Exploring the Impact of Mindfulness on Leadership:

A Dialogue between Perspectives

By Isabelle Phillips

A thesis in fulfilment of the requirements for Doctor of Philosophy

University of Technology Sydney

UTS Business School

2020

Certificate of Original Authorship

I, Isabelle Phillips, declare that this thesis is submitted in fulfilment of the requirements for the award of Doctor of Philosophy, in the Faculty of Business at the University of Technology Sydney.

This thesis is wholly my own work unless otherwise referenced or acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

This document has not been submitted for qualifications at any other academic institution.

This research is supported by the Australian Government Research Training Program.

Signature:

Production Note:
Signature removed prior to publication.

Date: 3 March 2020

Acknowledgments

As I embarked upon my PhD, a number of other significant journeys unexpectedly commenced. The biggest occurred just six months into this research project; my babies joined me after ten years of waiting and hustling. Several people have been supporters and friends as I navigated studies, new parenthood, running a business and my volunteer work in child protection. Without their kindness and material support, I would not have been able to complete. Thanks to Emeritus Professor Dexter Dunphy for encouraging me to take up a PhD and explaining what it might be like, both the light and the darkness. Thanks to my principal supervisor Simone Faulkner, whose supreme professionalism, writing savvy, research knowledge and kind mentorship were enormously helpful. "Keep writing," Simone said when the road felt lonely. Thanks to Professors Deb Edwards and Jenny Edwards, who always cared about my well-being and always respected the integrity I sought to bring to my work. I would also like to thank my clients, who eagerly accepted the opportunity to seriously engage and commit to their part in this research project.

At UTS I have been lucky to work alongside many academics who shared various insights and wisdom along the way. Many reached out and helped for no reason other than to assist another researcher simply because they could. The companionship of academics and other students has meant so much. To Ace Simpson, Rosemary Sainty, Marco Berti, Natasha Bobyreff and Stephen Frawley, thanks for listening with curiosity and knowing exactly what to share at just the right time.

Finally, to my beautiful children and to my amazing community who always supported my journey in all the different ways they knew how; Astrid and Reuben, Anne, Drew, Gerald, Akhila, Cassy, Silva, Michael and Brad.

Abstract

The aim of this thesis was to explore the experience of a group of leaders in a mindful leadership program. In depth engagement with two contemporary leadership theories found important connections to mindfulness concepts: specifically, spiritual leadership and socially constructed relational leadership. Mindfulness: a deliberate practice of placing attention on awareness itself, with an attitude of acceptance, is connected in literature with the foundational assumptions of these leadership theories. Spiritual leadership calls for mindfulness training as an inner life reflexive practice for leaders. Concurrently, socially constructed relational leadership theorists claim leaders need reflexive practices such as mindfulness that deliver fundamental realisations on leadership as emergent, intersubjective and context laden. The practice of mindfulness boasts substantial uptake in organisational life, globally, including at the level of leadership despite little to no extant empirical research.

Methodologically, this interdisciplinary research employs a qualitative design informed by critical realism. A qualitative case study was employed in the form of a ten-week mindful leadership program with 12 participants who identify as senior leaders and represent a range of industry sectors. The participants practised mindfulness together and at home. The group came together for ten two-hour sessions to discuss their experiences with mindfulness and leadership. This spoken word dialogue was transcribed by a research assistant in the room. Additional data was collected, including researcher journals, post-executive coaching interview responses, in-program artefacts and completion survey.

The study follows the journey arc of the group as a whole, using sensemaking as a theoretical frame. Findings show that the group normalised discussions of attentional awareness, shared ontological insights, and invited open-mindedness to the socially constructed, relational nature of leadership. The study also follows the journey arc of individuals. Findings show that four subsets of mindful leaders emerged at the interpretation stage of sensemaking. These have been named crusaders, advocates, cynics, and curious. An in-depth analysis of the subjective experience of the 'curious' subset who practiced mindfulness outlines their subjective experience of changes, as storied by them, and demonstrates the new discussions on reality

that were brought to the group as a whole by this subset. Implications of these findings are relevant for theory and praxis as mindful leadership practice is shown to meet the goals of spiritual and socially constructed relational leadership at group and individual levels, offering a bridge from theory to practice.

Table of Contents

List of Catalogues, Figures and Tables

Catalogues

Figures

Tables

Key Terms

The following definitions are specified for the purpose of this study and are not intended to denote a universally agreed-upon terminology. The choice of definitions is critically examined and justified in the literature review section of this thesis.

Coaching: formal workplace conversations abiding by the International Coach Federation guidelines (Directors June 2015.) that occur in confidence with the express purpose of supporting leaders in both wellness and performance.

Direct reports: defined as executives who are knowledge workers (professionals or semi-professionals) and who report directly to the leader cohort mentioned above.

Leaders: high-status individuals who are seen to stand above and apart from those whom others seek to gain favour from and those to whom we attribute great outcomes (Alvesson & Spicer 2012; Lichtenstein et al. 2006; Meindl, Ehrlich & Dukerich 1985; Pfeffer 1977). For the purposes of this study, leaders are defined as individuals with 'hire and fire' power conferred by organisational systems and structures and charged with the responsibility to influence the wellness and performance of other individuals and groups within an organisation.

Leadership: a shared sense-making process that occurs between leader and follower. Both are viewed as relational beings. Both are viewed in the broader context of the organisational setting (Fairhurst & Uhl-Bien 2012; Lichtenstein et al. 2006; Uhl-Bien 2006; Uhl-Bien, Marion & McKelvey 2007).

Leadership Participant: refers to one of thirteen corporate executives who took part in this case-study research. They understand themselves to be leaders (see definition above), who are tasked with the responsibility of influencing others to achieve outcomes and who share the context of typical leadership pressures typically found in contemporary organisations.

Mindfulness: mindfulness, with its derivation in early Eastern philosophy, refers to 'paying attention in a particular way: on purpose, in the present moment, and non-judgmentally' (Kabat-Zinn 1994, p. 4)

Somatics Practices: refers to bodywork and movement studies that emphasise internal physical perception and experience, support the development of emotional intelligence aspects, such as perception of self and others, and connect practitioners to the present moment via awareness of arising phenomena in the field of the senses. As such, it can be seen as an avenue to mindfulness.

Chapter 1: Introduction

1.1 Introduction

'Toto, I've a feeling we're not in Kansas anymore.'

Dorothy in The Wizard of Oz

The acclaimed film The Wizard of Oz pitches its central character Dorothy into an entirely new landscape, where she is faced with the challenge of making sense of this surreal and threatening place and its population of strange characters, to find her way back to the safety and stability of home. Likewise, contemporary organisational leaders, faced with concurrent challenges of global warming, globalisation, rapid technology advances and shifts in workforce demographics (Clarke 2018) are 'not in Kansas anymore'. Alongside these challenges, declining trust and fragile social licences to operate also threaten business sustainability (Maak & Pless 2006). According to Jacques, an era of rapid, discontinuous change poses serious problems for organising because 'in times of transformation not only do new problems arise; old ways of looking at problems become problems themselves' (1995, p. ix). What does this mean for how we think of organisational leaders, leading and leadership? Originally positioned as uniformly heroic, now Post-heroic frames of leadership and critical leadership studies are emerging in response to this turbulent landscape. These emerging viewpoints on leadership invite researchers into genuinely new terrain, such as welcoming spirituality into discussions of leadership or inviting us to divergent ontological standpoints, questioning the making of meaning and how we know. A multidisciplinary approach invites researchers to move beyond traditional disciplinary boundaries for achieving understanding. Critical realism provides an opportunity for researchers to explore deeper meanings and mechanisms underlying the phenomenon in question in multidisciplinary projects. Critical realists employ metaphor (Lewis 1998; Lewis 1996) in the important work of respecting, learning from, integrating and making sense of valuable contributions from varying epistemological stances (Danermark 2019). This thesis progresses on the premise that the connecting power of critical realism has never been more important for leadership than at present. Likewise, critical realism is also acknowledged as important for other issues facing the world, such as climate change (Danermark 2019).

Calls for new ways of working with leadership development are emerging concurrently, including through greater reflexivity (Collinson & Tourish 2015; Ripamonti et al. 2016); re-positioning leadership development, not as adding toolkits but as understanding identity construction processes (Carroll & Levy 2010; Carroll & Simpson 2012; Carroll 2016); adding critical management studies to leadership andragogy (Collinson & Tourish 2015; Cunliffe 2008; Cunliffe & Linstead 2009) and mindfulness (Adair & Adair 1983; Baron 2016; Carroll & Levy 2010; Fairhurst 2010; Reb & Atkins 2015; Reb et al. 2015; Sauer & Kohls 2011). In this thesis, I have chosen to explore mindfulness as a leadership development approach. The explosion of empirical support for mindfulness as a wellness and performance intervention in therapeutic contexts (Khoury et al. 2013a) along with reports of stress reduction in healthy non-clinical populations (Allen et al. 2009; Bohlmeijer et al. 2010; Chiesa & Serretti 2009; Kuyken et al. 2016) has been followed by a keen uptake of organisations offering mindfulness to leadership cohorts (Altizer 2017; Lange, Bormann & Rowold 2018; Sutcliffe, Vogus & Dane 2016). However, not much is known about mindfulness in the workplace setting (Good, Lyddy, Glomb, Bono, et al. 2016) and even less about the experience of leaders engaging in mindfulness training and practice (Brendel 2016; Dane & Brummel 2014; Good, Lyddy, Glomb & Bono 2016; Good, Lyddy, Glomb, Bono, et al. 2016; Reb, Narayanan & Chaturvedi 2014; Reb et al. 2015).

My aim in this multidisciplinary thesis is to address a gap in the literature concerning the experience of leaders undertaking a mindful leadership development program. Dorothy's outward quest along the yellow brick road also represents an inner quest. This quest involves identity work; Dorothy must re-understand or re-learn about herself and her place in the world. It is this identity work that mirrors the current leadership challenges. The perceived leadership crisis ((Bennett & Lemoine 2014; Bhagat, Segovis & Nelson 2016; Heimans & Timms 2014) is an invitation to re-learn leadership. Viewing leadership through a critical realist lens, I draw upon theories of relational leadership and spiritual leadership to form research questions. I use the sensemaking process to investigate, within the context of an embedded case study, how leaders create, interpret and enact leadership.

1.2 Introducing leadership

'I AM OZ….. the Great and Powerful!'

The Wizard in The Wizard of Oz

In *The Wizard of Oz,* the film's central character, Dorothy, sets out on the yellow brick road toward the land of Oz for that is where she will find a great man: the Wizard of Oz. Throughout the film, the Wizard of Oz is acclaimed by all to be great and special, a sort of 'hero'. The viewer, along with all the characters in the film, accepts this knowledge as fact. The 'great man' assumption is not questioned. When we meet the Wizard, he too acclaims his greatness: 'I am Oz, the great and powerful!'. There is alignment for all in the subconscious and shared meaning-making of the Wizard as great. The film reaches its climax when Dorothy pierces this veil, revealing the 'wizard' as an ordinary man.

Similarly, the enduring scholarly understandings of leadership have been aligned, subconsciously sharing the meaning of leaders as great, as men, and as heroic. The assumptions of heroism have been generated potentially via schools of inquiry relying on positivistic approaches to 'discovering' stable realities that predict and explain such as employed by psychologists (Meindl 1995; Meindl et al. 1985; Alveson et al. 2016; Thurish 2013, 2010, 2002). As such, interest and investigations revolved around the magical components inside special individuals that make leaders great. However, this direction has proved to be neither 'intellectually compelling nor emotionally satisfying' (Meindl, Ehrlich & Dukerich 1985, p. 78).

Ideas of heroism have been overtaken by post-heroic models of leadership such as authentic leadership (George 2003), positive leadership (Cameron 2012) and spiritual leadership (Fry 2003) that reject leaders as automatically 'great' but remain positivist in their use of explaining and predicting scientific enquiry. Criticisms of old heroic leadership ideas charge 'bad management theories' as harmful and negative, and as creating disasters (such as Enron) via the positioning of management research as essentially amoral and best studied via the assumptions of economics (Ghoshal 2005; Pfeffer 2005). The paradigmatic dominance of economics has further driven attempts to measure leadership effectiveness and to present it as value free. Scholars have thus been trapped in the classic type III problem of addressing the wrong questions, precisely (McCall & Lombardo 1978). Old heroic frames asked questions based on underlying assumptions

of leaders as holders of measurable, stable traits (either inherent or learned) and as independent decision-makers in the sole pursuit of profits and growth (Alverson; Meindl 1995; Thurish). Post-heroic frames seek to address these criticisms.

One post-heroic approach, spiritual leadership, acknowledges the realities of remaining solvent but claims that the influence and responsibility that leaders and organisations have over the wellbeing of workers and society can no longer be ignored, or treated as an externality (Fry 2003). Spiritual leadership understands contemporary leadership concerns to be centred on both high levels of performance and worker satisfaction (Fry et al. 2017). Another leadership perspective, socially constructed relational leadership, rejects old assumptions of leaders as holders of measurable, stable traits. Instead, socially constructed relational leadership understands leadership to be co-constructed (Hosking, D.M., 2008 in Holstein & Gubrium 2013, pp. 669-86), emergent or processual (Pye 2005), and embedded in context (Uhl-Bien 2006). Socially constructed relational leadership identifies leadership itself as not existing within the leaders but as intersubjective knowledge, emerging in the spaces between (Fairhurst & Grant 2010). Concurrently, a discrete field of research, mindfulness (Langer 1998, 2000; Kabat-Zinn 1982; Brown & Ryan 2003), is uncovering similar perspectives to these post-heroic and post-bureaucratic leadership frames. Both relational and spiritual leadership attempt to address contemporary challenges faced by post-heroic, post-bureaucratic leadership. They share commonalities in acceptance of context, emergence and co-construction of meaning and both infer mindfulness as a logical leadership development strategy (Fry 2017; Carroll & Levy 2010; Reb et al 2015; Sauer 2011).

Spiritual leadership positions leader responsibility as creating spaces that facilitate essential human needs of meaning and belonging for workforce populations (Fry 2003; Fry et al. 2008). This is not achieved via any standardised set of leader competencies, as spiritual leadership also recognises the embedded context and emergent nature of organising. Instead, spiritual leadership theorists argue for leader development via the cultivation of a rich inner life, such as mindfulness training (Fry et al. 2017). Spiritual leadership is not without its detractors. It is theoretically challenged on the grounds that it attempts to allay worker malaise caused by overwork and meaningless work by further embedding power in leaders, completely circumventing the key issues of overwork and meaningless work (Tourish & Pinnington 2002).

In socially constructed relational leadership theorising, 'leadership' is not viewed as either natural or learned traits of special individuals that can be measured and quantified objectively across contexts (Uhl-Bien & Ospina 2006; 2012). Leadership is viewed as always occurring in context and having the quality of emergence between players regardless of hierarchical positions. Leadership, therefore, is seen as the process of meaning-making, co-constructed when individuals in their unique context engage with each other (Hosking 2011b; Uhl-Bien 2006; Uhl-Bien & Ospina 2012). These frames, although emerging decades ago (Dachler & Hosking 1995; Hosking 1988), have increasing saliency for organisations due to mounting dynamic, complex and hard-to-predict contexts (Bhagat, Segovis & Nelson 2016; Heimans & Timms 2014) facing today's knowledge workers (Uhl-Bien, Marion & McKelvey 2007).

Weick (2012) argues that it is the quality of attention that can lead organisations to misunderstand what they are actually facing. According to relational leadership theorists, attending to leadership with reductionistic cause-and-effect thinking and assuming attributions of power and unidirectional influence of 'special' individuals is overly simplistic and dangerously lacking in both truth and utility (Tourish 2013; Tourish & Pinnington 2002). In dynamic and turbulent environments, organisations need to enable innovation in ways that cannot be reasonably expected when leadership is 'performed' solely by a certain set of individuals. Socially constructed relational leadership sees 'reality' as ever-emerging and co-constructed through the formal and informal interactions of individuals (Dachler & Hosking 1995; Hosking 1988, 2011b; Uhl-Bien 2006; Uhl-Bien & Ospina 2012).

In response to these new ways of thinking about leadership, theorists attach utmost importance to the study of leadership 'when organisations are considered as processes rather than entities' (Crevani, Lindgren & Packendorff 2010, p. 84). This guides researchers away from the dominating problematic of individualism and from overly simplistic mainstream perspectives of 'leader as hero/deity' versus 'leader as despot/evil megalomaniac' (Etcher 1997; Fletcher 2004; Koivunen 2007; Uhl-Bien 2006). Emergent conceptualisations of leadership as processes that are enacted and generated intersubjectively in relation to context are intellectually satisfying ideas and offer the promise of 'new practical trends in work life' (Crevani, Lindgren & Packendorff 2010). 'Social constructionism is increasingly being adopted to challenge existing

understandings and practices of leadership development' (Carroll & Levy 2010, pp. 211-2). However, these ideas challenge not just the literature of old but also unreflective mainstream assumptions that are deep and alluring (Meindl, Ehrlich & Dukerich 1985). These ideas are challenging if impossible to deliver beyond the level of rhetoric only. For example, the mere act of assembling a group of 'organisational leaders' into a space to share ideas of emergent, context-dependent and intersubjective meaning-making is behaviourally, if not verbally, enacting and embedding old, heroic-leadership assumptions of instrumentalism and uni-directional influence. As such, socially constructed relational leadership is at risk of falling into the abyss known as the management research practice gap where 'most of what management researchers do utterly fails to resonate with management practice' (Bansal et al. 2012). Bolden, Petrov & Gosling (2009) argue that old assumptions will persist. Will 'abstract representations of such dispersed forms of leadership make them difficult to convey in ways as compelling as the tales of heroism and achievement recounted from more individualistic perspectives'? (Bolden, Petrov & Gosling 2009). What reasonable avenues exist for the development of leadership that honestly acknowledges embedded context and intersubjective and processual meaning-making? A truth versus utility conundrum presents itself to the researcher interested in bringing value to leaders in organisations.

1.3 Connecting leadership and mindfulness

'Pay no attention to that man behind the curtain! The Great Oz has spoken!'
The Wizard in The Wizard of Oz

Finally finding herself in the land of Oz, Dorothy hears a deep, resonant voice acclaiming Oz's greatness. She has finally found the great man, the hero! The Wizard. His voice booms; coloured lights flash. He seems larger than life, omnipresent. She believes she is near completion of her quest! But Dorothy's faithful dog Toto pulls aside a curtain, and we see a grey-haired man in a suit working furiously, pulling levers, pushing buttons and calling into a microphone: 'I am the great Oz!' When he sees the curtain has revealed him, he reaches for the microphone in a last-ditch effort to maintain the image of his great and special powers: 'Pay no attention to that man behind the curtain! The Great Oz has spoken.' But it is too late. Dorothy has seen him playing the great man, and in her gaze, he also sees himself playing greatness. The

veil has been pierced for Dorothy, the Wizard and the viewer. Likewise, scholars have pierced the veil of heroic definitions of leadership. This piercing of the veil has important implications for how leaders understand themselves and their roles and how organisations understand leadership. Recent calls for mindful leadership and developing mindful leadership are arising in divergent areas of leadership scholarship.

In response to these new ways of thinking about leadership, leadership development programmes are changing (Carroll & Levy 2010; Carroll & Simpson 2012; Cunliffe 2008; Fairhurst 2010), moving away from an image that emphasises the role of charismatic white men who sell a compelling vision for all organisational actors to follow (Collinson & Tourish 2015). Understanding leadership as a shared reality that is continuously being made in relationship reframes the goals of leadership development programmes. No longer delivering key 'success' behaviours to special individuals (for old heroic leader concepts), leadership development has been positioned as freeing individuals from organisational realities that are shared and dominant via reflexivity and engagement with identity (Carroll & Levy 2010; Carroll & Simpson 2012). Fry, Nisiewicz and Sadler (2013) recommend inner life development via mindfulness (for more on mindfulness see Section 1.4) as a pathway to the development of reflexivity and engagement with identity. Mindfulness includes the deliberate deployment of a broad attentional awareness to arising phenomena in each moment inclusive of ones' own emotions, physical sensations and cognition (Kabat-Zinn 1994).

Other calls for leadership development in the relational sphere focus on business models where leadership moves from shareholder to stakeholder and thus leadership goalposts broaden to embrace not just talent pools and shareholders but also clients and customers, business partners, the social and natural environment. Maak and Pless (2006, p.103) redefine the goals of leadership development as such: 'to build and cultivate sustainable and trustful relationships to different stakeholders inside and outside the organization and to co-ordinate their action … ultimately to help to realize a good (i.e., ethically sound) and shared business vision'. Mindfulness with its links to increased empathy (Wachs & Cordova 2007), ethical decision-making (Craft 2013; Ruedy & Schweitzer 2010) and potential to reduce biases (Lueke & Gibson 2015; Tincher, Lebois & Barsalou 2016) speaks to these broad leadership development goals.

As a result of the increasing interrelatedness of work and personal lives, spiritual leadership has become a significant growth area for researchers (Fernando 2011; Yang & Fry 2018). Spiritual leadership explicitly calls for mindfulness development in leadership cohorts (Fry et al. 2017), claiming the source of spiritual leadership is an inner life or mindfulness practice (Fry & Nisiewicz 2013; Fry & Slocum 2008). Spiritual leadership calls for mindfulness to support leaders to 'respond to each situation as it arises within a unique context and configuration for forces in the moment' (Fry & Kriger 2009, p. 1683). Spiritual leadership positions the practice of developing an inner life for leaders as an essential approach to address the realities of dynamic emerging and complex contexts and the increasing needs for meaningful work. Spiritual leadership has alternately been positioned as growing from the Judeo-Christian perspective, from an Indian ethos and also claimed to go beyond any particular religion per se (Chawla & Guda 2010; Elias, Cole & Wilson-Jones 2018; Fernando 2011). Spirituality, as discussed in this thesis, does not refer to any particular religion but refers to underlying ideas shared by religions and shared by humanists as well: that of 'self-transcendence and the attendant feeling of interconnectedness with all things' (Kriger & Seng 2005).

