

Conscious Organization Development: A Distinctly Mindful Theory & Practice

William T. Brendel

Penn State University, Pennsylvania, United States

Abstract



William Brendel is an Assistant Professor of Organization Development and Change at Penn State University. His signature contribution to the field includes theory and practice of Conscious Organization Development. In 2021, William received the OD Network's Lisa Kimball Evolving the Field of OD Award for his accomplishments in connecting diverse people and ideas to advance OD theory and practice. William earned his doctorate at Columbia University.

Author's Contact Information:

William T. Brendel

Department of Organization
Development & Change
409A Keller Building
University Park, PA 16802
United States

Email: billbrendel@psu.edu

To varying degrees, employee experience orients itself through consciousness, a quiet but critical feature of psychological functioning in organizations. Empirical observations suggest that consciousness entails a continuum of orientations, which range from concentrated conceptual processing to intuitive receptivity, and non-dual awareness. Accompanying empirical evidence demonstrates that an individual's ability to shift, expand, and sustain attention across this continuum directly influences activities associated with organizational effectiveness. This article draws connections between these observations to produce a theory of *Conscious Agility*, which suggests that an employee's ability to regulate consciousness in a situationally informed fashion may influence their effectiveness at innovative tasks and inclusive relationships. In addition to providing a new way of understanding and enhancing existing OD applications, Conscious Agility Theory leads to a new form of OD called *Conscious Organization Development*, which differs enough from Diagnostic and Dialogic OD in terms of its premise and applications that it stands to advance the field in unique ways.

Keywords: consciousness, mindfulness practice, conscious agility, conscious organization development

Conscious Organization Development: A Distinctly Mindful Theory and Practice

Organizational life consists of numerous socio-technical interactions that require varying activities of the mind, including problem-solving, decision making, relating with others, resolving conflict, and creative thinking (Burns & Stalker, 1961; Lawrence & Lorsch, 1967; Katz & Kahn, 1966). Accordingly, to develop high-performing, ethical, and engaging workplaces, the field of Organization Development (OD) established its theoretical footing in applied behavioral sciences by leveraging significant relationships between emotion, cognition, and behavior in the workplace (Roethlisberger & Dickson, 2003; Homans, 1951). Kurt Lewin (1936) organized these features into a revolutionary equation at the time, $b = f(P, E)$, suggesting that social behavior is a function of the dynamic interplay between a person and the forces present in their environment.

What has received scant attention, however, is Lewin's use of the comma between P and E, which marks an individual's conscious encounter with subjective experience (Lewin, 1936). An essential consideration of Lewin's theory for OD professionals is that consciousness, the way individuals subjectively experience information (Koch et al., 2016), is not entirely relegated to thinking. Employees may also consciously orient themselves to experience by openly monitoring information in an unattached fashion, establishing a 'feel' for the situation through intuition, and transcending subject-object distinctions altogether (Dunne, 2011; Fucci et al., 2018; Gill et al., 2015). This article aims to introduce a new theoretical framework that explains the relationships, benefits and practical implications for intentionally developing and balancing conceptual and non-conceptual consciousness at work.

Toward a Theory of Conscious Agility

This article utilizes Cohen's (1989, 2003) approach to developing theories of applied social psychology, which first requires describing problems that the theory addresses in a universal fashion (Cohen, 2003). Second, this article codifies theoretical and empirical research findings

about consciousness, mindfulness practice, and applied mindfulness processes to produce a set of observation statements. These observation statements describe universal relationships (Cohen, 1989) that are central to the problems associated with consciousness at work. Third, this article draws connections between these observation statements to produce a set of rules, which demonstrate how regulating specific properties makes new statements (Cohen, 2003). Theoretical and practical differences between a consciousness-oriented form of OD, called *Conscious OD*, and both Diagnostic and Dialogic OD are addressed. Finally, this article demonstrates how Conscious Agility Theory provides helpful insights for understanding and enhancing existing OD applications, as well as suggestions for future research and practice.

Problems With Consciousness at Work

Paying attention is a challenging endeavor in part because the evolution of conscious awareness is still catching up with the demands of a rapidly industrialized world. The adverse impact of an attentionally over-taxed and underdeveloped workforce is manifold. From a contextual perspective, the emotional intensity of work has increased substantially (Lott & Abendroth, 2019) in part because working from home has fractured the work-life paradigm. Organizations are also witnessing a devastating impact of these distractions on creative tasks and prosocial behaviors, particularly those observed to benefit from mindfulness practice (Shapiro et al., 2006; Johnson, 2007; Langer, 2007; Shapiro et al., 2012; Chen & Jordan, 2020; Prakash et al., 2020).

From a functional perspective, continued pressures on employee attention also present a problem for strategic and relational functioning. Since entering the *Attention Economy* (Davenport & Beck, 2002), leaders have increasingly cautioned their employees to be mindful of mental pitfalls, including fixed mindsets, implicit biases, and harmful defense mechanisms that tend to operate on a subconscious level. Absentmindedness hampers an employee's ability to notice and correct dangerous mistakes in high-reliability organizations (Jordan et al., 2009; Breuer & Gebauer, 2011). It may also conceal destructive patterns present in organizational

culture (Schein, 2017), including Basic Assumption Groups and scapegoating (Bion, 1961), as well as cognitive mechanisms of moral disengagement that lead to unethical decision-making (Brendel & Hankerson, 2021).

