

Women's Vitality Summit

Dr. Keesha Ewers Interviews Dr. Dan Siegel

April 2017

DR. KEESHA EWERS: Welcome back to the Women's Vitality Summit, Caring for Yourself Body and Soul. It is my delight to be interviewing Dr. Dan Siegel, who I have interviewed numerous times on the radio show and I'm a big fan of his work.

He is a clinical professor of psychiatry at the UCLA School of Medicine and the founding co-director of the Mindful Awareness Research Center at UCLA. He is also the Executive Director of the Mindsight Institute, which focuses on the development of mindsight, which teaches insight, empathy, and integration in individuals, family, and communities. He's published extensively for both the professional and lay audiences and his for New York Times bestsellers are *Mind: A Journey To The Heart Of Being Human*, *Brainstorm: The Power And Purpose Of Teenage Brain*, and two books with Tina Payne Bryson, *The Whole Brainchild*, and *No Drama Discipline*. Welcome to the Summit, Dr. Siegel.

DR. DAN SIEGEL: Thank you. It's a pleasure to be here. Thanks for having me.

DR. KEESHA: I think that when we start talking about women's vitality, which is the subject matter of the Summit, loosely held with all of the subtitle of that, which is caring for the self, body and soul, mindsight comes into play quite well, wouldn't you agree?

DR. DAN: It sounds like it. The mind seeing the heart of who you are, your body, your mind, your soul, the whole shebang.

DR. KEESHA: I always start with a definition of the word vitality. What does that mean to you?

DR. DAN: The idea of having a sense of life, a joy of life, a gratitude for life, an energy, a zest for life are all the things that come to mind to me with the word vitality.

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DR. KEESHA: What do you see is draining women's vitality in our era right now the most?

DR. DAN: Wow, that's a big question. I think the need for respect for women and respect for ways that every human being, every living being really, on the planet has built in for vitality really, and respect is what's needed. When you're in an environment where who you are, whether it's your gender or your sexual orientation or your gender identity or your race or your religion or your ethnicity or your particular history, whatever the particular issues are about your own individual identity and experiences, when you feel that those are not being accepted, when they're not being respected, when they're being threatened, there's a huge draining of life energy which would deplete your vitality.

I know a lot of my colleagues and friends and people I work with are experiencing this these days on the planet and I think it comes from, if you look at the way the brain is structured, you get a receptive mode where you feel trust and vitality can flourish, and then you feel the reactive mode where you go into fight, flee, freeze, or faint, and that's very energy draining rather than energy giving. I think that's a lot of what a lot of people are experiencing.

DR. KEESHA: A lot of it, so many women are pressured and overwhelmed with their overscheduled, busy lives are trying to wear so many hats and live so many roles in a superwoman aspect; I think a lot of them are trying to balance and juggle that. Plus the Summit was developed as a result of what I see in my office and what I wanted to do is offer information, from an integrative standpoint of you can't separate what's going on for you in your reality from your mind, your body, your heart, your spirit, and your story and how you tell it. Mindsight is all about this, this integrative piece. I would love for you to talk a little bit about that just introduce the subject.

DR. DAN: It's interesting, and I'd like some input from you, Caroline Welch, who I think you spoke with, who you didn't know was actually not just my work partner but actually my life partner.

DR. KEESHA: That came out in the Summit interview, yes.

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DR. DAN:

She's really been my main teacher about these issues because, being a male and being a white male, there's all sorts of things, in a white male dominated culture, that I don't really understand or haven't experienced myself given the body I was born into. She's been my main teacher about these issues that are particularly related to women and the idea of being torn, I think, let's say between work and home life really came up for me when, as an attorney, Caroline was working for a law firm before she became the head of the Mindsight Institute here. At the law firm, if she said, "I'm leaving work early," which for a law firm would be like 7 PM, "because I need to be home for my kids to put them in bed because my husband is giving them dinner," they would look at her like, "That's horrible." But if I were at work saying, "I'm going to leave the hospital now," at 3:00, "because I'm going to my kid's soccer game," they would say, "Go, Dan. What a dad."

