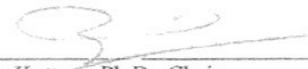
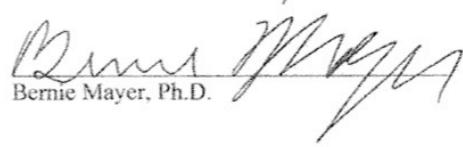


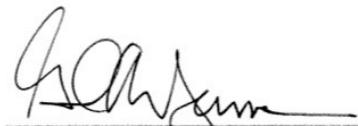
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MINDFULNESS IN CONFLICT COACHING

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A THESIS

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Abstract:

This thesis examines how conflict coaching may benefit from integrating mindfulness into the conflict coaching process. Drawing from the literature on conflict coaching and on integrating mindfulness in the fields of ADR and executive coaching, this thesis argues that mindfulness meditation can help conflict coaches develop qualities of mind necessary for the development of a reflective practice as defined by Schön (1983, 1987). It is also argued that the stages of development of Buddhist mindfulness as described in the Satipatthana Sutta offers a framework for developing one's ability to engage in double-loop learning and reflection-in-action. In addition, this thesis will discuss how conflict coaches may introduce mindfulness into their coaching process and to their clients. Finally, methods for measuring mindfulness throughout the coaching process will be discussed.

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Introduction:

In recent years, conflict coaching has developed into a distinct ADR process. However, the literature outlining and exploring conflict coaching as a distinct process is still in its infancy. Very few articles have been published in academic journals and only two books focused on the conflict coaching process have been published. The available literature focuses on describing the process of conflict coaching and identifying fields of study which have contributed to the development of conflict coaching, such as the field of executive coaching and ADR. While conducting my initial research I was puzzled by the fact that mindfulness had not been explored in the context of conflict coaching. Within the ADR literature, the benefits of mindfulness have been explored in relation to the work of mediators, negotiators, and facilitators. While the benefits have been discussed, integrating mindfulness into these ADR processes has proven difficult due to the processes themselves. Most often, not all parties involved in an ADR process have an interest in cultivating and measuring mindfulness within the process. Similarly, the executive coaching literature has explored the benefits of integrating mindfulness into the one-on-one coaching context. Working within the on-on-one context of coaching creates conditions more conducive to intentionally introducing mindfulness into the process as well as measuring mindfulness. In light of this, I began exploring the possibility of integrating mindfulness into conflict coaching.

Having identified a gap in the ADR literature, my primary research questions were ‘How can mindfulness contribute to conflict coaching?’ and ‘How can mindfulness be integrated into conflict coaching?’ Within my research, I have identified three aspects of mindfulness that I believe can contribute to conflict coaching and will serve as an

operational definition of mindfulness within this thesis: developing purposeful attention, developing attention in the present moment and developing non-judgmental awareness. I propose that these three aspects of mindfulness help develop awareness that is conducive to double loop learning and provides conflict coaches and their clients opportunities to engage in double loop learning and explore discrepancies between their espoused theory of action and their theory-in-use, i.e. the theories that govern their practice in action.

After identifying these benefits, my research question evolved and two additional components arose: ‘How can mindfulness be integrated into conflict coaching in a meaningful way so that these proposed benefits may be seen within the process and how can this be measured?’ In the literature of both ADR and Executive Coaching the emphasis has been developing mindfulness in the ADR practitioner or Executive Coach. In order to include conflict coaching in the discussion of integrating mindfulness, I will expand the scope of applicability to include the development of the three aspects of mindfulness in conflict coaches, in the coaching process and within clients.

This thesis will present a literature-based argument supporting the proposition that mindfulness meditation can help conflict coaches develop qualities of mind necessary for the development of a reflective practice as defined by Schön (1983, 1987). Building on this argument, I will discuss how conflict coaches may introduce mindfulness into their coaching process and to their clients. In addition, methods for measuring mindfulness throughout the coaching process will be discussed.

This thesis contains seven chapters. Chapter one provides a definition of conflict coaching and an overview of the development of conflict coaching and the stages of the conflict coaching process. Chapter two provides an overview of mindfulness and action

science. Chapter three reviews the literature on mindfulness within the fields of ADR and Executive Coaching. Chapter four discusses the cultivation of mindfulness. Chapter five explores mindfulness within the context of the conflict coaching process. Chapter six discusses the challenge of creating an operational definition of mindfulness, mindfulness measurement tools and how these tools may be used within the process of conflict coaching. Finally, chapter seven discusses challenges associated with integrating mindfulness into conflict coaching.

I. Conflict Coaching

This chapter will provide a brief overview of conflict coaching. The first section will describe the development of conflict coaching and the conflict coaching models. The second section will discuss conflict coaching as a distinct process and the contexts in which it may be used. The third section will discuss principles of ADR present in conflict coaching. The fourth section explores the similarities between executive coaching and conflict coaching. Finally, section five provides a brief outline of the four stages of conflict coaching, which will be discussed in detail in chapter five.

A. The Development of Conflict Coaching and Conflict Coaching Models

Conflict coaching first emerged in the mid 1990s as an alternative to mediation on college campuses where only one party was willing to participate. At Macquarie University in Australia, Alan Tidwell (1997) developed “problem solving for one”. Based on Fisher, Ury and Patton’s (1991) interest-based negotiation model, “problem solving for one” helps a coachee explore the interests of all parties involved, find common ground between the parties and explore potential creative solutions (Brinkert 2002). At Temple University, the campus conflict resolution program developed conflict styles coaching under the leadership of Joseph P. Folger and Tricia S. Jones after recognizing low demand for mediation (Brinkert 2006). The conflict styles coaching model used the Thomas-Kilman Conflict Mode Instrument (1974) to help participants understand how their conflict style varies according to the type of conflict and how they may improve

their conflict styles.¹ After much expansion and revision, the work Jones began at Temple culminated in the Comprehensive Conflict Coaching (CCC) Model and the publication of *Conflict Coaching: Conflict Management Strategies and Skills for the Individual*, by Tricia Jones and Ross Brinkert (2008).

The CCC model is a four stage model which draws from social constructionism and more specifically narrative theory. In the first stage the coach helps the client construct a conflict narrative. The initial narrative may represent the client's personal experience of a conflict. The coach and client will then refine the narrative to include further details of the conflict and encourage the client to consider the other party's perspective. Finally, the coach and client test the narrative by looking closer at the factual information within the narrative as well as assumptions the client may be making about the other party. The second stage involves analyzing the conflict narrative by exploring the roles identity, emotion and power play in the unfolding of the conflict and the client's understanding of his relationship with the other party in the conflict. Drawing from Appreciative Inquiry, the third stage involves developing a narrative of the future outcome of the conflict. This narrative is intended to help identify what is important to the client in the outcome of a conflict. For instance, a client's future narrative regarding a workplace conflict may reflect the fact that the client is more concerned with keeping his job than maintaining relationships developed through his work that have become strained due to the current conflict. Or the narrative could reflect the fact that the client sees

¹ The Thomas-Kilman Conflict Mode Instrument (TKI) assesses an individual's behavior in situations of conflict with another individual along the dimensions of assertiveness and cooperativeness. Based on the relationship of these two dimensions the TKI identifies 5 "conflict handling modes": competing, accommodating, avoiding, collaborating and compromising. While each of the five conflict styles are appropriate in certain situations, individuals most often favor a style they are comfortable with regardless of its appropriateness of the specific situation. The purpose of the TKI is to help an individual assess his or her effective utilization of the conflict styles.

greater value in maintaining the relationships he has developed within his work than keeping his job because the network of contacts he has developed offers more opportunity for advancement and is more likely to help him achieve his future personal or professional goals. The narrative does not need to exclude one or the other, but it is beneficial if the client identifies which outcomes are most important to him in the event that he is faced with making a tough decision between two outcomes. The fourth stage involves identifying and developing the skills that will best equip the client to effectively engage in conflict and achieve their preferred outcome.

Jones and Brinkert's (2008) book contributes to the field of conflict coaching in two ways. First, *Conflict Coaching* delineates conflict coaching as a distinct process with an emphasis on conflict engagement and skill development while also recognizing the contributions of other academic and professional disciplines. This distinction is important because it clarifies the differences and similarities between the role of a conflict coach and the roles of advisors, counselors, consultants and other coaches, such as executive coaches, whose work may include discussing or exploring conflict, but does not emphasize effective engagement in conflict or the development of conflict engagement skills. In addition, drawing this distinction and recognizing how and when engaging in conflict arises in the work of other disciplines, helps identify fields of practice in which conflict coaching may be further integrated or developed as a specialty. The distinction between conflict coaching and other roles will be discussed further in the next section.

Conflict Coaching also contributes to the field of conflict coaching by presenting a conflict coaching model. Although the majority of Jones and Brinkert's (2008) book focuses on describing the steps and stages of the comprehensive conflict coaching model,

they also include a discussion on the theoretical underpinnings of their model. This is important for two reasons. First, through the discussion of the model's underpinnings, Jones and Brinkert reveal the inherent assumptions within their model. Recognizing these assumptions with a client helps maintain transparency in the coaching process and allows the coach to account for these assumptions throughout the coaching process. Second, by identifying and discussing the theoretical underpinnings of the comprehensive conflict coaching model, Jones and Brinkert provide a blueprint for their model, which may be useful for coaches interested in modifying the model to fit the setting in which they are coaching and the needs of their clients.

During the time in which Jones and Brinkert were developing the CCC model, Cinnie Noble(2012, 2), through her work as a mediator, “became increasingly aware over time of how many leaders and other staff in both private and public sector organizations demonstrated a tendency to avoid conflict or to handle it in ways that did not serve them or others well.” After identifying this pattern and the lack of services one may seek to address this problem, Noble sought to develop a one-on-one process to help individuals better manage and engage in conflict. Noble soon became aware of the work of Tidwell at Macquarie University and the program at Temple University. While these programs demonstrated promise in the context of disputes between individuals, Noble sought to develop a coaching model that addressed the conflict management needs of individuals as well as organizations. Combining her experience as a mediator with training through executive coaching organizations, Noble developed the CINERGY model of conflict coaching, which is presented in her book: *Conflict Management Coaching: The CINERGY Model*.

The CINERGY model is broken down into seven stages. In the first stage, the coach and client discuss what the client wants to get out of the coaching process and set preliminary goals. The second stage involves the client recounting the conflict and any precipitating events as well as identifying with whom the client is in conflict. The third stage involves deconstructing the conflict using the “(Not So) Merry-Go-Round of Conflict”. This process for analyzing a conflict involves helping the client develop greater awareness of his own thoughts and emotions in the unfolding of the conflict, developing awareness of the other party’s perspective and exploring the relational aspect of both parties through their actions and reactions. After reflecting on and discussing any insights into the conflict, the coach and client reassess the initial goals and revise them as needed. In the fourth stage, the coach helps the client explore possible plans of action for addressing and engaging in the conflict and assess the risks and rewards associated with each plan identified. In the fifth stage, the client selects a plan of action or preferred order of possible actions. The coach then helps the client practice the skills that will best serve him in carrying out his plan of action. This often involves the coach and client role-playing possible scenarios, giving the client the opportunity to practice his skills and receive feedback from the coach in the process. Stage six involves considering possible challenges the client may face in attempting to implement his plan of action and how best to address these challenges. Finally, stage seven involves establishing the client’s commitment to his decided plan of action by identifying the next steps he needs to take and reviewing what he learned in the coaching process including any insights the client had concerning how he engages in conflict or may better engage in conflict in the future.

Noble's book contributes to the field of conflict coaching by providing a model for conflict coaching as well as an accessible framework for analyzing disputes. In contrast to the work of Jones and Brinkert, Noble does not elaborate on the theoretical underpinnings of the CINERGY model. Noble does identify the fields of coaching, ADR, and neuroscience as the three pillars of her coaching model; however, the discussion of these pillars focuses on identifying characteristics shared by mediation models in ADR and the CINERGY model, and findings from neuroscience that may occur in the conflict coaching process. This is not to suggest that the model lacks a theoretical foundation, it is simply not laid out in Noble's book. In addition to providing a conflict coaching model, Noble provides a framework for analyzing disputes, the "(Not So) Merry-Go-Round of Conflict" (NSMGRoC). This is an important contribution as a framework that may be used in conflict coaching and, more importantly, taught to clients as a tool for analyzing future conflicts when not working with a coach. The NSMGRoC represents a pattern of conflict escalation Noble (5, 49 2012) identified as commonly experienced in interpersonal disputes and is intended to raise a client's awareness of their thoughts, emotions, and behaviors as well as those of the other party in the development and escalation of a conflict. In contrast to the conflict coaching models of Jones and Brinkert and Noble, the NSMGRoC is intended to be utilized as a linear process. According to Noble (127, 2012), "the sequence... facilitates a change in perspective when clients understand it as a common human pattern". The first stage identifies the precipitating interaction of the conflict. The second stage focuses on identifying the "trigger point", i.e. the value, need or aspect of identity being threatened or challenged. The third stage looks at the internal cognitive, behavioral and emotional response to the "trigger point". The

fourth stage involves identifying and exploring assumptions made about the other party in the conflict. The fifth stage identifies the “boundary”, i.e. the point at which the conflict is expressed externally. The sixth stage explores the external expression of the conflict. Finally, the seventh stage explores the consequences resulting from the expression of the conflict.

To date, *Conflict Coaching* and *Conflict Management Coaching* are the only published books dedicated to the subject of conflict coaching. Academic journals have published very few articles beyond those written by Tidwell (1997) and Brinkert (2002, 2006). The remaining articles found in researching this thesis were located in organizational newsletters or may be found on mediate.com and focus on practitioners’ individual experiences with conflict coaching (Birkhoff 2003; Noble 2003, 2006; Noble, Slosberg and Becker 2009; North 2009; Rawlings 2006).

B. The Distinction of Conflict Coaching:

Jones and Brinkert (2008 4,5) have defined conflict coaching as “[a] process in which a coach and client communicate one-on-one for the purpose of developing the client’s conflict-related understanding, interaction strategies, and interaction skills.” Similarly, Noble (2012, 12) defines conflict coaching as “[a] one-on-one process in which a trained coach helps individuals gain increased competence and confidence to manage and engage in their interpersonal conflicts and disputes. It is a goal-oriented and future-focused process that concentrates on assisting clients to reach their specific conflict management objectives.” Both definitions emphasize a one-on-one process that is intended to help a client more effectively engage in conflict, and within this process the

role of a conflict coach is to help the client develop skills for analyzing and engaging in conflict. Conflict coaching may focus on a current, developing or ongoing dispute; or on skill development more generally. In addition, conflict coaching may occur separately or in conjunction with other processes such as mediation or organizational training.