Though the complexity of consciousness is still largely a mystery, recent psychological and neurobiological advancements have improved our understanding of two fundamental forms of consciousness that include conceptual and sensate orientations to subjective experience (Koch et al., 2016; Block, 1995). Research has also demonstrated empirical ties between mindfulness-based interventions and an individual's ability to observe and let go of attachments that prompt maladaptive behaviors across numerous contexts (Donald et al., 2019). Nonetheless, OD lacks an applied theory of consciousness at work that links these dimensions of conscious awareness with organizational effectiveness regarding the technical and adaptive challenges noted above.

Currently, OD interventions still predominantly weigh toward consciousness that favors conceptual processing because they tend to draw mainly upon Western epistemology to help leaders and teams think their way through challenges. Ironically, with very few exceptions (Brendel, 2016; Senge et al., 2004; Scharmer, 2009), OD practices that do explore the importance of sensing and intuition still do so by asking clients to think about them.

Observations Toward Theory

To formulate a theory that addresses these problems in the context of OD, a review of extant research was conducted on the topics of consciousness and mindfulness across multiple fields, including consciousness studies, clinical psychology, healthcare, leadership, management, mindfulness studies, neuropsychology, occupational health, and organizational psychology. Table 1 features key literature reviews on mindfulness

Table 1

Key Literature Reviews on Mindfulness and Consciousness

Author & Publication Date		Acceptance/Adaptability	Attentional Breadth & Control	Compassion/Connectedness	Cognition/Non-Dual Thinking	Creativity/Insight	Learning	Metacognition	Prosocial/Ethical Behavior	Self-Awareness/Regulation	Theory or Definitions	Well-Being
Organizational context	Eby et al. (2019)			X						X		X
	Glomb et al. (2011)	X	X	X	X	X	X	X	X	X	X	X
	Good et al. (2015)	X	X	X	X	X		X	X	X	X	X
	Jordan et al. (2009)	X	X			X	X				X	
	Vonderlin et al. (2020)		X	X								X
	Hyland et al. (2015)	X					X			X	X	X
	Mesmer-Magnus et al. (2017)	X							X	X	X	X
Psychological context	Baer (2003)				X					X		X
	Chiesa & Malinowski (2011)	X			X					X		X
	Shapiro et al. (2006)		X		X			X		X	X	
	Brown et al. (2007b)	X			X						X	X
	Donald et al. (2019)								X			
	Prakash et al. (2018)		X		X							
	Blackmore & Troscianko (2018)		X		X						X	

and consciousness in the contexts of leadership, management, psychology, neuropsychology, and consciousness studies. In these extensive reviews, which covered over 138 publications, common variables were identified that have clear potential for addressing problems of consciousness at work. These variables were then grouped into four distinct observations that support an emerging theory of Conscious Agility in organizations.

The first observation discussed in this article pertains to the dynamics of *Centering and Decentering Attention*, including research on the common variable of attentional breadth and control. The second observation draws from research on *Conscious Awareness*, including conceptual and non-conceptual modes of experience processed through common variables, including attentional control, cognition, and metacognition. The third observation includes mechanisms of consciousness and mindfulness that relate to *Innovation*, comprised of common variables including creativity and insight, learning, and non-dual thinking. The fourth observation, which pertains to the way mechanisms of consciousness and mindfulness relate to *Inclusion*, is informed by research on the common variables of compassion and connectedness, prosocial behavior, and self-awareness and regulation.

Centering and Decentering Attention

The relationship between attention and awareness, where the mind occupies itself and its sensitivity to external and internal stimuli, can help us understand why some individuals react hastily and with implicitly biased intentions, and others respond creatively and selflessly to challenges at work (Freligh & Debb, 2019). According to Brown & Ryan (2003):

Awareness is the background “radar” of consciousness, continually monitoring the inner and outer environment. One may be aware of stimuli without them being at the center of attention. *Attention* is a process of focusing conscious awareness, providing heightened sensitivity to a limited range of experience (Westen, 1999). In actuality, awareness and attention are intertwined, such that attention continually pulls “figures” out of the “ground” of awareness,

holding them focally for varying lengths of time (p. 822).

In this sense, an individual’s breadth of attention may vary depending on how much or little it centers upon objects in their peripheral field of awareness. When an individual is focused or preoccupied with a single object of attention, they may be said to have a *Hyper-Centered* form of attention, which may include helpful active concentration or potentially harmful rumination. If left to regulate itself, an individual’s attention is more likely to draw upon objects of awareness that confirm their biases (Dijksterhuis & Aarts, 2010). However, when regulated intentionally, an individual’s ability to prolong Hyper-Centered attention can be helpful in high-reliability professions, including nuclear power-generation plants, aeronautics, and medicine (Weick et al., 2008).

A more balanced or *Centered* form of attention involves intentional monitoring and reflection upon numerous objects of attention, ranging from one’s own beliefs to operating strategies concerning tasks and relationships as they arise through metacognition (Kudesia, 2019). As a result, centered attention assists with learning and problem-solving at work (Baer, 2003; Langer & Moldoveanu, 2000) as well as sensemaking (Seiling & Hinrichs, 2005). Centered attention also improves an individual’s ability to act ethically (Ruedy & Schweitzer, 2010) and demonstrate decreased attachment to habitual mindsets (Greenberg & Mitra, 2015).

Centered attention can also include real-time monitoring of physiological sensations we process through our conceptualization of well-being (Hanley et al., 2017). It provides greater flexibility for strategic planning and conflict resolution because it enables employees to let go of conceptual attachments (Shapiro et al., 2012). Additionally, the more proficient an individual becomes at centering and decentering their attention through mindfulness practice, the more likely it is that they may observe implicit biases impartially (Lueke & Gibson, 2015; Stell & Farsides, 2016).