At first I interpreted this as just the law as a profession, but I've heard from other women, if you do what a man would do, you're actually looked down upon, it's a double standard. For me, I'm kind of naïve about this being a man, but it's really a painful reality because I would always look to Caroline, as a lawyer was a litigator so going home at seven was a big deal, and I thought, "This is great. She's coming home to have dinner with her kids," but her law partners didn't really see it the same way. I think that's true in a lot of different professions and yet there's so many roles we anticipate, I think, for women, as you were saying. To take care of the home, to take care of the kid, to have kids, to be taking care of maybe your spouse, and somehow men are not given that same view. We're supposed to just get a profession and establish ourselves. That's pretty simpleminded, but I think maybe a stereotypical view of men is that's what you're supposed to do.

In terms of mindsight, it's three things: It's insight into yourself, it's empathy for making a map, if you will, of another person's inner mental life, and it's integration, which is honoring differences and promoting linkages. When I've talked to Caroline about these issues, in many ways they are an assault on integration when you're not allowed to differentiate who you are or differentiate your different roles and then link them together, because there's too much pressure and not enough support. That would be an impairment to the integration, and when you have integration not there, you start burning out; you either become chaotic or become you become rigid.

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Part of the issue is how do you create an integrated life, and that begins with work and home balance, it begins by realizing that everybody that goes to work is a person. If we act like we don't have any personhood inside of us with feelings and the meaning of things, then we're missing how to live in an integrated way. For me, whether it's at work or at home or whenever, integration is almost like a philosophy for how you can live that really guides you towards health and well-being. I think it probably is relevant for your Summit.

DR. KEESHA:

For sure because one of the things that I think a lot of women that are participating in the Summit have the experience of raising children and being in relationship with a partner, being in relationship with coworkers, being in relationship with parents. When we're talking about relationships, this can be one of the greatest sources of growth, and I say it's the fast track to enlightenment when you're a parent and a spouse at the same time.

These are experiences that are part of the human dynamic, and if you can do that in a way that doesn't cause a drain in your vitality, if you can be in relationship in a way that allows for growth when there is inevitable conflict, and insights when things happen, and a growth of empathy and resilience, which is what you talk about and teach, then this is going to be a huge vitality booster for women because the number one interfering factor for libido for women is relationship dissatisfaction and ruminating on automatic negative thoughts that are not getting her anywhere. This is part of what mindsight helps to move through in a more functional way.

DR. DAN:

Yeah, it's interesting because, when you look at the different studies of mindfulness, which is different from mindsight, but it's a word that's being used a lot and it's grown exponentially in how many studies that are out, and one of the aspects of the studies on mindfulness meditation is that it does allow you to distance yourself or decenter, or to some people de-reify, the idea that thought is the totality of your identity. It allows you to, let's say, have a thought that you're worried about these negative, automatic thoughts that you're talking about, it allows you to see that they're just objects that you can learn to not become a prisoner of.

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We have a practice here called the wheel of awareness. In that practice, you can separate hub of the wheel, which would be the experience of unknowing, from the rim, which is the experience of the knowns, like a thought, and it allows you then to get in the spaciousness of knowing that you practice in your daily practice. So then when a negative thought comes out, you can basically just say, "That's just on the rim of my wheel. I can return to the sanctuary of the hub for some clarity and peace."

DR. KEESHA: You offer that to our Women's Vitality Summit listeners and participants. That is on Dr. Dan Siegel's speaker's area on the website, along with the free meditation guiding you through how to do that, just people know that they can refer and reference that wheel of awareness and you taking them through it.