According to Jones and Brinkert (16, 2008), “Conflict coaching is most powerful if it is offered within a context-specific organizational dispute system, or at least where it is offered within the context of more generally available ADR options.” In preparation for mediation, a party may seek conflict coaching to improve his or her ability to effectively engage in the mediation, which may include helping the party clearly express his or her viewpoints or consider approaches to managing the party’s emotions within the mediation.² After a mediation, a disputant may want to reflect on and improve his or her ability to engage in conflict in the future. In the workplace, an employee may seek conflict coaching to better understand the ADR process options and what option may best serve his or her needs regarding the particular dispute at hand. In the context of dispute resolution training within an organization, an employee may seek conflict coaching after the training to build upon what he or she learned or address deficiencies in his or her ability to engage in conflict effectively that he or she would like to address. In each of these situations, the conflict coach is working with an individual to help him or her develop their ability to engage in conflict.

In the example of an employee seeking conflict coaching after receiving training, it may help to clarify how the central focus and goals of the conflict training process differ from the conflict coaching process. In disputes training within an organization the

² For further comparison and clarification on the differences between pre-mediation coaching and pre-mediation meetings with the mediator see Noble 190-179, 2012)

purpose and goals of the training vary and may include raising awareness of dispute processes within the workplace, training employees to be peer mediators or developing the skills of employees identified as leaders in the organization to champion support for changing attitudes toward conflict in the workplace. While individual employees may personally benefit from the training and may develop their understanding of conflict, the focus of the training is systemically developing, maintaining, or enhancing the organization's conflict competence, not the individual.

Another role that shares similarities with a conflict coach is that of an advisor or strategist. In contrast to the role of a conflict coach, advisors often serve as content experts in a particular field in which a conflict is occurring. The role of an advisor may overlap with the conflict coaching role in assisting with conflict assessment and helping the individual or organization weigh options for engaging in conflict. However, the focus of the advisor is on helping the individual or organization make an informed decision regarding if and how to engage in the conflict at hand. To this end, the advisor may serve a recurring role in future situations where the individual or organization is facing a difficult conflict. In contrast, the focus of conflict coaching is to not only assist the client with the current dispute, but to develop the client's conflict engagement skills such that they may more confidently engage in conflict in the future without the assistance of a coach.

C. ADR Principles in Conflict Coaching

In the works of both Jones and Brinkert (2008) and Noble (2012), ADR principles that are essential to effective conflict coaching are identified and discussed as length

through the stages of their conflict coaching models. Mayer provides a succinct discussion of ADR principles essential to conflict coaching. In *Beyond Neutrality*, Mayer (2004, 233), identifies three dimensions or continuums which are relevant to conflict coaching: focus, approach, and depth. Focus refers to the relational element of conflict. The focus will vary depending on the scope of the conflict whether personal, interpersonal, or within systems such as an organization or other social structures. For example, when working with an interpersonal conflict, a coach may focus on helping the client explore the conflict solely in relation to the two individuals involved. If a conflict takes place between colleagues in the workplace, there are often indirect parties that have an interest in the outcome of a conflict. To address these parties, a coach will need to take a more systemic approach, helping a client explore how the conflict effects the work environment as a whole.

The second dimension of conflict coaching identified by Mayer, approach, refers to the continuum between a directive and elicitive approach³. A directive approach refers to a coach adopting an expert role, providing direction and prescriptive advice. An elicitive approach entails a more open relationship between the coach and the client, working together to find the right solution for the client. It is important to remember that these dimensions are continuums and neither extreme is considered optimal.

The third dimension, depth, refers to the appropriate level of three dimensions of conflict (behavioral, cognitive and emotional) first outlined by Mayer in *The Dynamics of Conflict Resolution* (2000, 41). The depth will vary for every client depending on the nature of the conflict being explored and the goals the coach and client have agreed upon.

³ For further discussion on this continuum see Riskin 2003, 17-20.

Coaches can work on the conflict behavior, the emotional component, the cognitive structures or attitudes supporting or interfering with effective engagement, or the way in which these three aspects are integrated. Employing a behavioral approach will encourage the disputants to work on what they actually do in conflict and how they respond to the behavior of others. Working along the emotional dimension involves helping people understand, manage, and use their own emotional reactions to a conflict, as well as those of other disputants. An attitudinal or cognitive focus entails working on how disputants understand a conflict, the stories they tell about it, the metaphors they use, and the concepts that either limit or open up their thinking. (Mayer 2004, 234)

Within conflict coaching these dimensions must be explored through self-observation and feedback both internally by the coach as well as by the client with support from the coach. This exploration can benefit greatly from a comparison of one's theories of action and double-loop learning, which will be discussed in detail in chapter two.

In addition to recognizing the influence ADR processes, such as mediation, have had on the development of conflict coaching it is important to recognize the influence executive coaching has had on the development of conflict coaching; particularly in relation to coaching approaches and goal setting.

D. Similarities of Executive Coaching and Conflict Coaching

Effectively managing conflict is one of many goals within executive coaching. The primary foci of executive coaching are effective leadership, development of managerial skills within one's current role and one's ability to achieve current organizational goals (Feldman and Lankau 2005, Kampa-Kokesch and Anderson 2001, Kilburg 1996, Stern 2004, Witherspoon and White 1996). However, the approaches and roles adopted by executive coaches, which vary to a large degree, have influenced conflict coaching. Peltier (2001) identifies five approaches to coaching: psychodynamic, behaviorist, person-centered, cognitive therapeutic, and system-oriented.

Summary of Coaching Approaches			
Approach to Coaching	Focus	Elements of Intervention	Criteria for Evaluation
Psychodynamic approach	Client's unconscious thoughts and internal psychological states	Psychoanalysis—uncovering gap between ideal “ego” and reality; defense mechanisms; transference; countertransference; family dynamics	Increased self-awareness of thoughts, feelings, and reactions
Behaviorist approach	Client's observable behaviors	Behavioral principles—intrinsic and extrinsic reinforcement; primary and secondary reinforcement; positive and negative reinforcement; punishment	Increased understanding of antecedents and consequences of behavior; behavior change
Person-centered approach	Client's self-understanding without direct intervention by coach	Creating a trusting and empathic therapeutic relationship	Personal growth and change
Cognitive therapy approach	Client's conscious thinking	Cognitive therapy—identification of distorted thinking and irrational thoughts	New thinking that leads to positive feelings and effective behavior
Systems-oriented approach	Individual, group, and organizational influences on client's behavior	Data gathering and analysis of client's interactions with other individuals; requirements of role, group, and intergroup relations; direct intervention within the organization	Improved job, group, and organizational effectiveness
Feldman 2005, 839			

Similar approaches may also be found in the ADR literature. For instance, Stone, Patton and Heen's *Difficult Conversations* (1999) incorporates cognitive therapy in exploring cognitive distortions and their effects on one's emotions and image of self. Within conflict coaching, one example would be Jones and Brinkert's facilitative (2008) and Mayer's elicitive (2004) approaches to coaching. These approaches are person-centered in their focus on empowerment and ownership of the process by the client through self-discovery of how they understand and deal with conflict. As the coaching process progresses, a shift may occur to emphasize a systems approach to exploring and answering the questions: Who is affected by a conflict? Who has a vested interest in the outcome of a conflict? and How has the system in which a conflict occurred influenced a conflict? These last two examples demonstrate that although the approaches listed above may be understood separately, they are most often practiced in various combinations, shifting the emphasis to whichever approach best addresses the circumstances of the

moment within the coaching process. This applies to both conflict coaching and executive coaching.

In addition to sharing approaches, the goals within executive coaching and conflict coaching share similarities. In the table below the left side contains the goals of executive coaching outlined by Richard Kilburg (1996). The right side contains goals identified by Cinnie Noble (2004) in her work as a conflict coach.

Goals of Executive Coaching	Goals of Conflict Coaching
<ul style="list-style-type: none"> - Increase the range, flexibility, and effectiveness of the client's behavioral repertoire - Increase the client's capacity to manage an organization – planning, organizing, staffing, leading, controlling, cognitive complexity, decision making, tasks, jobs, roles, etc. - Improve client's psychological and social competencies <ul style="list-style-type: none"> - Increase psychological and social awareness and understanding - Increase tolerance of ambiguity - Increase tolerance and range of emotional responses - Increase flexibility in and ability to develop and maintain effective interpersonal relationships within a diverse workforce - Increase the client's awareness and knowledge of motivation, learning, group dynamics, organizational behavior, and other components of the psychosocial and organizational domains of human behavior - Decrease acting out of emotions, unconscious conflicts, and other psychodynamic patterns - Improve the client's capacity to learn and grow - Improve the client's stress management skills - Increase the client's ability to manage self and others in conditions of environmental and organizational turbulence, crisis, and conflict - Improve the client's ability to manage the tensions between organizational, family, community, industry, and personal needs and demands - Improve the effectiveness of the organization or team 	<ul style="list-style-type: none"> - reflect on improved ways to react to and manage conflict - examine the patterns, themes and elements of conflict that adversely affect them - improve language and communication skills in order to interact and address conflictual situations more effectively - understand how their conflict conduct is perceived by others - change habitual behaviors that contribute to conflict - Develop constructive skills and approaches for addressing conflict - Reduce the harmful impact of conflict on themselves and others
Kilburg 1996, 140. Table 2	Noble 2004, 13

Both sets of goals share a focus on increasing self-awareness and awareness of others, improving communication and changing behavioral patterns. However, there are many differences between the two, including their primary emphases. Executive coaches may often find themselves helping a client develop his or her conflict engagement skills, but

the ultimate goal of their coaching is to help their client succeed in balancing his or her wider interests and obligations as an organizational leader. Conflict coaches may find themselves coaching an executive and even helping him or her develop skills that will improve his or her overall effectiveness within their job, but the emphasis is on prevention, engagement, and resolution of conflict.

E. Conflict Coaching Stages:

The two models identified previously, the Comprehensive Conflict Coaching model developed by Jones and Brinkert (2008) and the CINERGY model developed by Noble (2003, 2012), provide examples of how conflict coaching is broken down into stages. The Comprehensive Conflict Coaching (CCC) model is broken down into four stages: discovering the story; exploring three perspectives - identity, emotion, and power; crafting the best story; and enacting the best story. The CINERGY model is broken down into seven stages, each representing a letter in the name: clarify the goal; inquire about the situation; name the elements; explore choices; reconstruct the situation; ground the challenges; yes, the commitment. While both models indicate that they may be used for conflict coaching beyond coaching for a particular conflict, the detailed discussion of both models related to conflict coaching for an interpersonal dispute. This section will compare the stages of the CCC and CINERGY models and discuss how developmental conflict coaching may differ in each stage.

Stage one entails gathering information. This typically involves setting goals for the coaching process and describing the conflict to be explored, followed by an opportunity to fill in any details or provide clarification. In Jones and Brinkert's model

this information is provided through the joint process of developing a narrative that represents the client's current experience of the conflict. The coach then works with the client to refine the story by exploring the perspectives of the other parties involved in the conflict as well as the larger system in which the conflict is taking place. In Noble's model this stage is partitioned into multiple stages. One in which the goals are set and one in which the client recalls his or her experience of the conflict, its precipitating event(s), and identifies the parties involved in the conflict. Noble includes exploring other possible perspectives and interpretations of the conflict in the next stage. In conflict coaching emphasizing skill development, previous conflicts may be explored to identify behaviors, patterns of thought or emotional reactions the client experienced that negatively impacted his or her ability to effectively engage in conflict. In addition, the coach and client may explore the context in which conflicts have taken place in the past and, if there is a common context in which the client may engage in conflict in the future such as his or her workplace, how to account for this context when understanding a conflict. This stage may be revisited in the process of coaching if more information is uncovered in the coaching process or the client would like to reassess his or her conflict coaching goals.

Stage two involves further exploring the conflict. The coach helps the client develop his or her understanding of the dynamics of conflict by identifying how the three dimensions of conflict interact both within the client on a personal level and within the relationship between the parties in conflict. In Jones and Brinkert's model this stage specifically involves exploring the conflict through the lenses of identity, emotion, and power. In Noble's model conflict is explored through the (Not So) Merry-go-Round of Conflict (2012, 49). In conflict coaching emphasizing skill development, the three

dimensions of conflict may be explored by identifying their presence in previous conflicts and developing the client's ability to recognize their presence in the unfolding of a present conflict or future conflicts. When exploring a protracted conflict, a coach and client may also explore the ebb and flow of escalation and de-escalation in a conflict as well as the importance of establishing multiple lines of communication and maintaining communication with the other party in the conflict. In addition, a coach and client may work on furthering the client's understanding of the role that context plays in the unfolding of a conflict. This may be particularly beneficial if a client's goals are related to a specific conflict context such as workplace conflicts or family conflicts. This stage may be revisited to assess a current conflict as the dynamics shift over the course of the conflict.

Stage three focuses on working with the client to discover and explore his or her options for working with a conflict. There is a distinct split in this stage between the two models discussed previously. In Jones and Brinkert's model, the coach and client develop an ideal solution to a conflict, which is then used to identify the client's personal needs that should be considered when selecting a solution for addressing a conflict. This model emphasizes brainstorming solutions and assessing internal consistency within the ideal narrative that is developed. In addition, Jones and Brinkert's model suspends reality testing until the fourth stage. In Noble's model, options are identified and assessed by identifying the risks and opportunities of each option for both the client and the other parties involved in the conflict. In conflict coaching emphasizing skill development, this stage involves helping the client identify and prioritize his or her needs as well as the

needs of the other parties impacted by the conflict in the outcome or continued engagement of conflict.

The fourth stage involves assisting the client in determining how they may best address conflict while meeting the requirements identified in stage three. The client and coach develop a plan or framework and identify concrete goals within the plan which will help the client monitor their progress in the implementation of the plan. In addition, the coach helps the client develop conflict management strategies and skills that may assist them in implementing their plan. In both models, this stage is more broad in scope to accommodate for the numerous approaches available for engaging on conflict.

One client may benefit more from becoming comfortable with a particular conflict style that is suitable for their situation while another client may be better served by focusing on a few key communication skills. Regardless of what specific strategy or skill the coach and client work on it is important that they focus on one or two achievable developmental goals rather than try to learn numerous new skills and fail to effectively execute them. In conflict coaching emphasizing skill development, this stage involves developing conflict skills for the short term and creating a long term plan for developing the client's conflict competence.

This chapter presented an overview of conflict coaching. The first section provided an overview of the development of conflict coaching and conflict coaching models. The second section discussed conflict coaching as a distinct ADR role which emphasizes client development of conflict engagement skills. The third section discussed principles of ADR found in conflict coaching. Section four discussed similarities between conflict coaching and executive coaching. Finally, the fifth section discussed the stages of

the conflict coaching process, which will be discussed in more detail in chapter five. The next chapter is intended to introduce two concepts to the reader which are integral to this thesis: mindfulness and action science. Following the introduction to these concepts in chapter two, chapter three will review the literature on integrating mindfulness in the fields of ADR and executive coaching.