Individuals may expand attention further into a *Hypo-centered* form through mindfulness practice, defined as an “awareness that emerges by paying attention on purpose to the present moment, and non-judgmentally to the unfolding of experience

moment by moment” (Kabat-Zinn, 2003, p. 145). Specifically, this includes the decentering practice (Shapiro et al., 2006) of noting objects that come in and out of awareness in an unoccupied and non-attached fashion, including physical sensations. Decentering conditions a quality of consciousness that is empirically linked with divergent thinking (Colzato et al., 2012), creativity (Langer, 2007; Horan, 2009), dialectical thinking (Gill et al., 2015), and a profound sense of interpersonal connection (Hutcherson et al., 2008; Dunne, 2011; Fucci et al., 2018).

Considering the three degrees of consciousness described above as well as our ability to influence them through intentional and directed practices that span conceptual processing, metacognition, and open monitoring, the first observation of the theory of Conscious Agility is that:

Observation 1: Individuals may shift, expand, and sustain their attention upon objects of awareness across various degrees of consciousness, yielding orientations to experience that may improve or disrupt effectiveness at tasks, relationships, and challenges at work.

Conscious Orientations

Two orientations of consciousness, which individuals may shift, expand, and sustain attention to through centering and decentering, have gone by different names amongst cognitive psychologists and philosophers, but their basic definition is the same (Dennett, 1968; Natsoulas, 1978; Nelkin, 1993; Newell, 1992; Chalmers, 1996). This article will refer specifically to Block’s (1995) conceptualization of Access Consciousness and Phenomenal Consciousness. Each operates simultaneously and depending on circumstances, one works in the foreground (dominant) and the other in the background (recessive), regardless of whether the individual is intentionally controlling their attention. Access Consciousness and Phenomenal Consciousness play equally crucial roles in the way we encounter and make sense of reality.

Access Consciousness

As demonstrated earlier, our ability to work effectively together in a creative, non-reactive, and prosocial fashion depends just as much on entering a situationally appropriate form of conscious awareness as it does on our ability to analyze. However, a theory of Conscious Agility must also incorporate a basic model of consciousness, supported by empirical observations, which describe different qualities of awareness.

Access Consciousness involves the way employees subjectively experience tasks, relationships, and challenges through language and conceptual processing (Block, 1995). Access Consciousness is the space from which individuals infer, share, and co-construct meaning through verbal transactions. While helpful with general workplace tasks, conceptual processing also carries considerable bias toward one’s ego or self-concerns (Good et al., 2016). Access Consciousness may be said to help individuals process *Technical Challenges* at work, which include routine tasks and demands that may be approached successfully through expert knowledge and skills (Heifitz & Laurie, 1997).

Observation 2: Access Consciousness orients a person’s experience through a conceptual and egoic form of awareness, which may improve effectiveness at routine tasks, transactional relationships, and technical challenges, but hamper creative tasks, authentic relationships, and effectiveness at handling adaptive challenges.

Phenomenal Consciousness

Phenomenal Consciousness involves the way we subjectively experience tasks, relationships, and challenges through sensing and intuition. Insight plays a crucial role in this discussion because it is a form of knowledge that is neither sought nor thought up but rather ‘received’ through Phenomenal Consciousness. This ability is vital to organizational effectiveness because employees increasingly find themselves dealing with adaptive challenges for which expert knowledge and resources do not yet exist, rather than technical

challenges that are more routine and informed directly by conceptual frameworks (Heifetz et al., 2009).

Observation 3: Phenomenal Consciousness orients a person's experience through a non-conceptual and non-egoic form of awareness, which may improve effectiveness at receiving insights that help with creative tasks, authentic relationships, and adaptive challenges, but disrupt effectiveness at routine tasks, transactional relationships, and technical challenges.

Balancing Access and Phenomenal Consciousness

The necessity for balancing Access Consciousness and Phenomenal Consciousness is captured well by philosopher Immanuel Kant, who offered that "Concepts without intuitions are empty; intuitions without concepts are blind" (Depraz et al., 2003, p. 45). Functioning at work requires the interdependence of both Access Consciousness and Phenomenal Consciousness. In this way, it is possible to balance attention to objects in awareness across both Access Consciousness and Phenomenal Consciousness.

An example of the interaction between attention and consciousness includes noticing, shifting, and sustaining attention to the underlying discomfort we might experience in relation to another person that is difficult to describe in Phenomenal Consciousness, but unless we pay attention to it and make sense of it through Access Consciousness, we may not address it until it demands our attention through conflict, passive aggressive behavior, or rumors. On the other hand, in any given social situation, we may balance both Access Consciousness and Phenomenal Consciousness by becoming aware that our intuition is signaling a sense of unease that escapes words and by intentionally expanding our attention deeper into this intuitive dimension of awareness (Phenomenal Consciousness) and sustain our focus without judgment, it may yield invaluable applicable insight.

Observation 4: Balanced attention across Access Consciousness and Phenomenal Consciousness orients a person's experience through a meta-conceptual and meta-egoic form of awareness, which may improve

effectiveness at receiving insights and drawing from conceptual frameworks that help with routine and creative tasks, transactional and authentic relationships, and technical and adaptive challenges.

Theorizing Conscious Agility

Drawing connections between observations noted above, Conscious Agility Theory involves a set of rules that demonstrate how regulating certain properties produces new statements (Cohen, 2003). An equation noting relationships between these properties is: $i^2 b = f(A, C)$, which indicates that innovative and inclusive behaviors ($i^2 b$) are directly related to the dynamic interplay between attention and conscious awareness and may be regulated intentionally for improved organizational performance. Conscious agility is defined as the degree to which an individual may shift, expand, and sustain attention across access and phenomenal consciousness to receive, reflect and act upon creative insights and a sense of unity with others. In contrast, consciousness *rigidity* entails a more myopic, fixated, and absentminded quality of attention, relegated solely to the conscious domain of thinking and verbalizing, which relies disproportionately on expertise and ego needs. When this occurs, the likelihood of innovative and inclusive behaviors is decreased (Figure 1).