DR. DAN: What's so beautiful about where we're at, in terms of the mind and the brain and relationships, is you are empowered to actually cultivate your mind in a certain way. Here we call it integration, at the Mindsight Institute, but whatever word you want to use. What we mean by integration is you differentiate, within your life, what are my thoughts? What are my emotions? What are my different memories? What has meaning for me? What's my narrative? What are the different narratives I have because I have different kinds of selves, if you will? I have a caretaking self and a curious self, I have a sexual self, I have an athletic self, I have a competitive self, and I have a collaborative self. All of these ways you can differentiate aspects of your totality and not try to be just one thing allows you to say, "When I differentiate my understanding, I actually get a lot of freedom."

There is a myth, I think, in our culture that says you're supposed to be a homogenous person, like health is to become uniform, I've seen people use the word. In fact, I think it's to become integrated, which is not uniform. Integration is more like a fruit salad than a smoothie. You don't want to grind all you just different aspects up and just become one continuous, in milk terms, homogenous liquid. No, you're going to have different aspects of you. Some of you will be cantaloupe and some aspects of you will be blueberries and strawberries and raspberries and blackberries and apples and bananas, and you don't grind it up so it's a fruit salad.

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When you look at integration that way, it's actually very useful because then it says, "My goal is not to get rid of a child part of me that, with everything going on in the world, feels very helpless and vulnerable. It's not that there's something wrong with me that I feel that, it's that there's something right with me that I have this aspect of myself.

So when I read the newspaper, and that part of gets activated and frightened, an older part of me can say, 'Yes, this newspaper article you just read is infuriating for me as an adult, it gets me motivated as an adolescent, and the child in me feels terrified,'" and I have all of these layers of emotion that, with my wheel of awareness practice, I can see them all from the hub of my mind as elements of my rim. I don't try to make all elements the same; I don't try to get rid of those things. I welcome them all in and they all have something to teach. And when I take that stance, then I relax and I take care of the vulnerable, young kid inside of me. Does that sound relevant to what women go through?

DR. KEESHA:

Absolutely. I would say that there's also the archetypes that need to be integrated into that too, where there could be, as the child, the helpless princess child. There are all these different aspects of what it means to be a girl in the time period that you were a girl and in the culture that you were a girl and in the family that you were a girl, and being able to recognize that those things are now playing a part in your adulthood and making sure you make friends with that little part of you and bring her along. Because maybe that wasn't an attuned adult to guide you in that moment when something happened, and now you can become the attuned adult that allows that re-parenting and re-synapsing and making it so that's not now a fight or flight, flee, freeze event for you. I think that's really important.

DR. DAN:

Yes, exactly. Let's take a good example like in a reactive state, if you're finding something feels threatening in the world or at work or at home or just in your own mind, it's helpful to know that you have these four differentiable pathways: fighting, fleeing, freezing, where you tighten up your muscles, and fainting where you just collapse. You can have all four activated at the same time; you may not be able to make your body do all four, but the priming or getting ready of your brain to go down any of those paths can be quite robust.

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What's so exciting is we are at a time of enough knowledge to actually give people a lot of freedom. Part of what we try to do here at the Mindsight Institute is, whether you're a woman, and Caroline is going to certainly carry the flag of that in the work she does, or if you're a man, in my case, but for anybody, whatever your gender orientation or race or ethnic background, religion, we really see that there is a moment on our course in evolution as a human family, where we can have what Arthur Zanjoc calls pervasive leadership, where every person, every woman, every man, inspiring adolescents hopefully, every person can realize you don't need to depend on a government or government leader, you don't need to depend on one particular wise person who says this quote or that quote, you yourself can take on beliefs and views based on scientific understanding, because science is real and it's best on explorations of facts and knowledge, and you can take that on and then see how to comport yourself in the world, what to get involved with, what has meaning for you.