Here I have introduced the theoretical bridge connecting mindfulness and leadership in literature. The next section outlines evidence supporting a rapid, global organisational uptake of mindfulness at all levels, including within leadership circles. The next section also specifies calls for empirical research at the nexus of mindfulness and leadership.

1.4 Introducing mindfulness: a growing organisational development trend

Mindfulness is increasingly touted as an essential leadership skillset (Brendel 2016) and 'key to inner life' for leaders (Fry & Nisiewicz 2013, p. 88). For the purposes of this research, mindfulness is defined as the 'awareness that emerges by deliberately paying attention to the present moment, and non-judgmentally to the unfolding of experience moment by moment' (Kabat-Zinn 2003p. 145). Secular mindfulness has its roots in ancient Buddhism in India (Aich 2013; Dreyfus 2011; Goldstein 2002; Rāhula 1974). As written up in the scientific literature, mindfulness can be broadly understood to involve formal practice and also application to daily life. It is qualitatively different from other forms of attentional awareness, such as absorption, prospection and mind wandering (Dane 2010). Formal practice for beginners involves the

deliberate placing of the attention on the body, often the breath, and taking an attitude of curiosity and acceptance to any interruption of concentration. For proponents of formal practice, the benefits of mindfulness transfer to daily life (Kabat-Zinn 1990; Khoury et al. 2013a). Contrary to this approach, Langer (2000) identifies mindfulness as the process of drawing novel distinctions from the present moment. Unlike Kabat-Zinn, Langer (1989) advocates for application to daily life only, with no formal practice component.

Mindfulness has fast become ubiquitous in the organisational sphere. In 2016 alone, mindfulness was addressed twenty times in the Harvard Business Review and forty times in Forbes (Altizer 2017). Across a range of industry sectors, workplaces are publicly announcing their pursuit of mindfulness training, including the US Military, Apple, Google, Goldman Sachs, Starbucks (Brendel & Bennett 2016; Fisher 2014), the UK parliament (Hyland 2016), Proctor and Gamble, the Mayo Clinic, elite athletes (Haase et al. 2015), and the World Economic Forum (*Institute for Mindful Leadership. A sampling of our Clients.* 2015).

In academic journals, the mindfulness concept continues to receive increasing attention. According to the American Mindfulness Research Association (AMRA) (2019), the number of journal articles published in 2018 with 'mindfulness' in the title was 842, up from 800 in 2017. The topic has seen a substantial increase in scholarship since the 1980s and continues to grow. See Figure 1.

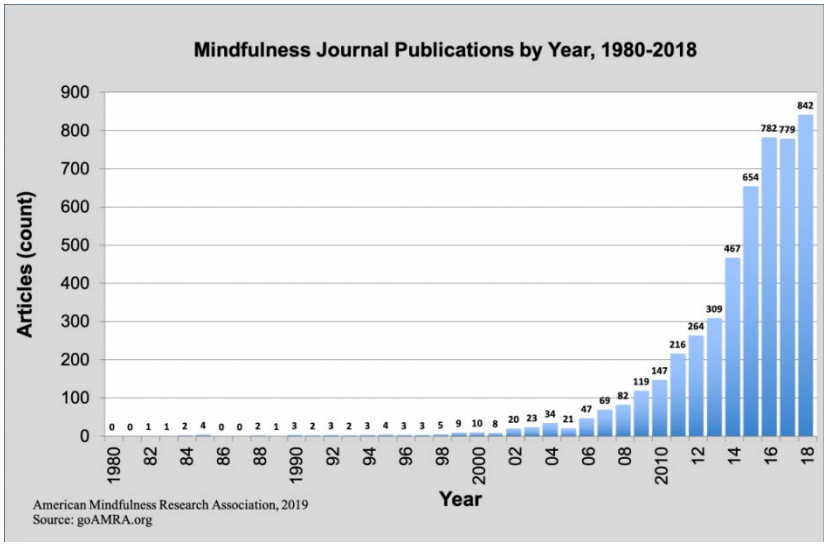


Figure 1: Mindfulness Journal Publications by Year, 1980 to 2018, posted 13th March 2019 by AMRA (Found at https://goamra.org/journal-articles-on-mindfulness-continue-to-grow-in-2018/)

Over the past thirty years, research on mindfulness has identified context (Langer 1989; Langer 2000) and emergence (Holt & Vardaman 2013; Vago & David 2012) as processes intimately related to mindfulness practice. Mindfulness research also points to intersubjectivity via a cascade effect. A growing body of research indicates that mindfulness practice delivers improved wellbeing and performance to those who are working with and for the mindfulness practitioner (Lewallen & Neece 2015a; Narayanan & Moynihan 2011; Parent et al. 2015; Reb, Narayanan & Chaturvedi 2014; Singh et al. 2013; Singh, Lancioni, et al. 2010; Singh, Singh, et al. 2010).

The burgeoning popularity of mindfulness discussions in the organisational science literature (Ray, Baker & Plowman 2011; Sutcliffe, Vogus & Dane 2016; Vogus 2011) and the popularity of interventions found in the organisational context can be viewed as a response to over thirty years of peer-reviewed research that acknowledges the efficacy of mindfulness for wellness and performance (Brown, Creswell & Ryan 2015; Khoury et al. 2013a), primarily in therapeutic contexts. This is the case when mindfulness is measured and viewed as a stable trait (Brown & Ryan 2003) and when mindfulness is measured as a state and viewed as developable (Khoury et al. 2013a). Research in cohorts, such as police, returned service personnel, accident and emergency nurses, professional sportspeople, teachers, therapists and organisational executives, shows these wellness and performance improvements occur across a range of workplace contexts. Reported wellness and performance changes in mindfulness practitioners after eight to ten weeks of practice include injury reduction (Ivarsson et al. 2015), reduced emotional exhaustion and increased cognitive control (Prakash, Hussain & Schirda 2015), time affluence, emotional regulation and job satisfaction (Hülsheger et al. 2013a). Neuroscience research finds long-lasting changes in brain activity and changes in the brain's physical structure. Specifically, mindfulness meditation is associated with increased cortical thickness (Lazar et al. 2005), decreased grey matter of the right basolateral amygdala (Hölzel et al. 2009), and changes in brain regions involved in learning and memory processes, emotion regulation, self-referential processing, and perspective taking (Hölzel et al. 2011). Specific to the world of work, mindfulness reportedly benefits performance, decision making and career longevity (Good, Lyddy, Glomb & Bono 2016). Some scholars argue that the burgeoning research on the positive impacts of mindfulness on cognition, emotion, behaviour, and physiology generate an important agenda for research in management science (Good, Lyddy, Glomb, Bono, et al. (2016); (2015), (2010) and Sutcliffe, Vogus & Dane (2016)).

1.4.1 Leader mindfulness

Beyond a focus on the workplace and the workforce more generally, researchers claim that mindfulness is emerging as an essential skill set for *leaders* (Brendel 2016; Dane 2010; Dane & Brummel 2013; Sutcliffe, Vogus & Dane 2016; Zeidan et al. 2010). As the field matures, mindfulness for leaders is becoming a specific focus area of investigations into mindfulness within organisations (Good, Lyddy, Glomb, Bono, et al. 2016). The focus of these investigations includes the impact of mindfulness on risk management in the face of challenges and as an enhancer of workforce wellness and performance. First, as a risk management strategy, mindfulness, at least conceptually, addresses problems caused by volatility and disruption such as workforce stress, burnout, the challenge of employee engagement, change resistance and safety behaviours (Hyland, Lee & Mills 2015; Weick, Sutcliffe & Obstfeld 2008). Second, as a potentially positive driver, mindfulness conceptually addresses enhanced workforce wellness and performance (Good, Lyddy, Glomb & Bono 2016) resourcing employees to manage in turbulent, hard-to-predict times. These drivers of the uptake of mindfulness in organisations and organisational science literature are focussed on building reflexivity, presencing and self-awareness to enable leaders to deal with hard-to-predict emergent scenarios. As such, they align with spiritual leadership models that call for the development of inner life for leader cohorts via mindfulness.

Additional to arguments around individuals receiving the benefits of workplace wellness and performance, collective mindfulness as an organisational intervention is emerging (Weick, Sutcliffe & Obstfeld 2008) as is research evidencing cascading benefits (Parent 2015; Lewallan 2015; Lang 2019; Corthorn 2016; Narayanan 2011; Singh 2010a; 2010b; 2013),. I argue that leaders who apply mindfulness will likely reap benefits that occur for any practitioner of mindfulness, as is extensively reported in the peer-reviewed literature (Khoury et al. 2015). However, beyond the intrapersonal, my research also aims to understand the processes by which the interpersonal changes, also reported in the literature, take place. Recent directions in mindfulness research have extended to the investigation of wellness and performance changes *in others* (other than the mindfulness practitioner), offering connections for those interested in leader-follower relations. This 'cascade effect' has been demonstrated in several empirical studies (see Appendix A); however, little is known about how this cascade effect occurs, or what processes emerge that could be

facilitating positive change for the 'others' or 'followers'. Appendix A tabulates an overview of this mindfulness cascade research, breaking down some of these studies by type of leader (either as already possessing traits of mindfulness or as being a practitioner who is developing mindfulness), the cohort in receipt of benefits (the 'followers'), and the proposed or evidenced benefits, whether related to wellness or performance. [i] As shown in Appendix A, mindfulness benefits seem to cascade from the 'leader' to those working with and around the leader. Theoretically, spiritual leadership also forwards a relationship between leader mindfulness and employee satisfaction, performance and commitment via increased belonging and meaning (Fry & Nisiewicz 2013). Fry et al. (2017) call for leadership development programs 'that emphasize the importance of self-reflection and mindfulness'.

1.5 Justification for the research

Organisations are currently experiencing a considerable uptake of mindfulness development work (Altizer 2017; Black 2010; Choi & Leroy 2015; Sutcliffe, Vogus & Dane 2016) that is fast expanding to include leadership contexts (Carleton, Barling & Trivisonno 2018; Lange, Bormann & Rowold 2018; Sauer & Kohls 2011). In the previous section, I argued that mindfulness shares theoretical connections with key ideas in post-heroic understandings of leadership. Spiritual leadership shares with relational leadership an acknowledgement of the challenges of context-dependent, emergent meaning-making and calls for research into the development of inner life for leaders through mindfulness (Fry 2003; Fry et al. 2017).

Mindfulness research claims that practitioners are more connected to these key elements of emergence, context and co-constructed meaning. To date, little is known about the process of mindful development for leaders (Dane & Brummel 2014; Good, Lyddy, Glomb, Bono, et al. 2016) despite calls for further research in this area (Reb, Narayanan & Chaturvedi 2014; Reb et al. 2015). Brendel (2016, p.12) suggests mindful leadership as a development solution that has the potential to impact 'change readiness and learning agility for evolving organisations'. Mindful leadership will also introduce 'a highly practical lens through which to view and bridge cultural differences in a global workplace' (Brendel 2016, p. 12). In turbulent global business contexts, our notions of leadership and leadership development are changing. This project offers a unique window into these intersecting worlds.

Mindfulness is emerging in the literature as a theoretically robust approach for leading in the context of globalisation (Sauer & Kohls 2011), for authentic leadership (Baron 2016), for leading in high risk – high stakes contexts (Weick, Sutcliffe & Obstfeld 2008), and for leadership as an interpersonal phenomenon (Reb et al. 2015). It has also been noted that, in practice, mindfulness is emerging as a popular leadership development strategy (Brendel 2016; Good, Lyddy, Glomb & Bono 2016; Good, Lyddy, Glomb, Bono, et al. 2016; Reb et al. 2015). It is claimed that 'reputable organisations' are moving to leadership development programs that include mindfulness and somatics practices (Brendel 2016, p. 1). Reb (2015, p.6) claims 'it is crucial to move beyond the intrapersonal effects of mindfulness to study the interpersonal, organizational, or even societal effects' including leader mindfulness.

Despite growing evidence for the benefits of mindfulness in leader-follower relations, in organisational contexts and the growing uptake in organisational mindfulness programs, 'leadership has not been extensively studied by mindfulness researchers' (Good, Lyddy, Glomb, Bono, et al. 2016 pp. 1). Additionally, while Sutcliffe, Vogus & Dane (2016, p.75) have recommended that '[l]eaders and their organizations should think about individual and collective forms of mindfulness as targets for intervention', they nonetheless acknowledge that mindfulness research is undeveloped in the organisational setting. Similarly, Good, Lyddy, Glomb, Bono, et al. (2016, p.14) acknowledge that '[d]espite its importance to management, leadership has not been extensively studied by mindfulness researchers'.

For the reasons stated above, this study seeks to explore the experience of a group of leaders in a mindful leadership program. From a perspective of critical realism, I use the sensemaking lens to inform this study. This is discussed in the following section.

1.6 Contributions of the research to literature and practice

This research adds to the body of knowledge on the topic of leadership, both extending literature and offering leadership development practitioners important insights. First, for practitioners this mindful leadership program case study demonstrates that deeply engaging a few is all that is needed for dialogue to emerge from the group itself critiquing assumptions about reality. When discussions of meaning making emerge from the group, the practitioner is released from a 'catch 22'. The problem is that *lecturing others about*

socially constructed relational leadership is an enactment and embodiment of old, rejected forms of heroic leadership. In contrast, the ideas within socially constructed relational leadership direct us to think of development work as that which invites leaders to think and dialogue, tell stories and reflect together on how knowledge is made. I encourage the reader to view this research as both a group of individuals (and this is how many of us schooled in positivistic research methods and heroic leadership ideals might) but also as a group experience. From the individual perspective, you will see that only some participants practice every day, and only these participants report changes to the way they understand meaning to be made. From the group perspective, they report these changes to the group. They initiate ontological and epistemological dialogue and inquiry. They report their surprise as their universe shifts around them. Thus; mindful leadership programs may be the trojan horse that delivers socially constructed leadership development. This study demonstrates the group itself generates discussions of reality releasing practitioners from the 'catch 22' of enacting heroic leadership whilst trying to engage with socially constructed relational leadership.

The contributions of this research to literature include extending sensemaking theory, mindfulness and spiritual leadership (SL) literature. This study offers three contributions to sensemaking literature. First, this study takes a unique focus on the mundane over the extraordinary or disruptive. A leadership program is a mundane trigger event in contrast to the 'exclusive focus on the disruptive' (Sandberg and Tsoukas 2015, p. S26) in sensemaking literature. Second, this study highlights insights generated from the separation of the creation and interpretation aspects of the sensemaking process in contrast to 84 per cent of studies reviewed by Sandberg and Tsoukas (2015). Third, this study extends the sensemaking theorised concept of dropping tools (Weick 1996, 2007) via an intimate leader-centric perspective of the lived experience of dropping tools.

The contributions of this study to mindfulness literature extend research into the cascade effect that predominantly evidences wellness and performance benefits in others (Lange & Rowold 2019; Lewallen & Neece 2015a; Narayanan & Moynihan 2011; Parent et al. 2015). Research to date has neglected to shed light on the mindfulness practitioner (Singh et al. 2013; Singh, Lancioni, et al. 2010). To date, proposed mechanisms in the literature are limited, predominantly speculative and post-hoc. My study explores

through leaders' own reports that long-held negative biases loosen up. This is not experienced as deliberate but reported to the group as something that is happening to them.

This research extends the work of socially constructed relational leadership theory, providing a rich, contextual case of leaders experiencing mindfulness practice and discussing with each other. Through reflection and storytelling, they reveal hidden structures and constraints and, in time, display agency and illuminating shifts in attentional awareness that reveal changing perceptions of self as a participant in knowledge creation.

This research extends the spiritual leadership literature providing an alternate direction to address extant logic issues. The theory of spiritual leadership positions contemporary workers as lonely and devoid of meaning due to the concurrent causes of long hours and diminishing credibility of other social institutions that traditionally offered belonging and meaning, such as religion. Spiritual leadership argues for leaders to step up to facilitate belonging and meaning needs for staff, in pursuit of leadership goals such as staff commitment, satisfaction and performance (Fry et al. 2017). Critiques describe this 'spiritual leader' as a cult-like megalomaniac in pursuit of the neoliberalist agenda (Tourish & Pinnington 2002). Essentially the theory is problematic as it invests further power in leaders to address diminishing follower power and personhood but in so doing further erases follower agency and humanity. This study shows that a mindfulness intervention, as recommended by spiritual leadership theory, does go some way to addressing real workplace concerns acknowledging that leaders are themselves employees with belonging needs. If leaders' belonging needs are not met, they are at risk of reduced cognitive performance, diminished executive control, poor self-regulation associated with goal accomplishment and diminished pro-social behaviours (Hawkley & Cacioppo 2010). Rather than spiritual leadership saving followers, it may simply work to wreak less suffering on followers via the meeting of essential belonging and meaning needs in leaders themselves. We can argue that healthier leaders may generate less suffering in their workforce.

1.7 Introduction to the theoretical frame

I have elected to draw upon the sensemaking perspective to inform and guide this mindful leadership study. As the group of leaders participating in this study apply mindfulness to their everyday work, they will together *make sense* of their experiences, in context. Sensemaking has been utilised to generate new perspectives on leadership (Carroll & Levy 2010; Carroll & Simpson 2012; Hammond, Clapp-Smith & Palanski 2017; Pye 2005), perhaps due to the clear connections of sensemaking theory to socially constructed relational leadership. According to Clarke (2018, p.43), leadership *is* 'a relational sensemaking process'. Pye (2005, p.31) states that 'to understand leadership as a sensemaking process helps illustrate more clearly what happens in the daily doing of leading'. The sensemaking perspective shifts attention away from the problematic of stable, entity-based leadership models and instead frames the observation of leadership as emerging in context and in relation to the intersubjective realm. This section defines sensemaking and outlines the utility of sensemaking for explorations of mindful leadership.

Sensemaking outlines the process in which people engage to manage confusing, ambiguous, complex and unexpected information (Weick 1995). Sensemaking is seen as a driving force in the emergence of process organisation studies (Hernes & Maitlis 2010; Langley et al. 2013; Tsoukas & Chia 2002; Weick 2010). The conceptual trajectory of the sensemaking perspective has moved from a cognitivist to a socially constructed approach recognising emergence, intersubjectivity and context. Sensemaking theory has been credited as inspiring the uptake of social constructivist ideas across organisational theorising (Holt & Sandberg 2011), and related areas have travelled this path, including leadership (Fairhurst 2008; Fairhurst & Grant 2010; Meindl 1995).

An analysis of the sensemaking literature uncovers the perspective that sensemaking includes trigger events, a three-step process, specific outcomes and influence factors (Sandberg & Tsoukas 2015). This study focuses specifically on the three-step process of sensemaking based on these key elements: creation, interpretation and enactment. First, creation can be described as the attentional awareness to a trigger event or 'cue'. Second, interpretation is the generation of a narrative that occurs in response to the awareness of the cue. Third, enactment means to act in ways that are congruent with the generated narrative. Enactment

then generates future environmental cues that either reduce ambiguity or require further sensemaking. Sensemaking is, therefore, processual and, in this way, connected to the idea of emergence in socially constructed relational leadership.

Most organisational sensemaking studies focus on the sensemaking that occurs around a trigger event that is perceived as dramatic and profoundly significant (Sandberg & Tsoukas 2015), an unfolding crisis (Weick 1988), an inquiry after a disaster (Brown 2005), rare events (Christianson et al. 2009) or extensive restructuring (Stensaker & Falkenberg 2007). In contrast, my research investigates sensemaking around the mundane and routine activities of leadership (such as running meetings, dealing with stakeholders, following legal procedures in win/lose conflict situations). This focus on the routine, everyday aspects of leadership is supported by Sandberg and Tsoukas' (2015, p.S26) questioning of the 'exclusive focus on the disruptive at the expense of the mundane'. This study may also contribute to the theory in regard to the discrete attention each step in the sensemaking process is given. In 84 per cent of sensemaking studies reviewed by Sandberg and Tsoukas (2015, p.S14), the initial two steps of the sensemaking process were conflated, making no distinction between the creation and interpretation processes. For this research project, I am interested in how leaders create, interpret and enact leadership.

1.8 Researcher assumptions

It is important to recognise that a researcher's background shapes their interpretation of data. Kelle (1997) acknowledges that researchers cannot drop their personal lenses and conceptual schemata. It is the background knowledge, assumptions and experiences that enable the qualitative researcher to perceive and describe meaningful events. Otherwise, the researcher 'confronted with chaotic, meaningless and fragmented phenomena' would be forced to give up (Kelle 1997section 4.2). In support of quality research findings, researchers must work toward an ever-deepening awareness of the accumulated assumptions, acquired knowledge and deeply held schemata that influence the findings. My assumptions about this research are influenced by my experience in both the field of mindfulness and that of leadership.

Weick's (1995) comments concerning sensemaking ring true for my experience in business. In making my way in the world of business (but not necessarily in matters of research), the pursuit of truth presented as less valuable to me than the pursuit of plausibility. It seems to me that the artificial, closed systems of the 'natural science experiment' that rely on reductionism and isolation of causal relationships rarely represent the messy, fast-moving, ever evolving and complex nature of lived human realities. My assumptions about truth also include the plausibility of business, organising and work life as mostly socially constructed.

As an executive coach, I am trained and practised in the use of solution-focussed frames for senior specialists and organisational leaders. My clients often work in fields of biomedical science, public health, construction and infrastructure engineering, and accounting. Nearly all of my clients present as positivists in their epistemological approach to the world. This is both a help, as their work is generally informed by natural sciences, and a hindrance, as their leadership work is hindered by the traditional explanatory and predictive models of knowing offered up by the natural sciences. As such, my clients frequently come to understand the organisation as a machine and their role as leader to be the master engineer. I respect them. I respect their work (they build our cities, they service our health system, they manage disability services and aged care facilities). In short, they do important work, or else I would not engage with them. Through coaching and training executives for twenty years, I have learned that much of the contemporary business rhetoric is framed in positivist terms. Leaders often see themselves as neutral observers and their worlds as full of objective facts.