Expanding the OD Narrative

Drawing from key features of Conscious Agility Theory, we may hypothesize an entirely new form of OD, which aims to strengthen an organization's capacity for shifting and expanding awareness from Access Consciousness into Phenomenal Consciousness, to continuously receive and apply non-egoic and non-conceptual insights. Drawing from the broader literature that informs Conscious Agility Theory, one may begin to extrapolate a Conscious OD approach, which shares important features with Diagnostic and Dialogic OD, yet differs significantly in terms of its philosophical origins, ontology and epistemology, conceptualization of organizations, as well as its constructs and foci of change. Although a thorough analysis of these differences is not the central aim of

this article, significant distinctions are worth raising because they demonstrate the promise of this young theory in expanding the OD narrative.

Diagnostic, Dialogic, and Conscious OD

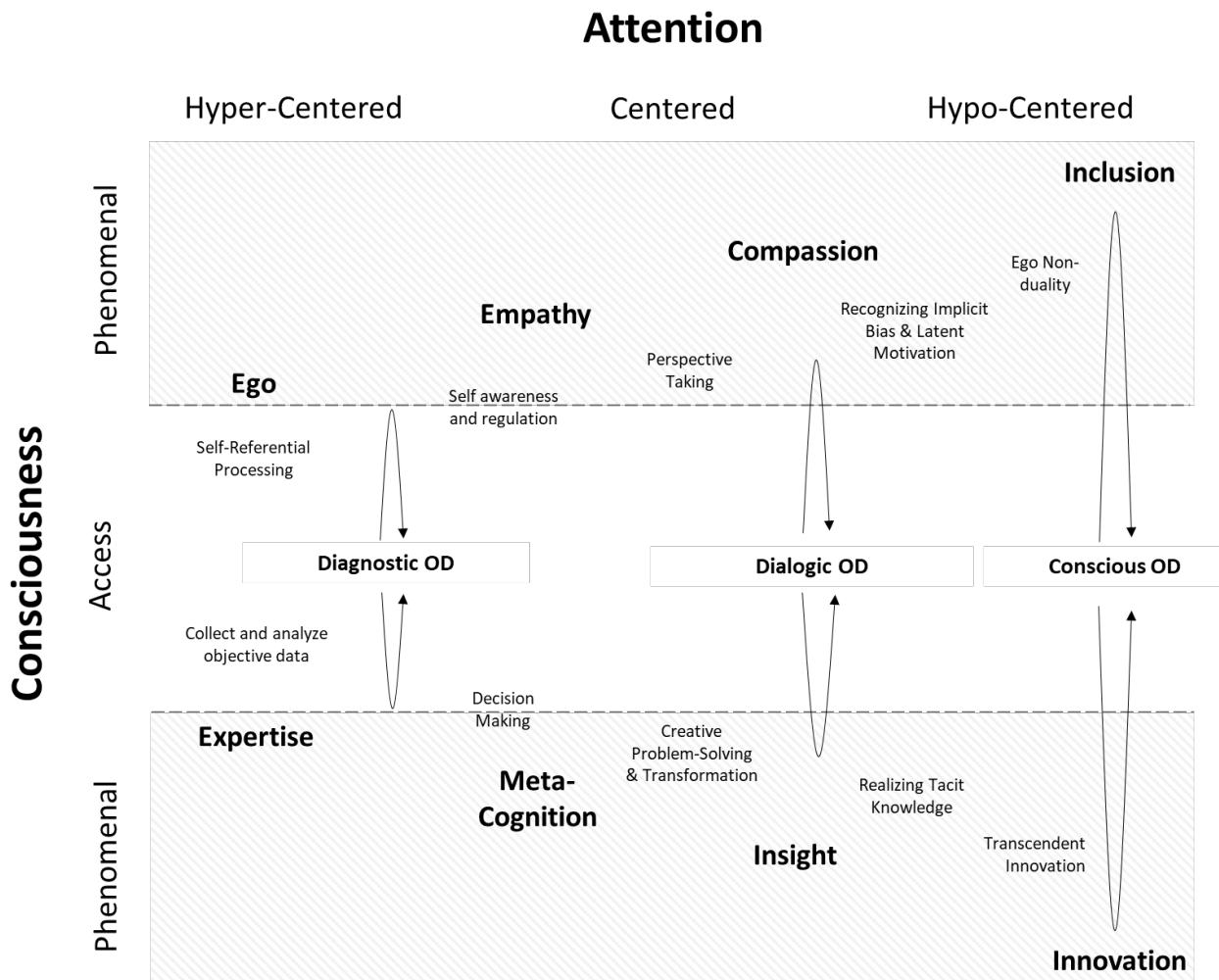
Diagnostic OD is primarily transactional in nature, as it focuses consultant and client awareness on specific steps of a change process that utilize existing, expert-minded approaches that fill what Bushe and Marshak (2009) refer to as conceptual containers. Diagnostic OD is highly conceptual and relies on existing lenses for assessing an ‘objective’ organizational reality in order to prescribe an intervention. This approach primarily engages Access Consciousness as the consultant grounds most client activity in a Hyper-Centered

form of awareness. As a result, it stands to reason that Diagnostic OD would do little to increase an organization’s Conscious Agility. Future research may even demonstrate that Diagnostic OD reinforces Conscious Rigidity in a way that makes it more difficult to navigate modern problems of consciousness at work.