I think when people really open their inner lives up, their hearts, their heads, what we would call their minds, to these things, people realize that a person with a different color skin than yours is actually just like you and they just have different pigment in their skin. It's the times when we don't embrace our commonality that people, I think, start getting depleted and they start feeling reactive in one of these fighting back, fleeing, freezing, or fainting. All of these things are very much related and the thing that's exciting about this moment in history is, because of pervasive leadership, because of the knowledge we have, because of the ways we can connect with each other, even through technology, there's a way of actually harnessing the positive, reinforcing it in our collective lives, and moving the world forward that way. I think that's going to be an important role for all of us to take, and especially for anyone in a position of reaching out to at least one other person, which is basically everybody, and saying, "I see you. You are not alone." Because belonging is in short supply in our world, especially in modern culture, and finding a way to rise above whatever issues are draining your vitality and realizing it's really about our connections with each other that brings vitality back.

DR. KEESHA:

One of the things that we've done with the Women's Vitality Summit is started women's groups all around the world. Women stepped forward when I asked if they wanted to be leaders for women's circles from all over the world, and I just got it that women were starving for this, that

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the red tent from ancient times is gone, where women were banished when they had their menstrual cycle and could spend time together. It was like Br'er Rabbit, "Don't throw me in that fire patch," so they got to go spend all that luscious time together and now we don't have that. To see the spark that happened when I said, "Who wants to do this?" and all of these women said, "I'm going to start a circle." Right now watching this Summit are all these women's groups from around the world. I just think that this is so important, turn to your neighbor in that circle, if you're not in a circle, just what Dr. Dan just said, make sure that you reach out to at least one person today as a call to action and say, "I see you." Dr. Joan Rosenberg and I talked about this in another Summit interview, about how that's such a vital human need is to be really seen, and yet, we walk around with these masks because we're so afraid of people truly seeing us. I think we're getting to a time right now when there's really a demand on us to be authentic and to really show up.

DR. DAN:

Absolutely. I think one of the issues of the mask is a very subtle, we can call it a message, we might even call it a non-fact, but it's where we tell people something that may seem really obvious, but I think it's actually wrong, that the self is something that's either coming from your brain, because the mind creates the self and the mind is the same as the brain, so then we say, "Your self comes from your head and leaves out the rest of the body." Some people will extend it and say, "No, the self comes from your body but it's not just your head," and you say, "Fine." But still, the self then is the solo job, it's coming from your skin-encased body. I think that that linguistic symbol, self, that's given the definition of it's coming from your body, whether it's your head or your whole body, it's still your body, your individual solo self, in modern society, is a destructive statement, that we might even call a lie, that is so pernicious, that is so hidden but pervasive, that it seeps into families as people raise their little child, little Danny and little Keesha.

There you are in your body, and then you go off to school and your teacher names you by name and you have a cubby with "your name" on it. And then you get into elementary school and they say, "Do well on the spelling bee," and doing well means do better than the other kids. Then you go into middle school and then you're getting ready to compete to get into high school, and then you're competing to get into the best college so you can get into the best graveyard or something. There's this

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perpetual emphasis on competition and individuality, individual accomplishment, and acquisition of stuff.

DR. KEESHA: Status.

DR. DAN: Yes, and status, so 100 units of stuff, 10 units the status, "I'm still unhappy, so I'd better get 25 units of status and 1000 units of stuff," and I'm accumulating status and stuff, but I'm still miserable because life is not about that, but that's what I was told and it's all built on this solo self lie.

I say all this because, when you talked about the mask, it get mashed into our view of reality and then, sadly, the connections we have with each other are just seen as icing on the cake or something you use to get ahead instead of realizing that our connections with each other don't just shape our minds, they are actually part of the source of our minds. When you see this way, then you go, "Oh my gosh, it isn't just that I have a social brain responding to social signals, social signals, just like light and sound would be important for my ears, social signals are important to my social brain." No, that's the standard neuroscience view. What this suggests is that the mind is actually as much between us as it is within us, and when you realize that, then you can look at qualities of mind that include honoring differences and promoting linkages, that's where the integration comes in, and then, suddenly, you start realizing what we see as energy and information flow, which happens in your brain, is happening in your whole body and it's happening in your connections with others; it isn't bound by skull or skin. If you look at the qualities by which we can optimize that flow, called self-organization, then you start realizing the key is integration, honoring differences, promoting linkages.