In contrast, I see the world of organising as brought to life and made real by the players and their interactions with each other. Assisting executives in identifying their own less-than-effective narratives and in creating new, more effective narratives and subsequently enact positive change in coaching, for thousands of hours, over many years and in various countries, has 'wired' my brain in particular ways. Possibly, my brain was already 'wired' that way as a stable personality-based trait and, as such, I sought out and achieved some modest success with this career choice. Either way, I understand that much of the phenomena perceived in the social world are not objective facts but data that is influenced by experience, personality and bias in connection with others. This does not mean that phenomena have no independent existence. Along with Easton (2010), I assume there is a real world out there. I accept critical realism as I

think it is better than the alternatives, and even though I cannot prove the world is this way, I behave as though it is.

I consciously bring these critical realist assumptions to my research, which uses an embedded case study approach investigating the experience of a group of leaders in a mindful leadership program. I acknowledge that extant bodies of work in my literature review take a social constructionist approach and others that take a materialist/realist approach. Sometimes I critique the socially constructed as a lacking in applicability, sometimes I critique the positivist approach as reductionist (positivist approaches to leadership and sensemaking can, in attempts to present testable results, oversimplify and externalise those things that matter most including human happiness, wellbeing and basic rights). At other times I acknowledge these approaches as illuminating. (Positivist studies, specifically in regard to random controlled clinical trials published in the mindfulness literature, have served the world from therapeutic, wellness and performance standpoints). As such, critical realism describes my epistemological stance. Critical realism 'does not deny that reduction can sometimes be illuminating, but it insists that the social is an emergent reality with its own specific powers and properties' (Gorski 2013, p. 659).

1.9 Critical realism and reflexivity

This research project applies critical realism (CR); it is interdisciplinary and uses qualitative design. This is discussed in greater depth in Chapter 4: Methodology. For the critical realist, reality is out there. It is independent of our beliefs (Collier 1994), and yet, our ability to access it is always partial, fallible and dependent on our beliefs. Critical realists do not see the world as constructed but as construed for 'reality kicks in at some point' (Easton 2010, p. 122). For the critical realist, there is no neutral observer vantage point (Sayer 2004). The purpose of a critical realist interdisciplinary analysis is the disclosure of the key mechanisms that present in certain contexts. Naturally, these may be difficult to convey back to a social world that seeks 'simple solutions to complex problems' (Danermark 2019, p. 379). Stones (1996) suggests that methods used to uncover and disclose these key mechanisms need to reflect the critical realist stance that knowledge gains will always be provisional, imperfect, incomplete and extendable. Critical realist writing must 'combine ontological boldness with a continual commitment to caution, scepticism and reflexivity' (Stones 1996, p. 10). To this end, I employ reflexivity to attempt explicit sharing around elements

of this thesis, such as the construction of the text, research, writing, and analysis. To highlight this as separate and distinguishable from the bulk of this work, I will follow the example of critical realist researcher Philip J. Dobson from Edith Cowan University (Dobson 2003) and use a different font, in my case Bradley Hand. This reflexive analysis of my orientation and process is positioned throughout the text but generated at the end of years of work. It is my assumption that my reflexive approach will change and morph again over time and can only represent reflection captured at this time.

On reflection, critical realist research requires both looking out and looking in. Looking out is the collection of data. Looking in is the process of reflecting on how I have gone about the process of looking out.

As a researcher embarking on this case study research project, my interests were always in collecting the right kind of information to shed light on the processes, persons and circumstances under investigation. Initially, this collecting of information was in the form of literature reviews, where I found different epistemological approaches suitable for the differing fields of leadership and mindfulness. For the field of leadership, positivism was deeply troubling, and yet for mindfulness, where the great bulk of work has been done in the health sciences, positivism was highly satisfactory. Although it must be stated that critical approaches to the application of mindfulness also proved to be essential. My journey involved an ongoing struggle to coherently create a work that was interdisciplinary, at once respectful and critical of methods, of organisations and of the players within. I commenced with an interpretivist approach but failed again and again to capture my research intentions. Unable to articulate the tensions of my twin desires of respect and critique, I no doubt confounded supervisors along the way. I came to critical realism via one of many helpful discussions with learned colleagues. Critical realism has subsequently guided my course in the development of this thesis. Critical realism affords me the opportunity to be respectful to persons in organisations (according them a modicum of agency amidst external forces) at the same time as engaging with critical management theory. The stratified reality of critical realism acknowledges both agency and structure. My enduring desire to learn from and engage with realist and idealist research is outlined in this introduction. Upon reflection, my enduring respect for the knowledge generated across the epistemological binary/continuum may have grown from my experience as a leadership coach or from my 20 years of mindfulness practice or a combination. There is no way to know with certainty. As for my experience in leadership coaching: I work with those trained in fields that rely on positivism such as nursing and bio-medical science, engineering, information

systems and accounting. I have come to understand that the assumptions that guide knowledge development in these fields have influenced the thinking of my clients. My clients seek out a coach or leadership development program in times of change, growth, risk such as might occur when markets shift, international or national policy impacts trade, mergers, demergers and acquisitions. They wish to positively influence human systems, and their thinking is guided via the universe as machine/organisation as machine logic. They position themselves as engineers and hope their coach can show them the levers to pull and the buttons to press. Instead, I seek first to connect and then to co-create stories of their world with them and bring an openness to an idealist view of the organisation. In doing so, I do not diminish their industry or career focus or assumptions based on realism, either to them or privately to myself. My work is not possible without a Rogerian 'unconditional positive regard'. It now seems to me that a lot of my work is generated by the need of leaders gaining mental fluidity to choose realism or idealism based on the questions they are asking. 'How to price the infrastructure tender'? may require a different approach to 'How to invite the workforce to embrace affiliative collegiality in pursuit of injury reduction?' Both questions may be addressed by one of my clients in the one day. They call on leadership coaching for the second, rather than the first. As for my experience with mindfulness, after a certain amount of practice, the 'fundamental attribution error' dissolves. Described by psychologists this fundamental attribution error leads us to explain our own bad behaviour via temporary external causes and the bad behaviour of others via permanent internal attributes. Perhaps I have viewed all attempts at knowledge generation, be they realists or idealists, as both well intentioned and fallible as a result.

1.10 Thesis outline

This thesis is broadly organised into a literature review, a detailed outline of the sensemaking perspective as a guiding framework, a chapter on methodology and methods, a findings chapter which analyses and synthesises findings, and a chapter outlining conclusions and recommendations for further research and practice.

The literature review (Chapter 2) is comprised of two fields of research: mindfulness and leadership. Mindfulness is a field that is dominated by random-controlled clinical trials conducted from an epistemological frame of post-positivism. Mindfulness came to the West from contemplative traditions of the East with thousands of years of investigations and reporting more akin to phenomenology. Via Western styles of research, it has come to acclaim as a wellness and performance enhancer. Leadership was originally

dominated by positivist research but increasingly has moved to social constructionism and critical realism (Uhl-Bien & Ospina 2012). This is a multi-disciplinary thesis offering a connecting bridge between these two bodies of literature and different epistemological frames. Leadership and mindfulness are dealt with individually, covering salient developments in these fields. The literature review concludes by bringing attention to the shared questions that researchers in both fields are asking.

Chapter 3 is devoted to exploring the theoretical frame of sensemaking.

The methodology chapter, Chapter 4, outlines the philosophical and theoretical underpinnings of the research, the purpose of the research and the development of questions. The methodology chapter provides an in-depth, detailed outline of the methods employed. This section puts forth a clear and logical argument for the relationship between the research paradigm and the data collection methods.

Chapter 5 details the findings, providing an outline of participants as a group and as individuals, their commentary as shared in the room and the sensemaking they thereby co-created about themselves, their role as leaders, and the program and its meanings.

Chapter 6 discusses the findings, drawing contextualised meanings from rich data-theory couplings in relation to the fields of sensemaking, mindfulness and leadership. The chapter also concludes this research by identifying specific extensions to the theory. First, a mechanism is proposed for the evidenced cascade effect of mindfulness benefits from practitioners to those working with practitioners. Second, sensemaking theory is extended via this applied study identifying the value of the mundane trigger event and evidencing the emergence of discrete influence factors when creation is viewed separately from interpretation. Third, leadership development notions emerging from socially constructed relation leadership and spiritual leadership are enriched and extended in relation to findings in this case study exploration of mindful leadership development. Limitations, future research recommendations and implications for praxis are outlined.

Chapter 2: Literature Review

2.1 Introduction

This chapter first explores leadership theory and research, followed by mindfulness theory and research. The chapter concludes with connecting ideas that are emerging concurrently within these discrete fields.

2.2 Leadership

Leadership, be it hero or anti-hero, has been investigated from an ontological perspective as a property of special individuals or a 'mere aggregation of individuals and their acts' (Carroll & Simpson 2012, p. 1286). Assumptions of leaders as great, as visionary and as solo decision makers have underpinned decades of leadership scholarship and development initiatives (Collinson & Tourish 2015). This section will examine and present contemporary challenges to this ontological approach. Included are empirically and theoretically based claims that these approaches have been unable to generate an understanding of leadership 'that is both intellectually compelling and emotionally satisfying' (Meindl, Ehrlich & Dukerich 1985, p. 78). Despite this, these approaches have endured and still dominate scholarship on leadership. First, the preponderance of the above approach will be examined via the field of social neuroscience and contemporary leadership theorising. Multiple, varied and conflicting approaches to leadership research exist (Gazi 2014, Yukl 1989) and are reflected in the considerable diversity of leadership andragogy (Collinson & Tourish 2015). Changes to contemporary understandings of organisations, along with business drivers such as advancing technologies, globalisation and emerging workforce demographics, will be explored as drivers of new leadership conceptualisations that attempt to offer greater saliency to scholars and leaders in organisations. This literature review will explore recent directions in leadership theorising and research that leave aside the ontology of the heroic leader as a special individual with stable and idealised 'component-parts' to instead embrace processual as well as spiritual perspectives.

The ensuing sections present two alternate approaches to old heroic frames of leadership. For the purposes of this research, leadership is conceptualised as 'relational', an ongoing processual enactment between and amongst players, and 'spiritual' acknowledging the value-laden role of leadership and the responsibility of

organisations for the wellness and performance of workers. Leadership here is not viewed as an inherent or stable quality of individuals. The theoretical and practical challenges with each of these alternate approaches are outlined and as well as how they have informed research aim and questions. This approach offers a chance to investigate ways to extend leadership theorising in the spiritual and relational dimensions. The approach also offers a chance to investigate how leadership theorising is currently influencing organisational contexts. Clear links between contemporary scholarly work on leadership and mindfulness will be highlighted and discussed.

2.2.1 The dominance of heroic assumptions of leadership

The industrial era brought with it the conceptualisation of a top-down command and control style of leadership (Uhl-Bien, Marion & McKelvey 2007). Leaders viewed the organisation as a machine, employees as cogs in the machine and productivity along with profitability as key success measures. In a globalised, high tech world, leaders in developed nations lead knowledge workers in complex, dynamic and multi-cultural contexts, but receive little value from the 'organisation as machine' metaphor. The organisation conceptualised as an eco-system may offer greater value and will be discussed later in this leadership review.

In the historical context stemming from the industrial era, researchers focussed on the discovery of the component parts that made leaders 'great' (Kelly 2008; Zaccaro 2007). These parts were initially thought to be hereditary or genetic, but a shift in the field saw investigation and subsequent discovery of learned behaviours as the component parts that made leaders great (Avolio 2010). Despite this shift, the fundamental assumption remained: that leaders stood apart from, and above, ordinary people (Alvesson & Spicer 2012; Lichtenstein et al. 2006; Meindl, Ehrlich & Dukerich 1985; Pfeffer 1977).

2.2.2 Challenging heroic leadership assumptions – enter the anti-hero

In the struggle to contain the dark side … the first step is awareness. *(Tourish 2013)*

Relatively recent corporate scandals, controversial accounting practices, ecological disasters and the global financial crisis (e.g. Citigroup, Arthur Anderson, BP oil spill, Enron, Australian Banking Royal Commission) can be credited with increasingly critical perspectives on the traditional heroic view of leadership,

specifically questioning leader ethics (Akrivou et al. 2011; Brown & Treviño 2006; Ofori 2009). An anti-heroic leader figure has emerged in the literature (Schyns & Schilling 2013; Tepper 2007). Using the same positivist assumptions, searching for stable component parts in attempts to explain and predict, researchers have identified correlations between what might be called 'mad' and 'bad' pathological personality styles of narcissism and socio-pathology with those selected for leadership positions (Brunell et al. 2008; Cangemi & Pfohl 2009; Pech & Slade 2007).

The field of leadership emergence investigates the predictors of promotion within organisational contexts, for example, in relation to the height of presidents: 'apparently, people do really prefer to elect leaders that they can look up to.' (Stoop et al. 2013, p.170). As outlined below, the evidence to date poses challenges to popular notions of leaders as great intellects, strategists, tacticians or other conceptualisations of the 'heroic leader' possessing 'special qualities'. These include extraversion, also known as 'the babble effect' where 'the most talkative group member becomes the leader regardless of the quality of their inputs' (King, Johnson & Van Vugt 2009pp 912), authoritarianism and gender (Ensari et al. 2011). There is evidence that even height (Blaker et al. 2013), attractiveness (Cherulnik, Turns & Wilderman 1990) and seating position (Howells & Becker 1962) are factors propelling humans into leadership roles. Beyond the aforementioned 'mad and bad' as predictors of leadership emergence, the above studies point to predictors of leadership emergence that are, arguably, irrelevant to modern-day leadership performance.

Other research into 'bad bosses' suggests that management can constitute the most stressful part of the knowledge worker's job (Harvey et al. 2007), that this stress is passed on to spouses and families (Hoobler & Brass 2006), contributes to subversive workplace behaviours (Boje 1995; Litzky, Eddleston & Kidder 2006; Prasad & Prasad 2000) and intentions to leave (Tepper 2000). Overall, a compelling body of empirical data evidences humans as poor decision makers when it comes to leadership selection, progressing those most likely to create suffering in workforce cohorts (narcissists and sociopaths) or progressing individuals based on irrelevant criteria such as height and attractiveness. Yet as the next section outlines, heroic conceptualisations of leadership persist.

2.2.3 Why do heroic assumptions appeal?

The obsession with a romanticised and heroic view of leaders has endured for decades and celebrations and obsessions with it will probably continue (Meindl, Ehrlich & Dukerich 1985). Wray-Bliss (2012) observes that leaders are conferred with special powers, both deifying and demonising them. Despite this, theorists have argued that leadership itself is an attributional error, a sensemaking ploy, lacking in truth (Calder 1977; Pfeffer 1977). Islam (2014) claims that the term leadership is much like the term 'fairness'; it holds a range of definitional connotations and serves a deliberate purpose in remaining undefinable. Organisational theorists and actors alike use leadership to explain and account for organisational outcomes, yet these explanations have been challenged in theoretical work (Fairhurst & Grant 2010; Kelly 2014; Pfeffer 1977) and in empirical studies (Farris & Lim Jr 1969; Lowin & Craig 1968; Staw 1975). Do great leaders create great outcomes? Or do we *understand* them to be great leaders once we see the great outcomes?

Social neuroscience may offer some explanation for the persistence of the romantic idealisation of leadership on our collective consciousness, despite the noted quality of 'leadership' itself avoiding definitional coherence after decades of inquiry (Alvesson & Sveningsson 2003; Islam 2014; Kelly 2008; Meindl, Ehrlich & Dukerich 1985; Miner 1975; Pfeffer 1977). Social neuroscience is an integrative field, predominantly post-positivist in nature and concerned with how our brains respond reliably to social stimuli (Cacioppo 2002). Social neuroscience includes cellular, genetic, neural and hormonal mechanisms that have supported the social organising of humans. An overarching organising principle for the brain is a binary response to stimuli being either 'approach' or 'avoidance' (Fredrickson 2001; Gordon 2000). The brain networks that have evolved to respond to stimuli regarding primary survival needs, such as food and water, are the same networks used for several domains of social stimuli (Cacioppo 2002; Eisenberger, Lieberman & Williams 2003). An avoid-approach survival mechanism is useful for rapidly and automatically rejecting threats to human physical survival. It does this outside of a person's conscious awareness. For example, eyes blink automatically in response to a tiny projectile, without a person's conscious awareness. In the same way, the brain responds rapidly and automatically to reject social threats to survival, and it does so outside of conscious awareness (Eisenberger, Lieberman & Williams 2003).

One of these social domains is social standing, rank or 'status'. The brain is constantly on the lookout for those individuals that stand above and apart from ordinary individuals. The position of social neuroscience is that the brain's habit of noticing status in social groups has evolved as an adaptive response (Adolphs 2001). The evolutionary neuroscience of human social circuitry bears a striking resemblance to Maslow's 'Hierarchy of Needs' and 'Darwin's Theory of Evolution' (Wilson 2006). Specifically, Maslow (1968) asserted that the need to belong is attributable, species-wide, to our inner nature. As to natural selection, for most of the human existence, those ostracised were 'unlikely to survive and less likely to reproduce' (Cacioppo 2002, p. 4). Isolation in later life is predictive of mortality and morbidity, even after controlling for health behaviours and heritable risk factors (House, Landis & Umberson 1988). Explanations for mortality and morbidity related to social conditions come from studies in human and non-human populations. For example, subordinate females in non-human primate social groupings have fewer ovulatory cycles (Abbott, Hodges & George 1988). Loneliness is claimed to be as unhealthy as smoking fifteen cigarettes a day (Holt-Lunstad et al. 2015). Nobel Prize winners, a cohort who undoubtedly feel important and connected, live up to two years longer than their peers, after correcting for potential biases (Rablen & Oswald 2008). Similarly, a study by Redelmeier and Singh (2001) shows Academy Award winners enjoy greater life expectancy compared to runners-up. The susceptibility to infectious diseases in mice is negatively influenced by a high-status position in the social hierarchy. Other mechanisms include the known impact of social events on immune functioning, wound healing, and even gene expression (Cacioppo et al. 2000).

From the perspective of social neuroscience, the ability of humans and other primates to be aware of who the high-status individuals are and maintain a positive relationship with them is adaptive (Eisenberger, Lieberman & Williams 2003). This awareness of status is predictive of survival and procreation and, consequently, the survival of the species. Therefore, it is possible that the obsession with leadership may be attributed to adaptive brain neuro-circuitry that drives humans (along with other primates) to look for high-status individuals, attribute outcomes to them, gain their favour and seek to become them. For the most part, this brain functioning occurs outside of our awareness. Regardless of the lack of solid empirical

evidence for any extant robust leadership construct (Tourish 2013), humans may have a heritable, adaptive propensity to notice high-status individuals: those who stand apart and above or 'leaders' for our survival.

As such, the popular ontology of leadership as an investigation into the component parts that explain and predict either 'great leaders' or 'bad bosses' can be explained, in part, by the tendency of the human brain to subconsciously look for status. Another explanation is the predominance of psychologists who approach truth from a positivist epistemological frame and contribute to the literature in the field. In short, one could postulate that in our search for component parts, we have neurologically evolved to 'see' heroes, and we have been directed toward a positivist frame by researchers schooled in statistical testing.

Despite the endurance and preponderance of what could be described as the hero/anti-hero metaphor for leadership, there are emerging influences changing leadership conceptualisations, such as the changing context of organisations themselves. In the next section, I discuss leadership in crisis.

2.2.4 Leadership in crisis

Leadership is in crisis (Clarke 2018). Scholars claim that current contexts are driving the need for change in our conceptualisations of leadership (Giacalone & Wargo 2009; Osborn, Hunt & Jauch 2002; Porter & McLaughlin 2006). These include the concurrent forces of globalisation (Friedman 2005), advancing technologies (Goldstein, Hazy & Lichtenstein 2010), shifting demands of new workforce entrants (Fry 2015) in knowledge-based economies and growing fragility of the social licence to operate (Walker 2005). Increasingly, organisations are operating in heavily networked environments (Goldstein, Hazy & Lichtenstein 2010) faced with rapid, discontinuous change resulting from these forces (Bhagat, Segovis & Nelson 2016) and threatening business viability. To discuss each of these briefly, a new metaphor is introduced, replacing the organisation as a machine which positions the leader as the master engineer (Taylor 1911; Grachev et al. 2013). Instead of this outdated industrial era metaphor, I introduce the organisation as an eco-system which therefore positions the leader as the master gardener.

Workforce demographics

The industrial era required the leader, as the master engineer, to predict and control the work environment and to maximise efficiencies of tasks and processes (Taylor 1911; Grachev et al. 2013). Employees were viewed as 'resources' (Taylor 1911; Merkle & Riley 1980) indicating a subject-object orientation to talent management. In developed nations, workforce demographics are changing and bringing new attitudes to the idea of 'work'. In the United States, an estimated 77 million baby boomers will retire from the labour market in this decade (Clarke 2018), creating a shortage of leadership talent (Franklin et al. 2007). According to a Bloomberg report from the UK, ninety per cent of organisations cite that insufficient leadership skills are already negatively affecting their business (Levy & Cannon 2016). Further, millennials became the largest demographic in the US workforce in recent years (Fry 2015). They bring changing attitudes to work, and money is increasingly losing its power as the prime motivator for work (Wrzesniewski 2003; Wrzesniewski, Dutton & Debebe 2003). Instead, newer workforce entrants are trading their time and learning capacity for the higher-order needs related to meaning. This creates demands for leaders to become meaning makers and facilitators of meaningful work. Equal parts learner and expert, the master gardener does not entirely control and direct but often merely facilitate others' contributions to innovation, direction and problem solving. Hence, the concept of the gardener leader defines leadership itself as blurring and seeping outside of the one person and being more of an emergent quality that is shared across the organisation.