In contrast, Dialogic OD is transformational in nature, as it expands client awareness from Hyper-Centered into Centered forms of consciousness that include both Access Consciousness and Phenomenal Consciousness through tools such as generative images and an emphasis on continuous, socially constructed meaning to stimulate strategic insight and new self-understanding (Bushe, 2013; Bushe & Marshak, 2009, 2014; Marshak & Bushe, 2009, 2018). Rather than fitting discoveries into existing

Figure 1

Conscious Agility Model



conceptual containers, clients are guided in creating new containers. Access Consciousness serves as the center of gravity for Dialogic OD because it emphasizes language-oriented interpretation, conceptual generativity, and dialogic inquiry, with the purpose of “changing mindsets and what people think” (Bushe & Marshak, 2009, p. 357). For instance, Appreciative Inquiry (AI) focuses on the generation of narratives, Future Search focuses on sharing multiple perspectives, Open Space articulates interests and motivations, and the ORID approach includes “objective, reflective, interpretive, and decisional” stages (Bushe & Marshak, 2009, p. 352).

In contrast to both Diagnostic and Dialogic OD, Conscious OD is primarily transcendent in nature. Its center of gravity is Phenomenal Consciousness, which calls for activities that help clients rise above conceptual containers altogether. Whereas Dialogic OD is grounded in critical and postmodern philosophy, which is concerned with demonstrating how one’s unique narrative produces “unproductive patterns of interaction” (Bushe & Marshak, 2009, p. 353), Conscious OD would draw from Buddhist and Taoist philosophies that emphasize non-self, and non-dualistic thinking (Dunne, 2011; Gill et al., 2015). Unlike Dialogic OD, which seems to position being-through-thinking, Conscious OD would encourage thinking-through-being. A more robust theoretical exposition of these ontological differences is deserving of future research, which may draw from parallel research in comparative philosophy, see Olson, 2000.

In places where Conscious OD does engage in conceptualization, it would involve Eastern dialectical thinking, which considers perceived opposites as two sides of the same coin and does not seek resolution through intellectual debate (Lee et al., 2009). This philosophy resembles the aims of certain activities present in Dialogic OD, such as the use of generative images that “sometimes combine what seems like opposites” (Bushe, 2013, p. 3). By incorporating these such activities, Dialogic OD likely cultivates a greater range of complexity thinking in Access Consciousness.

These stark differences should excite entirely new lines of inquiry and practice in the field of OD. For instance, it is worth studying whether AI’s focus on identifying a *best self* inadvertently

reinforces ego attachment and whether its focus on strengths vs. weaknesses reinforces dualistic thinking. Conscious OD would adopt an antithetical approach, informed by Zen Buddhism, which assumes that the best study of the self is to “forget the self” (Kopf, 2012, p. 58). Despite these differences, it is important to note that Conscious OD shares characteristics of Diagnostic and Dialogic OD that make it part of the same family. According to Marshak & Bushe (2018), these bedrock values include: “a participatory, collaborative approach to working with client systems (Bushe & Marshak, 2015); and the use of engagement and inquiry to improve an organization while working on a specific issue (Bushe & Nagaishi, 2018)” (p. 11).

Considering the analysis above, Conscious OD may be conceived as a collaborative approach consisting of mindfulness and other contemplative practices that reorient employee consciousness from Access Consciousness to Phenomenal Consciousness to reduce psychological attachments to expertise and ego, improve employee well-being, and increase the potential for organizational innovation and inclusion.

Understanding and Enhancing OD

Conscious Agility Theory also provides a new way of understanding and enhancing conscious conditions for genuine inclusion and innovation in existing OD approaches. Consultants and researchers may utilize a “Conscious Agility Map,” which adapts Figure 1 as a process map for determining periods of incongruence in an OD approach, wherein Phenomenal Consciousness is a more fitting form of consciousness than Access Consciousness and vice versa. By tracing conscious characteristics of the intervention, a consultant who attempts to stimulate creativity may discover that they focus too long on activities that stimulate Hyper-Centered or Centered awareness. To assist in this process, an individual may also refer to a recent analysis of 21 psychological methods, which may be integrated with existing OD approaches to help clients shift and expand into Hypo-Centered states (Brendel et al., 2021).

Consciousness and Organizational Agility

Conscious Agility may also be used as a theoretical anchor for cultivating mindsets that are critical to Organizational Agility, a management approach that seeks to help organizations adapt rapidly to change, including threats and opportunities that arise naturally in the external environment (Worley et al., 2014). Change readiness may be supported by numerous benefits derived from Decentering mindfulness practice discussed earlier, including acceptance, adaptability, learning, and compassion. In addition to focusing on the development of agile systems, structures, and behaviors, Conscious Agility is a complementary capacity because it is linked with innovation and inclusion. In this way, it may be thought of as both an aid to organizational agility as well as its own unique organizational capacity that leads to additional beneficial outcomes.

Future research may demonstrate that organizations that focus on increasing conscious agility experience a decrease in change resistance when compared with forms of OD that emphasize *thinking through change*. Such comparison may reveal a cautionary paradox that by over-engaging Access Consciousness, some forms of OD may inadvertently produce stronger psychological attachments to planned change efforts, which in today's environment are often rendered moot by abrupt shifts in the external environment. Finally, in line with a suggestion made by Bushe & Marshak (2014), studies may investigate whether situational variables create certain advantages for choosing Diagnostic, Dialogic, or Conscious OD.