Different genders, different races, different ethnic backgrounds, everything I'm talking about, will be the differentiation, and now we're focusing on the linkage. The connections between you and me, between us and everyone listening, between anyone listening and how you go out in the world after listening to what the two of us are saying, and you say, when you see another human being, whether they're a neighbor or a friend or family member or a homeless person, someone who you never thought you'd talk to again, put your cell phone down in the elevator and look at the person next to you and say, "Hello." We're losing our capacity for connection and conversation, we're losing our capacity to see the

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humanity in each other, and yet that's where the mind is created because the mind is not what we've been told it is. The self, which comes from the mind is not a solo product.

Once we start to see it that way, it's like when you got at night and it's dark and you're now away from your home, where all lights are on, and it's dark outside and you look up in the sky, and as your eyes adjust with night vision, you start being able to see the stars that are out there. With the night vision, you see this incredible symphony of stars, but during the day, all you see is these blasting, bright things. There are stars up there, believe it or not, you just can't see them because your eyes are not able to go past the glare of the sun. The issue here is that we need to offer each other this opportunity to realize seeing, really sensing those connections, use the night vision which is more subtle but equally real. When you look, at night, at those stars and say, "They're not really real because I see them with night vision. Day vision I don't see them, so how can they be real?" Not true, is it? Those stars are still there; it's really our perceptual ability.

When you start training yourself to feel what happens in the between-ness, things start to change. What's beautiful about it is, as we develop our perceptual skills, as we move forward in this millennium and realize it's the between-ness that's equally as important as the within-ness, and use integration as your guide, you say, "So I have to differentiate and de-link. I've got to get this fruit salad going and then we're going to have a lot to eat and it's going to be delicious." This is what we need to do, is have belonging to be our guide and that's something we can create.

DR. KEESHA: In Ayurvedic medicine, which is the 5,000-10,000-year-old sister science of yoga that came out of India, there's an understanding that we have five different bodies, or sheaths. There's the physical body, the one we feed and we water and we take for walks; then we've got our energy body, which we would call our electromagnetic energy field or Chinese medicine would call your Chi; and then we have an emotional body; a mental body, where the intellect and wisdom are.

DR. DAN: They put emotional, mental, wisdom all together?

DR. KEESHA: No, emotional separate, mental, and wisdom. Your energetic body, which is what we can see on Kirlian photography, your electromagnetic energy

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field, your Chi, that's the same thing. In yoga, we call it prana. It's different names for the same thing; in Japan, they call it your ki. Then the next layer would be your emotional layer, and a mental which, is your wisdom body. Then you have this bliss sheath, which is the place that is connected to everyone else's last layer and it forms our collective consciousness. It's where that epiphany comes from when you're in the shower or when you just download a piece of information as inspiration, it's coming from that place where all wisdom is contained. The understanding is that, if you're toxic in any of those layers, you don't get access to that bliss or the collective unconsciousness or consciousness.

What you're talking about, the idea is to integrate all of those, but they are also like fruit salad; they are different, very specific parts of us. If they're not working in this way where they're connected, then you're going to get stuck in one of the layers and you're not going to get access to that ultimate bliss. You can see that playing out in the world around us right now. If a certain religion thinks it's the only right way and is unhappy if other people aren't following or a government is formed that other people aren't happy with, then we get toxic in the way that we think and the way we emote, so then we don't have access to that collective that we are all part of. Science bears out, as we talk about mirror neurons and we talk about all of these different ways that our minds work together when we are in group. I think this is fascinating because this is why Ayurveda talked about it so long ago.

DR. DAN: That's very interesting. I would love for you or for anyone who is familiar with this five layered Ayurvedic view of the self really, I guess it is, how that would overlap, especially the bliss layer, with when people do the wheel of awareness practice and they get into the hub. There's all sorts of stuff that arises, just in their experience, without any kind of expectation or anticipation to get it, that very much resonates with that ancient teaching.