Globalisation

Deregulated markets, emerging economies and the removal of trade and investment barriers have seen unprecedented foreign trade (Acosta et al. 2011). Patterns of production and consumption are increasing in their complexity (Pater & Van Lierop 2006). Now operating across cultural, linguistic and legislative borders brings unpredictable challenges, complexity, paradox and risks for doing business (Calton & Payne 2003). The leader, as master engineer, assumes a world of stable laws (those of physics) and uses the natural sciences as a presupposition for decision making in business. This ceases to work in globalised contexts where the social worlds of culture, lawmakers, language barriers and patterns of consumption are not adequately predicted or explained by linear cause and effect approaches to problem solving (Bhagat et al.

2016). In contrast, the leader as master gardener does not seek to control the environment. The master gardener tends to the environment and protects and fertilises the environment. Basic principles can aid decision making but attending to what is emerging and responding to opportunities and risks as they emerge, requires an ability to 'see' new phenomena arise in real time. Curiosity, rather than reliance on the known, is a better guide for master gardener leadership.

Advancing technologies

The interactions of humans with advancing technologies has generated great social, consumer and collegial connectivity across the globe, driving dynamic and unstable conditions (Goldstein, Hazy & Lichtenstein 2010). For contemporary knowledge workers in fast-moving, hyper-connected contexts, experience can count less than consciousness. In this context, mental disengagement and reliance on autopilot is a mental state that risks job security. On autopilot, the industrial era worker may still be able to achieve the 'widget target'; however, for knowledge workers, this lacks plausibility. Consciousness is the opposite of autopilot. Consciousness is called for to achieve high performance in interconnected, dynamic environments that are consistently presenting with multiple, competing interpretations. In response to these changes, the leader, construed as master gardener, must step back and facilitate safe spaces for 'ecologies of innovation' and 'experiments in novelty' (Goldstein, Hazy & Lichtenstein 2010).

Loss of trust

Various crises in investor confidence have been witnessed due to corporate harm delivered to stakeholders, staff, pensioners and shareholders (Walker 2005). These examples of lack of responsibility in corporate governance and leadership have led, in turn, to various crises 'of investor confidence and caused stock markets around the world to decline by billions of dollars' (Walker 2005, p. 264). Australia has recently witnessed royal commissions into the banking sector and the disability and aged care sector. The recent Australian Royal Commission into Institutional Responses to Child Sexual Abuse in 2013 is perhaps the best example of an attempt to restore voice to a group of victims characterised by extreme powerlessness. As the previously silenced 'minorities' gain a louder voice, often via emerging technologies, the loss of trust in organisations plummets and genuinely threatens viability through loss of the social licence to operate. (It must be noted that in the case of women, this 'minority' is over half the population.)

The metaphor of master gardener is enriched with examples above in relation to the contemporary leadership challenges of globalisation, changing workforce demographics, technology advances and loss of trust. The leader as master gardener relates in each case to post-heroic leadership, and this is discussed in the following sections.

2.2.5 In response to the leadership crisis: post-heroic leadership

Leadership is a universally acknowledged 'reality' (Peterson & Hunt 1997). So why has leadership research been slated as fragmentary and unrealistic (Hunt 1999)? Leadership research was based on the trait approach (e.g. Bass & Stogdill 1990; Peterson & Hunt 1997; Yukl 1998) until the focus shifted toward behaviours in the late 1940s (see Bass & Stogdill 1990; Yukl 1998). The behaviour approach was then criticised for ignoring situational moderators, and this led to a series of situational models (Hunt 1999; Yukl 1998). In the 1970s, the proliferation of situational models came under fire for using too many unintegrated models, producing fragmentary and uninteresting research, and committing the classic type III error of solving the wrong problem (McCall & Lombardo 1978). Critics such as Pfeffer (1977) claimed that leadership did not really exist as it was not tangibly discernible from management. Leadership studies using a positivist epistemological frame were not criticised for the quality of the research or accuracy of the findings; rather, they were criticised for the basic assumptions underlying the research paradigm of positivism. In the 1980s, Meindl, Ehrlich and Dukerich (1985) argued that leadership was based on romantic notions in popular consciousness.

The phrasing of the romance of leadership (Meindl, Ehrlich & Dukerich 1985), is particularly interesting in that it captures that which has been identified as broken in previous leadership research. At the same time, tonally, it seems to diminish and disregard the potential fix, a re-understanding of 'reality' itself. In fact, the romance of the leadership idea sought to loosen traditional assumptions of leadership as formal, planned and unidirectional (Meindl 1995).

2.2.6 Relational leadership

A resurgence of leadership interest commenced with publications theorising collective, distributed, shared, dispersed and relational leadership (e.g., (Dachler 1992; Dachler & Hosking 1995; Graen & Uhl-Bien 1995;

Hunt & Ropo 1995; Shamir 1999; Shamir & Howell 1999). For these writers, the popular conceptualisation of the romance of leadership (Meindl, Ehrlich& Dukerich 1985) is exactly where leadership can be found, and this dictates how it should be studied, thereby charting new territory for leadership scholars. The broad field of relational leadership acknowledges that leadership is a social process of organising. The word 'relational', in this context, does not mean 'friendly', 'nice' or 'affiliative'. It may seem to describe leaders who like people or have something akin to consideration for others (Lipman-Blumen 2000). Instead, it refers to a bedrock assumption of relational leadership: leadership occurs with and amongst people. It cannot exist without people. Relational leadership theory criticises previous leadership research noting that organisational and environmental contexts where leadership is enacted have been largely ignored (Hunt & Dodge 2000). Clarke (2018) identifies relational leadership as differentiated from traditional notions in ten specific aspects outlined in Table 1.

Table 1: Traditional perspectives of leadership contrasted with relational perspectives of leadership (from Clarke 2018, p. 2)

Aspect	Traditional Perspective of Leadership	Relational Perspective of Leadership
Source	position power	knowledge
Locus	formal and planned	self-organising and emergent
Focus	individualistic	social and collective
Influence	unidirectional, top-down	bottom-up and mutual
Role of followers	largely ignored	central
Environmental context	stable	dynamic and complex
Organisational structure	mechanistic	organic and connected
Leadership effects	universalist	contextual
Leadership goals	rational and planful	ambiguous and processual
Leadership perspective	entity	Entity plus social constructionist

The table above notes key assumptions that move relational leadership away from traditional leadership assumptions despite the persistence of these traditional assumptions within business schools and in popular culture. The Harvard Business Review publishes best chief executive officer lists attributing the success of

businesses (measured narrowly by shareholder returns) predominantly to the individualistic vision, decision making, rationality and planfulness of great (usually white) men (Ignatius 2014). Collinson & Tourish (2015) claim that this privileging of the role of leader and the systemic ignoring of context, followers (either compliant or dissenting), and multiple ambiguities and complexities influences both how leadership is taught and the growing criticisms of 'top-ranked' business schools. Relational leadership attempts to leave aside the hype and the hubris of a single powerful individual and instead takes into account broader influences such as followers, relationships and context.

Relational leadership has evolved in two distinct streams, specifically leadership viewed as a social entity (called socially constructed relational leadership) *and* leadership as enacted by leaders viewed as material entities (called entity relational leadership). The two relational leadership fields represent what Evered & Louis (1981) called 'two knowledge-yielding paradigms' in their discussion of research in the organisational sciences: 'inquiry from the inside' and 'inquiry from the outside'. This poses unique challenges to the scholarly community as these two versions of relational leadership invite researchers to acknowledge concurrent, multiple realities. Uhl-Bien and Ospina (2012, p.2) claim that each perspective has its 'own legitimate logic' and both are needed to advance 'present understandings of relational leadership'. They invite researchers to 'challenge traditional thinking and aggressively push beyond current leadership orthodoxy' (Uhl-Bien & Ospina 2012). Both forms of relational leadership are defined and discussed in this section, including salient critiques and opportunities for theoretical expansion.

First, entity relational leadership retains a focus on the characteristics and behaviours of leaders and/or followers, who are viewed as autonomous entities. Grounded in post-positivism, entity researchers 'tend to be interested in linking relational constructs, operationalised through variables, into a chain of causal relationships' (Uhl-Bien & Ospina 2012, p. 21). Entity researchers use positivist paradigms and (usually) quantitative research methods to ask about the qualities, traits or behaviours of leaders that enable elements such as relationship development (Brower, Schoorman & Tan 2000; Graen & Uhl-Bien 1995). Specifically, a researcher could set out to see how a leader can facilitate self-organising teams or allow knowledge rather than position power to dictate decision making. Research does support the idea that high-quality

relationships correspond with high-quality leadership effects (Clarke 2018). However, entity relational leadership has been criticised for unaddressed assumptions, such as the unidirectional agency attributed to leaders (Schriesheim, Castro & Cogliser 1999).

Second, socially constructed relational leadership sits in contrast to entity forms of relational leadership as it does not seek to find leadership within individual leaders but as existing as intersubjective knowledge, emerging *in the spaces between* (Fairhurst & Grant 2010). Socially constructed relational leadership researchers define leadership as always occurring in the social world, brought into being by humans and our interactions, and unable to be teased away from context (Dachler 1992; Hosking 2011a; Uhl-Bien 2006). Three key understandings emerge in this literature: leadership is co-constructed (Hosking, D.M., 2008 in Holstein & Gubrium 2013, pp. 669-86), it is emergent or processual (Pye 2005), and it is always embedded in context (Uhl-Bien 2006). These key understandings invite an investigation of the discursive, context-rich, processual enactment of leadership. As such, socially constructed relational leadership researchers preference qualitative measures. They are interested in understanding leadership relationships in context, weighing most heavily the processes of communication and organising over individual behaviour (Uhl-Bien & Ospina 2012). The focus is on revealing explanatory mechanisms that clarify how patterns and relationships associated with leadership emerge in practice. Thus social constructionism interests itself in the process and finds meanings to be emergent and generated inter-subjectively in the social realm (Dachler & Hosking 1995; Fairhurst & Grant 2010; Hosking 1999). Ospina and Sorenson (2006, p.192) note that 'constructionists are attempting to change the lens'. For social constructionists, leadership, just like the #MeToo movement and radical, vegan terrorism, emerges discursively.

The difference between the two approaches lies in understanding the nature of the reality being studied. In the book, *Advancing Relational Leadership Research*, Uhl-Bien & Ospina (2012) discusses the challenges of viewing relational leadership from the social constructionist stance when one's training has been grounded in post-positivist perspectives. 'It will challenge our thinking and assumptions'; it is a perspective that may be found to be potentially 'unfamiliar' and 'troubling' (Uhl-Bien & Ospina 2012, p. xi). Uhl-Bien & Ospina (2012, p. xi) invite leadership scholars to engage with 'a more open mind and dialogue than we have seen with the "paradigm wars" of the past' (Uhl-Bien & Ospina 2012, p. xi).

Criticisms of relational leadership

Criticisms of both entity and socially constructed relational leadership are outlined here. First, entity relational leadership acknowledges the primacy of social processes of organising (Uh(Uhl-Bien 2006, 2011)l-Bien 2006 & 2011). Researchers in this space seek to find which aspects of individuals make them competent or successful at this task. Entity relational leadership utilises quantitative methodologies (Uhl-Bien & Ospina 2012) revealing positivist/post-positivist assumptions. A key criticism of entity relational leadership scholarship is that it does not extricate itself from the challenges of old heroic forms of leadership scholarship. Traditional leadership researchers embracing positivism also seek to discover the context-free, stable components of leadership to predict and explain. For entity relational researchers placing a focus on special ingredients of special individuals (be they behaviours, traits or other characteristics) has again reified and deified a superhuman leader. This conundrum seems to be a significant challenge as most leadership development is 'overwhelmingly dominated by a focus on the individual leader' (Clarke 2018, p. 8). The romance of leadership continues to pull theorists back to outdated, problematic leadership frames that prevent seeing the dynamic, fluid and systemic realities of leadership. That is, the broader community, MBA students and scholars hold dear some basic tenets of leadership that form their opinions and decisions. Implicit leadership theory argues that individuals see what they believe and these prototypes then become activated in leader-follower interactions subsequently shaping the collective perception (Hall & Lord 1995) of who is an effective leader and what denotes effective leadership.

In contrast, socially constructed relational leadership researchers employ qualitative measures. They are interested in

> 'accessing the meaning of leadership relationships in context. The focus is on revealing explanatory mechanisms that clarify how patterns and relationships associated with leadership emerge in practice, thus giving primacy to communicative and organising processes over individual behaviour' (Uhl-Bien & Ospina 2012).

If leadership is viewed as always associated with people and is co-constructed in the intersubjective realm of the social, then it follows that socially constructed relational leadership can offer an illuminating map of co-constructed realities. An intellectually satisfying offering, it may deliver considerable truths to our

knowledge of organising (Uhl-Bien & Ospina 2012). Socially constructed relational leadership is criticised as a field predominated by theorising and one that will never jump the growing chasm that has come to be known as the research-practice gap (Banks et al. 2016; Bansal et al. 2012; Bartunek 2007; Bartunek & Rynes 2014; Coens & Jenkins 2002; Grint & Jackson 2010; Hambrick 1994; Markides 2011; Murphy 2008, 2019; Rousseau 2006; Scholtes 1993; Tsui 2013).

There are empirical studies emerging in the space of developing socially constructed relational leadership (Carroll & Levy 2010; Carroll & Simpson 2012). But this too has challenges. Leadership development informed by socially constructed relational leadership is not concerned with the development of individual leader capability but re-directing the collective understandings of what leadership constitutes. Instead of individuals learning that they should self-regulate around their poor (non-leadership) behaviours, a group might collectively understand that it is they who co-construct 'leadership' via their interactions. This work illustrates 'the possibility of agency reflexivity and fluidity in the leadership development context' (Carroll & Levy 2010, p. 212). Collinson & Tourish (2015), too, have recommended criticality and reflexivity as ways forward for leadership education.

However, challenges persist. Who should be selected for such leadership development work? As soon as some and not others are invited in, behaviourally, if not verbally, one is reifying bureaucratic structures and oppressive power dynamics. Will the very act of entering the leadership development program embed heroic leadership notions, even as they learn about knowledge emerging *in the spaces between*? There is value to be found in extending the positivist view of relational leadership by taking the advice of Uhl-Bien & Ospina (2012) and peeking over the ontology fence to learn about key elements of context, emergence and intersubjectivity. And how to extend and contribute to the socially constructed relational leadership theory? In an attempt to abseil across the research-practice abyss, the task would seem to be a design of empirical research that investigates how this might honestly be brought to leadership cohorts beyond the level of rhetoric (Bolden, Petrov & Gosling 2009) and without subliminally deepening heroic leader assumptions of control and power (Collinson & Tourish 2015).

To further investigate the criticism and challenges outlined above, three foundational assumptions of socially constructed relational leadership are highlighted and discussed next. First, context (Osborn, Hunt & Jauch 2002) then intersubjectivity (Dachler & Hosking 1995) and finally, emergence (Hosking 1999) will be outlined. From a critical realist ontological stance, I discuss why individuals may ignore these 'realities' and preference instead universalist, subject-object and static 'realities'.

Context

Leadership has been presumed to be the unidirectional force that shapes business circumstances and context. However, globalisation, technological advances and talent-demographic shifts have brought increasing demands and messy challenges to business. Global markets deregulate, trade and investment barriers disappear, and new economies enter the market, changing the legal, cultural and linguistic landscape upon which businesses are built (Calton & Payne 2003). Emergent and competing technologies bring ever-growing complexities to business (Friedman 2005). Changing workforce demographics bring hard-to-spot contextual shifts in the meaning of work itself (Wrzesniewski 2003). These three major changes are interacting in complex and dynamic ways, and this makes old linear approaches to leadership and context look overly simplistic. It has been noted that separating leader from context is akin to separating flavour from food (Osborn, Hunt & Jauch 2002). And yet, can we assume that it is only now, due to this messy reality, that context impacts leadership? Hosking (2011a, p.4) claims that leadership is *always* embedded and influenced by context: 'context and the social construction of leadership are inseparable at the individual and the collective levels'. The implication for researchers and practitioners is to wade into territory that is perhaps not as neat or linear as might be assumed. The leader is not empowered as hero amidst this tumultuous context and is perhaps instead buffeted about by waves of change. This may be challenging to investigate scientifically and possibly even more challenging to 'sell' to organisational purchasers of leadership development programs. Nonetheless, Porter and McGlaughlin (2006) extol the need for researchers to focus on leadership in context and focus on the dynamism of interrelated contexts calling for nuanced and textured pictures of leadership 'movies' rather than 'snapshots'.

Intersubjectivity

Dachler and Hosking (1995) bring the intersubjective nature of knowledge creation from fields such as philosophy, sociology and psychology, cognitive sociology, symbolic interactionism, systems theory and phenomenological sociology to that of organisational theorising (Dachler & Hosking 1995). In doing so, they highlight assumptions that permeate business and organising in literature and practice. It is the very fact that these are uncritiqued assumptions that bring *unlearning* to the fore as researchers and practitioners seek to understand and work in the leadership development space. One such assumption is a Cartesian duality or possessive individualism. Dachler and Hosking explain it as follows: persons can be treated as possessing properties, such as a certain measurable height and weight and an equally calculable personality or expertise. Whilst they do not deny that when viewing the world in this way 'truths' are uncovered, it is what remains unseen that is their central concern. This Cartesian duality implies a subject-object approach to the people that populate organisations, supply chains, consumer groups and communities in which businesses are based. The subject-object orientation is by its nature dehumanising. In a world where stakeholder perspectives gain traction, the consumer voice is louder than ever, and talent pools demand inclusive organisations, the omnipresence of subject-object relations creates risk.

Emergence

Organisations experiencing ambiguity and turbulence offer up opportunities to challenge underlying assumptions and collective schemas regarding leadership constructions (Probert & Turnbull James 2011), and this itself is a dynamic process (Clarke 2018). Acknowledging today's fast-paced, post-colonial, multicultural worlds where organising takes place, Hosking (1999) suggests that social inquiry is always ongoing. Inquiry constitutes of a constructing and reconstructing of what is, and yet, the tool of the trade 'language' can 'feel very unwieldy' in this pursuit. When the researcher seeks to preference processes over products, we see that our uncritiqued assumptions regarding static snapshots of knowledge are embedded in language itself (Hosking 1999). Hosking (p.122) advocates viewing organisational leadership research as a process of construction in which the researcher is a collaborating participant in the construction of leadership. Inquiry is viewed as a social practice, and it is the research process itself that constitutes 'what's

interesting'. This is what I seek to achieve in my research. But first, I address another contributing leadership frame: spiritual leadership.

2.2.7 Spiritual leadership

Initially growing from calls for workplace spirituality, spiritual leadership as an area of scholarly interest recognises that our lives are increasingly interrelated with work (Fry et al. 2017). Linked to business outcomes beyond profit such as triple bottom line, sustainability and corporate social responsibility (CSR), workplace spirituality acknowledges that contemporary knowledge workers spend much of their lives either at work, thinking about work or in some way entwined with work identities. Knowledge workers may be meeting their basic survival needs, but seminal theorist Fry (2003, 2005) introduces 'spiritual survival' as the next frontier for workers and the subsequent need for spiritual leadership (SL). Technology, far from delivering the promised 15-hour workweek, has instead delivered meaninglessness and chronic disengagement. Workers find themselves spending much of their waking lives in meaningless toil (Graeber 2013) and working for bad bosses (Harvey et al. 2007; Hoobler & Brass 2006; Litzky, Eddleston & Kidder 2006; Tepper 2000, 2007). Researchers claim that up to 30 per cent of the US and 37 per cent of the British workforce is made up of 'bullshit jobs' (Dahlgreen 2015; Graeber 2013; Spicer 2013). In a world that is fast becoming a society of organisations, leaders and researchers cannot ignore the 'role of organizations in determining the well-being of societies and the individuals that comprise them' (Sheep 2006). SL has been positioned as growing from the Judeo-Christian perspective, alternately positioned as harking from an Indian ethos and also claimed to go beyond any particular religion per se (Chawla & Guda 2010; Elias, Cole & Wilson-Jones 2018; Fernando 2011).

Workplaces such as Google, General Mills (Hall 2013), Apple (Brendel 2016), North Eastern University and Massachusetts Institute of Technology (Schmidt-Wilk, Heaton & Steingard 2000) recognise that the inner life of employees is 'nourished by meaningful work that takes place in context of community' (Fry 2005, p. 620). Spiritual leadership links to the stakeholder perspective of organisations, acknowledging that beyond sustainable profitability, organisations have a responsibility to provide more than physiological survival. Organisations also must address 'spiritual survival', meeting long recognised essential human needs of belonging and mastery. Fry (2003) proposes spiritual survival as a universal human need applicable to

both leader and follower and offers spiritual leadership as a research direction to address this. Spiritual leadership theorists argue that it is both ethical and crucial to address these needs at work for both organisations and society (Aydin & Ceylan 2009). If employees are spending the largest portion of their waking lives at work, estimated at 90,000 hours across the lifespan (Pryce-Jones 2011), then it can be argued that these essential needs cannot reasonably be met in the remaining waking hours. As a result of the increasing interrelatedness of work and personal lives, spiritual leadership has become a significant growth area for researchers (Fernando 2011; Yang & Fry 2018).