II. Action Science and Mindfulness

The central argument of this thesis, mindfulness can help conflict coaches and their clients engage in reflection and double-loop learning, revolves around two concepts: mindfulness and action research. The purpose of this chapter is to introduce the reader to mindfulness and action research. These concepts will be discussed in relation to the fields of ADR and executive coaching in the next chapter. In later chapters, these concepts will be explored in the context of conflict coaching.

A. Mindfulness:

At the most basic level mindfulness is a practice of focused attention on the present moment.

Fundamentally, mindfulness is a simple concept. Its power lies in its practice and its applications. Mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally. This kind of attention nurtures greater awareness, clarity, and acceptance of present-moment reality. It wakes us up to the fact that our lives unfold only in moments. If we are not fully present for many of those moments, we may not only miss what is most valuable in our lives but also fail to realize the richness and the depth of our possibilities for growth and transformation. (Kabat-Zinn 1994, 4)

The above definition raises three fundamental aspects of mindfulness that are applicable to conflict coaching and may serve as an operational definition of mindfulness:

purposeful attention, awareness of the present moment and non-judgmental awareness.⁴

The first aspect, purposeful attention, refers to the intention and conscious effort required to develop mindfulness. Although one may find themselves in a state of

⁴ An in-depth discussion on the operational definition of mindfulness used in this thesis is provided in chapter six.

heightened awareness and focus on the present moment without intending to do so, the benefits of such experiences are limited due to their fleeting nature. Musicians and athletes among others experience these moments during performances (Wheeler 2002). However, professional musicians and athletes tend to experience more of these moments of heightened awareness due to their continual efforts to improve and refine their abilities through dedicated practice. Although mindfulness encompasses more than heightened awareness, the same principle holds true. Without the development of an intentional, disciplined meditation practice, moments of mindfulness are less likely to occur (Jha et al. 2007).

The second aspect is awareness of the present moment. On any given day, one finds oneself daydreaming, rehashing a previous experience in one's mind, or thinking of all the things one needs to get done or would rather be doing. In that moment, whatever task you were distracted from is being performed without mindfulness. You may be driving home from work, only becoming mindful of your trip as you pull into your driveway. You may be having a conversation with a friend or consulting with a client and realize you have missed the last minute of the conversation. Everyone undoubtedly has these types of experiences everyday. In all of these examples the present moment is taking place without conscious awareness of what is happening in that moment.

The present moment is the only moment directly available to us, providing a clean slate for interpretation of experience. Once a moment is processed and filtered through our perception, it becomes much more difficult to recognize and benefit from all the richness of an experience. A lack of focused attention on the present moment often limits what we gain from our experiences. This emphasis on the present moment is not meant to

discount the benefits of reflection on past events or consideration of future events. These too offer insight and knowledge. That said, a more detailed and accurate understanding of the present moment helps one later reflect upon and learn from an experience and ultimately provides insight into the consideration of future events.⁵

The third aspect of mindfulness that is applicable to conflict coaching is non-judgmental awareness. In the above examples, one may automatically criticize oneself for possibly missing something important a client said or almost getting into an accident due to daydreaming. At that moment, conscious awareness is further removed by shifting focus to judgmental thoughts rather than back to the task at hand. Non-judgmental awareness allows one to bring their focus back to the present moment, to the task at hand.

Although there may be times when one sees no benefit in remaining in the present moment, there is much one can learn from observing oneself in the moment, from practicing mindfulness. Within the context of any experience, one brings one's assumptions and biases, which influence one's behavior, emotions, and thoughts. These often include value judgments, defensiveness, self-criticism and stereotyping. We spend most of our lives assessing and judging our own thoughts and actions, information we acquire, opinions others share with us, etc., and this habit is difficult to voluntarily shut off. With the development of purposeful attention, awareness of the present moment and non-judgmental awareness an individual becomes skilled at self-observation, which offers opportunities to reflect upon one's thoughts, behaviors, emotions, values and beliefs and potentially learn from this reflection. An example of this type of active learning through self-observation comes from the field of Action Science.

⁵ The three aspects of mindfulness are developed and applied in conjunction. One must always filter one's present moment experience; filtering with purposeful attention allows one more freedom to choose what one will focus on in the present moment. This will be discussed further in chapter four.

B. Action Science:

Within the context of this thesis, a basic understanding of two concepts from the field of action science is required: theories of action and single-loop vs. double-loop learning. These concepts are integral to understanding how mindful awareness can contribute to ADR processes in general and specifically to conflict coaching.

Action science is a field of inquiry that explores how one's beliefs, biases, and assumptions influence one's actions in the world. In the context of learning, action science focuses on identifying discrepancies or gaps between one's thoughts and actions, goals and outcomes, theory and praxis, etc. 'Theories of action' are integral to this approach to learning. Argyris and Schön (1974) differentiate two theories of action: espoused theories of action and theories-in-use. An individual's espoused theory of action is how they believe they will act when facing a situation. An individual's theory-in-use is how they actually behave when facing a situation. Argyris and Schön (1974) found that individuals can typically identify discrepancies between the espoused theories of action and theories-in-use of others, but struggle to identify these discrepancies within one's own theories of action. This struggle is often related to whether one is using single- or double-loop learning.

Single-loop learning involves exploring cause and effect of one's actions. i.e. detecting and fixing errors in the actions an individual takes (cause) with the intention of achieving a desired outcome (effect). For example, two parties in a mediation are becoming increasingly agitated as they ignore the agreed upon ground rules and begin to exchange insults in a downward spiral and the mediator decides to intervene. The mediator has not had much success with caucusing in the past, but decides to give it

another chance, having come back from a break only minutes before. When the mediator brings the two parties together again, they are still agitated and now appear to be suspicious of the mediator's purported neutrality. The mediator reflects on the effect of the caucuses and determines that caucusing does not help alleviate parties' agitation and may erode the trust he or she has developed with the parties.

Double-loop learning involves cause and effect as well as exploring the underlying assumptions that influence one's approach to problem-setting and problem-solving. According to Schön (1983), problem setting is the act of determining boundaries of a problem and its context. Once a problem is set, there is only one solution, which will lead to single loop learning unless the setting is explored. In the case of the agitated parties in the mediation, the mediator could take the time to reflect on the events of the mediation. Upon reflection of the problem-setting, the mediator might recognize that he or she forwent explaining caucusing in the preliminary part of the mediation due to the fact that he or she does not use caucusing regularly. Attempting to introduce a new process in the middle of a heated mediation was difficult to explain and the parties were having difficulty listening. In this scenario, the mediator may decide they need to explain caucusing at the beginning of a mediation and recognize the risk in utilizing caucusing in the future if he or she forgoes introducing the process in the preliminary discussion.

Problem solving may similarly lead to single loop learning if an individual does not explore the underlying assumptions that influence one's theory-in-use as well as the discrepancies between one's espoused theory of action and one's theory-in-use. Taking the above example again, perhaps the mediator did explain caucusing in the beginning of the mediation and had a clear understanding of the events leading up to the moment at

which he or she decided to utilize caucusing. In this scenario, the mediator correctly set the problem, and must now reflect on how he or she attempted to solve the problem. The fact that the parties began questioning the neutrality of the mediator might indicate that the mediator's theory-in-use did not coincide with his or her espoused theory of action regarding neutrality. The mediator may find that they revealed information a party was not yet comfortable sharing in the mediation, or that their choice of words in the mediation after caucusing defined the conflict narrative in favor of one party over the other.

While reflecting on one's previous actions and theory-in-use is a beneficial practice, reflection is also possible in the midst of action. Schön (1983, 50) writes:

Both ordinary people and professional practitioners often think about what they are doing, sometimes even while doing it. Stimulated by surprise, they turn thought back on action and on the knowing which is implicit in action... Usually reflection on knowing-in-action goes together with reflection on the stuff at hand. There is some puzzling, or troubling, or interesting phenomenon with which the individual is trying to deal. As he tries to make sense of it, he also reflects on the understandings which have been implicit in his action, understandings which he surfaces, criticizes, restructures, and embodies in further action.

As mentioned above, this process of reflecting-in-action typically only occurs when a reaction or result is unexpected. However, reflecting-in-action can be equally beneficial in circumstances where one achieves the expected result. This is especially true for practitioners striving to continually improve and refine their skills and process. As a practitioner continues to develop his or her practice toward the level of artistry he or she approaches a plateau regarding improving his or her practice.⁶ It is at this point where a professional practitioner must begin to use the process of reflecting-in-action to explore

⁶ For an example of reflective practice within mediation see Lang and Taylor 2000.

his or her tacit and spontaneous actions that appear to be effective in an effort to correct or adjust any over-learning concerning his or her practice. This over-learning allows a practitioner to run on autopilot, hindering his or her ability to identify the uniqueness or uncertainty within the present circumstance with which he or she is working (Schön 1983, 61).

Although engaging in double-loop learning, reflecting on one's theories in use and reflecting-in-action may be beneficial, their proponents acknowledge the difficulty in actually engaging in these practices. Argyris, Putnam and Smith (1985 82-83) raise a challenge for reflecting on one's theories-in-use:

Theories-in-use are the often tacit cognitive maps by which human beings design action. Theories-in-use can be made explicit by reflecting on action. But we should note that the act of reflection is itself governed by theories-in-use. Becoming an action scientist involves learning to reflect on reflection-in-action, making explicit the theories-in-use that inform it, and learning to design and produce new theories-in-use for reflection and action.

This challenge also points to the fact that theories-of-action are nested. Asking one's self to identify their complete theory-in-use is like asking 'How long is the coast of Britain?' Britain is infinitely long if one is willing to measure it in infinite detail, but what one typically needs is a functional level of measurement. The same is true of one's theories-of-action. One must determine the appropriate, functional model of their theories-of-action for the purpose of reflecting on a particular action or event.

Regarding the challenges of engaging in double-loop learning Schön (1983, 321-322) notes:

Individuals who want to experiment with the theory of action we have called Model II [Double-Loop learning] are sometimes able to invent strategies consistent with it. Nevertheless, between their invention of a new strategy of

action and their attempt to produce it, they are often derailed by the intrusion of familiar, patterned responses. These “automatic intercepts” seem to serve the function of protecting the individual from exposure to failure, but also assure his continued performance according to familiar routines.

The strategies an individual invents to engage in double-loop learning may fail due to the fact that they do not account for the interrelated cognitive, affective, and behavioral aspects of patterned and conditioned responses.

This thesis argues that developing skills of reflection through mindfulness meditation may address challenges concerning double-loop learning and reflection on one’s theories of action. As mentioned previously, mindfulness cultivates clarity of thought and greater awareness of the present moment as it unfolds. This may allow one to explore errors in achieving a specific outcome as well as determine the appropriateness of the problem setting that defined the desired outcome. Further, nonjudgmental awareness allows one to observe inconsistencies between one’s theories of action and overcome internal resistance to acknowledge these inconsistencies, creating space to explore and, perhaps, transform oneself to fit the ideas and beliefs they espouse. The topic of addressing challenges associated with action science through the cultivation of mindfulness will be explored further in chapter four.

This chapter provided an introduction to mindfulness and action science, and proposed that mindfulness meditation can develop skills for reflection, addressing some of the challenges related to double-loop learning and reflecting on one’s theories of action. In the next chapter, I will discuss how mindfulness has been practiced in the context of ADR processes and the contributions mindful practice has offered these processes.

III. Literature Review

In chapter one, the influence of ADR and executive coaching on conflict coaching were discussed. This chapter will review the ADR and Executive Coaching literature that has discussed integrating mindfulness, providing examples of how mindfulness can be beneficial to processes and approaches that are used in conflict coaching.

A. Mindfulness in ADR

The need for mindfulness within the ADR field is best expressed by Len Riskin, a prominent figure in introducing mindfulness into the field in both practice and theory. In terms of teaching, Riskin (2004, 81) notes that although many negotiation courses in Law schools include value creation and value distribution techniques, many students struggle to relate to them due to their previous assumptions and tendencies regarding negotiation. Other students blindly embrace value creation strategies even in inappropriate situations, creating negative outcomes. According to Riskin:

[F]or a person to appropriately implement the strategies associated with the new approaches to mediation and negotiation and lawyering, she must have a set of foundational capacities including awareness, emotional sophistication, and understanding. But negotiation and mediation instruction—especially that provided to law students and lawyers—does not ordinarily provide such foundational training. Instead, teachers and trainers tend to assume that lawyers and law students already have capabilities of attention and awareness that will enable them not only to understand new approaches but also implement them, when and as appropriate, in professional practice. Obviously, this assumption often is invalid. (2004, 83)

Riskin believes mindfulness can contribute to the development of these foundational capacities and he is not the only one. The benefits of mindfulness discussed in ADR literature that are relevant to this thesis are: increased awareness and attention to the

present moment (Bowling 2003, 269-271; Kuttner 2010, 420-423; Riskin 2002, 47; 2004, 86), non-judgmental awareness (Calloway 2010, 357-358; Freshman, Hayes and Feldman 2002, 71; Riskin 2002, 48-50), increased ability to identify one's own habitual behaviors (Calloway 2010, 342-345; Riskin 2002, 47; 2004, 86), increased freedom to make decisions due to awareness of habitual decision making (Freshman, Hayes and Feldman 2002, 74-75; Kuttner 2010, 427- 429), increased insight/reflection or double-loop learning (Noble 2005, 300; Riskin 2006, 248) and increased behavioral, cognitive and emotional awareness of oneself and of others (Bowling 2003, 269-271; Freshman 2010, 376-379; Freshman, Hayes and Feldman 2002, 70,79; Kuttner 2008, 105-110; Riskin 2004, 86; 2007, 465; 2010, 320-323).

The literature on mindfulness in ADR processes has focused primarily on negotiation, although the benefits listed above have similarly been explored in the context of mediation.⁷ For the purpose of brevity these benefits will be explored in the context of negotiation. The literature on mindfulness and negotiation distinguishes benefits of mindfulness before, during and after a negotiation. Before a negotiation, mindful awareness may help one acknowledge one's thoughts and emotions as they relate to the upcoming process in order to address any stress, anxiety, or thoughts distracting one's focus on the task at hand (Riskin 2007, 465). During a negotiation, mindfulness allows one to focus on the present moment, actively listening to oneself and the other side. In addition, mindfulness helps one develop the ability to pause, if only for a second, to identify whether what one is about to say is a habitual reaction or an appropriate response (Freshman, Hayes and Feldman 2002, 77). The ability to identify if one's reaction to what the other party has said is triggering a behavior that is appropriate can help one stay

⁷ See Bowling 2003 and Noble 2005 for discussion on mindfulness in mediation.

centered and recognize when one's emotions are getting the best of oneself. Another benefit of mindfulness is the ability to develop "spacious awareness" (Brach 2008, 36-37). Spacious awareness, according to Brach, is the ability "to broaden our perceptions beyond the limitations that our minds construct", which "can help one to accept people and events without judgment or rejection." After a negotiation, mindfulness allows one to reflect on the process (Riskin 2006, 248). This mindful reflection includes investigating one's theories of action through double-loop learning.