Limitations

Consciousness is a complex subject, which calls into question the completeness of a theory of Conscious Agility in organizations. Nonetheless, numerous bodies of research agree upon a critical distinction that consciousness is essential to understanding the interplay between an individual and their environment. What we do know about consciousness is that it includes a form of experiencing that expands beyond language and conceptual processing. As demonstrated throughout this article, it also includes the non-conceptual,

fluid-sensing of qualia that inevitably accompany organizational life. As a result, Conscious Agility and Conscious OD cannot, by their own definition, be understood or distinguished adequately through intellectualization or debate. It also requires meditative and contemplative practices that engage non-egoic and non-dualistic states of awareness.

Conclusion

Drawing from a large body of theoretical and empirical contributions to the fields of consciousness and mindfulness at work, this article makes the case for a theory of Conscious Agility, which suggests that an individual's ability to shift and expand attention into Phenomenal Consciousness is essential to receiving transcendent insights and cultivating a genuine sense of oneness with others. Considering the problems of consciousness that organizations face today, this emerging theory warrants further research and debate, particularly regarding the way it may be used to enhance existing OD applications. Another consequence of this theory is the emergence of Conscious OD, a form that differs enough from Diagnostic and Dialogic OD that it stands to help the field evolve in unique ways.



References

- Baer, R. A. (2003). Mindfulness training as a clinical intervention: A conceptual and empirical review. *Clinical Psychology: Science and Practice, 10*(2), 125–143. <https://doi.org/10.1093/clipsy/bpg015>
- Bion, W. R. (1961). *Experiences in groups and other papers*. Tavistock Publications.
- Blackmore, S., & Troscianko, E. T. (2018). *Consciousness: An introduction* (3rd ed.). Routledge. <https://doi.org/10.4324/9781315755021>
- Block, N. (1995). On a confusion about a function of consciousness. *Behavioral and Brain Sciences, 18*(2), 227–247. <https://doi.org/10.1017/s0140525x00038188>
- Brendel, W. (2016). Mindfulness based consulting. In D. W. Jamieson, R. C. Barnett & A. F. Buono (Eds.), *Consultation for organizational change revisited: Vol. 2. Research in management consulting and Contemporary trends in organization development and change* (pp. 129–152). Information Age Publishers.
- Brendel, W., & Hankerson, S. (2021). Hear no evil? Investigating relationships between mindfulness and moral disengagement at work. *Ethics & Behavior*. <https://doi.org/10.1080/10508422.2021.1958331>
- Brendel, W., Hankerson, S., Byun, S., & Cunningham, B. (2016). Cultivating leadership Dharma. *Journal of Management Development, 35*(8), 1056–1078. <https://doi.org/10.1108/jmd-09-2015-0127>
- Brendel, W., Samarin, I., & Sadique, F. (2021). Open-source OD: A platform for creating novel applications. *OD Review, 53*(5), 18–31.
- Breuer, H., & Gebauer, A. (2011). Mindfulness for innovation: Future scenarios and high reliability organizing preparing for the unforeseeable. *Proceedings of the SKM Conference for Competence-Based Strategic Management*. Linz, Austria, 1–27.
- Brown, K. W., & Ryan, R. M. (2003). The benefits of being present: Mindfulness and its role in psychological well-being. *Journal of Personality and Social Psychology, 84*(4), 822–848. <https://doi.org/10.1037/0022-3514.84.4.822>
- Brown, K. W., Ryan, R. M., & Creswell, J. D. (2007). Mindfulness: Theoretical foundations and evidence for its salutary effects. *Psychological Inquiry, 18*(4), 211–237. <https://doi.org/10.1080/10478400701598298>
- Burns, T., & Stalker, G. M. (1961). *The management of innovation*. Tavistock, 120–122.
- Bushe, G.R. (2013). Dialogic OD: A theory of practice. *OD Practitioner, 45*(1), 11–17.
- Bushe, G. R., & Marshak, R. J. (2009). Revisioning organization development: Diagnostic and dialogic premises and patterns of practice. *The Journal of Applied Behavioral Science, 45*(3), 348–368. <https://doi.org/10.1177/0021886309335070>
- Bushe, G. R., & Marshak, R. J. (2014). The dialogic mindset in organization development. *Research in Organizational Change and Development, 12*, 55–97. https://doi.org/10.1108/s0897-3016_2014_0000022002
- Chalmers, D. J. (1996). *The conscious mind: In search of a fundamental theory*. Oxford University Press.
- Chen, S., & Jordan, C. H. (2020). Incorporating ethics into brief mindfulness practice: Effects on well-being and prosocial behavior. *Mindfulness, 11*, 18–29. <https://doi.org/10.1007/s12671-018-0915-2>
- Chiesa, A., & Malinowski, P. (2011). Mindfulness-based approaches: Are they all the same? *Journal of Clinical Psychology, 67*(4), 404–424. <https://doi.org/10.1002/jclp.20776>
- Cohen, B. (1989). *Developing sociological knowledge* (2nd ed.). Nelson-Hall.
- Cohen, B. P. (2003). Creating, testing, and applying social psychological theories. *Social Psychology Quarterly, 66*(1), 5–16. <https://doi.org/10.2307/3090137>
- Colzato, L. S., Ozturk, A., & Hommel, B. (2012). Meditate to create: The impact of focused-attention and open-monitoring training on convergent and divergent thinking. *Frontiers in Psychology, 3*, 116. <https://doi.org/10.3389/fpsyg.2012.00116>
- Davenport, T. H., & Beck, J. C. (2002) *The attention economy: Understanding the new currency*