Spiritual leadership's decades of growth in research and inquiry points to academia's increasing acceptance of the importance of leadership theory and research and the potential for leadership practice regarding this concept. However, a single, agreed-upon definition remains elusive (Elias, Cole & Wilson-Jones 2018). Some assumptions underpinning spiritual leadership include the position that spiritual values, such as integrity, honesty and humility, have a positive impact on leadership effectiveness (Dent, Higgins & Wharff 2005; Reave 2005). Some say satisfying essential spiritual needs in the workplace, such as a nourishing inner life and transcending the self via community, is a fundamental avenue to positively influence human health and psychological wellbeing (Yang & Fry 2018). Theoretically, those influenced are both leaders and followers (Fry et al. 2017). Spiritual leadership can be in inclusive or exclusive of religious theory (Fry 2003) and is most often, although not always, assumed to be inherently personal (Fry et al. 2017). Spiritual leadership also assumes beneficial personal, social and organisational outcomes, such as increased employee wellbeing, deeper organisational commitment, improved productivity, social responsibility and performance excellence (Fry 2003; Fry & Nisiewicz 2013; Fry, Vitucci & Cedillo 2005). The theory takes leaders' ethical responsibilities as meaning makers and facilitators of community as key. According to spiritual leadership advocates, direct corollaries of the delivery of these two leader responsibilities are the outcomes of increased employee loyalty, performance and satisfaction. Studies attempting to assess individual and organisational benefits of spiritual leadership claim positive relationships to organisational citizenship behaviour, sales growth, attachment, loyalty, retention, job satisfaction and work unit productivity. Likewise, studies in spiritual leadership claim negative relationships with frustration, inter-role conflict and falsifying financial records (Benefiel, Fry & Geigle 2014; Bodla & Ali 2012; Chen & Yang 2012; Chen, Yang & Li 2012; Duchon & Plowman 2005; Fry & Slocum 2008; Fry, Vitucci & Cedillo 2005; Hall

2013; Javanmard 2012; Kolodinsky, Giacalone & Jurkiewicz 2008; Milliman, Czaplewski & Ferguson 2003; Ming-Chia 2012; Pawar 2009; Petchsawang & Duchon 2012; Rego, Cunha & Souto 2007). In 2010, Crossman (2010, p.604) noted spiritual leadership 'has the potential to emerge as a powerful and courageous innovative paradigm for the twenty-first century'. Critics, however, warn of a dark side.

Criticisms of spiritual leadership

Spiritual leadership theory may possess an under-explored dark side. Theorists propose that enactment of spiritual leadership may be moderated by narcissism and motivations to lead (Krishnakumar et al. 2015). Others criticise the broadly accepted win-win approach of spiritual workplace and leadership research where both organisations and employees benefit as falsely manufactured by the narrow range of questions asked by the majority of researchers. According to Lips-Wiersma, Lund Dean & Fornaciari (2009), the assumptions underlying popular questioning revolve around inquiry into potential win-win outcomes delivered by workplace spirituality. "Would organisations be more productive and innovative, and individuals be able to live more satisfying lives if they felt inwardly connected to their work, fellow workers, and work-place?" (Sheep 2006). As a result, most research is either neutral, facilitative or enthusiastic in orientation (Lips-Wiersma, Lund Dean & Fornaciari 2009). In practice, not dissimilar to most of the work generated via scientific enquiry, spiritual leadership research could be used to control, manipulate, subjugate and seduce certain populations with disastrous results. Spiritual leadership can be employed as a negative force for hegemony, misused for managerial control and harmful in effect for workplace populations and even for society (Driver 2005; Lips-Wiersma, Lund Dean & Fornaciari 2009).

Beyond the above criticism of how SL may work in practice, detractors also identify problems of logic inherent to the theory itself. Some claim that hidden in the sub-text, spiritual leadership shares assumptions of heroic leadership, including instrumentalism and uni-directional influence. Tourish and Pinnington (2002) claim SL is yet another neoliberalist strategy, this one co-opting cult-like tactics to invade the personal lives of employees in pursuit of the un-spiritual goals of competitive advantage, profits and growth. Where spiritual leadership claims to address the ever-increasing conflation of employees' personal and professional lives by using work to meet essential human needs, Tourish and Pinnington argue that the ever-increasing conflation of the personal and professional *is* the problem. These authors address the same

issue by arguing for increasing distance and separation between the two in regard to hours spent toiling and to identities wrapped up in work roles. They argue that employees have a right to retain a sense of identity, place and purpose beyond their employer's orbit. Perhaps for legislators, regulators and nation-state leaders, this is actionable. Perhaps even for organisational owner/leaders such as owner managers of small to medium enterprises, and those working in co-operatives. However, for the great bulk of middle managers, executives and employed CEO's, this is simply not within their delegation. These important and valid points identify assumptions of agency and the legitimising of power and control lying solely with leaders and the possible unethical use of spiritual leadership ideals. Tourish and Pinnington offer criticality and reflexivity as the way forward to address the realities of those trapped in meaninglessness toil due to 'bullshit' jobs and/or bad bosses (Dahlgreen 2015; Graeber 2013; Pfeffer 2005; Spicer 2013).

To extend and contribute to spiritual leadership theory, one might ask if the inner life work that builds reflexivity practices and mindfulness capacities in leaders can be designed without concurrently embedding assumptions of control and power? Spiritual leadership recommends mindfulness practice for leaders, but little is known about what happens, in context, when leaders take up mindfulness as a leadership development initiative. In this vein, I aim to explore the experience of a group of leaders in a mindful leadership program.

2.2.8 Leadership literature summary

For the researcher seeking to advance knowledge regarding the growing phenomenon of mindful leadership interventions in organisations, respect for postpositivist-styled studies must be engaged. Bringing together Western scholarly research on mindfulness and post-heroic leadership ideas, including spiritual leadership and socially constructed relational leadership, is a multi-disciplinary project and requires respect for research traditions of differing epistemological frames. This is my intention in this project and my contribution.

This section has teased out the various emerging assumptions and differing definitions in the growing scholarly field of post-heroic leadership, specifically focussing on relational and spiritual leadership theorising. This section has highlighted ontological distinctions between two forms of relational leadership.

Entity relational leadership, similarly to spiritual leadership, strives to offer value to contemporary leaders. However, both succumb to traditional pitfalls of relying on the assumptions of the hard sciences to highlight reality in what is essentially a socially constructed world – that of business and organising. Socially constructed relational leadership offers intellectual saliency for the socially constructed world of business and organising. However, a socially constructed approach to leadership development initiatives become oxymoronic as soon as one identifies the select group of 'leaders' to participate and therefore risks being relegated to the abyss of the management research gap. My research project takes the stakeholder perspective of spiritual leadership, acknowledging the relational aspect of leading and leadership and the responsibility of leaders and organisations to attend to wellness as well as the performance of the workforce. From a realist ontological standpoint, I take up the advice of (Uhl-Bien & Ospina 2012) and take a peek over the fence to see what can be learned from the social constructionist take on relational leadership.

Concurrently, a different field of research, mindfulness, is uncovering similar perspectives to those in spiritual and relational leadership theorising. Over the past thirty years, research on mindfulness has identified context (Langer 1989; Langer 2000) and emergence (Holt & Vardaman 2013; Vago & David 2012) as processes intimately related to mindfulness practice. Mindfulness research, in line with spiritual leadership theorising also points to intersubjectivity. Mindfulness researchers find a cascade effect delivering wellbeing and performance to those who are working with the mindfulness practitioner (Lewallen & Neece 2015a; Narayanan & Moynihan 2011; Parent et al. 2015; Reb, Narayanan & Chaturvedi 2014; Singh et al. 2013; Singh, Lancioni, et al. 2010; Singh, Singh, et al. 2010). As such, mindfulness may offer an avenue for inner life, reflexivity and unlearning that are called for as leadership development strategies. Unlearning is the opposite of what we expect from typical learning environments. Instead of building on what we already know, we challenge previously unseen assumptions. To deliver leadership that is not heroic requires more than standing up the front and talking about critical approaches to leadership. For this, not verbally, but behaviourally continues to embed notions of knowledge and power being bestowed by a power holder to the underlings. The style of learning that Brazilian ideologist Paulo Freire called banking learning (where content is deposited in the heads of learners) (Shor 1993; Tisdell & Taylor 2000) simply cannot work when socially constructed relational leadership challenges deeply held subconscious beliefs about the

nature of things. I wonder what individual leaders might learn about context, emergence and intersubjectivity when they study mindfulness together. I aim to explore the experience of a group of leaders in a mindful leadership program.

The following section comprises a comprehensive review of Western mindfulness research and completes with a discussion on the strong connections between mindfulness via empirical evidence and spiritual and relational leadership via theorising.

2.3 Mindfulness

This section of the literature review commences with a brief overview of the Eastern and Western history of mindfulness investigations and the underlying frameworks that have informed research directions. The recent explosion of mindfulness research (Black 2010; Brown, Creswell & Ryan 2015) is viewed at a high level, specifically looking at typical empirical research directions. Contemporary approaches to mindfulness research are outlined and applied to the organisational context, specifically leadership.

2.3.1 A history of mindfulness research – East and West

Recent years have seen an explosion of empirical research on mindfulness interventions and the positive relationship of mindfulness with facets of wellbeing and performance (Brown & Ryan 2003; Grossman et al. 2004; Kabat-Zinn 1990; Khoury et al. 2013b). The growth in mindfulness research in the West, sparked by the seminal work of Jon Kabat-Zinn (1990), has shown that as little as eight weeks of mindfulness training can result in significant improvements in the physical and psychological health of stressed populations. Langer (1989) is also often cited as a pioneer in the field of mindfulness research. Langer's research is less focussed on meditation 'on the cushion' and more focussed on our ability to apply mindfulness, and escape habitual mindlessness, in daily work and life 'off the cushion'. Langer's work contributes to our understanding of the field through a focus on mindfulness as 'novelty seeking' with expected benefits for the fields of education, business and health (Langer 2000). It must be acknowledged that within Eastern contemplative traditions, mindfulness has been practised using approaches not dissimilar to Western phenomenology for thousands of years (Goldstein 2002; Kabat-Zinn 1990). Grossman asserts that the Buddhist construct of mindfulness is 'a central element' in Western mindfulness-

based intervention research (2011). In contrast, Winton Higgins, UTS scholar and Buddhist meditation teacher, believes Western mindfulness is an appropriation, a repurposing of the original Buddhist concept and practice, making Western mindfulness a discrete, stand-alone affair.

So packaged, Western mindfulness ought not to be identified with what Buddhists do. Moreover, the different schools of Buddhist practice deploy it in quite different ways from each other, such that the term even in the Buddhist world can't be reified at all (pers. comm., 16 July 2015).

In the Western scientific tradition, the burgeoning literature on mindfulness (Chiesa & Serretti 2009; Grossman et al. 2004; Khoury et al. 2013a) testifies to the ability to increase personal mindfulness and the efficacy of Mindfulness Based Interventions (MBIs) in reducing ill-health and increasing wellness across broad and varied contexts. These include professionals dealing with traumatic bereavement (Thieleman & Cacciatore 2014), accident and emergency nurses at risk of burnout (Westphal et al. 2015), veterans with post-traumatic stress syndrome (Fiore, Nelson & Tosti 2014), young adults completing cancer treatment (Patterson & McDonald 2015) and soccer players seeking injury prevention (Ivarsson et al. 2015). Indeed, there is evidence to support the notion that mindfulness-based interventions are as efficacious as many long-accepted successful interventions such as cognitive behavioural therapy and anti-depressant medication regimes, despite the many, varying definitions of the construct of mindfulness itself (Bishop et al. 2004; Brazier 2013; Brown & Ryan 2004; Grossman 2011; Holas & Jankowski 2013; Walach et al. 2006).

2.3.2 Measuring mindfulness

I've lived through some terrible things in my life, some of which actually happened.

Mark Twain

Strangely *mindlessness* is easier to define than *mindfulness*. Mindlessness is being caught up in past regrets or future worries in contrast to mindfulness which always involves being present, attending to what is arising in this moment. In this chapter, an overview of the breadth and diversity of mindfulness definitions is provided. The chosen definitions for this research are identified and justified. A discussion on the measurement of mindfulness follows.

Mindfulness definitions are many (Cardaciotto et al. 2008), representing the lack of agreement on both conceptualisation and operationalisation of mindfulness in Western scientific traditions (Holas & Jankowski 2013). The definitions below have been highlighted as they represent the thinking of founders in the Western scientific tradition (see the first two definitions by Kabat-Zinn and Langer) and the third is a well-cited definition with links to a measurement instrument.

[T]he awareness that arises from paying attention in a particular way: on purpose, in the present moment, and non-judgmentally. Kabat-Zinn (1991)

Kabat-Zinn uses the word 'non-judgemental'. Others flip this on its head and refer to it as 'acceptance' (for a review of Acceptance Commitment Therapy – a validated intervention based on mindfulness see Powers, Zum Vörde Sive Vörding & Emmelkamp 2009; Ruiz 2012).

[T]he process of drawing novel distinctions. Langer and Moldoveanu (2000)

Langer brings the idea of novelty, newness and the curious mind to her definition of mindfulness. In this way, the typical, automatic categorising function of the mind can be disrupted and newness found in scenarios that might otherwise seem boring or predictable. Langer positions mindfulness as having import for business, health and education.

State of being attentive to and aware of what is taking place in the present; enhanced attention to and awareness of current experience or present reality. Brown & Ryan (2003 pp. 822)

Brown and Ryan consider non-judgement or acceptance as inherent in the definition. It can be argued that 'awareness' and 'enhanced attention' simply cannot occur if one is not already accepting the object of awareness and attention.

The three definitions above frame this research, as all three offer useful nuances to build leaders' understanding of mindfulness. As there is no explicit testing of mindfulness in this research, it is possible to gain the benefits of added breadth and depth by using a few definitions and not suffer the downsides of lack of precision that may occur should testing be required. For a non-exhaustive overview of the definitions of mindfulness, see Appendix A.

In line with the many definitions of mindfulness itself, a proliferation of mindfulness measures has emerged in the literature. A dozen extant mindfulness scales are reported in the *Mindfulness Research Guide* (Black 2010). Some scales measure trait mindfulness and others measure state mindfulness. Some measure mindfulness as a single factor construct, others as a multiple factor construct. The varied mindfulness measures are one representation of the lack of agreement on the definition of mindfulness (Chiesa 2013). One single factor measure, the MAAS (a 15 item self-report, 'mindfulness as trait' measure), reports high levels of in-person mindfulness to be 'associated with higher pleasant affect, positive affectivity, vitality, life satisfaction, self-esteem, optimism and self-actualization' (Brown & Ryan 2003, p. 832).

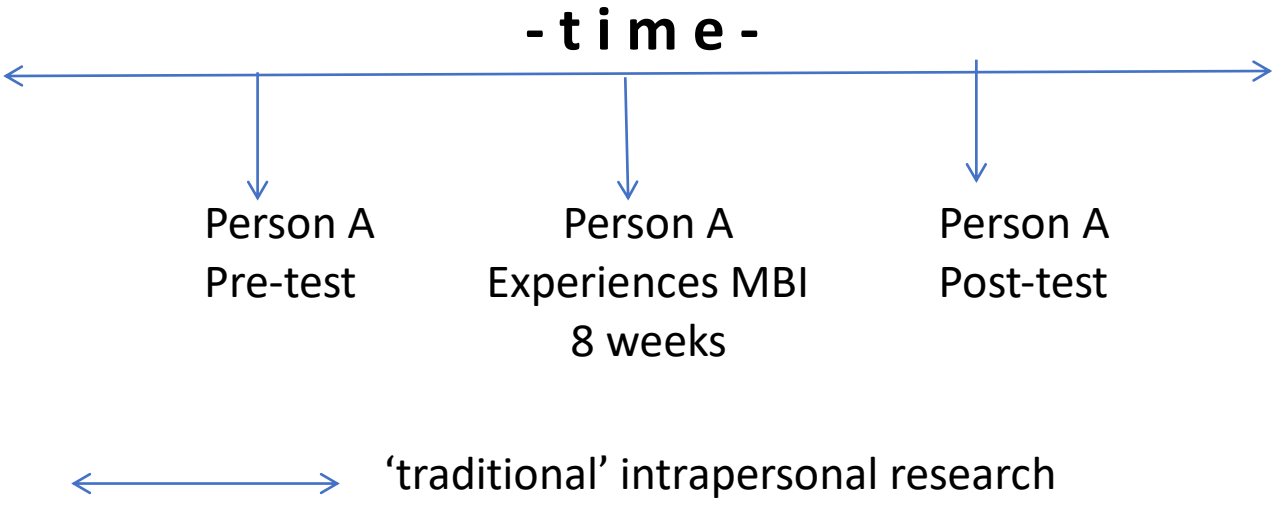


Figure 2: Traditional mindfulness research timeline

Despite differences in the measures used, a great proportion of the literature on mindfulness investigates the reduction of ill-health and the promotion of wellness within individuals who experience a Mindfulness-Based Intervention (MBI). MBIs may include training and practice in group settings or training and practice in dyadic, therapeutic relationships. The overwhelming majority of the research is not specifically

workplace-related (Dane & Brummel 2013). The research is generally conducted via a range of pre- and post-assessments of subjects (see Figure 2).

Wellness-related examples of intrapersonal changes after brief MBIs can be seen to fall into two categories: therapeutic (ameliorating ill-health) and flourishing (the active promotion of wellness and thriving). Intrapersonal changes in therapeutic-focussed studies include reported decreases in depression and anxiety (Speca et al. 2000), burnout (Goodman & Schorling 2012), stress (Grossman et al. 2004), chronic pain and reported symptoms (Kabat-Zinn 1982). Intrapersonal investigations in flourishing-focussed studies include higher life satisfaction, vitality, self-actualisation, autonomy, relatedness in mindful individuals (Brown & Ryan 2003), and even indications of increasing longevity after longer MBIs. The longevity benefits of mindfulness were indicated in a 2011 study published by Jacobs et al. (2011), reporting that mindfulness practitioners on a three-month retreat experienced increases in telomerase activity when compared to a control group (Jacobs et al. 2011). Telomerase is the hormone that builds telomeres, the length of which are an indicator of the pace of aging. Further to this, a meta-analysis of mindfulness and its links to increases in telomerase activity indicates positive implications for telomere length and immune cell longevity (Schutte & Malouff 2014).

Both the therapeutic and the flourishing-related research mentioned above are but a sample from a field that has grown from a few publications with the word 'mindfulness' in the title in the 1980s to over 200 publications per month at the time of writing. This preponderance of mindfulness research in fields along with popular media articles and the growth of apps in popular culture has resulted in mindfulness training infiltrating the modern, for-profit workplace (Hunter & McCormick 2008) (for a meta analysis of mindfulness apps see Mani et al. 2015). Whilst workplaces are fast taking up mindfulness training, there remains a lack of workplace-related research (Dane 2010).

Initial investigations into mindfulness and working life were also intrapersonal, focussed on the relationship of mindfulness to performance *within the individual*. Performance-related examples of intrapersonal changes after brief MBIs in the workplace include:

- improved employee performance primarily due to lowered emotional exhaustion (Hülsheger et al. 2013b; Narayanan & Moynihan 2011);
- increased visuospatial processing, working memory and executive function (Zeidan et al. 2010);
- reduced burnout (Goodman & Schorling 2012; Narayanan & Moynihan 2011) and increases in perceived time-affluence (LaJeunesse & Rodríguez 2012);
- reduced implicit bias (Tincher, Lebois & Barsalou 2016); and
- increased job performance (Erik & Bradley 2014).

Some scholars have turned their attention to investigations into organisational mindfulness and its relationship to performing reliably at work (Ray, Baker & Plowman 2011; Weick, Sutcliffe & Obstfeld 2008) (Vogus 2011), including reducing workplace cognitive failure (Klockner & Hicks 2014).

2.3.3 Criticism

Aside from definitional imprecision (Chiesa 2013), broad criticisms of the interdisciplinary field of mindfulness research include, but are not restricted to: lack of reporting on the experience of mindfulness trainers, facilitators and guides, (Khoury et al. 2015); lack of follow-up data to determine the longevity of wellness and performance gains; and lack of investigations into the mechanisms behind wellness and performance gains. Due to the heavy preponderance of positivist, medicalised research approaches (such as pre- and post-testing, random waitlisted trials and random controlled trials), the subjective experience of participants remains largely unexplored (Allen et al. 2009). Yet, understanding the psychological mechanisms behind the effectiveness of mindfulness training requires investigations aimed at understanding the subjective experience of subjects (Singh et al. 2013), necessarily highlighting the agency of subjects. For these reasons, this research design includes a focus on the subjective experience of leaders in a ten-week mindfulness program, as described by them, together with their peers.

There are important ethical concerns regarding recent organisational uptake of mindfulness training for stress reduction in workplace populations. Could this absolve organisations from addressing key structural problems, such as the 'low hanging fruit' of stress reduction, job design, job security and toxic bosses? The

impact of low hanging fruit on worker wellness is both structural from the worker's perspective and within the agentic responsibility of leaders in organisations. Some theorists have gone so far as to implicate mindfulness programs in organisations as instruments of oppression, serving the neoliberalist agenda by virtue of two factors. One, mindfulness is known to develop resilience to cope in difficult or trying circumstances. As such, bad bosses may gain greater freedom and avoid any repercussions from their toxic behaviours. Significantly, 'bad boss' research identifies leadership as the biggest stressor for knowledge workers (Brunell et al. 2008; Cangemi & Pfohl 2009; Pech & Slade 2007; Schyns & Schilling 2013; Tepper 2007). And two, mindfulness focusses entirely on the agency of the practitioner and not the structures surrounding the practitioner, thereby blinkering over-burdened, unwell workers to the solutions that lie outside themselves as individuals. For these reasons Hyland (2015) highlights the risks that mindfulness will be used as a smokescreen and enabler for unwell workplaces and toxic bosses. These important criticisms influence the directionality of this research design, specifically bringing mindfulness to leader cohorts rather than delivering mindfulness to junior worker cohorts. Additionally, in its secular, psychologised form, mindfulness has also been criticised regarding the uncoupling of traditional mindfulness practice from its original Buddhist philosophical underpinnings.

Mindfulness benefits as discussed earlier in this chapter and criticisms as discussed in this section are included as content in the mindful leadership program for this research. This strategy is employed to honour the agency of participants and to open up the opportunity to reflect on structure.

2.3.4 New directions – cascading benefits of mindfulness practice

After more than two decades of randomised waitlisted trials being reported in the peer-reviewed literature, meta analyses have emerged. One such study focussing on therapeutic benefits of mindfulness included over 209 studies and over 12,000 research subjects. It concluded that mindfulness-based therapy interventions are as efficacious, if not more so than existing validated interventions (Khoury et al. 2013a). Another meta analysis focussed on therapeutic benefits for healthy populations, including 29 studies and 2668 research subjects, confirmed moderate effects on non-clinical populations (Khoury et al. 2015). Despite the lack of an agreed-upon definition or measure of the construct of mindfulness, there is growing

evidence that therapeutic and wellness applications of mindfulness are efficacious for producing intrapersonal wellness and performance benefits.