B. Mindfulness in Executive Coaching:

In the literature on executive coaching, mindfulness has been touted as a continued practice and a tool to improve coaches' process as well as clients' ability to develop sustainable use of the knowledge and tools they learn through the coaching process (Passmore and Marianetti, 2007, 130). This raises a tension between presenting mindfulness as a difficult and time consuming practice and mindfulness as a toolkit that will help executives in their daily activities. Executive coaches practicing and teaching mindfulness emphasize the need to put in the effort of developing a mindful practice if a coach is to reap the rewards of the mindfulness based tools described. In *Presence-Based Coaching*, Doug Silsbee (2008, 5-6), speaking about the toolkit of conversational moves he employs, informs his readers that, "unless you use them [the tools] from a grounded presence within yourself (which can be developed only through practice), techniques just won't work very well. They'll fall flat or appear manipulative...the work really begins with you." This point emphasizes the fact that introducing mindfulness into coaching can

not be achieved if a coach is not knowledgeable of and practices mindfulness oneself both in one's personal life and in one's coaching process.

One such example of incorporating mindfulness into one's coaching is mindful self-observation. Silsbee (2010) explains that mindful self-observation allows the coach to observe themselves as they interact with a client while actively engaging the client.

As we practice self-observation, we become aware of two kinds of conscious experience: an active mind and an observing one. It's as if your consciousness has two parts. The first part is the one that acts, that does whatever you're doing in the world. The second is the observer mind; this is the part that watches. (Silsbee 2010, 45)

Through self-observation a coach develops an awareness of one's coaching habits.

Silsbee (2010, 33; see also 2008, 28) identifies eight such habits that effect one's coaching ability: social identity, self-judgment, projections, philosophical positions, emotional triggers, routines, distractions and expert mind. The challenge of addressing these habits is not limited to executive coaching. In fact, many of these habits are addressed in the mindfulness literature from the ADR field that was discussed earlier. In chapter five, addressing these habits using mindfulness will be discussed in the context of conflict coaching.

The executive coaching literature also considers benefits of mindfulness for the clients of mindful coaches. In a controlled study of teaching mindfulness through coaching, Collard and Walsh (2008) found a statistically significant increase in mindfulness and a correlated decrease in stress, allowing for increased reflection and learning, noting that the process of coaching benefits the mindful practice of both coach and client. Weick and Putnam (2006, 282) have examined how mindfulness improves the

attention and awareness of an individual in the organizational context leading to “a better focused mind and wisdom”.

The literature reviewed above identifies the benefits mindfulness may contribute to reflective learning processes in the fields of ADR and Executive Coaching. Within the field of executive coaching, mindfulness is presented as both a tool and a practice, pointing to the difficulty coaches face when attempting to integrate mindfulness into their professional practice. To date, efforts in integrate mindfulness within the field of ADR have primarily focused on negotiation and mediation. Now that mindfulness has been discussed within ADR and executive coaching, the next chapter will focus specifically on how one can cultivate mindfulness through meditation. Once the question of how mindfulness is cultivated is addressed, the remainder of this thesis will describe how mindfulness may benefit the conflict coach, their clients, what this process might look like, and the challenges associated with integrating mindfulness into conflict coaching.

IV. Cultivating Mindfulness:

Thus far, this thesis has presented an overview of conflict coaching, introduced the reader to mindfulness and action science, and reviewed the application of mindfulness in the fields of Alternative Dispute Resolution and Executive Coaching. Before discussing mindfulness in the conflict coaching process, the topic of the next chapter, this chapter will discuss cultivating mindfulness. As noted in the previous chapter, the majority of ADR literature discussing mindfulness has not discussed how to cultivate mindfulness. This chapter presents Buddhist meditation as a method for developing mindfulness that may benefit conflict coaches as well as other ADR practitioners. The current discussion of cultivating mindfulness will focus on the use of Buddhist meditation techniques described in the *suttas* of the Pali canon. Two *suttas* or discourses will be discussed, the *Satipatthana Sutta* and the *Anapanasati Sutta*. The discussion will begin with the *Satipatthana Sutta*, which provides thorough descriptions of the qualities of mind that are associated with mindfulness. In addition, this section will put forth the argument that developing mindfulness through Buddhist meditation provides a framework for double-loop learning and reflection on one's theories of action. The *Anapanasati Sutta* will then be discussed as a concise guide on how to cultivate mindfulness and its associated qualities described in the *Satipatthana Sutta*.

A. *Satipatthana Sutta*

The *Satipatthana Sutta* or Foundations of Mindfulness, provides a useful description of stages of mindfulness development and qualities of mind developed

through meditation. After reviewing these stages, I will demonstrate how these stages help foster double-loop learning and reflection on one's theories of action.

The *Satipatthana Sutta* describes three stages of mindfulness development (T. Bhikkhu 1996, 86-91). Although all three stages of practice are worth pursuing, this discussion will focus on the first two stages as they relate directly to cultivating qualities of mind associated with mindfulness as described in ADR literature and mindfulness as a catalyst for engaging in double-loop learning and reflection on one's theories of action.

The first stage of practice involves focusing on four objects: one's body, feelings, mind, and mental qualities or objects. In this context the body refers to the senses as they are experienced through the body. "Feeling is a word used in technical Buddhist vocabulary to refer to the affect tone associated with every object of sense or cognition (Olendzki 2005, 247)." In other words, the positive, negative or neutral feeling associated with an object or experience.⁸ Mind refers to one's state of mind at any given moment (B. Bodhi 2000, 88). The fourth object, mental qualities, refers to the personal qualities of mind that may be developed or abandoned as one develops their meditation practice.⁹

In this first stage of developing mindfulness, each object is focused on "in and of itself", separate from any associations with or relation to other objects. The selected object is used as a point of focus, on which the meditator will concentrate their attention in order to develop three qualities of mind: *sati*, *sampajanna* and *atappa* (Lee 1981, 43).

Sati is generally defined as mindfulness, although Buddhist scholars and teachers

⁸ Although some translations of Buddhist texts may use the word emotion, it is important to distinguish these two. Emotions have a feeling or affect tone associated with them, but are a complex experience in and of themselves.

⁹ "Mental objects, *dhamma*, are the mental contents or factors of consciousness making up the single states of mind." N Thera. 2010, Note 2, no pagination. Mental objects or qualities include the Five Hindrances, the Five Aggregates, the Seven Factors of Awakening, The Six Sense Bases, and Four Noble Truths (S. Thera 2010 136-169). For a discussion of the variation between interpretations of mental qualities within translations of the *Satipatthana Sutta* see T. Bhikkhu 1996, 85 and Analayo 2007 pp.15-18.

recognize that *sati* is more accurately defined as the ability to hold something in mind or “presence of mind” (Analayo 2003, 47; Bodhi 2000, 68, 75; N. Thera 2010, 9).¹⁰

Sampajanna is defined as “alertness” or “clear comprehension” (S. Thera 2010, 77), meaning being aware of or observing what you are doing in the movements of your body and the movements of your mind in the present moment (Analayo 2003, 39). *Atappa* is defined as ardency or “balanced but sustained application of energy” (Analayo 2003, 38, S. Thera 2010, 51). T. Bhikkhu (1996, 86-87) describes these three qualities:

Mindfulness keeps the theme of the meditation in mind, alertness observes the theme as it is present to awareness, and also is aware of when the mind has slipped from its theme. Mindfulness then remembers where the mind should be focused, and ardency tries to return the mind to its proper theme as quickly and skillfully as possible. In this way, these three qualities help to seclude the mind from sensual preoccupations and unskillful mental qualities.

For example, when focusing on the body, *mindfulness* is developed through the practice of maintaining one’s focus on the body and recalling this focus on the body when it is lost. *Clear comprehension* is developed through the continued practice of observing one’s body in the present moment and recognizing when one has allowed their mind to wander from present-moment awareness of the body. *Ardency* is developed through the practice of returning one’s focus to the body as soon as one recognizes their focus has drifted from the body. With continued practice the development of the three qualities of mind result in a solid state of concentration, which then allows one to advance to the second stage of developing mindfulness.

¹⁰ This definition recognizes that although *sati* is often mentioned in relation to memory, the emphasis is on the fact that when mindfulness is present one may experience the present moment more fully, which in turn will allow one to recall the present moment experiences with greater clarity at a future time. Analayo 2003, 46-49.

The second stage of practice focuses on developing discernment of one's present-moment experience of bodily sensation, feeling, state of mind and mental qualities, i.e. the four objects of meditation. Through the development of discernment one is able to identify aspects of one's present-moment experience which help or hinder one's meditation practice and replace the negative aspects with positive or neutral aspects. Discernment of the four objects and the replacement of negative events within the four objects is accomplished through the combined use of the three qualities of mind developed in stage one: mindfulness (*sati*), clear comprehension (*sampajanna*), and ardency (*atappa*). When one jointly cultivates mindfulness and ardency the result is *vitakka*, directed thought or mental application. When one jointly cultivates clear comprehension and ardency the result is *vicara*, evaluation or sustained mental application (Lee 1990, 41).

Directed thought (*vitakka*) involves observing events, such as a leg cramp or the sudden impulse to go on a vacation, that arise while one focuses on one of the four objects of meditation and noting how this event, as it exists in relation to the object of focus, interacts with all four objects (B. Bhikkhu 1980, 203-205). In essence, directed thought involves observing and exploring the reverberating effects of an event, within a closed system (body, feelings, mind and mental qualities), originating from a particular node within the system. For example, focusing on the body, one may notice the physical sensation of pain developing in one's forehead. In exploring this sensation in relation to all four objects, one might notice one's mood shift as one begins to feel physically uncomfortable, thoughts begin to flow as one's mind searches for possible causes of the pain and how to address the causes. When did I last eat?...Do I feel hungry?...What is

my body telling me about hunger?...Have I had coffee recently?...I should drink less coffee and then I wouldn't have these headaches. The negative emotional and cognitive associations with physical pain may feedback to the body, increasing one's physical experience of the pain. As one observes this flow of communications and influence between the objects, it is important to not move one's focus of attention from the original object, in this case the body. One is simply broadening one's awareness to include events and objects as they exist in relation to the object of one's focus, noticing how they arise into conscious awareness, interact with the object of focus and are eventually replaced with the next event. In instances where an event pertains to developing skillful mental qualities¹¹, one should engage the event using *vicara* or evaluation.

Evaluation (*vicara*) involves active investigation of the mental events and interactions that one observes when engaging in directed thought and experimentation with actively changing the events and interactions. The investigation aspect of evaluation explores the relationship between one's object of focus and one's mental qualities as well as the influence one's mental qualities have on one's interpretation of experience. The experimental aspect of evaluation involves assessing the negative, positive or neutral value of a mental quality as it relates to developing oneself as described by the Buddha in the Pali Canon. In instances where a mental quality is identified as neutral, no action is required. In instances where the mental quality is negative, one should learn how to influence or manipulate that quality to create a neutral or positive quality through

¹¹ Skillful mental qualities are the mental qualities the Buddha identified as important in the development of one's meditation practice. For instance, The Seven Factors for Awakening, which are Mindfulness, Analysis of qualities, Persistence, Rapture, Serenity, Concentration, Equanimity. Skillful mental qualities also include those described as factors of the Noble Eightfold Path, which are Right view, Right resolve, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, and Right concentration. See S. Thera 2010, 136-169 and Bodhi 2000.

experimentation. In instances where a mental quality is identified as positive, one should identify how that quality can be used skillfully to help address the arising of negative mental qualities.¹²

Now that the first two stages of developing mindfulness within the *Satipatthana Sutta* have been discussed, the next section will discuss how these stages may contribute to the development of reflective practice

B. Action Science in Mindfulness Meditation

As discussed previously in chapter three, much of the literature on applying mindfulness within professional fields such as ADR and Executive Coaching focuses on benefits which stem from mindfulness and qualities of mind associated with mindfulness. However, within the literature, discussion of how one may practice applying these qualities of mind skillfully is lacking. In addition, the literature often fails to discuss how mindfulness may be developed and any benefits the developmental process may offer. This thesis argues that developing mindfulness beyond the first stage described in the *Satipatthana Sutta* offers significant value to practitioners seeking to develop a reflective practice. Further, the process through which mindfulness is developed within the Buddhist context provides guidance for the development and application of mindfulness which is absent from much of the literature within ADR.

Within the first stage of developing mindfulness, one is instructed to focus on objects in and of themselves, separate from associations and relationships. It is through

¹² I believe this description is adequate for exploring vicara as beneficial for engaging double-loop learning. However, it should be noted that within the Buddhist context of developing the Seven factors of Awakening and the Noble Eight Fold Path positive mental qualities must also be neutralized eventually as one seeks to eliminate all influence, positive or negative.

this process that one develops qualities of mind which may contribute to double-loop learning, reflection on one's theories of action, and reflection-in-action. The focus here is on preparation. With the continued practice of cultivating these qualities of mind (mindfulness, clear comprehension, and ardency), the qualities become habits of mind, which help foster a mindset that is conducive to double-loop learning and reflecting on one's theories of action.

Within the second stage of developing mindfulness there are two emphases which highlight how one applies the qualities of mind developed within the first stage. The first emphasis is observing the details of an event as it exists within a larger context, recognizing how the event influences one's present moment experience and how the event is influenced by the body, emotions, the mind and mental qualities. Recalling the discussion on action science from chapter two, reflection-in-action first requires knowing-in-action, i.e., turning one's attention to what they are doing while they are doing it. By practicing the habits of mind from stage one within one's everyday experience, knowing-in-action becomes a habit of one's mind rather than an activity that requires a prompt such as an unexpected outcome resulting from one's actions. In addition, one is able to maintain a curiosity and awareness of the uniqueness of the present moment, which, in and of itself may help a reflective practitioner. For example, in *The Making of a Mediator*, Lang and Taylor (2000, 47) note that although many mediators who have developed their practice to a level such that it feels effortless at times continue to develop new approaches through reflection, they often experience a diminished level of curiosity and passion for exploration. Through the development of

mindfulness, one is able to maintain a curiosity and openness to observing the uniqueness of the present moment (Farb et. al 2007).

The second emphasis of the second stage of developing mindfulness is evaluating the positive, negative or neutral value of one's mental qualities as they are observed, and experimenting with turning them into skilful mental qualities, which may help one further develop their meditation practice. Through the attempt to change one's mental qualities, one develops further understanding, which prompts further evaluation and experimentation. This cyclical process is similar to double-loop learning as it occurs within reflection-in-action. Schön (1983 131-132) describes:

[T]he practitioner's efforts to solve the reframed problem yields new discoveries which call for new reflection-in-action. This process spirals through the stages of appreciation, action, and reappreciation. The unique and uncertain situation comes to be understood through the attempt to change it, and changed through the attempt to understand it.