- of business*. Harvard Business Review Press.
- Dennett, D. C. (1968). *Content and consciousness*. Routledge & Kegan Paul.
- Depraz, N., Varela, F. J., & Vermersch, P. (Eds.). (2003). *On becoming aware: A pragmatics of experiencing*. John Benjamins Publishing Company.
- Dijksterhuis, A., & Aarts, H. (2010). Goals, attention, and (un) consciousness. *Annual Review of Psychology, 61*, 467–490. <https://doi.org/10.1146/annurev.psych.093008.100445>
- Donald, J. N., Sahdra, B. K., Van Zanden, B., Duineveld, J. J., Atkins, P. W., Marshall, S. L., & Ciarrochi, J. (2019). Does your mindfulness benefit others? A systematic review and meta-analysis of the link between mindfulness and prosocial behavior. *British Journal of Psychology, 110*(1), 101–125. <https://doi.org/10.1111/bjop.12338>
- Dunne, J. (2011). Toward an understanding of non-dual mindfulness. *Contemporary Buddhism, 12*(1), 71–88. <https://doi.org/10.1080/14639947.2011.564820>
- Eby, L. T., Allen, T. D., Conley, K. M., Williamson, R. L., Henderson, T. G., & Mancini, V. S. (2019). Mindfulness-based training interventions for employees: A qualitative review of the literature. *Human Resource Management Review, 29*(2), 156–178. <https://doi.org/10.1016/j.hrmr.2017.03.004>
- Freligh, C. B., & Debb, S. M. (2019). Nonreactivity and resilience to stress: Gauging the mindfulness of African American college students. *Mindfulness, 10*, 2302–2311. <https://doi.org/10.1007/s12671-019-01203-w>
- Fucci, E., Abdoun, O., Caclin, A., Francis, A., Dunne, J. D., Ricard, M., Davidson, R. J., & Lutz, A. (2018). Differential effects of non-dual and focused attention meditations on the formation of automatic perceptual habits in expert practitioners. *Neuropsychologia, 119*, 92–100. <https://doi.org/10.1016/j.neuropsychologia.2018.07.025>
- Gill, M., Waltz, J., Suhrbier, P., & Robert, L. (2015). Non-duality and the integration of mindfulness into psychotherapy: Qualitative research with meditating therapists. *Mindfulness, 6*, 708–722. <https://doi.org/10.1007/s12671-014-0310-6>
- Glomb, T. M., Duffy, M. K., Bono, J. E., & Yang, T. (2011). Mindfulness at work. In A. Joshi, H. Liao, & J. J. Martocchio (Eds.), *Research in personnel and human resources management* (Vol. 30., pp. 115–157). Emerald Group Publishing. [https://doi.org/10.1108/s0742-7301\(2011\)0000030005](https://doi.org/10.1108/s0742-7301(2011)0000030005)
- Good, D. J., Lyddy, C. J., Glomb, T. M., Bono, J. E., Brown, K. W., Duffy, M. K., Baer, R. A., Brewer, J. A., & Lazar, S. W. (2016). Contemplating mindfulness at work: An integrative review. *Journal of Management, 42*(1), 114–142. <https://doi.org/10.1177/0149206315617003>
- Hanley, A. W., Mehling, W. E., & Garland, E. L. (2017). Holding the body in mind: Interoceptive awareness, dispositional mindfulness and psychological well-being. *Journal of Psychosomatic Research, 99*, 13–20. <https://doi.org/10.1016/j.jpsychores.2017.05.014>
- Heifetz, R., Grashow, A., & Linsky, M. (2009). *The practice of adaptive leadership: Tools and tactics for changing your organization and the world*. Harvard Business Press. https://doi.org/10.1111/2Fj.1744-6570.2009.01168_4.x
- Homans, G. C. (1951). *The human group*. Routledge & Kegan Paul.
- Horan, R. (2009). The neuropsychological connection between creativity and meditation. *Creativity Research Journal, 21*(2–3), 199–222. <https://doi.org/10.1080/2F10400410902858691>
- Hutcherson, C. A., Seppala, E. M., & Gross, J. J. (2008). Loving-kindness meditation increases social connectedness. *Emotion, 8*(5), 720–724. <https://doi.org/10.1037/a0013237>
- Hyland, P. K., Lee, R. A., & Mills, M. J. (2015). Mindfulness at work: A new approach to improving individual and organizational performance. *Industrial and Organizational Psychology, 8*(4), 576–602. <https://doi.org/10.1017/iop.2015.41>
- Johnson, W. H. (2007). Mechanisms of tacit knowing: Pattern recognition and synthesis. *Journal of Knowledge Management, 11*(4), 123–139.