An interesting, emergent approach to mindfulness research leaves aside the intrapersonal and chooses, instead, to focus on the interpersonal. It investigates the positive impact of mindfulness interventions on individuals and groups who hold a current relationship with the mindfulness practitioner (see Figure 3).

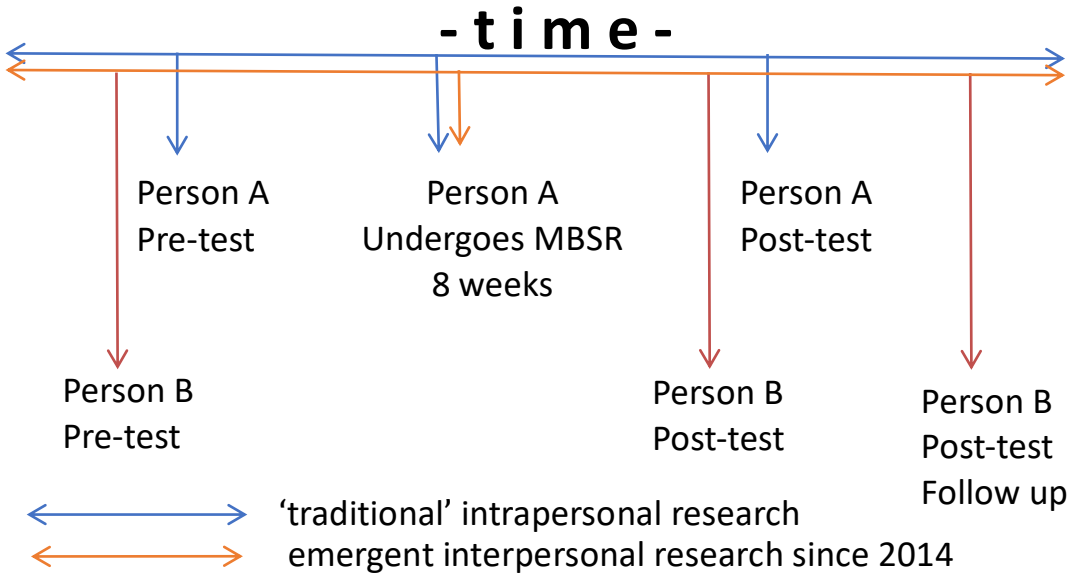


Figure 3: Pioneering MBI research timeline

These interpersonal investigations into the efficacy of mindfulness practice cover parents, foster carers, teachers, therapists and leaders in organisational contexts. One such study noted a reduction in maladaptive behaviours, increases in compliance with teacher requests and a decrease in negative social interactions of 18 children with mild intellectual disabilities (Singh et al. 2013). Six teacher's aides were trained to collect data for this study. Three teachers participated in mindfulness training and practice. The data was collected at baseline during two weeks of mindfulness training and a total of eight weeks of practice. Another study demonstrates that children with developmental delays show improvements in communication, responsibility and cooperation (as reported by teachers) when their primary caregiver undertakes mindfulness training (Lewallen & Neece 2015a). Another study finds parent mindfulness to be directly associated with reduced youth internalising symptoms (for example, self-harm) and reduced youth externalising symptoms (for example, vandalism) across three discrete stages of childhood (Parent, J.,

McKee, L.G., Rough, J.N. & Forehand, R. 2015). A study involving an eight-week mindfulness intervention for 24 parents of children with developmental delays found the children displayed behavioural improvements in the areas of self-control, empathy, engagement, assertion, communication, responsibility and cooperation. These reported improvements were collected from parents (mothers), secondary informants (usually fathers) and teachers. Other mindfulness interventions with parents of non-neuro-typical children and children with Autism Spectrum Disorders were shown to improve the children's attention, self-control, compliance and attunement to others (Bögels et al. 2008; Singh, Lancioni, et al. 2010; Singh, Singh, et al. 2010).

These studies demonstrate a new approach to the investigation of mindfulness in that they seek to discover changes to ill-health (finding decreases), wellness (finding increases) and performance (finding increases) through an interpersonal lens. When taken together, they demonstrate growing research interest and support for the interpersonal efficacy of mindfulness. This interpersonal perspective is salient for leaders and leadership. Scholars taking this direction in mindfulness research into the realm of organisational studies and leadership are reporting similar findings. In a study involving 95 Singaporean employees and their supervisors from a range of industries, higher leader mindfulness was linked to higher employee job performance, job satisfaction and pro-social behaviours (Reb, Narayanan & Chaturvedi 2014). This study also showed that higher leader mindfulness was linked to reduced employee exhaustion and fewer deviant behaviours. There is scant literature on the possible mechanism/s behind increased employee wellness and performance when supervisors are high in mindfulness. However, even without evidence for one mechanism or another, it is clear that supporting optimal wellness and performance of knowledge workers is a key challenge for business leaders. What creates these varied, positive outcomes for those in relationship to a mindful leader or a mindfulness practitioner (be they therapist, teacher, parent or other)?

The mechanism for this transference of wellness and performance is far from known, empirically validated or agreed upon. Scholars from the fields of psychology, spiritual mindfulness, and social neuroscience have offered interpretations for possible mechanisms contributing to positive interpersonal effects of mindfulness. From a range of fields, a variety of mechanisms are posited. Mostly these occur as speculative,

post-hoc add-ons to the main thesis of each publication. There remains scant empirical evidence of the mechanism underlying the delivery of wellness and performance benefits to the practitioner themselves and particularly to those in relationship to the practitioner.

In the area of psychology, Block-Lerner et al. (2007) and Wachs and Cordova (2007) claim that mindfulness is effective as it increases empathic concern towards relationship partners. Riskin (2002) argues that mindfulness moves people from an adversarial mindset to a more collaborative mindset in mixed-motive interactions such as negotiations. Lewallen and Neece (2015) posit that the improvements in child wellbeing and functioning can be attributed to the reduction of parental stress and the positive 'spill-over' effect on the parent-child relationship. Singh (2013) reports a reduction in confirmation bias experienced by teachers in regard to maladaptive behaviours in children with mild intellectual disabilities. Tying these psychological explanations together is the idea that mindfulness delivers healthier mental habits (be they increases in empathy or decreases in bias), but these explanations do not identify how these healthier mental habits arise from the unglamorous act of sitting and deliberately attending to the breath, nor how these healthier mental habits relate to wellness and performance benefits in others. Mindfulness practice includes noting distraction and with kind and deliberate effort bringing the attention back to the breath. This practice aims to achieve a broad and ongoing attentional awareness to the now moment with an attitude of curiosity and kindness. Hence, the question remains: how can this very intrapersonal practice confer wellness and performance benefits on others?

Dan Siegel (2008) posits that the benefits conferred on the individual via mindfulness practice are the same as those conferred on growing babies via quality caregiving and this creates what Bowlby (2008) and Ainsworth (2014) came to define as 'secure attachment'. Secure attachment in childhood is predictive of positive life outcomes, including those associated with wellness and performance (Seigal 2007). Secure attachment is facilitated by the caregiver, essentially saying thousands of times 'I see you'. 'I see your joy', 'I see your fear', and so forth. Similarly, the mindful brain says *to itself*: 'I see you', 'I see your joy', 'I see your fear' and so forth, thousands of times. For this reason, we can refer to it as 'the observer mind'. This explanation, by logical extension, also offers the possibility of an underlying mechanism for research that investigates the benefits of mindfulness on people in close contact with the practitioner. It is possible that mindful leadership confers these wellbeing and performance benefits via this mechanism of truly 'seeing' with acceptance (or without judgement) exactly what is present in the other, right now. Initially, attachment styles were thought to be stable and universal within the individual. However, Popper, Mayseless and Castelnovo (2000) have demonstrated that attachment in adulthood can present with in-person variance,

meaning secure attachment with a leader is possible even in a person who experiences anxious attachment in other contexts, such as with romantic partners. Popper's work correlates secure attachment with transformational leadership (one of many heroic leadership conceptualisations). It is possible that this non-judgemental seeing and being present to, in one person, can heal the adult mind of another, and moves them to healthier ways of being, just as the literature claims it does with babies.

Yet, another possibility is the dissolution of the false notion of self as a mechanism behind the wellness benefits achieved by practitioners and conferred to others. The practice of mindfulness challenges traditional Western psychoanalytic notions of 'self' as an independent, stable entity travelling through time and space. Whilst Western psychotherapy is in the business of strengthening the self, or ego, 'to increase its rational supervision of irrational, unconscious emotions and actions' (Mathers 2013, p. 8), mindfulness practice delivers an experiential understanding of no-self. Mindfulness engages consciousness or the 'observer mind' to note phenomena as they arise from bodily sensations (touch, smell, sound, taste, sight), thoughts and emotions. This observing of arising phenomena brings to light the self as nothing more than the temporary aggregate of arising phenomena. The Buddhist enquiry into self, revealing no-self, is a release from the suffering that naturally arises from clinging to the myth of self as an independent, stable entity. The fundamental standpoint of the first, historical (Buddhist) teachings of mindfulness perceive 'self' as 'an illusion, without substantive reality' (Mathers 2013, p. 8). The observer, engaging in mindfulness practice, comes to see the emergent nature of all things and the interconnectedness of all things. These experiences create freedom from holding onto manufactured conceptualisations of stable, extant self and reality (including others as stable realities).

Langer has suggested the applicability of mindfulness for education, health and business due to the ability of the mindfulness practitioner to cut through the mind's autopilot habit of instant and mindless categorisation. Supporting Langer's (1989; 2000) theorising are recent studies in correspondence bias (Hopthrow et al. 2017), implicit bias (Lueke & Gibson 2015) and racial bias (Tincher, Lebois & Barsalou 2016) also indicating that just a short (ten-minute) mindfulness practice cuts through bias. Is wellness conferred upon us when we build the capacity to see the world as novel more often than not, applying curiosity when the mindless might apply a 'groundhog-day' approach? Langer's emphasis on curiosity and novelty seeking is supported by more recent mindfulness research modalities, specifically neuroscience. Mindfulness engages the areas of the brain most associated with happiness.

Nonetheless, two emergent mindfulness research directions, both the interpersonal approach and research in the organisational sphere, have obvious relevance and import to the field of relational leadership. The following section outlines specific connections bringing two fields together from differing ontological standpoints in order to advance leadership research.

2.4 Connecting socially constructed relational leadership and mindfulness

As this research brings together the fields of mindfulness and leadership, it is necessary to connect mindfulness conceptually with relational leadership. Fletcher asserts that the primary goal of relational leadership is the enactment of effective working relationships in order to achieve positive change, as opposed to the enactment of effective working relationships for the sake of the relationships themselves (Fletcher 2012). The field of mindfulness offers insight into this shared, processual enactments of leadership. For some decades, the robust and credible field of mindfulness research has supported the notion that subjects in a broad array of contexts can be resourced to improve their *own* wellness and performance via mindfulness-based interventions (for meta-analyses of mindfulness research see Chiesa & Serretti 2009; Gotink et al. 2015; Grossman et al. 2004; Khoury et al. 2013a) A new research direction in mindfulness indicates that the wellness and performance *of others* can be improved through the ether (Lewallen & Neece 2015b; Parent et al. 2015; Reb, Narayanan & Chaturvedi 2014; Singh et al. 2013; Wachs & Cordova 2007). The assumption that person A undertaking a mindfulness-based intervention is associated with person B experiencing improved wellness and performance has obvious relevance and import to the field of leadership.

Relational leadership does not primarily concern itself with those with positional power, or any other entity enacting leadership, but with leadership itself, as it is enacted in 'the spaces between' (Bradbury & Lichtenstein 2000). However, it must be acknowledged by logical extension that there *is* an entity or entities co-creating leadership through these enacted moments. As such, an analysis of relational processes in leadership may serve individuals seeking to enhance relationships for the sake of positive change and for those seeking to confer wellness and performance benefits on others in order to progress organisational surviving and thriving. This research will analyse leaders' commentary as they engage reflexively, in a group

setting, around leadership and their mindfulness practice. Thus, this research, via investigation of the shared, processual enactment of leadership, seeks to shed light on mechanisms behind the increasingly plausible cascading benefits of mindfulness.

My research argues that, theoretically, mindfulness offers the promise of a valuable leadership development tool as empirical research intersects with key characteristics of socially constructed relational leadership theorising. Three foundational concepts within socially constructed relational leadership are also found in the mindfulness literature and evidenced in empirical mindfulness. These three intersecting areas (see Figure 4) are emergence, subject-subject orientation and context. The three areas are discussed here from both fields of study; that of socially constructed relational leadership and that of mindfulness.

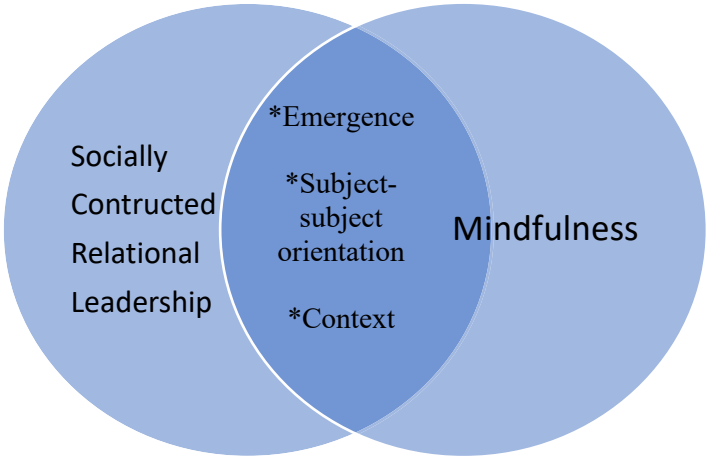


Figure 4: Intersections in the fields of socially constructed relational leadership and mindfulness

Although these three discrete ideas often occur in praxis at the very same moment, here they are prized apart for the purposes of theoretical discussion. What must be noted regarding the convergence of these fields in relation to the above-highlighted dimensions is the differing ontological standpoints from which they emerge. Complexity, turbulence and an increasing acceptance of the unpredictability of organisational life (Clarke 2018) has led leadership research to move to constructionist ontologies rejecting the positivist frames that much of psychology and leadership embraced for so long. Social constructionism emerged in social psychology in the 1970s, challenging the agenda of mainstream psychology. In a radical departure from assumptions in traditional psychology, social constructionism rejects the individualistic, essentialist, and intrapsychic definitions of personhood. Instead, social constructionism offers a social account of

personhood and often directs researchers to language as a mode of enquiry (Burr 2018). Socially constructed relational leadership builds on social constructionist perspectives and acknowledges leadership as processes of relating, using language and communication and focussing on the spaces between or the intersubjective generation of meaning (Clarke 2018; Fairhurst & Grant 2010; Fairhurst & Uhl-Bien 2012). Mindfulness, in contrast, boasts a vast body of work that is predominantly positivist in nature. For thousands of years, mindfulness has been observed and reported on via the contemplative traditions of the East. However, recently mindfulness has been studied via Western approaches to assess efficacy via positivist, behavioural sciences such as random controlled clinical trials (known as 'RCCT's' they are referred to as the 'gold standard' in the health sciences). RCCT's in therapeutic, medicalised contexts have brought great esteem to mindfulness. Once viewed by western scholars as an esoteric practice, mindfulness is now broadly acknowledged as efficacious by researchers, public health policymakers, medical practitioners and organisational leaders alike. Asking questions and making observations in regard to two fields of research is an interdisciplinary project, and the nature of assumptions about reality that predominate in each of these fields differ.

First, the idea of emergence in socially constructed relational leadership theorising sees that 'leadership is a fluid and dynamic property found in networks of relationships' (Clarke 2018, p. 32). Hosking claims the 'relational' orientation starts with processes and not persons, and views persons, leadership and other relational realities as made in processes' (Hosking, in press cited in Uhl-Bien 2006, p. 655). Thus, socially constructed relational leadership rejects leadership as stable properties of special individuals. Instead, it assumes multiple, subjective realities that are 'co-created in the moment' shifting and evolving or emerging (Clarke 2018, p. 181) via relationships and discourse amongst players. In a case study of VISA Europe, leadership was found to be generated through a mutual influence process. With a focus on what is arising, the case study at VISA found new and adaptive behaviours arose in the system (Clarke 2005). Socially constructed relational leadership directs researcher attention to the 'empirical study of leadership … based in a process ontology, focused on leadership practices as constructed in interactions' (Crevani, Lindgren & Packendorff 2010). They (p.79) acknowledge the challenges of studying leadership as a process ontology (in research projects that are naturally time bound) and identify it as an ideal toward which leadership

researchers can strive relentlessly (2010, p. 79). Next, I discuss how the research on mindfulness, to date, links to emergence.

A great deal of the published literature on mindfulness, positivist in nature, sits in obvious contraposition to the ideas in socially constructed relational leadership yet offers repeated connections to the idea of emergence. Specifically, studies highlight how practitioners move toward emergence with practice. Mindful leadership may positively influence change readiness and learning agility as leaders equipped with the facility of awareness around their own physical and mental patterns can free themselves from habitual ways of being that do not serve in the moment (Holt & Vardaman 2013). According to (Farb et al. 2007) mindfulness uncouples the practitioner from the narrative self, e.g. 'that's just who I am', and connects the practitioner with the experiential self, e.g. I notice this arising just now, allowing new data to be attended to "without purpose or goal" (Farb et al. 2007, pp. 314-5). Closeness to the narrative self can motivate change-resistant behaviours whereas closeness to the experiential self can deliver greater comfort with change, increased flexibility and faster uptake of new directions and roles in turbulent times thereby predicting increased capacity for emergence. One study shows that narrative and experiential processing activates different neural networks (Vago & David 2012), and another study shows that mindfulness practice deactivates brain regions associated with self-referential narratives (Brewer & Garrison 2014). The Buddhist philosophy from which mindfulness first sprang proposes the 'self' is not, as proposed by Western Psychology, something that is strong or solid in healthy individuals but is a manufactured and false artifice that is, in fact, the very cause of our suffering (Mathers 2013). In this way, mindfulness disentangles the practitioner from the unhealthy artifice of self, if we use Buddhist philosophy and psychology or the narrative self if we use neuroscientific explanations (Brewer & Garrison 2014; Farb et al. 2007; Vago & David 2012). Empirical research demonstrates that mindfulness directs attention to deliver the characteristic of emergence as opposed to a view of reality as populated by stable entities. For this reason, it is reasonably argued that mindfulness interventions for leadership cohorts offer up valid processes to study the enactment of socially constructed relational leadership.

Second, socially constructed relational leadership employs a subject-subject orientation acknowledging notions of mutuality as central and pertaining to morality and ethics (Hosking 2011a). This is a rejection of much of the leadership literature which focussed on leader behaviours and communications as unidirectional and largely ignored the impact of followers (Crevani, Lindgren & Packendorff 2010). The social psychologist, Sampson (1993) has termed this view of unidirectional communication enacted from subject-object assumptions as 'the western project' where 'dominant groups construct' and use for their own purposes 'serviceable others'. Organisations are facing change as emergent technologies, and workforce demographics are challenging these assumptions. Technological change such as social media uptake has been touted as one force changing power-distance ratios for groups who previously lacked voice such as women, culturally and linguistically diverse groups and people with disabilities among others (Fyn et al.).

These forces speak to mutuality emerging as an organisational challenge for trust and maintenance of the social licence to operate. Mutuality refers to various parties being open to being influenced by the other, where a connectedness arises, and negotiated concepts are generated and reified in relationship (Uhl-Bien & Ospina 2012). In a global business environment, relational challenges are generated from the coming together of various 'values sets, mindsets [and] interaction styles to coping with conflicts of interests, solving multicultural problems and reconciling ethical dilemmas' (Maak & Pless 2006). The subject-subject orientation of relational leadership addresses these problems that arise in dynamic, unpredictable and global business contexts where leadership cannot feasibly be performed by a just a few at the top where the leadership is performed on the passive many by the active few (Maak & Pless 2006). Next, I discuss how the research on mindfulness to date links to the subject-subject orientation.

A recent direction in mindfulness research points to increased connectivity between mindfulness practitioners (or those who are naturally more mindful) and those around them[1] indicating a mutuality in

[1] A number of recent studies in a variety of contexts demonstrate that the wellness and performance benefits of mindfulness can cascade to others (Lewallen & Neece 2015a; Narayanan & Moynihan 2011; Parent et al. 2015; Reb, Narayanan & Chaturvedi 2014; Singh et al. 2013; Weick, Sutcliffe & Obstfeld 2008).

relations or a move toward the subject-subject orientation. Mindful leaders may experience deeper human connection with team-mates, thereby building attachment, retention and discretionary effort (Siegel 2008) again demonstrating the subject-subject orientation that is key to socially constructed relational leadership.

Mindfulness research supports the notion that subject-subject orientation in practitioners may be enhanced via increased empathy (Wachs & Cordova 2007), reduced bias (Lueke & Gibson 2015), (Hopthrow et al. 2017; Tincher, Lebois & Barsalou 2016) and reduced self-referencing (Farb et al. 2007). Mindfulness has also been linked to developing emotional intelligence.

If mindful leadership enables awareness of arising assumptions about the behaviours of others, it follows that mindful leadership may facilitate awareness of gender, cultural and ability differences, essential for an increasingly globalised workplace (Hopthrow et al. 2017; Lueke & Gibson 2015; Tincher, Lebois & Barsalou 2016).

Empirical evidence demonstrates that mindful leaders experience increased personal wellness and performance (Lee 2012). Emerging research in mindfulness indicates a cascade effect. The wellness and performance of others working with the mindfulness practitioner have been evidenced to have a positive relationship with the mindfulness practitioner. For example, one Singaporean study demonstrates that mindful leaders enjoy increased wellness and performance of staff, concluding that mindful leadership builds capacity in the workforce (Reb, Narayanan & Chaturvedi 2014). This study evidenced that the employees with more mindful leaders perform better to key performance indicators (KPIs) and demonstrate more pro-social citizenship behaviours across multiple objective measures (not just the subjective opinion of their supervisors).

