your client? Changing such a habit requires mindfulness and discipline.
- projections. Sometimes the difficulty we have with others is only a reflection of the difficulty we have with some aspect of ourselves. When we are projecting, we are not seeing things as they are. We have become attached to an interpretation, a mental formation, that somehow affirms something about ourselves.
- philosophical positions. Belief systems and philosophical positions are arbitrary and conditioned. The belief that answers to all of life’s questions reside within the individual may lead the coach to ask probing questions that help the client find his own resourcefulness. If a philosophical position is too rigidly adhered to, it can prevent us from performing what Silsbee views as one of a coach’s key roles: that of a teacher.
- emotional triggers. When we get wrapped up in strong feelings and reactions, we cease to be present with our clients. Our own emotional reactions of anxiety and self-doubt can make it challenging for us to remain compassionate and continue to engage with the client.
- routines. When coaching becomes routine we are at risk of not paying attention. We miss openings from the client, nuances of tone or wording that may represent a breakthrough. Over-reliance on routines can be viewed as living on automatic pilot.
- distractions. When we are busy, it may appear that this busyness is externally driven, and that we have no control over the distractions. But distraction is an internal reaction that bids us to interrupt what we are doing, for example, to take that phone call, or get lost in our emails, or attend right now to whatever else is pulling at us in the moment. We must train our minds to recognize distractions for what they are, to bring

our attention back to the client and the work at hand. Multi-tasking is another form of this obstacle.

- expert mind. When we become attached to our own expertise, we cease to pay the kind of careful attention that leads to new learning, risking that we will miss something important about a client or a situation. Practice not-knowing, or beginner's mind, to remain open to learning something new.

Additional coaching considerations (adapted from Nancy J. Napier, 2009) include the following:

- In a coaching session, when a client shifts to a new awareness or opens up to a new possibility, the coach can capture and mark these moments by stopping and inviting the client to notice what is happening in their body, their thoughts, or feelings.

- Slowing things down and focusing awareness on what has shifted or emerged invites the nervous system to register and integrate new experience more fully. It takes time for new responses to move through and register in the nervous system. When you invite clients to bring their awareness to elements of a new experience (e.g., sensation, cognition, images, actions), you also enhance their ability to access a present-day benevolent observer/witness.

- The coach's authenticity allows the client's nervous system to experience interactions with someone who is attuned and present to the moment

- The coach's presence creates a sense of safety in the client's nervous system as the coach engages interactions with his or her full attention and open focus

To access elements of the new experience, it is helpful to include as many of the following qualities as possible:

- sensation (what is happening in the body?),
- emotion (what feelings accompany the new experience?),
- cognitions (what meaning, beliefs, and thoughts accompany the new experience?),
- images (what images emerge as the client experiences what is unfolding in the present moment?), and
- actions (what behaviors emerge as a result of the new experience?).

Coaches who are authentic and express presence have the capacity to:

- regulate (or regain regulation if they are thrown off center),
- be open to the moment and the client (and manage reactions that emerge), \
- be mindfully present,
- be attuned, and
- be curious.

The process has less to do with what you "say" than with who you "are."

References

- Collard, P. and Walsh, J. (2008). Sensory Awareness Mindfulness Training in Coaching: Accepting Life's Challenges. In *Journal of Rational-Emotional Cognitive-Behavioral Therapy*, 26:30-37. Published online February 23, 2008, Springer Science+Business Media, LLC.
- Gallwey, T. <http://www.theinnergame.com>
- Heckler, R. S. (1993). *The Anatomy of Change: A Way to Move Through Life's Transitions*. Berkeley, CA: North Atlantic Books.
- Kabat-Zinn, J. (2005). *Coming to Our Senses: Healing Ourselves and the World Through Mindfulness*. New York: Hyperion.
- McGonagill, G. (2000). The Coach as Reflective Practitioner: Notes from a Journey Without End. In Catherine Fitzgerald and Jennifer Garvey Berger, editors, *Executive Coaching: Practices and Perspectives*, Palo Alto, CA: Davies Black Publishing.
- Napier, Nancy, J. (March 2009). *Inviting Awareness into the Lived Experience of Something New*. Presentation handout, Psychotherapy Networker Symposium.
- Siegel, D. J. (2007). Reflections on The Mindful Brain. Adapted from *The Mindful Brain: Reflection and Attunement in the Cultivation of Well-Being*, New York: WW Norton.
- Silsbee, D. K. (2004). *The Mindful Coach*. Marshall, NC: Ivy River Press.
- Wikipedia, accessed on April 23, 2009. MBSR

Additional Resources

- Ackerman, D., Kabat-Zinn, J., & Siegel, D.J. (March 2005). Presented at the panel discussion at the 28th Annual Psychotherapy Networker Symposium, Washington, D.C. Audio recording available at www.psychotherapynetworker.org. The poet, John O'Donoghue, also was also part of this panel.
- Badenoch, B. (2008). The Embodied Interpersonal Neurobiologist. *Connections & Reflections*, the GAINS Quarterly/Autumn.
- Cozolino, Louis J. (2006). *The Neuroscience of Human Relationships: Attachment and the Developing Social Brain*. New York: Norton.
- Damasio, A. (1999). *The Feeling of What Happens: Body and Emotion in the Making of Consciousness*. San Diego, CA: Harcourt.

- Fredrickson, B., Cohn, M., Coffey, K., Pek, J., & Finkel, S. (2008). Open hearts build lives: Positive emotions, induced through loving-kindness meditation, build consequential personal resources. *Journal of Personality and Social Psychology*, 95(5), 1045-1062.
- Goleman, D. (2006). *Social Intelligence: The New Science of Human Relationships*. New York: Bantam Books.
- Hutcherson, C., Seppala, E., & Gross, J. (2008). Loving-kindness meditation increases social connectedness. *Emotion*, 8(5), 720-724.
- Loori, J. D. (2005). *The Zen of Creativity: Cultivating Your Artistic Life*. New York: Ballantine Books.
- Loori, J. D. (2007). *Finding the Still Point: A Beginner's Guide to Zen Meditation*. Boston, MA: Shambhala Publications, Inc.
- McLeod, A. (2003). Authentic Coaching and the Exquisite Self. *Anchor Point* 17, 6, 52-59. This article is the second of our adaptations from the forthcoming book, *Performance Coaching: The Handbook for Managers, HR Professionals & Coaches*, ISBN: 1904 424 058. And can be preordered from Crown House Publishing US., PO Box. 2223., Williston, VT-05495. Phone: (877) 925 1213 or web (purchasing): www.chpus.com/. [good article for issues of coaching presence, authenticity, stance]
- Moore, M., Drake, D., Tschannen-Moran, B., Campone, F., and Kauffman, C. (2005). Relational Flow: A Theoretical Model for the Intuitive Dance. *Coaching Research Symposium Proceedings* of the International Coach Federation.
- Napier, N. J. (1997). *Sacred Practices for Conscious Living*. New York: Norton.
- Neff, K. D. (2004). Self-compassion and psychological well-being. *Constructivism in the Human Sciences*, 9, 27-37.
- Schön, D. (1982). *The Reflective Practitioner*. New York: Basic Books.
- Schön, D. (1987). *Educating the Reflective Practitioner*. San Francisco: Jossey-Bass.
- Siegel, Daniel. (1999). *The Developing Mind: Toward a Neurobiology of Interpersonal Experience*. New York: Guilford Press.
- Siegel, Daniel and Hartzell, Mary. (2003). *Parenting from the Inside Out: How A Deeper Self-Understanding Can Help You Raise Children Who Thrive*. New York: Tarcher.