To be clear, the second stage of developing mindfulness, as presented here, involves knowing-in-action of a particular type of tacit knowledge (mental qualities) and reflection-in-action of a particular type of problem (negative mental qualities). However, the Pali Canon acknowledges that one must bring one's practice of meditation off the mat and into the world of everyday experience.

Discernment of habits and qualities of mind that occur while meditating may be helpful, but we spend the majority of our lives interacting with the world around us and one should develop discernment of habits and qualities of mind within this context as well. Similarly, the development of processes for better understanding one's internal interactions while meditating may be a type of reflection-in-action, but this may only help one reflect *on* knowing-in-action of one's everyday experiences if one does not develop

processes that may be applied within the context of day to day activities. In other words, one must practice and develop discernment in the context of their daily activities in order for reflection-in-action to occur using discernment.

The *Satipatthana Sutta* provides detailed descriptions of stages in the development of mindfulness and qualities of mind associated with the development of mindfulness. The description of these stages provides insight into how the process of developing mindfulness through meditation practice may contribute to the development of reflective practice and how the qualities of mind associated with mindfulness may be applied within reflective practice. One of the major criticisms of the *Satipatthana Sutta* is that its form resembles a list more than a how-to-guide for meditators. Fortunately, the *Anapanasati Sutta* provides concise instructions on how to develop mindfulness while maintaining the core teachings found in the *Satipatthana Sutta* and therefore offers a methodology for cultivating double-loop learning and reflection-in-action.

C. Anapanasati Sutta

Many meditators, particularly in the west, are drawn to the concise meditation practice outlined in the *Anapanasati Sutta* (Mindfulness of Breathing). In addition to being concise, the *Anapanasati Sutta* presents a process for developing mindfulness that does not require study of the Pali cannon and awareness of the larger Buddhist context in which the *sutta* is presented. B. Bodhi (2000, 80) notes:

Mindfulness of breathing can function so effectively as a subject of meditation because it works with a process that is always available to us, the process of respiration. What it does to turn this process into a basis for meditation is simply to bring it into the range of awareness by making the breath an object of

observation. The meditation requires no special intellectual sophistication, only awareness of the breath.

The *Anapanasati Sutta* has been translated in various forms, some expanded with lengthy commentary and some simplified down to two instructions (Rosenberg 1998, 151-152). The simplified forms make the *Anapanasati Sutta* more accessible to the pace of modern life, although most teachers appear to prefer teaching the traditional form.

In its traditional form, the *Anapanasati Sutta* contains sixteen steps or contemplations in four tetrads or groups of four. The five skillful mental qualities described in the discussion of the *Satipatthana Sutta* may be achieved within the first tetrad of the *Anapanasati Sutta*. The first two steps are preliminary in that they instruct one to contemplate the breath directly, “tying the mind to the breathing with the tether of mindfulness” (B. Bhikkhu 1976, 110). The three mental qualities developed in the first stage of practice described in the *Satipatthana Sutta* are developed in the first two steps of the *Anapanasati Sutta*. T. Bhikkhu (1996, 88) explains:

In ‘breath’ practice, mindfulness [*sati*] means keeping the breath in mind as the theme of the meditation, alertness [*sampajanna*] means being sensitive to the sensations of the breath. Ardency [*atappa*] means sticking with the process relentlessly, as well as taking up the stages of ‘training’, in which one tries to be aware of the entire body with each in and out breath, and to let the breath sensations grow calm.

Directed thought (*vitakka*) also begins to develop in the first two stages as one is instructed to note the qualities of breath, e.g. long or short, heavy or light, coarse or fine. Once one has developed mindfulness and a sense of clear awareness, they may move to the third step, which signifies the beginning of ‘training’ using the breath. In the third step, one is instructed to experience the ‘whole body’. The whole body refers to the physical body and the breath that sustains it, both of which are necessary to sustain the

mental body. Experiencing the whole body means developing awareness of the different aspects of the body (the breath, the physical body and the relationship between the two), and understanding how the breath influences the physical body and how the physical body influences the mind. This knowledge is what allows one to advance to the fourth step, training oneself to calm the whole body. This involves developing the ability to calm one's breath, which will calm the body, creating a reinforcing feedback loop of calm, resulting in the emergence of directed thought (*vitakka*) and evaluation (*vicara*), which similarly emerged from the second stage of mindfulness development presented in the *Satipatthana Sutta*.

A brief summary of this section may be helpful before exploring how mindfulness may help a conflict coach reflect on their coaching and what mindfulness may look like in a conflict coaching. The *Satipatthana Sutta* provides detailed descriptions of the qualities of mind associated with mindfulness and describes how these qualities unfold in the stages of developing mindfulness. Specifically, *sati* (mindfulness or presence of mind), *sampajanna* (alertness or awareness of what you are doing in the movements of your body and mind in the present moment), *atappa* (ardency or balanced but sustained application of energy), *vitakka* (directed thought) and *vicara* (evaluation). *Sati*, *sampajanna*, and *atappa* cultivate clarity of thought and greater awareness of the present moment as it unfolds. This allows one to develop one's observation skills and apply them to understanding an object of internal experience in detail, setting the stage for reflection-in-action. *Vitakka* and *vicara* allow one to observe these objects in their larger context and identify mental qualities that influence one's theories of action. Further, *Vitakka* and

vicara help one overcome internal resistance to acknowledge these inconsistencies in one's theories of action.

Now that the details of developing mindfulness through meditation have been reviewed, the next chapter will demonstrate how incorporating mindfulness into a conflict coach's practice can contribute to the coach's reflective capabilities.

V. Mindfulness in Conflict Coaching

This chapter will focus on mindfulness-in-action within the coaching process and will be separated into two sections. The first section will focus on how mindfulness can help a coach address the challenges associated with nested theories-of-action, which were described in chapter two, as well as address a coach's negative coaching habits. The second section will focus on the stages of the conflict coaching process, which were presented in chapter one. Within the discussion of each stage of the coaching process, mindfulness of the coach and the client will be explored.

A. Mindfulness in Addressing Nested Theories of Action and Coaching Habits

In chapter three, benefits of mindfulness associated with ADR were discussed including: increased awareness and attention to the present moment, non-judgmental awareness, increased ability to identify one's own habitual behaviors, increased freedom to make decisions due to awareness of habitual decision making, increased behavioral, cognitive and emotional awareness of oneself and of others as well as increased insight/reflection or double-loop learning. The value of these benefits may be demonstrated by exploring how mindfulness can help coaches address the challenges associated with nested theories of action and help coaches address negative coaching habits they have developed.

i. Addressing Nested Theories of Action using Mindfulness

Recognizing the reality of the field of ADR, few practitioners have the luxury of working solely as a full time facilitator, mediator, or coach. Practitioners acting as

process experts in varying situations and roles must be aware of the differences and similarities between the processes and roles. With the addition of conflict coaching, a challenge arises that stems from the particular similarities and differences that exist between conflict coaching and ADR processes such as mediation and facilitation.¹³ As was discussed in chapter one, although the principles of mediation served as a foundation for the development of conflict coaching, the two roles differ in meaningful ways including their stance on neutrality, emphasis on skill development, and interest in parties achieving their goals. Arguments concerning the reality of achieving neutrality aside, the fact is most mediators tout neutrality as an essential characteristic of the role. The ability to attain the perception of neutrality by the parties involved in mediation on a regular basis requires discipline and practice to the extent that it becomes an ingrained habit. Conflict coaching on the other hand, requires one to set this habit aside and develop a vested interest in assisting one side of a conflict attain their goals, potentially at the expense of the other. This results in the development of necessary habits and coherent theories of action which, on the one hand are grounded in the same conflict theory, and on the other hand contradict one another concerning the application of these theories for differing purposes within similar contexts.

Action Science refers to these multiple theories of action as nested theories of action, which was discussed previously in chapter two. In this case, an ADR practitioner is required to have differing espoused theories of action for their professional roles as a

¹³ The importance of this challenge becomes clear when coaching is considered in the larger context in which it is used. For example, Jones and Brinkert (2008) argue that conflict coaching should be part of a larger conflict management system. In addition, many ADR professionals offer multiple services including mediation, facilitation and conflict coaching including pre- and post- mediation conflict coaching (Noble 2008).

mediator or facilitator and a conflict coach.¹⁴ The challenge for the coach is to identify the nested theories and align her theory in use with the correct espoused theory of action despite her cognitive and behavioral habits which may tend to favor one espoused theory over another. If a coach does not take the time to develop her awareness of these distinct theories, she runs the risk of encountering internal inconsistencies in behavior which are not amenable through addressing her discrepancies between her theory-in-use and her espoused theory of action.

The skills developed in the first and second stage of developing mindfulness offer an approach to addressing the challenge of maintaining role consistency and the ability to operate from the espoused theory of action of a coach. Mindfulness helps a coach maintain awareness of the task at hand, including awareness of the coach's role, i.e. coach, mediator, or facilitator. Clear comprehension helps a coach maintain awareness of her thoughts and actions, allowing the coach to identify when her actions or thought processes have shifted away from the designated role of conflict coach. Within the current problem concerning role consistency and the ability to operate from the espoused theory of action of a coach, a coach would particularly note those habitual thoughts and actions which operate from the espoused theory of action of another ADR role. It is important to remember that the skills of the first stage are focused on observation rather than addressing what is observed.

The skills developed in the second stage of developing mindfulness help a coach address observed inconsistencies and engage in reflective practice. Directed thought is the key skill necessary for addressing a lack of role consistency and awareness of the

¹⁴ For a comparison of the mediator and conflict coach roles see Noble 2012, 247-249. For a comparison of pre- and post- mediation coaching by a mediator and a conflict coach see Noble 2012, 190-194.

espoused theory of action from which a coach is operating because it helps the coach maintain awareness of present moment events, thoughts, and actions within a larger context or perspective. In this case, the coach would not only note those habitual thoughts and actions which operate from the espoused theory of action of another ADR role, but also note what triggered or is influenced by the habitual thoughts and actions the coach notices. This process may help a coach uncover mental associations and thought patterns which prime the coach's mind for a habitual thought or behavior regardless of its context appropriateness. With the development of the ability to maintain awareness of one's actions within the context of the coach's role, a coach may then engage in evaluation. As previously discussed in chapter four, evaluation involves assessing the value of a thought or action, particularly those which are habitual, within its context and experimenting with changing or manipulating the thought or action to better address the present context or problem. Regarding the challenge at hand, a coach may want to focus on addressing one or two habits at a time. For instance, through directed thought, a coach may identify a tendency to shift to a more neutral mindset and maintain greater awareness of the other party involved in the conflict when exploring a particular conflict dynamic within her work as a coach. Through evaluation, the coach recognizes that in her work as a mediator, exploring this particular conflict dynamic has often resulted in caucusing and the coach was shifting to a mediator role as if she was caucusing with the client rather than coaching. A coach may want to focus specifically on recognizing and changing this one habitual shift using evaluation rather than attempting to address all habits that may lie outside the conflict coaching role.

While nested theories-of-action within ADR roles may create a challenge, nested theories-of-action within the coaching role provide an opportunity for reflection. Silsbee (2010, 60-66) distinguishes seven roles or voices within the coaching role: master, partner, investigator, reflector, teacher, guide and contractor. The distinction between each role is based upon the function or intention of the role within the coaching process. Recalling the discussion on theories-of-action in chapter two, functional theories-of-action are created to reflect on an action or event. The seven voices identified by Silsbee are in fact seven nested functional theories-of-action. By creating these distinctions, a coach can identify the espoused theory of action from which she is operating at any given time in the coaching process and then reflect on her theory-in use to identify discrepancies between the two.

ii. Addressing Coaching Habits using Mindfulness

In addition to helping conflict coaches clarify and develop awareness of their nested theories of action, the benefits of mindfulness cited in the ADR literature can help coaches address the negative habits they may have developed. It should be noted that these habits are not unique to coaching, but they may negatively impact a coach's effectiveness. In *The Mindful Coach*, Silsbee (2010, 33; see also 2008, 28) identifies common "habits of perception and response that impede our ability to be mindful as coaches" including self-judgment, projections, and emotional triggers.

Self-judgment refers to the habit of assessing one's actions, thoughts, etc. in relation to the personal or social expectations to which one has become attached. In fact, the expectations to which a coach becomes attached are combined into an espoused theory of action. Failure to meet personal expectations of the coaching process may lead

a coach to make momentary judgments regarding her coaching. For example, if a coach's attention drifts off as a client describes the details of a conflict situation, she may immediately criticize herself for her inability to focus as soon as she notices her mind was drifting away from the client. This judgment and criticism further distracts the coach, preventing her from engaging with a client in the present moment.

Addressing self-judgment mindfully may be achieved by consciously applying the skills developed in a coach's meditation practice, which were discussed previously in chapter four. On one level, mindfulness reminds a coach that she is allowing her attention to drift from the client as she moves to engage in self-judgment. On a second level, mindfulness is operating as a function of memory, allowing a coach to note the momentary thought (self-judgment) and release it, utilizing ardency to bring her momentary awareness and focus back to the client. Clear comprehension helps the coach maintain her returned focus on the client.

In addition to self-judgment, a coach may be impeded by a habit of judgment which relates to the assumptions a coach brings to the coaching process. Within any human interaction, each individual filters and understands the interaction through one's assumptions about the world, oneself, and the other party. Within the context of the conflict coaching process, the coach works with the client to better understand how the client experiences and engages in conflict. If a coach does not maintain an awareness of or fails to acknowledge how her assumptions influence her understanding of a client's experience, she may misunderstand the client's experience or place greater emphasis on an aspect of the conflict she believes is important rather than identifying the aspects of conflict the client identifies as important. The same skills used to address self-judgment

may be applied to recognizing and suspending the coach's assumptions. Ultimately, as a coach's meditation practice deepens and she continues to practice these skills in her everyday experiences this process becomes a habit in itself, allowing the coach to proactively suspend her assumptions rather than reactively, and develop non-judgmental awareness (Farb et. al 2007).¹⁵

Projection refers to a coach's habit of viewing clients' experiences through the lenses of her own experiences (Silsbee, 2010 35-36). In some instances this may involve assuming the client feels the same way the coach felt in a similar conflict situation. For example, a coach helping a client prepare for divorce mediation may find herself listening to the client's situation and viewing it through her own experience of going through divorce. The pattern of making assumptions based on selective or incomplete data, resulting in misunderstanding a situation, is often discussed in terms of climbing the "ladder of inference". While this may help a coach empathize with a client's experience, it may also lead a coach to misinterpret the client's experience or misinterpret the needs and goals that the client wants to address in the coaching process.