DR. KEESHA: The vertical axis of that would be the chakra system. Your spinal cord, and the energy that comes from that, joins all of these together, and again, blockages in those will keep energy from flowing properly. In meditation, people who are meditators know what it feels like to have that open and what it feels like to not have it open, to have energy flowing freely and energy not to flow freely. That hub you're talking about is basically that axis point in the middle where you're just

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connected to source of all wisdom and you have that free flow and things come in for you. Everybody has had that experience of just having something solved immediately that they were chewing on and changing what they were doing, maybe not stewing about it at a desk and going for a walk. It's just like you just worked out a kink between these different layers. It's pretty interesting to hear you talk about it and then hear this integrative process that Ayurveda talks about.

DR. DAN: I'm not sure what I'm talking about is exactly the same thing.

DR. KEESHA: It's not.

DR. DAN: But the possible overlaps are intriguing.

DR. KEESHA: Yeah, they are. You have nine different pillars that you talk about and I would love to have you go through those because, again, I think one of the things that, as women, if we are parents, one of the biggest things that can drain my vitality is if one of my kids isn't doing well and if they're suffering. You have written a book with Tina that is really amazing about child development and the human brain, and then Brainstorm about the adolescent brain. I just can't recommend those highly enough parents. But how we're going through these, helping parents to really be able to be an attuned caregiver for children as they're going through these different experiences of life that help them to be able to move with a little bit more grace and not get stuck and start having trouble.

DR. DAN: With the fundamental concept of integration being defined as something in your life, in your family, some kind of system, is the word science uses, like a city, for example. When you have something that's able to have both differentiation, in a city you have parks and schools and hospitals and libraries and restaurants and hotels and residential areas, you have these individual, differentiated functions and structural areas, but then you want to link them within the city. You have streets, cable, now we do it in the air, but in the old days, we used to have hard line phones mostly. Then now you have the differentiated and linked city. Basically, what those functions, differentiation and linkage, do is they allow the city to be coordinated and balanced, both, so it can function that way. In a state, then, you'd want to have the very integrated cities be linked to each other so you could have differentiated cities and they're linked to each

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other, and then you can have the whole country, have different states et cetera. So integration is not fancy, it's pretty simple.

You don't make a hospital become a hotel or become the school or become the restaurant. Everybody has a differentiated role, and everybody then can become linked. Some areas serve as nodes of communication, like the telephone service or the Postal Service, and some are just doing their thing, baking the cookies and that's all good. So differentiation and linkage is the fundamental idea; not blending, not become uniform. Integration allows things to have these qualities, there are five of them: Flexibility, adaptability, holding together well overtime, called coherence, energy, that's the vitality you're talking about, and stability. So FACES, flexible, adaptive, coherent, energized, and stable are the five qualities that I think would be in that vitality, from a scientific point of view, as an outcome of integration.

Amazingly, when that's blocked, you get either chaos on the one hand or rigidity on the other. Here's the exciting thing, chaos and rigidity in your life, when they're there, indicate that integration is blocked. The great news is, once you feel the chaos or feel the rigidity and you say, "This doesn't feel good. It's not very functional, it doesn't make me feel happy. I don't feel vital, my vitality is being depleted in chaos or depleted in rigidity," then you say, "What do I do about it?" For me, the nine domains I'm about to describe have been very helpful. Other people prefer two domains, some people 108 domains; it doesn't matter. Whatever is good for you, you figure out how you like to sense reality and organize; there's no right and wrong about this. When I give the nine domains, it's not like I'm saying, "This is it. These are nine domains." No. For me in my life, my practice, I've seen people in therapy and these have been very helpful, and for my students, they've been helpful. And like I say to my students, "Please, either reduce these or make them bigger and let me know if you find other ones more, we can make it bigger."