- Jordan, S., Messner, M., & Becker, A. (2009). Reflection and mindfulness in organizations: Rationales and possibilities for integration. *Management Learning, 40*(4), 465–473. <https://doi.org/10.1177%2F1350507609339687>
- Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology: Science and Practice, 10*(2), 144–156. <https://doi.org/10.1093/clipsy/bpg016>
- Katz, D., & Kahn, R. L. (1966). *The social psychology of organizations*. Wiley.
- Koch, C., Massimini, M., Boly, M., & Tononi, G. (2016). Neural correlates of consciousness: Progress and problems. *Nature Reviews Neuroscience, 17*(5), 307–321. <https://doi.org/10.1038/nrn.2016.22>
- Kopf, G. (2012). *Beyond personal identity: Dōgen, Nishida, and a phenomenology of no-self*. Routledge.
- Kudesia, R. S. (2019). Mindfulness as metacognitive practice. *Academy of Management Review, 44*(2), 405–423. <https://doi.org/10.5465/amr.2015.0333>
- Langer, E. J. (2007). *On becoming an artist: Reinventing yourself through mindful creativity*. Ballantine Books.
- Langer, E. J., & Moldoveanu, M. (2000). Mindfulness research and the future. *Journal of Social Issues, 56*(1), 129–139. <https://doi.org/10.1111/0022-4537.00155>
- Lawrence, P. R., & Lorsch, J. W. (1967). Differentiation and integration in complex organizations. *Administrative Science Quarterly, 12*(1), 1–47. <https://doi.org/10.2307%2F2391211>
- Lewin, K. (1936). *Principles of topological psychology*. McGraw-Hill.
- Li, M., & Gao, F. (2003). Why Nonaka highlights tacit knowledge: A critical review. *Journal of Knowledge Management, 7*(4), 6–14. <https://doi.org/10.1108%2F13673270310492903>
- Lott, Y. & Abendroth, A. (2019). *Reasons for not working from home in an ideal worker culture: Why women perceive more cultural barriers* [WSI Working Paper, No. 211]. <https://www.econstor.eu/bitstream/10419/209405/1/1684703778.pdf>
- Lueke, A., & Gibson, B. (2015). Mindfulness meditation reduces implicit age and race bias: The role of reduced automaticity of responding. *Social Psychological and Personality Science, 6*(3), 284–291. <https://doi.org/10.1177%2F1948550614559651>
- Marshak, R. J., & Bushe, G. R. (2009). Further reflections on diagnostic and dialogic forms of organization development. *The Journal of Applied Behavioral Science, 45*(3), 378–383. <https://doi.org/10.1177/0021886309339485>
- Marshak, R. J., & Bushe, G. R. (2018). Planned and generative change in organization development. *OD Practitioner, 50*(4), 9–15.
- Mesmer-Magnus, J., Prescott, B., & Viswesvaran, C. (2018). Mindfulness at work. In D. S. Ones, N. Anderson, C. Viswesvaran, & H. K. Sinangil (Eds.), *The SAGE handbook of industrial, work and organizational psychology* (pp. 483–500). SAGE. <https://doi.org/10.4135/9781473914964.n22>
- Natsoulas, T. (1978). Consciousness. *American Psychologist, 33*(10), 906–914. <https://doi.org/10.1037%2F0003-066x.33.10.906>
- Nelkin, N. (1993). What is consciousness? *Philosophy of Science, 60*(3), 419–434. <https://doi.org/10.1086%2F289744>
- Newell, A. (1992). SOAR as a unified theory of cognition: Issues and explanations. *Behavioral and Brain Sciences, 15*(3), 464–492. <https://doi.org/10.1017%2Fs0140525x00069740>
- Olson, C. (2000). *Zen and the art of postmodern philosophy: Two paths of liberation from the representational mode of thinking*. SUNY Press.
- Prakash, R., Fountain-Zargoza, S., Kramer, A. F., Samimy, S., & Wegman, J. (2020). Mindfulness and attention: Current state-of-affairs and future considerations. *Journal of Cognitive Enhancement, 4*, 340–367. <https://doi.org/10.1007/s41465-019-00144-5>
- Roethlisberger, F. J., & Dickson, W. J. (2003). *Management and the worker* (Vol. 5). Psychology Press.
- Ruedy, N. E., & Schweitzer, M. E. (2010). In the moment: The effect of mindfulness on ethical decision making. *Journal of*

- Business Ethics*, 95(1), 73–87. <https://doi.org/10.1007/s10551-011-0796-y>
- Scharmer, C. O. (2009). *Theory U: Learning from the future as it emerges*. Berrett-Koehler Publishers.
- Schein, E. H. (2017) *Organizational leadership and culture* (5th ed.). Wiley.
- Senge, P. M., Scharmer, C. O., Jaworski, J., & Flowers, B. S. (2004). *Presence: Human purpose and the field of the future*. Society for Organizational Learning.
- Seiling, J., & Hinrichs, G. (2005). Mindfulness and constructive accountability as critical elements of effective sensemaking: A new imperative for leaders as sense makers. *Organization Development Journal*, 23(3), 82.
- Shapiro, S. L., Carlson, L. E., Astin, J. A., & Freedman, B. (2006). Mechanisms of mindfulness. *Journal of Clinical Psychology*, 62(3), 373–386. <https://doi.org/10.1002/2Fjclp.20237>
- Shapiro, S. L., Jazaieri, H., & Goldin, P. R. (2012). Mindfulness-based stress reduction effects on moral reasoning and decision making. *The Journal of Positive Psychology*, 7(6), 504–515. <https://doi.org/10.1080/17439760.2012.723732>
- Stell, A. J., & Farsides, T. (2016). Brief loving-kindness meditation reduces racial bias, mediated by positive other-regarding emotions. *Motivation and Emotion*, 40(1), 140–147. <https://doi.org/10.1007/2Fs11031-015-9514-x>
- Vonderlin, R., Biermann, M., Bohus, M., & Lyssenko, L. (2020). Mindfulness-based programs in the workplace: A meta-analysis of randomized controlled trials. *Mindfulness*, 11, 1579–1598. <https://doi.org/10.1007/s12671-020-01328-3>
- Weick, K. E., Sutcliffe, K. M., & Obstfeld, D. (2008). Organizing for high reliability: Processes of collective mindfulness. *Crisis Management*, 3(1), 81–123. Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.465.1382&rep=rep1&type=pdf#page=37>
- Worley, C. G., Williams, T. D., & Lawler III, E. E. (2014). *The agility factor: Building*

adaptable organizations for superior performance. John Wiley & Sons.