The meditation instruction from the *Satipatthana Sutta* to focus on each of the four objects of meditation (body, feelings, mind, and mental objects) separately, without influence from the other objects as well as systemically, addresses the habit of projection. This meditation instruction helps a coach develop her ability to observe and understand an event, person, thought, etc. independent of all other things as well as in relation to other events, emotions, people, thoughts etc. This allows a coach to be consciously aware

¹⁵ The research study by Farb et. al. (2007) suggests that experienced meditators demonstrated the ability to separate and distinguish the observing present-moment self from the autobiographical/narrative self from which one draws assumptions and relates present circumstances to previous personal experience. This may benefit a coach in recognizing and suspending assumptions as well as identifying when he or she is viewing the client's experience through the lens of his or her own experience.

of when she is understanding a client's conflict as the client experienced it and when she is developing her understanding of a conflict through her own experiences. The key here is the ability to recognize this distinction and acknowledge how it influences the coach's understanding of a conflict and the way in which the coach interacts with the client. In other words, increased behavioral, cognitive and emotional awareness of oneself, of others, and the interaction between the two allows a coach to recognize her projections and acknowledge these projections' influence on how she understands a client's experiences.¹⁶

Emotional triggers are stimuli that cause an emotional reaction that is disproportionate to the context (Silsbee 2010, 37). These triggers can send people off into explosive fits of emotional expression or completely shut down a person leaving him or her closed off. Although these polar opposites represent the extremes, they lie on a continuum on which the further one moves from the center, the less able they are to function cognitively and, for the coach, to maintain focus on a client. Everyone has developed associations with certain sounds, feelings, emotions, words etc. that trigger previous emotional experiences that interfere with what one is doing in the present moment. In the short term, developing a coaches ability to accept her present moment experience, and the practice of centering herself by focusing on the breath may help her minimize the effect an emotional trigger may have on her work with a client.¹⁷ In the

¹⁶ This presentation only recognizes the grossest level of understanding relationality presented in the Satipatthana Sutta. As one develops more refined mental qualities and more subtle levels of relational awareness, one may recognize the dependent co-arising of all things, including the interaction unfolding between coach and client, which would alter the concept of projection from the coach projecting something onto a client to the arising of memory as it may only exist in relation to the present interaction between coach and client.

¹⁷ Through the practice of meditating on one's breathing, one may establish a sense of calm which is then associated with focusing one's attention on one's breathing. By briefly focusing on one's breath, a coach may recall some of this calm to help lessen the effect an emotional trigger.

long term, a coach may weaken the emotional attachment of an experience by exploring the emotional trigger in sitting meditation.

The above discussion demonstrated how mindfulness can help conflict coaches clarify and develop awareness of their nested theories of action and address negative coaching habits. This chapter will now explore how mindfulness may contribute to effective conflict coaching through the four stages of conflict coaching. In addition, exercises conflict coaches may employ to engage mindfulness in clients will be discussed.

B. Mindfulness in the Stages of Conflict Coaching

In chapter one, four stages of conflict coaching were presented as representative of the majority of conflict coaching processes. These stages are found in conflict coaching intended to address a specific conflict as well as coaching focused on the development of conflict engagement skills, i.e. developmental conflict coaching. This distinction is one of emphasis rather than purpose. All conflict coaching should include opportunities to develop conflict engagement skills. The emphasis placed on development is dependent upon the time constraints of the coaching and the goals of the client. In this section, the four stages will be explored as they take place in developmental conflict coaching. Within each stage, mindfulness will be discussed as it relates to improving a coach's effectiveness in the coaching process and her ability to reflect-in-action as well as post-coaching. In addition, examples of how aspects of mindfulness may be cultivated within a client using guided mindfulness exercises will be provided.

Before discussing the use of mindfulness in the conflict coaching process it is important to note that, before a coach introduces any exercises intended to cultivate mindfulness into her conflict coaching the coach should first consider her depth of personal meditation practice, understanding of the specific process of an exercise she is considering integrating into her coaching and her level of comfort with teaching methods for cultivating mindfulness. Even experienced meditators may not be able to predict the value, or lack thereof, of a mindfulness exercise. It is important that a coach incorporate the mindfulness exercise(s) into her personal meditation practice before introducing these techniques to clients. Practicing these exercises will allow a coach to gain insight into what the exercises may offer a client, what drawbacks they may have, and when they are and are not appropriate for use. Further, personal experience with these exercises is central to the authenticity a coach brings when asking a client to trust that the exercise may benefit them.

Prior to stage one, a conflict coach and client will go through a process of contracting similar to that of executive coaches or consultants and their clients. Although much of this interaction may often be mistaken as a mundane formality, in fact, the interaction between coach and client during this process creates rapport between them and sets the tone for their future coaching sessions. For a conflict coach integrating mindfulness into her coaching process, this pre-coaching interaction with a client allows her to assess how open a client is to mindfulness in the coaching process. If a client is well-versed in meditation, a coach may speak directly to the options. However, in most instances, a coach may need to briefly describe exercises the coach uses within her coaching and give the client the opportunity to ask any questions he may have concerning

the exercises or their purpose. It should be noted that the exercises that have proven effective for cultivating mindfulness are not all explicitly Buddhist and some may be introduced into the coaching process with little or no knowledge of Buddhist philosophy or meditation practices. In addition to considering a client's knowledge of or interest in mindfulness and meditation, a coach must consider how the time constraints of the particular coaching context effect the coach's ability to use mindfulness exercises in the process.

Once the coach and client have discussed the coaching process, the breadth of the coaching contract, and the coach has assessed the "coachability" of the client and their own ability to coach without bias or conflict of interest, the process may advance to the four stages of conflict coaching. It is important to remember that these stages represent a framework for conflict coaching and may often be modified to fit the needs of the client and to better address the goals of the coaching. In addition, these stages do not represent a linear process. While conflict coaching generally follows the stages in order, most coaching will require the coach and client to return to previous stages of the process as more information is discovered or a new understanding of a conflict or conflict skills are developed.

i. Stage One

In stage one, the coach and client work together to identify the client's goals for the coaching process and explore the past, ongoing, and potential conflicts a client has experienced or may experience in the future. The purpose of this stage is to explore the relevant conflicts a client has experienced or is experiencing as they relate to achieving the client's needs and goals.

a. Coach Mindfulness

Within stage one, increased attention and awareness of the present moment (*sati* and *sampajanna*) helps a coach in two capacities. First, this helps a coach focus on gathering as much relevant information as possible from a client's stories of experienced conflict. This information involves factual details of the conflict as well as information involving the issues a client identifies as important, a client's assumptions regarding the other party's actions and intent, awareness of the other party's perspective, and awareness of the implication a conflict has on the system or organization in which it occurs (Jones and Brinkert 2008, 54-56). Second, as a tool contributing to memory, this helps a coach mentally note any cognitive, behavioral, or emotional cues that a client communicates while discussing particular types of conflict that may indicate the client's level of confidence or reluctance to address these conflicts, self-judgments a client makes in relation to his handling of a conflict, as well as information that pertains to a client's theories of action and/or discrepancies between a client's theories of action. Recognizing any or all of this information is important for the coach to better understand how she may effectively help a client develop their conflict engagement skills and engage a client in reflecting on his theories-of-action. In addition, a coach's awareness of how she interprets this information is also important. A hypothetical example of a coach working with a regional manager for a retail chain provides an example of reading the cues of a client. The client often faces conflicts or situations with good potential to become a conflict in discussing store performance with store managers. In discussing these conflicts, the coach recognizes the arising of greater physical tension when these conflicts involve directives imposed on the client from his boss. Recognizing this cue may lead to the

assumption that these conflicts negatively resonate more with the client and it will be important for the coach to take note of this and raise the issue when she feels it is appropriate to avoid making assumptions based on her observations.

While working with this same client, the coach may recognize a pattern of self-judgment concerning a tendency to overreact when engaged in conflict. Observing this provides the coach with two pieces of information: there is a discrepancy between the client's theories of action concerning how he responds to conflict and the client recognizes this discrepancy. This presents an opportunity for reflecting on theories-of-action with the client as well as recognizing and exploring how self-judgment affects the client's ability to effectively engage in conflict.

b. Client Mindfulness

Fostering mindfulness in a client may benefit this stage of conflict coaching as well. A simple practice that may help a client is to introduce the practice of 'Pause' (Kramer 2007, 109-118). Pause refers to the practice of momentarily stopping to bring one's focus back to the present and note one's present state, physically, emotionally, or cognitively. This practice may be inserted in a more random fashion providing a client and coach an opportunity to verify their awareness is focused on the task at hand. In addition, random pauses provide a coach with an opportunity to recognize when she is engaging in a negative habit that is hindering her effectiveness as a coach. Pause may also be practiced before speaking and after asking questions; noting whether the impulse to speak is a habit of filling the silence or if it truly contributes to the present discussion. Pausing after a coach asks a question gives a client time to reflect on the question and prevents a coach from immediately providing unnecessary clarification or a follow up

question. In addition, this use of pause may help a coach practice suspension by using this moment to focus her awareness on remaining present and recognize if she is making assumptions or drawing conclusions based on the answer given by the client. *Sati* is at the core of this practice, which may help a coach and client develop the ability to bring their awareness back to the present moment. This practice may be particularly helpful if and when the coaching process returns to stage one to further explore the information contained in the conflicts recalled by a client.

ii. Stage Two

Stage two involves exploring the sources and dynamics of conflict and developing a client's awareness of how the dynamics of conflict influence his personal experience of conflict. Using the conflict coaching dimensions of Mayer (2004) and the principles outlined by Jones and Brinkert (2008) described in chapter one, conflict may first be explored on a more general level, giving attention to the fundamentals of conflict theory that will serve as the foundation for the development of a client's conflict engagement skills. A coach and client then shift their focus to specific examples of conflict experienced by a client, which allows a client to practice analyzing conflict relevant to the goals a client and coach identified at the outset of stage one.

a. Coach Mindfulness

In stage two, a coach must work to empower a client in order to prevent the client from becoming dependent on the coach for their understanding of conflict. Non-judgmental awareness, awareness of the present moment, and behavioral, cognitive and emotional awareness of oneself and of others may help a coach achieve this goal. These three elements work together to help a coach adapt her approach with a client in the

moment. Non-judgmental awareness helps prevent a coach from becoming frustrated with a client's struggle to identify information that a coach may find frustratingly obvious. Awareness of the present moment and behavioral, cognitive and emotional awareness allow a coach to monitor her own internal state, allowing her to identify when choosing to shift from an elicitive to a directive approach to analyze a conflict serves her interest or may be necessary to help a client address his resistance to exploring his actions and responsibility in creating conflict or the discrepancies in his theories of action. This awareness may also help a coach recognize when a client is becoming frustrated to the point that it is no longer challenging a client to take initiative and is diminishing his confidence in his abilities, at which point a coach may consider stepping into a more active role, providing more direction through reframing or helping the client examine the source of his frustration.

b. Client Mindfulness

As mentioned previously, stage two involves not only developing a client's understanding of conflict, but their ability to actively apply this knowledge to better understand their own experiences of conflict. Incorporating a mindfulness exercise into this stage may offer a client a more experiential understanding of the dynamics of conflict. One helpful exercise a coach may elect to use is a brief meditation on a current or previous conflict experience of the client. This exercise may be best utilized as a coach and client transition from learning the conflict theory and examples of helpful processes and tools for analyzing the sources and dynamics of conflict to their practical application using specific examples of conflicts the client has experienced. This meditation is adapted from a meditation exercise described by Jack Kornfield in *A Path*

With Heart (1993, 81). The exercise begins by inviting the client to establish a sense of calm by focusing on the movement of one's breath. After a short period of time, the client is asked to recall the experience of the conflict situation. The client is then asked to notice how recalling the situation affects the body, emotions and thoughts of the client. After spending time focusing on feeling the internal experience of the dynamics of the conflict, the coach may provide questions for the client to consider while sitting with the experience of the conflict. How have I treated this conflict so far? How have I suffered by my own response and reaction to it? What does this conflict ask me to let go of? What lessons might this conflict teach me? What value is hidden in this conflict situation? The purpose of these questions is to invite the client to consider his entire experience of the conflict rather than his conceptual and intellectual understanding of the conflict. An exercise such as this may be particularly helpful for clients who often ignore the role of their sense experiences and the influence these experiences have on the other dynamics of conflict. This exercise may also be helpful for clients who recognize they are deeply affected by conflicts physically or emotionally such that it interferes with their ability to express themselves as they would like when confronting conflict. In addition, this exercise provides an opportunity for a client to observe how behavior, emotions, and thoughts influence one another and experiment with accepting the emotions or physical reactions that arise in conflict situations rather than trying to suppress them in an effort to lessen their affect on the client's ability to engage in conflict productively. Finally, this exercise asks a client to not only observe and reflect on how he internally experiences a conflict, but also to reflect on his own actions within the context of the conflict. This is the most difficult aspect of the second stage of conflict coaching because it requires a

client to acknowledge that some of his behaviors and habits contradict the identity he projects and his espoused theory of action. In addition, a client is asked to explore their role in creating the conflict. The purpose of this exercise is not meant to overwhelm a client. The questions help foster self-awareness of oneself in a conflict situation as a coach and client begin to explore how to reflect and learn from previous conflict experiences and how this information may help the client better understand future conflicts. In addition, this exercise helps the client practice exploring the entire experience of a conflict apart from the coach, preparing them for using this process after the coaching has been completed.

iii. Stage Three

The third stage involves developing a client's ability to discover and explore his options for working with a conflict with an emphasis on brainstorming solutions and assessing the risks and benefits associated with the solutions. In addition, this stage focuses on helping the client look beyond just finding a solution or approach that addresses a conflict by exploring what a client would consider a good solution, i.e. a solution that also addresses the wants of the client and considers all other parties whom have an interest in the solution and the outcome.

a. Coach Mindfulness

In stage one, *sati* was used to take note of the details of a client's recollection of his experiences of conflicts and the cognitive, behavioral, and emotional cues he displayed in the recollection of these conflicts. In this stage, a coach may benefit from *sati* as a function of memory by recalling the information gathered in the first stage. In addition to identifying the events or actions that took place during a conflict, a client's

initial recollection of his experience of conflict may reveal information regarding what is important to the client. Recalling this information may help a coach ask questions which assist a client in identifying his own wants and needs regarding a solution to a conflict and identifying the possible wants or needs of others which he may not readily consider.