The first one is called the integration of consciousness. If you go to our website, drdansiegel.com, go to the resources tab, go to the wheel of awareness, how do you integrate consciousness? This is one practice, you differentiate the experience of awareness itself and knowing from that which you are aware of, which is the knowns, which go on the rim. Can I turn this for a second? There is the table where the wheel of awareness was created, and you can see the outside is the rim and the center is the

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hub. Around that table, we would stand around and then I would do this practice with people and, amazingly, they would start reducing their anxiety, reducing their chaos, they would start lifting up their depression, their rigidity, they would find a sanctuary in the hub. Later we could talk about what that means because I think there's a deep science beneath it, but they would find that, when they differentiated what was on the rim, like what you see with your eyes and you smell with your nose, hear with your ears, taste with your mouth, feel with your skin when you touch, those five senses, differentiate them from each other, move this spoke of attention from the interior of the body, the introspective senses, signals from the muscles and bones and signals from your heart, your intestines, your lungs.

Then what you would do is then move over to the sense of your emotions and your thoughts and your memories and your intentions, your hopes and dreams, mental activities. Then you'd move the spoke over again, a sense of connection to others. When people did this, and sometimes they would turn the spoke around of attention into the hub itself and experience awareness, amazingly, they would start feeling a huge increase in their vitality even after just one session. Then when they would do this every day, it hugely increased their access to vitality. This became a really interesting lesson in when you integrate consciousness, you really transform your life.

That's number one. The second is bilateral integration of the brain, but it's dominant on one side than the other. The left mode and the right mode. It has a sense of autobiographical knowledge, where you have a sense of self and time, you have this way of seeing the world as it is, and that's in contrast to the left mode, which, instead of putting things together as a whole, pulls things together in their parts and then tries to see the causal relationships among parts, called syllogistic reasoning. In pulling things apart, and labels things and that's where get words from, linguistic is on the left mode. And left mode is pretty distant from the essence of right mode communication is through nonverbal signals, the left mode has a very hard time, both that sending them and interpreting them.

When I say to you, "Hi, Keesha. How are you?" and you say, "Fin, Dan. How are you?" there's a whole tone of voice there, there's a facial expression, there's eye contact. Those are all nonverbal signals; the left

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mode doesn't really respond nor send those things. So we get a feeling for things, and if I were just to speak to you like this, "Hello. Today I think we will talk about issues related to integration," it would be very, very different than someone who's speaking with both modes. I say this because sometimes you emphasize one mode over another. Both are good, both contribute to well-being, both contribute to creativity, both contribute to a sense of how we connect with each other; one is not better than the other, they're just differentiated. Like the library from the school, they're different, they're both good, they both have knowledge, just different. So left mode and right mode can be isolated based on certain attachment experiences you might have had, so it's very important to do some reflection on your own life to see which mode might be dominant.

Then there's vertical integration, which is about the fact that we have awareness. In the top, deep, old mammalian emotions, like a longing to belong and stuff like that in the middle limbic area, and reptilian survival reflexes in your brainstem, and then bodily processes that go on in your heart and your essence, for example. People who are aware of the interior of their body have vertical integration, they have more insight and more empathy. So developing this vertical integration improves your social intelligence, improves your emotional intelligence, which are really important aspects of mindsight basically. So vertical integration is going up and down that way.

Then there's memory integration and narrative integration. Memory integration is how we have different layers of memory and, if you've had a traumatic experience in your past, you can block what's called explicit memory from forming and be stuck with isolated elements of implicit memory, like feelings in your body where you were hurt or a sense of betrayal where you were emotionally hurt. You can have all of belief systems that come up that are embedded in implicit memory that can imprison you into chaos or rigidity. So memory integration allows you to pull those together into the factual and autobiographical knowledge of explicit memory. Narrative integration is a little different; it makes sense of what happened to you.