This research, evidencing a cascade effect, covers a range of leadership roles when we understand leaders broadly to be people charged with the responsibility to lead others to greater levels of wellness and performance including organisational leaders and teachers, therapists, foster carers and even parents. Evidence is consistent right across this scope of 'leaders' demonstrating the surprising phenomena of cascading benefits.

Third, socially constructed relational leadership places firmly in the frame, the unique aspect of context. Here we can acknowledge that some relational leadership theorists embrace epistemologies that seek to explain and predict such as leader-member exchange and entity relational leadership (Uhl-Bien & Ospina 2012). In contrast, the socially constructed approach to relational leadership preferences the inclusion of the rich, embedded peculiarities of each context. This invites researchers to ask how leadership is enacted via wider contextual factors (Ospina & Sorenson 2006). Socially constructed relational leadership brings context into the frame by recognising that relationships occur in teams, in organisations, in industries and legislative and physical environments. Next, I discuss how the research to date on mindfulness links to context.

Mindfulness has also been shown to connect practitioners to context intimately. The training of mindfulness is the deliberate placing of a broad attentional awareness to phenomena arising now, in this present moment (Kabat-Zinn 1994). Phenomena can be perceived via the five senses, vision, hearing, touch (including internal sensation), taste, smell. Also included as a rising phenomenon to be attended to is cognition or thoughts (Gunaratana 2010). In fact, placing thoughts as just one of the (now) six senses de-reifies our thinking and allows us to notice and weight external arising phenomena equally with what our brain or mind is generating. I recall a training I received where the mindfulness teacher recommended saying to oneself on the noting of cognition: 'oh my brain just came up with that' as a shortcut or 'hack' to engage the observer mind and be mindful in the present (personal communication 2008). The ability to attend to the novel in the context of the everyday is a key component of seminal researcher Langer's definition of mindfulness. According to Langer, mindfulness situates us in the present, thereby building a sensitivity to context and perspective. Mindfulness is a deliberate act of drawing novel distinctions (Langer 1989; Langer 2000). In this way, Langer positions mindfulness as crucial to dealing with uncertainties. Mindfulness can also be defined in relief by describing mindlessness. Mindlessness is habitual behaviour associated with expertise and mastery. Expertise and mastery could be reasonably found in contemporary leader cohorts, and yet these autopilot habits risk trapping us in rigid mind-sets, leaving us oblivious to context. As mindlessness occurs with little or no conscious awareness, it often leads to a singular conception

of arising phenomena derived from rules or routines (Langer 1989; Langer 2000). Dane (2010, p. 999) cautions against the 'more is better' logic that pervades research on mindfulness in other disciplines'. Instead, Dane recommends mindfulness for the expert facing dynamic complex situations in contrast to the novice completing static, routine job tasks, where an attentional state called flow (Csikszentmihalyi 2013) may better serve. Mindful leadership, implemented systemically, may impact the collective and create healthier and safer organisational cultures (Weick, Sutcliffe & Obstfeld 2008) via increased attentional capacity for the granular and nuanced novelties emerging in workplace contexts of high-reliability organisations.

2.5 Summary

Socially constructed relational leadership invites us to think of leadership in ways that are different and broader than older concepts of leadership. Socially constructed relational leadership brings important elements of context, intersubjectivity and emergence into the frame and consequently offers a map of reality that appeals as a robust, logical and justifiable set of truths relating to contemporary leadership in organisations. Interestingly, a distinct and epistemologically different field – that of mindfulness – also offers much in the way of process that brings about recognition of context, emergence and intersubjectivity. The theoretical approach is outlined in the next section.

Chapter 3: Theoretical Frame – The Sensemaking Perspective

3.1 Introduction

This chapter introduces sensemaking as the theoretical approach guiding my inquiry into mindful leadership. I justify this choice of theory by considering the sizable and transformative impact of the sensemaking perspective in the organisational theorising space, outlining both historical import and recent developments. I further discuss the rich, cogent commonalities found in the sensemaking perspective and the bodies of knowledge which shape this study: leadership (specifically spiritual leadership and entity and socially constructed relational leadership) and mindfulness. I argue that viewing sensemaking as an 'evolutionary drive', akin to hunger, offers utility and defines the sensemaking approach as a key priority. I further argue that an uncritical engagement with the theory can constrain contemporary leadership researchers who wish to engage with the social processes of leadership. From the breadth of research on the sensemaking perspective, I distil those aspects that serve my study and outline a model which depicts how leaders might make sense of mindfulness through three discrete aspects of the sensemaking process. The chapter concludes with the research questions which guide the methodology.

3.2 Sensemaking in organisational studies

Sensemaking has been described as integral to the practice turn in organising (Whittington 2006). Sensemaking is acknowledged as a useful lens in organisational studies that are interpretive or processual (Brown, Colville & Pye 2015). Sensemaking is also ideally suited to studies calling on critical realism, a philosophy of being that shares the processual or emergent as a central theme for the study of social processes that are recognised as always in flux (Bhaskar 1975). Although there is no single agreed-upon definition, sensemaking generally refers to the process or processes 'by which people seek to plausibly understand ... confusing issues or events' (Brown, Colville & Pye 2015, p. 266) or manage ambiguous, complex and unexpected information (Weick 1995). Predominantly sensemaking assists researchers in focusing on analysing 'the practical activities of real people engaged in concrete situations of social action' (Boden 1994, p. 10)

Sensemaking is a driving force in the emergence of process organisation studies and has generated significant shifts in the direction of scholarly focus (Hernes & Maitlis 2010; Langley et al. 2013; Tsoukas & Chia 2002; Weick 2010). The focus has shifted away from decision making, assumptions of rationality and understanding accuracy of data as a driver of quality decision-making outcomes. Sensemaking, instead, acknowledges that 'plausible stories keep things moving' (Weick, Sutcliffe & Obstfeld 2008, p. 415) and 'action-taking generates new data and creates opportunities for dialogue' that enriches the sense made (Weick, Sutcliffe & Obstfeld 2008, p. 416). Sensemaking theory has provided options for unearthing the social and psychological processes that contribute to outcomes in organisations (Helms Mills, Thurlow & Mills 2010). It thus changes the framing from deciding to meaning. Further, interpretation is positioned over choice as the core phenomenon of analysis (Weick, Sutcliffe & Obstfeld 2005). For the analysis of organisational tragedies, the value in this reframing lies in the understanding of 'good people struggling to make sense' rather than 'bad ones making poor decisions' (Snook pp. 206–207 Weick, Sutcliffe & Obstfeld 2005, p. 410). Sensemaking avoids simplistic attributions of blame to an errant, poor decision maker. Instead, it uncovers learnings regarding common, yet dangerous, interpretations that can broadly inform and improve organisational safety and performance.

Weick (1995) observes that one key property of sensemaking is that it is ongoing. Sensemaking is asking: 'what is the story?' and 'what do I do now?' This process occurs over and over again and drives action and the remaking of sense in the ongoing flow of events. Sensemaking is influenced by identity, because who one is, significantly plays into how one sees the world. Sensemaking looks backward to move forward, meaning that our past experiences assist with making sense of current experiences. Sensemaking necessarily focuses on some data to the exclusion of other data. The sense made is driven by plausibility rather than accuracy. Sensemaking is enacted in the world and is inherently social (Helms Mills, Thurlow & Mills 2010). These properties of sensemaking have become central to perceptions of organising. Some scholars claim that sensemaking *is* organising (Weick, Sutcliffe & Obstfeld 2005). Put another way, organisations can be seen to emerge from an ongoing process of sensemaking (Sandberg & Tsoukas 2015). The conceptual trajectory of the sensemaking perspective has moved from a cognitivist to a socially constructed approach recognising emergence, intersubjectivity and context. Beyond this, sensemaking theory has been credited

as inspiring the uptake of social constructivist ideas across organisational theorising (Holt & Sandberg 2011).

Leadership is one among various discipline areas to have travelled the path of incorporating the sensemaking perspective (Fairhurst 2008; Fairhurst & Grant 2010; Meindl 1995). New perspectives on leadership have been generated via the sensemaking perspective (Carroll & Levy 2010; Carroll & Simpson 2012; Hammond, Clapp-Smith & Palanski 2017; Pye 2005), perhaps due to sensemaking theory's clear connections to the socially constructed perspective of relational leadership. Relational leadership encompasses viewpoints on leadership from both positivist and socially constructed stances acknowledging that leadership, one of the most studied subjects in human history, is too complex for a single theoretical orientation to exhaust all its complexities (Fairhurst 2008; Tourish & Barge 2010).

According to Clarke (2018, p. 43), leadership *is* 'a relational sensemaking process'. For Pye (2005, p. 31), 'to understand leadership as a sensemaking process helps illustrate more clearly what happens in the daily doing of leading'. Thus, I aim to explore the experience of a group of leaders in a mindful leadership program guided by the sensemaking perspective. I acknowledge that as the researcher, I will engage in sensemaking processes of my own as I generate, collect, analyse and make sense of data. As a researcher, I am influenced by bodies of work that draw on differing epistemological grounds: entity relational leadership uses positivist research methods; socially constructed relational leadership is interpretivist in nature; spiritual leadership theories that have initiated multiple positivistic studies; and mindfulness research where random controlled clinical trials prevail and some ethical debate around organisational interventions emerges. From the perspective of critical realism, I do not conflate ontology with epistemology. Reality is out there, and scientists utilise different ways of approaching truth to a greater or lesser degree. Using a critical realist approach, I have designed a case study not to identify definable decisions or final outcomes but to understand the ongoing sense made of the experience of leaders as it emerges in the social process of discussing mindful leadership with each other. I connect critical realism with the case study approach and chosen tools of analysis in Chapter 4.

3.3 Sensemaking as an evolutionary drive

Chater & Loewenstein (2016) offer an evolutionary perspective on sensemaking. They claim it is a powerful human drive, comparable to other basic drives such as hunger or thirst. Sensemaking is satisfying or pleasurable, whereas a lack of sensemaking is aversive (2016, p. 137). We further engage in sensemaking as an efficiency measure to encode overwhelming amounts of data into a satisfying and useful structure or logic. According to Fodor (1983), this process of understanding our world is a reflex, like blinking when a tiny projectile is approaching our eye. Just as people blink non-consciously, involuntarily and automatically, similarly, they are always engaged in making sense of the information around them non-consciously, involuntarily and automatically. For example, people cannot help but understand the conversations of those they overhear.

Just as people can deliberately keep their eyes closed, sensemaking can also be deliberately engaged. Sensemaking is deliberate in situations 'where information processing alone is inadequate to transform disparate information into simpler representations' (Chater & Loewenstein 2016, p. 140). When a person is unable to make sense of an arising situation, they experience aversion or discomfort. This aversion drives conscious efforts at sensemaking which can range from the small and non-observable, such as memory searching, to multi-step, observable actions in the world, such as taking a course. In this study, I will engage in sensemaking both as a reflex and a deliberate process. Facilitating a mindful leadership program entails immersion in the leaders' narrative accounts and observations in the room, thereby reflexively engaging in sensemaking. Subsequently, I will apply a deliberate sensemaking process to conduct an iterative manual and technology-assisted thematic analysis of transcripts. These are further outlined in Chapter 4.

Approaching sensemaking as a powerful evolutionary drive offers both utility and limitations. First, it is useful for thinking about both leadership and mindfulness in the context of turbulent times. Viewed this way, it can be understood that the 'savannah brain' has evolved with a drive to bracket small pieces of data from the ongoing flow of experience to make sense of the world, rewarding humans with pleasure. Equally, the experience of non-sense generates aversion. In a high-tech, hyper-connected globe characterised by hard-to-predict climate challenges, competing ideologies, sector disruptions and workforce shifts, leaders

face the challenge of making sense amidst ongoing chaos. In a world that lacks stability, leaders may fear rather than welcome emergent information that seemingly generates non-sense. Leaders may seek to avoid the aversive states this non-sense generates in both themselves and stakeholder groups rather than engage with curiosity or persist with an extended openness to ambiguity despite the discomfort of non-sense. Thus, contemporary leaders are at risk of 'information avoidance and confirmation bias' because their brains prefer the briefest possible explanations (Chater & Loewenstein 2016, p. 140). Pennington and Hastie (1991; 1992) show that jurors are more persuaded by narratives that make sense of the facts than they are of the facts themselves. In pursuit of pleasure and to avoid aversive states, leaders are at risk of making safe or simplistic assumptions about future states, envisioning them as a mere progression on current states in order to, either easily or rapidly, make sense. Colville, Brown and Pye (2015, p. 16) emphasise the dangers of making sense of the near future based on the past, describing it as 'misguided at best and, at worst, pathological'. Therefore, the evolutionary drive perspective underlines both the importance and urgency of inquiry into the processes by which leaders make meaning. Viewing sensemaking as an evolutionary drive offers utility to leadership researchers, as it underlines the certainty that leaders will engage in sensemaking as a key process to cope with tumult and disruption. If one assumes that this tumult and disruption will continue at an increasing pace, then understanding sensemaking as a powerful, evolutionary human drive also underlines an urgency to better understand and work with the sensemaking of leaders.

Second, approaching sensemaking as a powerful evolutionary drive can be critiqued for its limitations. The 'evolutionary drive' approach is focussed on individual cognition and consequently overlooks the emerging intersubjective making of meaning that occurs for groups of leaders as they come together to discuss leadership in their respective contexts. Assumptions in the sensemaking 'drive' by Chater and Lowenstein (2016) privilege cognition, similar to much of the early literature on sensemaking according to Maitlis & Christianson (2014). This individualistic, cognitivist perspective on sensemaking, as noted above, has moved on to social, intersubjective perspectives (Sandberg & Tsoukas 2015). The emerging constructivist nuance of the sensemaking perspective does not position sensemaking as occurring via thoughts in actors' minds (cognition focussed) but via socially embedded actors using language to enact their worlds (language focussed). In the argument that leadership *is* essentially sensemaking (Pye 2005; Weick 1995), leadership

development becomes an opportunity for leaders to reframe their understanding of self and leadership (Fairhurst 2011; Fairhurst & Uhl-Bien 2012; Foldy, Goldman & Ospina 2008) and to make sense *together* through language.

In summary, viewed as an evolutionary drive, sensemaking for contemporary leadership represents tensions in the broad body of sensemaking literature. The evolutionary drive argument demonstrates the importance and urgency of this approach to the study of leadership in turbulent contexts. However, sensemaking employed as a purely cognition-based approach is criticised as reductionist and not wholly accurate, a misrepresentation of subjects in their contexts (Fuchs & De Jaegher 2009) and problematic to investigate. 'We do not verbalise everything we think, therefore how much can we ever know about someone else's cognitive process?' (Parry 2003).

This research is interested in the trajectory of leaders engaging in a mindful leadership program and the trajectory of the group as social, intersubjective meaning making occurs with and amongst this group of leaders discussing their experiences. Because I view sensemaking as social, narrative and enactive, language rather than cognition will be the focus of this study.

3.4 Dropping tools, acquiring tools

Sensemaking has compelling and coherent connections to mindfulness, as evidenced in the scholarly literature on sensemaking and mindfulness. Weick's own theorising on disasters has taken a turn toward mindfulness (Weick 2012; Weick & Putnam 2006; Weick & Sutcliffe 2006; Weick, Sutcliffe & Obstfeld 2008) via collective mindfulness for high-reliability organisations. Collective mindfulness is defined by Weick, Sutcliffe & Obstfeld (2000, p. 34) in *The Power of Mindfulness* as 'the capacity of groups and individuals to be acutely aware of significant details, to notice errors in the making, and to have the shared expertise and freedom to act on what they notice'(Weick, Sutcliffe & Obstfeld 2000, p. 34). Sensemaking scholars argue that mindfulness is key to organisational survival (Levinthal & Rerup 2006; Tsoukas & Chia 2002; Weick & Sutcliffe 2006). The cultivation of mindfulness has been wrapped up in directing attentional awareness towards new distinctions and novelty from the ongoing flow of organisational events (Langer

1989; Weick & Sutcliffe 2006). Accordingly, the processes by which people engage to manage information become the focus rather than the information itself. This holds a striking similarity to sensemaking, where the focus has moved to interpretations rather than accuracy of data. The placing of attention on attentional awareness itself is the essence of mindfulness training. Some scholars view mindfulness solely as meta-cognition (Holas & Jankowski 2013; Jankowski & Holas 2014; Kudesia 2019), an approach that has been criticised by others for simplicity and reductionism. Hyland (2015), for example, refers to this approach as 'McMindfulness' and describes it as decontextualised and instrumentalised for corporate gain. The idea of 'dropping tools' exemplifies an area where mindfulness and sensemaking intersect (Weick 1996, 2007). In an era of disruption, leaders cannot drop their outdated 'tools' or habits if they lack awareness of those very habits. In circumstances of crisis and change dropping tools might be what is required to save lives, yet strangely and tragically organisational actors do not drop tools as the following cases demonstrate. In theory, attentional awareness training should free up leaders from unconsciously gripping on to tools that no longer serve them.

Weick's (1996, 2007) research demonstrates, shockingly, that firefighters, even when ordered to do so, have failed to drop their chainsaws when trying to outrun a fire – they died within meters of safety. Likewise, fighter pilots have failed to leave the cockpit when their plane became disabled – they crashed and died rather than ejecting themselves to safety. Famously, NASA engineers on the Challenger project did not drop launch routines - seven astronauts were killed. To add to this list, naval personnel have failed to remove their steel-toed shoes before abandoning a sinking ship - they died when they jumped off and sank to the bottom or punched holes in life rafts when boarding. Weick shares the tragic story of a San Francisco blimp which had to land prematurely due to a dead battery. The passenger and pilot got out to hold it down – the passenger tripped and fell down the hill, and the pilot clung on as the blimp rose to 200ft or 60.96 metres. How is this relevant for leaders of knowledge workers in developed economies? Weick claims that leaders can learn from these disasters because they too hang on to concepts, checklists and assumptions that drag them down, reduce their resilience and agility, and shield them from what is happening in this emerging now moment.

For example, investment firm Long-Term Capital kept an old financial model despite dramatic market changes and almost triggered a bank meltdown (Lowenstein, 2001 cited in Weick 1996). Computer programmers become stuck on code-problems and do not recalibrate to an alternate course to resolve the problems. Likewise, a well-known study into the practices of paediatric surgeons demonstrated that they continued to apply old, inappropriate diagnostic models (Westrum 1993 cited in Weick 1996). Other studies show that medical students continued fixing the wrong problem despite clear signals the treatment was not working (Rudolph 2005 cited in Weick 1996). Reluctance to admit failure and a false belief that we are the only ones panicking are posited as reasons for hanging on to tools that lead to the demise of self and others and the potential collapse of businesses or industries. A rationale that is less obvious and more hidden relates to sensemaking. One does not know that he/she is 'gripping' these tools. He/she lacks awareness that he/she has made this particular sense or employed this particular approach to the problem at hand. To ask why firefighters do not drop their tools employs problematic assumptions hidden in the language of the question itself. The question assumes that the firefighters and their tools are separate and separable entities. Instead, Weick argues for the possibility and high likelihood that the firefighter's identity is made through the tools (1996; 2007). As such, they are one. For the firefighter to drop his or her tools is inconceivable. Perhaps firefighters would even consider dropping their tools akin to shedding their very identity. They have made sense of their situation and themselves in ways that are unacknowledged by the firefighters.

Therefore, as Whittington (2006) observes, studies in leadership development travel on the same trajectory as studies in organising: from decision making, rationality, and accuracy of data to interpretation. The normalisation of discussions of attentional awareness is, therefore, an essential part of organisational leadership development. Without this training, leaders who manage in turbulent times may be at grave risk of lacking the knowledge that their leadership toolkit is separate from self, lacking in utility and ability to shed. Without the normalisation of attentional awareness discussions, such as those facilitated via mindfulness training, leaders may not know that a different set of tools may also be acquired. Therefore, to support the engagement in meta-cognitive states enabling leadership teams to better acquire and drop tools in volatile, uncertain, complex and ambiguous times, I argue attentional awareness training may be constructive and as such is recommended for research. The efficacy of mindfulness, a form of attentional

awareness training, is supported via thirty years of Western scientific research and theorising. Mindfulness research theorises and demonstrates wellness and performance in self and cascading wellness and performance to others (Black 2010; Khoury et al. 2013a; Khoury et al. 2015).

Here, I have outlined the rich, cogent links of the sensemaking perspective to both mindfulness and leadership. For these reasons, the sensemaking perspective offers a valuable guide for the planning of this research and analysis of the data generated. Sensemaking is a richly theorised space and has been applied in various empirical studies with a focus honed on constituent parts. In the following section, I use Sandberg & Tsoukas (2015) critical review of sensemaking literature to identify the constituent parts relevant for viewing the data to be generated by my research.

3.5 Constituent parts

This section categorises four areas of sensemaking research, identifies acknowledged gaps in the literature, and outlines the key constituents of interest for this study. The following section presents a theoretical model.

An analysis of the sensemaking literature offers the following constituent parts under the sensemaking perspective: trigger events, a three-step process, specific outcomes and influence factors (Sandberg & Tsoukas 2015). Table 2 features these and highlights **in bold** the acknowledged gaps from the aforementioned critical analysis. These gaps are discussed below.

Table 2: Sensemaking elements (based on Sandberg &Tsoukas 2015, p. F12)

Trigger Events	Processes	Outcomes	Influence Factors
• **Mundane** - planned and unplanned • Extraordinary - planned and unplanned	• **Creation** - attentional awareness to the trigger event • **Interpretation** – generation of a narrative • **Enactment** – taking actions congruent with the narrative	• Restored Sense - Restored action • Non-sense- No restored action	• **Contexts** • **Identity** • **Discourse** • Cognitive Maps • **Emotions** • **Politics** • **Technology**

Most organisational sensemaking studies focus on the sensemaking that occurs around a trigger event that is perceived as significant (Sandberg & Tsoukas 2015): an unfolding crisis (Weick 1988); an inquiry after a disaster (Brown 2005); rare events (Christianson et al. 2009); or extensive restructuring (Stensaker & Falkenberg 2007). In contrast, my research investigates sensemaking around the mundane and routine activities of leadership (such as attending a course, running meetings, dealing with stakeholders, following legal procedures in win/lose conflict situations). This focus on the routine, everyday aspects of leadership is supported by Sandberg and Tsoukas' (2015, p. S26) questioning of the 'exclusive focus on the disruptive at the expense of the mundane'. My study will acknowledge mundane trigger events as the cue (not experienced as a significant jolt). For example, the socialisation of a leadership program is, essentially, a business-as-usual event for leaders working in large bureaucracies.