b. Client Mindfulness

For the client, this stage of the coaching process provides an opportunity to reflect on his values and beliefs as they relate to the wants and needs of himself and the parties with which he is in conflict. This reflection is important for the development of a client's ability to analyze and engage in conflict effectively. In stage one, introducing the practice of "Pause" allowed a client time to reflect on their experiences of conflict with greater awareness of the present moment and the task at hand. In addition, "Pause" introduced an awareness of suspension for the coach, allowing her time to identify if they were acknowledging the client's recollection of conflict or reacting with judgment. In this stage, "Pause" may be similarly introduced to help the client remain focused on the task of brainstorming and suspending judgment of their solutions to conflict until stage four.

iv. Stage Four

The fourth stage of conflict coaching begins with assessing the solutions identified in stage three to determine which solution will best address the conflict at hand, meet the needs of the client, and recognize the needs of the other parties involved in the conflict. Once a solution is selected, a coach and client must determine the actions required to implement the solution and the skill(s) that may most benefit a client in engaging in the conflict. Although a coach and client may identify many skills that could benefit the client when engaging in conflict, it is important that the options are narrowed

down to one or two that the client and coach feel would offer the greatest benefit. If a client attempts to learn and implement many skills simultaneously the client runs the risk of ineffectively implementing each skill. By focusing on learning and implementing one skill at a time, the client may practice and refine his use of the skill to increase its effectiveness. In addition, a coach and client spend time identifying techniques for reflection that will allow the client to further develop and improve his skills in the future without the need for a coach.

a. Coach Mindfulness

While the three previous stages involved analyzing and exploring, stage four involves decision making and developing a plan of action. Throughout this process, it is important that a coach maintains awareness of how comfortable a client is in making these decisions and how confident he is in his ability to implement the decided plan of action. Increased attention and awareness of the present moment and non-judgmental awareness may benefit a coach in accomplishing this task. Recalling the discussion on mindfulness in stage one, increased attention and awareness of the present moment improves a coach's awareness of the cognitive, behavioral, and emotional states described by a client as well as the auditory and visual cues displayed by a client when recalling his experiences of conflict. In addition, a coach may note any self-judgments expressed by the client as well as any discrepancies in the client's theories-of-action. In stage four, a coach may benefit from the recall of this information. When discussing how to implement the solution selected by a coach and client, a coach may recall any relevant discrepancies in a client's theories-of-action identified in the previous stages to ensure the implementation acknowledges and accounts for these discrepancies. When role playing,

cognitive, behavioral and emotional awareness can help a coach and client identify a challenge the client may face, allowing them the opportunity to practice facing the challenge. An example is provided below in the discussion on client mindfulness.

Non-judgmental awareness may help the coach recognize when she is judging the action or inaction of the client without considering the underlying reason for his action or inaction. In addition, non-judgmental awareness may help the coach refrain from self-judgment if the client is struggling with developing a plan of action or developing his conflict engagement skills. Rather than blame herself or attempt to justify a client's difficulties, a coach may immediately move to acceptance of the situation and remain focused on working with the client to address his struggle.

b. Client Mindfulness

The majority of skills conflict coaching focuses on involve learning new habits or approaches. A coach with a meditation practice may help develop these types of skills, but she may also work with a client to address habits or elements of experience that exist as emotional or physical manifestations of conflict that interfere with a client's ability to use the skills or techniques that will help him engage in conflict. For example, a client may find that he experiences a physical feeling of detachment from his body and an inability to concentrate when engaged in emotionally difficult conflicts. An exercise that may help a client reduce the physical manifestations experienced when engaged in conflict is a body scan.

A body scan begins by focusing on the breath, followed by the systematic observation of sensations in one's physical body in the present moment. Body scans often begin by exploring the sensations in one's feet or the sensation felt in one's toe. The

exercise progresses up the body, stopping to notice any physical sensations or lack of sensations in the present moment and accepting these sensations as they are, acknowledging they are always changing. One may also notice emotions or thoughts that arise associated with certain sensations, which are also recognized as impermanent. After the body has been observed in sections, one focuses on sensing the body in its entirety. Through the practice of centering one's physical body in the present moment, one develops the body as an object one can return to when one strays from focusing on the present moment or loses one's sense of feeling grounded in the experience of one's body. With continued practice, this sense of feeling grounded becomes easier to achieve quickly and may be a useful skill for helping a client remain centered in the face of emotional conflict. The exercise, discussed in stage one, Pause, is also a centering exercise, with the breath as the focus rather than the body. When practiced frequently for a period of time, Pause, helps develop *sati* which will enable the client to note their present-moment behavioral, cognitive and emotional state and how it is affecting their ability to engage in conflict in that moment.

C. Mindfulness in Post-Coaching Reflection

Mindfulness may also be used immediately after a conflict coach has finished a coaching session to engage in reflection on the process. This may help a coach identify habits that inhibited her ability to be fully engaged in the coaching process as well as actions that she took in the process and assess the motivation behind those actions (Riskin 2006, 248). A coach may begin this process by taking the time to recall and write down the events of a coaching session in as much detail as possible. Mindfulness plays an

important role in this process. In this context, presence of mind may allow a coach to recall her internal experience, her perceptions of a client's experience, and the interaction between the coach and client more accurately. Taking the time to meditate briefly before engaging in this activity may help a coach better recall this information. Again, this use of presence of mind relates to one's ability to recall information more effectively when one's mental state is similar to the state in which one first learned information or experienced an event.¹⁸

Recalling the discussion on the *Satipatthana Sutta* from chapter four, the development of mindfulness, clear comprehension and ardency culminates in developing directed thought and evaluation. Everyday application of directed thought involves focusing one's mindful concentration on one's mental qualities¹⁹ with the intention of understanding the quality in and of itself as well as how it relates to and effects thoughts, feelings, etc., resulting in the determination of its positive, negative or neutral value in one's life. If a mental quality has a negative impact or influence, one may engage in evaluation to manipulate or eliminate the negative mental quality and replace it with a positive mental quality, resulting in positive influence on those thoughts, feelings, etc. affected by the mental quality.

For example, if a conflict coach notices a habit of moving from an elicitive approach to a directive approach when clients' do not reach the same conclusion or solution as the coach, this habit should be explored to understand why it occurs even

¹⁸ This has been more recently studied in the field of psychology with experimental evidence providing convincing evidence supporting this claim. The research demonstrated that the ability to recall information learned in a similar state applied to all variations of mental states. The benefit of mindfulness is that one practices achieving and maintaining this state, giving one more control over their ability to create a similar state of awareness in situations of learning and recalling information.

¹⁹ These include the Five Hindrances (sensual desire, ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty) and The Seven Factors of Awakening (Mindfulness, Analysis of qualities, Persistence, Rapture, Serenity, Concentration, and Equanimity) which were previously discussed in section four.

though it does not fit with their espoused theory-of-action. Directed thought involves exploring the cause and effect relationship between a thought and action (single-loop learning) as well as what mental qualities influenced the thought itself including the process by which the coach interpreted what the client was saying. This includes exploring the mental associations, assumptions and value judgments the coach makes that are part of the double-loop learning process. Regarding the above example, the coach may discover that she tends to feel uncomfortable with exploring all the possible options and solutions to a problem when she mentally arrives at a solution quickly. This poses a problem for the conflict coach because the brainstorming process of coming up with solutions is an important aspect of developing a client's ability to find an approach to addressing a conflict that accounts for what outcomes are important to the client and that the client is comfortable implementing as well as being a solution that resolves a conflict. A coach may also discover that this habit is influenced by her ability to effectively manage the amount of time she has to work with a client. If the coach spends too much time exploring the aspects of a conflict, she may feel rushed to complete the process, leading her to take a directive approach in determining how a client resolves or works with a conflict. Reflecting on the body may reveal tension stemming from self-judgment of her coaching ability or level of comfort with giving up control of the content within the coaching process, which influences the coach's thoughts concerning the shift to a directive approach.

Although the ultimate goal of Buddhist meditation and reflecting on one's theories of action through double-loop learning differ, it should be noted that neither approach aims to explore the developmental roots of an individual that one would

associate with psychotherapy. Both do share a goal of addressing ineffective or negative unconscious habits of thought and behavior and the associated physical sensations, feelings and mind sets. Within the Buddhist framework, one develops determined, wholesome effort within their meditation practice, which helps sustain one's efforts to develop the habit of reflecting on and replacing their negative habits, thoughts and actions through directed thought and evaluation. With this in mind, it should be emphasized that the presentation of directed thought and evaluation within this paper represent the crudest form of their development within the Buddhist meditation framework.

This chapter discussed mindfulness within the conflict coaching process. Addressing challenges associated with nested theories-of-action and negative coaching habits were discussed as well a coach's use of mindfulness within the four stages of the conflict coaching process. In addition, examples of guided exercises a coach may use to foster aspects of mindfulness within clients were provided. Finally, mindfulness in post-coaching reflection was discussed. Chapter six will discuss qualitative and quantitative measurements of conflict coaching and mindfulness for the purpose of reflection as well as assessment of mindfulness development within conflict coaching.

VI. Measuring Mindfulness: Uses and Methods

This chapter will focus on measuring mindfulness. The first section will discuss developing an operational definition of mindfulness. The second section will discuss measuring mindfulness for the purpose of self reflection as well as measuring the mindfulness of clients. The third section will review available methods for measuring mindfulness and then assess the validity and merits of these methods for use in the context of conflict coaching.

A. An Operational Definition of Mindfulness

Within this thesis the primary purpose of an operational definition of mindfulness is to delineate what characteristics associated with mindfulness may be cultivated and identified in the conflict coaching process. In addition, an operational definition determines how mindfulness will be quantified and measured within the coach, client, and conflict coaching process. This quantitative data may then be analyzed in conjunction with data on outcomes of the coaching process, such as goal achievement, client satisfaction, successful use of conflict engagement skills to achieve client's desired outcome, etc., to determine if and how increased levels of mindfulness effect the outcomes of the coaching process.

The field of Psychology offers a rich discussion on defining, quantifying, and measuring mindfulness. As is true with many words within the Pali language, translators have noted the difficulty in defining the word *sati*. While *sati* is most often translated as mindfulness, the word mindfulness has no concise definition and varies in meaning

between and within discourses such as Psychology and Medicine. “Within clinical psychology, ‘mindfulness’ is already used interchangeably with ‘acceptance’ to describe the third wave of behavioral treatments. In the field of education, Ellen Langer (1989) describes ‘mindfulness’ as a cognitive process that implies openness, curiosity, and awareness of more than one perspective (Siegel et al. 2009, 29).” Clinical research is a driving force in the development of mindfulness measuring tools. However, Brown, Ryan and Creswell (2007, 215) identify two reasons why a clinical approach to understanding mindfulness may be problematic. First, the discourse of clinical research on mindfulness adopts a social constructionist perspective, allowing researchers to continually redefine and operationalize mindfulness for the purposes of studying specific outcomes (McCown et al. 2010, 62). Often these research studies involve cultivating mindfulness as well as one or more outcomes associated with mindfulness. Second, many clinical definitions of mindfulness “confound the description of the phenomenon with the methods through which it is fostered” (Brown et al. 2007, 215). Although an operational definition of mindfulness may be problematic for clinical research, mindfulness interventions provide an operational definition that may suit the purpose of measuring mindfulness within the conflict coaching process.

Within the field of Psychology, therapies integrating Buddhist mindfulness can be separated into two categories; those that are influenced by mindfulness and those that are based on mindfulness. Therapies influenced by mindfulness recognize characteristics associated with mindfulness, such as non-judgment, as beneficial to the therapeutic process and attempt to elicit these characteristics in the client. Two examples of therapies influenced by mindfulness are dialectical behavior therapy (DBT) and acceptance and

commitment therapy (ACT). Mindfulness based interventions (MBIs) incorporate Buddhist approaches, such as meditation, into the therapeutic process with the intention of facilitating mindfulness in the patient.

Mindfulness based interventions (MBIs) rely the on the Mindfulness Based Stress Reduction (MSBR) program or the mindfulness-based cognitive therapy (MBCT) protocol, which is based on the MSBR (Lazar 2005, 222 Mindfulness and Psychotherapy). According to the MSBR program and MBIs, “Mindfulness means paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally (Kabat-Zinn 1994, 4).” This operational definition of mindfulness may serve the needs of a conflict coach.

Kabat-Zinn’s definition of mindfulness identifies three axioms of mindfulness: intention (on purpose), attention, and attitude (non-judgment). Intention is the motivation behind developing mindfulness. Attention refers to observing or attending to the present moment. Attitude refers to the qualities of one’s attention, which may be cold and critical or affectionate and compassionate (Kabat-Zinn 2003, 145). The use of these three axioms of mindfulness (IAA) is intended to “account directly or indirectly for a large amount of the variance in the transformations that are observed in mindfulness practice” (Shapiro et al. 2006, 377). Although this definition may not be ideal for clinical research purposes, it may more accurately reflect the traditional Buddhist definition of mindfulness. According to Gunaratana (1990, 95), “Mindfulness is a pre-symbolic function. You can play with words all day long and you will never pin it down completely. We can never fully express what it is. However, we can say what it does.” Within the Pali canon *sati* is not explicitly defined, rather, it is described in terms of its function within a larger framework

such as the meditation practices described in the *Satipatthana Sutta* and the *Anapanasati Sutta*. Although adopting the IAA as an operational definition of mindfulness may be problematic for researchers attempting to isolate mindfulness, the IAA may serve the needs of a conflict coach attempting to measure Buddhist mindfulness.

B. Measuring Mindfulness for Reflection

In order for a coaches to improve their coaching process they must employ methods of evaluation regarding their coaching performance and its outcomes. Two methods available for measuring mindfulness are self-report and feedback from clients. Two approaches to self-report are available: reflection using double-loop learning, which was discussed in the previous chapter and administering self-report based surveys. Both methods could be employed by a coach in order to collect the most accurate picture of their performance.

In addition to self-report using reflection, a coach may self-administer mindfulness questionnaires, which will be discussed in detail in the next section. The data from these questionnaires may help the coach engage in reflection-in-action as well as double loop learning and reflection post-coaching. By measuring the coach's perception of mindfulness immediately after coaching sessions, a coach may reflect on their ability to cultivate and sustain mindfulness within a coaching session and reflect on whether this is consistent with the expected effects mindfulness may have on the coach, client and process. This in turn will help the coach explore their theory-in-use, as reflected in their experience and actions within the coaching session, and determine how it is aligned and conflicts with the coach's espoused theory of action.

The usefulness of a self-administered mindfulness survey may be increased if the information gathered is considered in relation to feedback provided by clients. Client feedback may be in the form of a questionnaire using a Likert-type scale (strongly agree, agree, neither agree or disagree, disagree, strongly disagree), targeted questions, an informal discussion near the ending of the session or contract, or a combination of the above. The information gathered further contributes to the coaches reflective process of comparing her theories of action and her awareness of clients within the coaching process. Surveying clients' perceptions of the coaching process itself, their internal experience within the coaching process and their perception of the coach within the coaching process may provide information concerning the behavioral, cognitive and emotional awareness of the client and of the coach as perceived by the client. Further, this feedback will provide information concerning the quality of interaction between the coach and client, allowing the coach to compare her perception to that of the client.