This is not trying to blend them, but honoring the fruit salad of who you are and saying, "There are many aspects of me and they can all be coordinated." Some people have them very divided. You can enter a

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position in a company or a government not being aware of internal aspects of you that actually drive your behavior in all sorts of ways that are not very helpful for people or helpful your own self. Someone can be very unhappy when they don't have state integration, project that unhappiness onto other people. So state integration is very, very important for us to realize. And, again, integration is not becoming blended, it's recognizing the differences and taking care of it so the vulnerable parts, strong parts, all sorts of ways you can see things not work together. When we work together, we're whole.

Then there's something called interpersonal integration, which is basically how we honor relationships with other people through compassionate connections that are kind and caring. This builds on empathy, which allows us to sense the interior of another, but it also includes empathic concern, where we see someone suffering and we want to help them, but it also includes empathic joy, where we feel happy about another person's success is interpersonal integration. I just recently spent a whole bunch of time with my colleagues in attachment research thinking about the next 30 years of attachment research, and basically attachment is the first deep relationship.

The two other domains of integration are temporal integration, which gives us all sorts of existential issues that might be especially relevant. Things aren't certain, but we long for certainty. We know things aren't permanent, but we long for permanence. We know we're going to die, but if things are going well, we don't want to die. These three basic things come from the fact that we map our time, we map out this reality that change happens and bodies don't live forever. I don't want to shock anybody, but these are the existential issues. It's not that you'd ever get rid of them. It's that you've come to awareness and you can feel a kind of clarity, almost a profound gratitude, that you're able to hold both without collapsing under the weight of the parts that you don't want.

That's temporal integration, and then, finally, there's identity integration. I used to call it transpirational from breathe across, but I realized it's more about identity. Identity integration is where you say, "I'm born into a body. That's an amazing thing that happened. I got about 100 years to live in this body. Okay, cool. But my self, which comes from my mind, is not the same as my body. That I have a me that's in a body, and I have a we that's connected to other people, and I have a we that's connected to

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the trees outside, I have a we that's connected to the planet. So I have a we and I have a me, what am I going to do that?" Integration is holding both; I have a me and a we. If we had to say it in one word, you would call it a mwe. My identity, when it's integrated, is a mwe.

DR. KEESHA: A mwa.

DR. DAN: Right, exactly. Someone said, "Mwe bien." In different countries, I'm having people come up with words in different languages, so in Spanish someone came up with "yonos" for I and we. It's really fun. We're doing that here at the Institute, getting all of these different languages versions of mwe. The fun thing is with mwe, you have this opportunity to raise children realizing who they are is not just their body. They are their friends, they are people they've never met, they are other living beings on the planet. When you do that, from an evolutionary point of view, you are supporting cultural evolution towards a higher state of vitality, a higher state of reality, which is that we are deeply, deeply interconnected. Parents can do this, schoolteachers can do it, meeting someone in an elevator you can do it, we can do it here together, you and I, and we can make this a kinder, more compassionate, more caring more integrated.

DR. KEESHA: I want to tell people that those nine places that you've just been describing that require integration for a more vitality filled life and society can be found in your Mindsight book, yes?

DR. DAN: Yes, they're in Mindsight, they're in the new book, Mind, they're in the Brainstorm book, they're in The Mindful Therapist. Tina Bryce and I coalesced many of them into the fundamentals of The Whole Brain Child. There are all sorts of ways you can work on yourself or help your children develop these domains and integration.

DR. KEESHA: Beautiful. I wanted to make sure because it got a little sketchy, but I don't want our listeners to be frustrated that the resource of where you can find more information, that you wouldn't be able to share in an hour anyway, is going to be any number of these books that Dr. Siegel just talked about, and they are amazing resources. Thank you so much for sharing your wisdom on the Summit.

DR. DAN: My pleasure. Great to be here with you.

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DR. KEESHA: Thank you again. You'll find Dr. Dan Siegel's bonus information, the wheel of awareness and the meditation that goes with that, on his area of the speaker's page for the Women's Vitality Summit. Thank you so much again for sharing your thoughts.

DR. DAN: My pleasure. Thank you. Be well, all of you. Take care now.