For a coach attempting to integrate mindfulness it may be beneficial to use multiple tools to measure her overall coaching performance as well as her ability to integrate mindfulness. For example, the coach may use self-reported reflection in combination with feedback from clients using targeted questions to assess her overall coaching performance. In addition, the coach may use the results of self-administered mindfulness questionnaires and mindfulness questionnaires collected from clients to assess her use of mindfulness in the conflict coaching process. The coach may want to measure mindfulness at specific times throughout the coaching process in order to more accurately measure the level of mindfulness within a client. For instance, a coach may have a client take a general mindfulness questionnaire before coaching begins, a brief

survey after each session, a closing questionnaire and a follow up questionnaire within one or two months of the coaching process. This would allow the coach to compare levels of mindfulness before coaching, short-term cultivation of mindfulness within coaching sessions, as well as any level of sustaining qualities of mindfulness. In addition to reflecting on the information derived from the questionnaires, this information provides concrete data that a conflict coach may present to potential clients who are looking for proven methods of conflict coaching.

C. Tools for Measuring Mindfulness

Having discussed an operational definition of mindfulness this section will now discuss the psychometric tools for measuring mindfulness. In the above discussion it was noted that the definition of mindfulness within research on MBIs is revised in order to fit the purpose and context of each research study. This variation is also present in the tools for measuring mindfulness, which were created for use within specific clinical contexts. However, many of these tools have been modified for use with additional populations (Baer et al. 2009, 155-159).

One variation that should be noted when reviewing the available mindfulness tools is whether a specific tool measures mindfulness as a momentary state or a trait to which an individual may be disposed. Measuring mindfulness as a state provides a snapshot of the present-moment mindfulness of an individual. This may be useful if the goal is to measure mindfulness of an individual immediately before and after an activity, such as meditation. This type of measuring tool may offer insight into the efficacy of mindfulness exercises a conflict coach utilizes in her work with clients. However, state

mindfulness does not provide an accurate measurement of the presence of mindfulness in one's day to day life.

Mindfulness Psychometric Tools:
<p>Toronto Mindfulness Scale (TMS) Lau, Bishop, Segal, Buis, Anderson, Carlson, Shapiro, and Carmody 2006</p> <p>Measures : a specific quality of attention characterized by endeavoring to connect with each object in one's awareness (e.g., each bodily sensation, thought, or emotion) with curiosity, acceptance, and openness to experience.</p> <p>TMS is intended to measure the momentary state rather than mindfulness as a trait.</p>
<p>Mindful Attention Awareness Scale (MAAS) Brown & Ryan, 2003</p> <p>Measures: focused attention of awareness</p> <p>Entirely Reverse-Scored. See detailed discussion below.</p>
<p>Philadelphia Mindfulness Scale (PHLMS) Cardaciotto, Herbert, Forman, Moitra, & Farrow, 2008</p> <p>Measures: awareness and acceptance.</p> <p>This is the only tool where these two factors are distinct in their measurability within all populations.</p>
<p>Kentucky Inventory of Mindfulness Skills (KIMS) Baer Smith and Allen 2004</p> <p>Measures: observing, describing, acting with awareness, and nonjudgmental acceptance</p> <p>Based largely on the DBT [Dialectical Behavior Therapy] conceptualization of mindfulness skills</p>
<p>Southampton Mindfulness Questionnaire (SMQ) Chadwick, Hember, Mead, Lilley, & Dagnan, 2005</p> <p>Measures: mindful observation, non-aversion, non-judgment, and letting go</p> <p>Recommends combining sub-scales</p>
<p>Cognitive and Affective Mindfulness Scale (R-CAMS) Feldman, Hayes, Kumar, Greeson, & Laurenceau, 2007</p> <p>Measures attention, present focus, awareness, and acceptance [of thoughts and feelings]</p> <p>Sub-scales of one score</p>
<p>Freiburg Mindfulness Inventory (FMI) Walach, Buchheld, Buttenmüller, Kleinknecht and Schmidt 2006</p> <p>Measures: mindful presence, non-judgmental acceptance, openness to experiences, and insight</p> <p>Initial long-form version (30 items) was created to measure mindfulness in populations with previous exposure to mindfulness meditation. A shorter version (14 items) was created later to measure mindfulness in populations with no knowledge of mindfulness or meditation.</p>
<p>Five Facet Mindfulness Questionnaire (FFMQ) Baer, Smith, Hopkins, Krietemeyer, and Toney 2006</p> <p>Measures: observing, describing, acting with awareness, non-judging, non-reactivity</p>

Tools that measure trait mindfulness provide an overview of one's propensity to be mindful. This type of mindfulness tool is useful when one is attempting to study or demonstrate a change in the rate of mindfulness within an individual over time. A tool focusing on trait mindfulness may be used by a conflict coach to assess her own level of mindfulness over time as she practices mindfulness within her coaching process. While

trait based mindfulness tools measure one's general level of mindfulness, they do not account for variations in mindfulness within an individual which may be situational. Of the eight tools identified in the chart, one tool focuses on measuring mindfulness solely as a momentary state (TMS), one tool measures mindfulness as a trait and a state using a modified version of the original (MAAS), and the other six focus on measuring mindfulness solely as a trait.

The Toronto Mindfulness Scale (TMS) aims to measure mindfulness as a two-factor momentary state. However, in research attempting to verify the validity of the TMS, it was demonstrated that the TMS was not a valid tool for measuring one of the two defining factors of the operational definition on which the TMS is based, i.e. “the intentional self-regulation of attention to facilitate greater awareness of bodily sensations, thoughts, and emotions” (Lau et al 2006, 1447). The study did demonstrate validity of the TMS for measuring ‘curiosity’, which reflects “an attitude of wanting to learn more about one’s experiences” and ‘de-centering’, which reflects “a shift from identifying personally with thoughts and feelings to relating to one’s experience in a wider field of awareness” (Lau et al 2006, 1460-1461). Brown and Ryan (2004, 243) provide some insight into the TMS’s lack of validity concerning the first factor, noting the apparent contradiction that exists between focused attention of awareness on the present moment and broad awareness coupled with a curious, investigative attitude. However, this contradiction may be better understood in the context of developing mindfulness as it is presented in this thesis. The first factor (focused attention on the present moment experience) relates to the first stage of mindfulness development involving the cultivation of mindfulness, clear comprehension and ardency. The second factor (broad awareness and curiosity) relates to

the second stage of mindfulness development involving directed thought and evaluation. While this may put the two contradictory factors in perspective, the fact remains that the TMS is attempting to measure factors related to the second stage of mindfulness independent of the first stage, thus limiting the use of this tool for measuring mindfulness in the coach or client.

The Five Facet Mindfulness Questionnaire (FFMQ) is a trait based mindfulness tool and was created by conducting a factor analysis of the factors identified in the MAAS, KIMS, R-CAMS, FMI, and SMQ. According to Baer et al. (2009, 158), the FFMQ measures five aspects believed to be associated with or representative of mindfulness:

Observing includes noticing or attending to internal and external experiences, such as sensations, cognitions, emotions, sights, sounds, and smells. Describing refers to labeling internal experiences with words. Acting with awareness includes attending to one's activities of the moment and can be contrasted with behaving mechanically while attention is focused elsewhere (often called automatic pilot). Non-judging of inner experience refers to taking a non-evaluative stance toward thoughts and feelings. Non-reactivity to inner experience is the tendency to allow thoughts and feelings to come and go, without getting caught up in or carried away by them.

It is important to recognize the influence Dialectical Behavior Therapy (DBT) had on its development because DBT is influenced by Buddhist mindfulness, rather than based on Buddhist mindfulness and does not use meditative exercises such as those found in MBIs (Brown et al 2007, 219). Four of the five categories of the FFMQ are adopted from the KIMS mindfulness test, which is based on the mindfulness skills DBT seeks to develop. These skills are categorized into two groups: what one does (observing and describing) and how one does it (acting with awareness and accepting without judgment) (Baer et al. 2004, 203). These categories may prove to be more appropriate for gauging whether

clients are benefiting from mindfulness exercises within conflict coaching for two reasons. First, the categories measured are intended to measure mindfulness developed using short mindfulness exercises such as those described earlier in chapter five in the context of conflict coaching. Second, the factors of mindfulness being measured are empirically distinct such that a conflict coach may use the results to determine whether an exercise is achieving the intended effect or if an exercise is having any unanticipated effects, which may help the coach make better use of mindfulness exercises by determining their appropriateness for future clients. It should be noted that this test would be most useful for measuring mindfulness in clients without previous experience with meditation. The variable “describing” measures one’s ability to label internal experiences with words, which may be beneficial in the context of therapy or coaching, but is not recommended by most mindfulness meditation teachers beyond the initial stages of meditation practice (Baer et al. 2004, 203).

The Mindful Attention Awareness Scale (MAAS) measures the “presence or absence of attention to and awareness of what is occurring in the present (Brown and Ryan 2003, 824)” where “[a]wareness refers to the subjective experience of internal and external phenomena...and [a]ttention is a focusing of awareness to highlight selected aspects of that reality” (Brown and Ryan 2004, 242). The MAAS is based on a unidimensional conception of mindfulness and is designed to measure mindfulness independent of factors that contribute to the development of mindfulness, are developed in conjunction with mindfulness or are the result of mindfulness. Further, the MAAS’s conception of mindfulness is an inherent human capacity believed to be present in everyone to a degree. As such, the MAAS has been tested to verify validity in measuring

mindfulness within individuals in one general population, and between multiple populations such as meditators and non-meditators. Although the MAAS was originally developed as a tool for measuring mindfulness as a trait, a second version of the MAAS was developed to measure mindfulness as a momentary state, which serves as a tool for measuring variations in mindfulness within an individual as well as the extent to which a relationship exists between momentary mindfulness and mindfulness as a trait or disposition (Brown and Ryan 2003, 835-839).

While many of the psychometric mindfulness tools have merit, the MAAS may best serve conflict coaches in measuring mindfulness in their clients and in themselves. The state based MAAS may be given to clients before and after mindfulness activities to measure any meaningful change in mindfulness while the trait based MAAS may be given to clients before, at the conclusion of, and six months after conflict coaching to measure any lasting change in a client's mindfulness. The coach may want to self-administer the state based MAAS before and after conflict coaching sessions to measure what effect the coaching process has on her mindfulness. In addition, a conflict coach may periodically take the test over a week in an attempt to identify situational factors that may or may not effect her level of mindfulness. A coach may also benefit from taking the trait-based MAAS periodically to determine how her level of mindfulness is affected over time by introducing and practicing mindfulness in her conflict coaching.

This chapter discussed the use of psychometric mindfulness tools in conflict coaching. The first section discussed how the tools, and the data collected using the tools may be used to help a coach reflect on her coaching practice. The second section discussed variations in the operational definition of mindfulness and reviewed the

available psychometric mindfulness tools and discussed each tools merits for use in conflict coaching.

VII. Challenges and Opportunities

A challenge facing the integration of mindfulness as an approach to action science is the presence of an overarching theory. One could argue this impedes ADR already due to the interdisciplinary nature of the field and the multiple theoretical approaches drawn from the social sciences. Incorporating an approach and theory informed by Buddhist philosophy introduces the challenge of introducing this theory to practitioners; particularly due to the fact that most Buddhist scholars and teachers have found that the lack of English words with meanings equivalent to the original Pali make it very difficult to describe the processes and concepts found in the Pali canon. On the other hand, viewed as an appreciative system, Insight meditation provides a system that aims to envelop all of one's experiences. As Schön (1983, 272) notes, a consistent appreciative system is necessary for one to frame a problem, appreciate the feedback from one's actions, and reframe the problem in order to further investigate and act on the problem in a coherent progression rather than a series of disconnected actions and events.

Integrating mindfulness into the practice of conflict coaching presents an opportunity to integrate mindfulness into dispute systems. In recent years, many organizations have recognized a need for pre-mediation coaching to improve individuals understanding of and confidence in the mediation process. This is also true at the outset of entering the dispute system. Having a coach to assist an employee in exploring their options in terms of process and, more importantly, understand the conflict itself within its context and the process options may improve effectiveness of the system as well as increase the number of individuals who take advantage of the processes available to

them. Rather than attempt to integrate mindfulness within formal mediation, the human resources department or the office of the ombudsman, introducing mindfulness through conflict coaching helps develop reflective practice and non-judgmental awareness in exploring the conflict before facing the conflict directly. Further, this introduction to mindfulness may precipitate interest in group mindfulness coaching for a larger segment of an organization's population.

This raises an additional challenge: Training. To date, there is very limited preliminary research available on training conflict coaches. Brinkert (2011) conducted a case study at two hospitals in which twenty nurse managers were trained in the Comprehensive Conflict Coaching model with each manager then acting as a conflict coach for a nursing supervisor. Noble, Slosberg and Becker (2009) helped develop the training program for conflict coaches in the Integrated Conflict Management System within the Model Workplace Program at the Transportation Security Administration. The available data indicates that the conflict coaching program is achieving positive results, although the implementation of the conflict coaching program and the ICMS in general has been limited according to a Department of Homeland Security Office of the Inspector General report (2008). With such limited research on conflict coaching training, there is currently no baseline for effective conflict coaching training. This, however, should not deter one from attempting to integrate mindfulness into conflict coaching training.

Looking to the future, there are several avenues for research that can help further develop conflict coaching and the integration of mindfulness into conflict coaching. Within conflict coaching literature there is a general belief that conflict coaching used in conjunction with other dispute processes is not only effective, but offers the greatest

return in results for the time spent in the coaching process. However, there is limited data to support this claim and additional studies should be completed to examine the effectiveness of coaching pre- and post-mediation as well coaching in conjunction with or post- organizational training. Regarding mindfulness specifically, research may be conducted to assess the effectiveness of using the Mindful Attention Awareness Scale to measure mindfulness in coaches and clients before, during, and after the conflict coaching process. Finally, additional research is needed regarding the stages of mindfulness development as an effective process for developing one's ability to engage in double-loop learning and reflection-in-action.

Recognizing a gap in the ADR literature on integrating mindfulness into ADR processes, this thesis argued that conflict coaching may benefit from integrating mindfulness. Integrating mindfulness into ADR processes such as negotiation and mediation face challenges related to the number of parties involved. Conflict coaching, on the other hand, involves a coach and client working one-on-one in a less adversarial context, which is more readily accessible to integrating mindfulness exercises and measuring mindfulness in the coach and client. In addition to addressing a gap in the ADR literature, this thesis argued that the stages of developing mindfulness as described in the *Satipatthana Sutta* offers a framework for developing one's ability to engage in double-loop learning and reflection-in-action.

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