The three-step process of sensemaking includes these key elements: creation, interpretation and enactment. First, creation can be described as the attentional awareness to a trigger event or 'cue'. The cue itself is brought into existence by the creation step: 'the creation process involves bracketing, noticing, and extracting cues from our lived experience' (Sandberg & Tsoukas 2015, p. S14).

Second, interpretation is the generation of a narrative that occurs in response to an awareness of the cue. The 'interpretation process involves fleshing out the initial sense generated in the creation process and

developing it into a more complete and narratively organized sense' (Sandberg & Tsoukas 2015, p. S14). Enactment, the third processual element, means that one acts in ways that are congruent with the generated narrative. This 'enactment process involves acting on the more complete sense made of the interrupted situation, in order to see to what extent it restores the interrupted activity' (Sandberg & Tsoukas 2015, p. S14). Enactment then generates future environmental cues that either reduce ambiguity or require further sensemaking. In 84 per cent of sensemaking studies reviewed by Sandberg and Tsoukas (Sandberg & Tsoukas 2015, p. S14), the initial two steps of the sensemaking process were conflated so that no distinction was made between the creation and interpretation processes (2015, p. S14). My study aims to focus discrete attention on each step in the sensemaking process.

Sensemaking outcomes are defined as restored sense or non-sense. A large number of studies focus on restored sense (Sandberg & Tsoukas 2015). Restored sense is not necessarily accurate but is plausible and generates an ongoing flow of restored activities. Non-sense or fragmented, disputed sense generates narrative accounts that lack integration and cohesion (Maitlis 2005). Disasters entailing fatalities and costing billions, such as the shuttle disaster (Dunbar & Garud 2009), have been attributed to non-sense as a sensemaking outcome with no ensuing restored activity.

Sensemaking is influenced by various factors, categorised by Sandberg & Tsoukas (2015) as follows:

- context (institutional, social, historical, cultural);
- language (metaphor, organisational myths and legends);
- identity (identity as an influence factor for sensemaking and identity as constructed through sensemaking);
- cognitive frameworks (internalised theories of action and tacit knowledge);
- emotions (negative emotions such as fear, desperation, anxiety and panic hamper sensemaking efforts and for planned change positive emotions support sensemaking);
- politics (competing accounts may vie for legitimacy influenced by organisational politics); and
- technology (information and communication technology such as virtual conferencing).

The above categories and examples do not represent an exhaustive list of possible influence factors. Influence factors are conceivably infinite. I include this to highlight that the processual elements of creation, interpretation and enactment may each be influenced in varying ways.

3.6 Proposed theoretical framework

I planned and designed this research around a specific category of trigger events: the planned mundane event. In order to explore the subjective experience of mindful leadership practitioners as storied by participants themselves, I have chosen to apply the key elements of the sensemaking process. I specifically view each of the three elements in the three-step process as separate. I also explore the broad category of influence factors and adopt an open approach that acknowledges influence factors that may emerge at *each* of these steps during the leadership program.

A theoretical framework based on a sensemaking process has been designed for this thesis and is presented in Figure 5. This model broadly captures the fields of knowledge presented in this chapter. Creation, Interpretation and Enactment (white ovals) in the ongoing sensemaking process are informed by influence factors (blue ovals) for a group of leaders (white rectangles) undertaking a ten-week mindful leadership program.

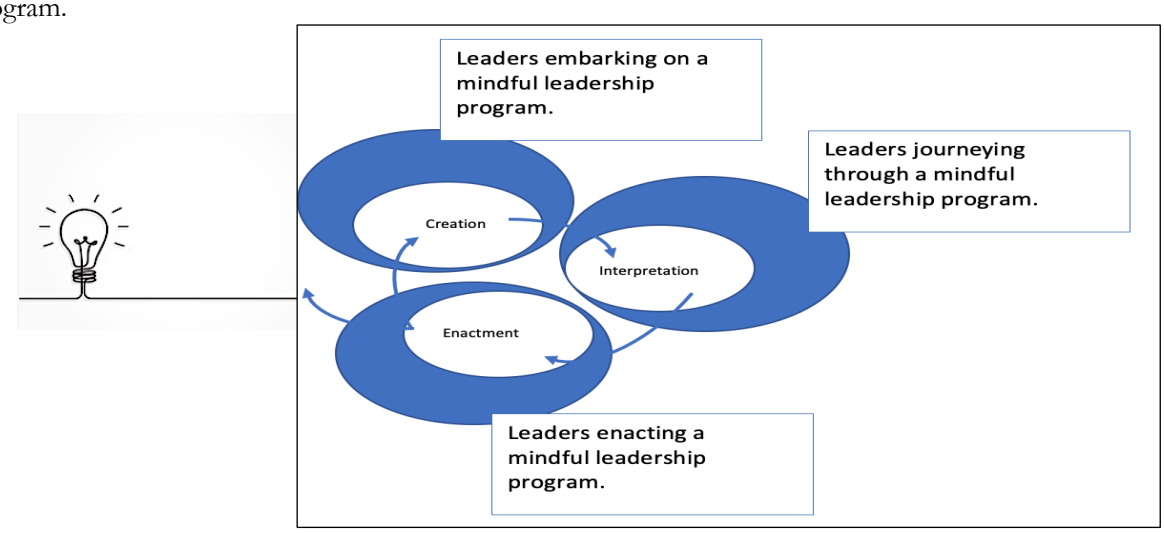


Figure 5: Theoretical framework

This theoretical framework is influenced by the relational leadership theories of Dachler and Hosking (1995), Dachler (1992), Fairhurst and Uhl-Bien (2012; 2006; 2005, 2006; 2007; 2012), by spiritual leadership theories of Fry (Fry 2003, 2005; Fry & Nisiewicz 2013) and by the mindfulness theory and research of Kabat-Zinn (1982; 1990; 1994; 2003). Social constructionists argue that leadership and its theoretical components (context, emergence and intersubjectivity) are socially constructed through language. The model acknowledges that mindful leadership development is a sensemaking journey involving ongoing creation of 'external' stimuli often through embodied experiences, generation of explanatory narratives (inter or intrapersonal) that often go unnoticed and become reified in the process, and ongoing enactment in the intersubjective realm.

Viewing sensemaking processes discretely enables a focus on influence factors at each stage of creation, interpretation and enactment. Influence factors may present as consistent, episodic, contradictory, stable, seen or unseen or other. I propose taking an abductive research approach contrary to positivist-framed research that presents a problem, a hypothesis and then tests for this. The

> 'abductive research strategy treats as paramount the obtaining of insight into the matter under investigation and conceiving of an intuitively robust explanation. The rigorous stages of testing, the resulting hypothesis (deduction), and of documenting a body of surrounding theory (induction), are deferred for subsequent investigation' (Chamberlain 2006, p. p295).

Abductive research involves a researcher who is immersed in the situation with personal rapport to participants. 'If the social researcher can learn to inhabit their social reality as a "native", then they will be as close as any person can be to that social reality' (Blaikie & Priest 2019, p. 120). I have elected to work in an abductive way using a sensemaking lens to interpret the data for this case study-style research that seeks to investigate mindful leadership.

Mindfulness is hugely popular as a health intervention and becoming normalised as a workforce development tool, more recently moving into leadership contexts. The focus is on training the mind to attend to that which is emerging in the now moment, placing attention on attention itself. Mindfulness is recommended for leadership development by spiritual leadership scholars (Fry & Kriger 2009; Fry 2003; Fry et al. 2017; Fry & Slocum 2008) and may well be a vehicle for the delivery of key ideas important to

socially constructed relational leadership. Various scholars note that little empirical studies exist in the mindful leadership space (Dane & Brummel 2014; Good, Lyddy, Glomb, Bono, et al. 2016; Reb & Atkins 2015; Reb, Narayanan & Chaturvedi 2014; Reb et al. 2015; Sauer & Kohls 2011; Sutcliffe, Vogus & Dane 2016). I aim to explore the experience of a group of leaders during a mindful leadership program. My use of the sensemaking perspective is three-fold. As this group of leaders apply mindfulness to the everyday work of leadership, together, they make sense of their experiences in context. Second, as a participant researcher in relationship with them in real time, I make immediate sense of their journey (sensemaking as a reflex). Finally, I subsequently make sense of text transcripts of leader discussions manually and using technology to shed light on this phenomenon (sensemaking as deliberative action). The following questions are designed around the sensemaking process and guide my inquiry.

3.7 Research questions

The research questions listed here are designed around specific constituent parts of the sensemaking process. By viewing the process components individually, I can stay attuned to influence factors that may pertain to specific process elements.

Creation:

1. How do leaders create mindful leadership?

Interpretation:

2. How do leaders interpret mindful leadership?

Enactment:

3. How do leaders enact mindful leadership?

3.8 Summary

This chapter introduced the sensemaking process as the theoretical approach guiding my inquiry into mindful leadership. I have justified this choice of theory by considering the sizable and transformative impact of the sensemaking perspective in the organisational theorising space and the commonalities found in the sensemaking perspective and spiritual leadership, entity and socially constructed relational leadership and mindfulness.

In the following chapter, I present the critical realist paradigm that influenced the research design. I explain the methods of data collection connected to the framework and research questions developed in this chapter. Subsequent chapters present and discuss findings.

Chapter 4: Methodology

4.1 Introduction

This thesis aims to explore the experience of a group of leaders in a mindful leadership program. As an interdisciplinary researcher dealing with the complexities of research in the social world, I came to this project with assumptions influenced by critical realism. As critical realism is not a homogenous movement (Danermark, Ekstrom & Jakobsen 2005), I made these assumptions explicit as follows: science can gain various approximations to truth; in considering the issues that face the world, such as global warming, however, researchers must be prepared to go beyond disciplinary boundaries (Danermark 2002, 2019; Danermark, Ekstrom & Jakobsen 2005; Reynolds 2018). I took up advice from Danermark (2019) for a bio-psycho-social perspective in interdisciplinary research. As such, I embraced a 'both/and' approach rather than an 'either/or' approach. Critical realism understands the purpose of social research as not only providing rich, thick descriptions of events but also as finding causal mechanisms for social phenomena. To achieve this, critical realist researchers can use abductive and reflexive techniques to move back and forth between data and theory. That which is absent may be just as important as that which is present. The critical realist researcher engages an open-mindedness and tolerance for the approach and perspectives of scientists from other disciplines (Kessel & Association 2008), this is sometimes called the 'critical realist embrace' (Reynolds 2018). To this end, I took up the challenge from Uhl-Bien & Ospina (2012) from within the field of relational leadership for scholars to read about and engage thoughtfully with work across disciplinary boundaries. I sought to learn from both positivist researchers and social constructionists. My approach to research design is qualitative. I employed an embedded case study to generate rich, in-context data from a real-world situation with the goal of making the unfamiliar familiar and finding possible causal mechanisms. This chapter commences with a metaphor that integrates the bodies of scholarly work covered in previous chapters, it then discusses critical realism as my paradigmatic approach, details data collection and analysis methods and concludes with the strengths and limitations of these choices.

4.2 Metaphor

Critical realism acknowledges metaphor as an enduring and important element in scientific pursuits (Lewis 1996). A metaphor is a visual image or a figure of speech that permits us to discuss one thing using terms suggestive of another thing. Electricity has long been described using the metaphor of a 'current', supporting researchers in understanding key properties of energy and directionality but not curtailing scientific inquiry into further elements of electricity. More recently, the brain has been described as a computer. Again, this use of metaphor provides the scientific community interested in the brain with a model and an intelligible shared vocabulary with which to develop theory. The 'brain as computer' metaphor drives questions such as: if the brain is 'programmed', is it pre-programmed, or can agents program it themselves? Thus, for critical theorists metaphor delivers conceptual and linguistic tools for progressing scientific efforts, not least of which because it both does and does not describe the phenomenon at hand (Lewis 1996).

For Chapters 1 and 2, I used a metaphor from one of the world's most famous films: The Wizard of Oz. In this chapter, I wish to employ metaphor again, this time, a fairly banal and routine metaphor. No accolades, Oscars or famous actors this time. The metaphor for this chapter is driving, a routine and mundane experience for most of us. I employ this metaphor to integrate the leadership, mindfulness and sensemaking literature already discussed, and then I relate it to each section of this chapter.

Picture a 'leader' in the driver's seat of a car - dealing with an ever-emerging highway appearing at an increasing pace in the view through the windshield. Passengers or 'followers' in the car discuss the road ahead, as well as the climate in the car and very possibly the scenery while gazing through other windows, thereby co-creating interpretations of the journey with the leader (socially constructed relational leadership). In this metaphor, it is reasonable to say the driver has more control than the passengers. Arguably, this gives the driver an ethical responsibility for their needs and satisfaction on their journey (spiritual

leadership). Together they are making sense of leadership but only through the rear-vision mirror as good outcomes are attributed to 'leadership' only after the fact (critical leadership studies and sensemaking theory). If it is not known what leadership is until after the fact, how to proceed with the important task of developing leadership?

Previous to the practice turn in leadership studies, development was thought to be individual capacity building for good decision making regarding the approaching 'reality' in the windshield. Subsequent to the practice turn, the essence of leadership is not deemed to be found in the decision making of individuals but embedded in context, ever emerging in the intersubjective realm (socially constructed relational leadership). This subtle but incredibly important turn takes our attention from the 'things we see' through the windshield to awareness of our way/s of seeing. For example: do drivers know they are checking the rear-view mirror when they are checking the rear-view mirror? Do drivers pay attention to how the narratives generated by their passengers are influencing their understanding of what they see? In essence, do drivers know that their own attentional awareness is an essential part of the 'reality' they perceive and co-construct? From a realist perspective (such as that of entity relational leadership) scholars prepared to read about and engage thoughtfully with these important ideas from socially constructed relational leadership might ask: how can leaders better attune their attention to an understanding of context, emergence and intersubjectivity (Uhl-Bien & Ospina 2012)? Mindfulness practice has been evidenced as developing these attributes (Langer 1989; Langer & Moldoveanu 2000) (Holt & Vardaman 2013; Vago & David 2012) (Lewallen & Neece 2015a; Narayanan & Moynihan 2011; Parent et al. 2015; Reb, Narayanan & Chaturvedi 2014; Singh et al. 2013; Singh, Lancioni, et al. 2010; Singh, Singh, et al. 2010). Others recommend mindfulness training for drivers claiming that drivers can better look after their passengers and therefore achieve better journey outcomes when they take time out to develop their inner life via mindfulness such as spiritual leadership theorists (Fry & Nisiewicz 2013; Yang & Fry 2018). However, the increasing pace of journeying and the many novel challenges drivers face create tensions around time spent at the wheel and time spent at rest stops.

This metaphor paints a picture of the different disciplines of research that are influencing the uptake of mindful leader development in organisations, globally. Mindfulness can be seen, at least in part, as attentional awareness training ((Kabat-Zinn 1982; Kabat-Zinn 2003); (Brown & Ryan 2003; Brown, Ryan & Creswell 2007; Langer 1989; Langer 2000). Studies show the practice of mindfulness changes our brains and minds to be more attuned to context, emergence and intersubjectivity (Brewer & Garrison 2014; Farb et al. 2007; Holt & Vardaman 2013; Vago & David 2012). Leadership cohorts are taking up mindfulness training possibly to learn this skill as individuals but also to collectively change the conversation about leadership, thereby co-creating and re-creating understandings of leadership itself. Mindfulness as inner life development is theorised via spiritual leadership as a pathway to deliver essential human needs of belonging and meaning (Fry & Nisiewicz 2013; Yang & Fry 2018). Spiritual leadership claims meeting these needs for knowledge workers achieves organisational goals, such as workforce performance, satisfaction and commitment. Suffice to say that each of these theories has received critique and criticism ranging from lack of utility of theory for real-world change, inherent logic challenges and embedded methodological challenges. Important criticisms have been covered in the literature reviews. I do not intend to reiterate analysis or critique here. I have employed this 'driving' metaphor of leadership to outline how, theoretically, relational leadership and spiritual leadership are connected to mindfulness development. However, little is known about mindfulness as a leadership development strategy (Good, Lyddy, Glomb & Bono 2016; Good, Lyddy, Glomb, Bono, et al. 2016; Reb & Atkins 2015; Reb, Narayanan & Chaturvedi 2014; Reb et al. 2015), and little is known about the experience of subjects in organisational mindfulness development programs (Singh et al. 2013).

Further, cause and effect mechanisms remain under-theorised as the world continues its growing uptake of mindful leadership initiatives without the benefit of rich illustrations from real-world scenarios. Therefore, the aim of this thesis is to explore the experience of a group of leaders in a mindful leadership program. I use critical realism to engage in this interdisciplinary project. This is discussed next.

4.3 Research paradigm

Differences in viewpoints exist regarding how knowledge is attained. These epistemological differences have been accorded to personality preferences (Johnson et al. 1988). Alternatively, it is arguable that

exposure to certain styles of learning based on industry sectors can subconsciously influence; for example, compare the training and life experiences of a construction engineer to a social worker. Regardless of how they come about, two main viewpoints predominate: objectivists and constructivists. Objectivists can be represented by the thinking of the experienced engineer. The construction engineer understands that which is 'real' can be measured and known via explaining and predicting research. This way of perceiving knowledge, positivism, and the very act of knowing employs a subject-object orientation. It assumes that which is studied is both stable and context-free. By contrast, constructivists understand the world that we perceive as embedded in and interacting with evolving and intersecting contexts that our own consciousness has generated. The social worker understands that the family, social and economic systems his clients navigate are all co-creations emerging from dynamic interacting relationships. This way of perceiving knowledge, constructivism, and the very act of knowing uses a subject-subject orientation. Traditionally, research has been broadly classified in these opposing paradigms. Science or paradigm 'wars' have emerged in pursuit of claiming the one true path to truth. Critical realism is a philosophical position emerging from these paradigm wars of the 1980s (Denzin & Lincoln 2011; Fletcher 2017).

Critical realism is described as coherent, rigorous, novel (Easton 2010) and useful for social scientists (Fletcher 2017). Critical realism offers an alternative to the dichotomous scientific approaches of positivism and constructivism. Critical realism rejects positivist claims that reality is only that which can be known through scientific experiments (such as the *gold standard* random controlled clinical trial). Likewise, constructivist claims that reality is entirely constructed through and with human discourse and knowledge are also rejected. According to critical realists, despite sitting in seemingly opposing camps, both approaches conflate epistemology with ontology: 'each reduces reality to human knowledge' (Fletcher 2017). Sometimes referred to as the 'epistemic fallacy', critical realism asserts that statements about our perception of reality are not reality itself, and the two should not be confused (Bhaskar 1979). Critical realism thus separates ontology from epistemology by claiming that reality is not the same as knowledge. The world is therefore treated as theory laden but not theory determined (Fletcher 2017, p. 182). Critical realism engages with theories that are viewed as more or less truth-like in order to explain social events via underlying causal mechanisms.

Criticised as sitting on the fence or a pick and mix approach, critical realism has gained popularity for social science research (Denzin & Lincoln 2011; Fletcher 2017) due to the focus on causal explanations, generative mechanisms or deep processes (Easton 2010) that can guide policy and address social issues (Fletcher 2017). Critical realism developed by Roy Bhasker (Bhaskar 1975, 2013) positions the researcher's main job as explaining social events and suggesting practical recommendations. It assumes an external reality which is stratified, differentiated, structured and changing. It assumes that our knowledge regarding this reality is fallible. It suggests there are theoretical and methodological tools to inform us about external reality (Danermark, Ekstrom & Jakobsen 2005). Critical realism, although not homogenous, enables researchers to abandon the epistemological 'either/or' approach in favour of a 'both/and' approach to address the urgent and important issues of today (Danermark 2019). Critical realism has been associated with case study methods (Easton 2010) and with the use of metaphor (Lewis 1996).

Critical realism also offers a 'both/and' approach via the ideas of structure and agency. Structure in this context acknowledges the many constraining structures and forces upon leaders, whereas agency acknowledges that leaders can still act in this context. I have learned from the approach of Fletcher (2017) in an account of Canadian farm women who argue, themselves, that their work outside the farm is driven by a desire for a personal challenge. Fletcher, a critical realist researcher, adds the deep process of neoliberalist structures as unseen forces that may be driving these women's decisions. Neoliberalism is recognised as a structural reality despite remaining unseen by the women themselves. The women's agency in gaining employment and making sense of this choice is also honoured (Fletcher 2017). Critical realism affords the researcher access to both social structures and individual agency offering new avenues for researchers in feminism (Clegg 2006), disability (Phelan 2011), aged care (Kontos et al. 2011) and management studies (Sayer 2004). This sits in contrast to traditional approaches to leadership. For example, critical management studies accuse positivist researchers of creating monsters, cult-like figures afflicted with narcissism and megalomania in their search for stable, context-free success indicators (Tourish 2013; Tourish & Pinnington 2002). Far from investing rugged individualism in leaders, critical and social constructionist scholars downplay the agency of leaders, arguably divesting them entirely of agency (Dachler

& Hosking 1995; Fairhurst & Uhl-Bien 2012; Hosking 2011b). Archer (2002) reflects this in discussions of social theorising since the Enlightenment outlining two dominant and opposing models of humans: 'one stresses complete human self-sufficiency, whilst the other emphasises utter social dependency' (Archer 2002, p. 11). Archer uses the metaphor of parent and child to describe the perspective of critical realism on the dialectic of individual agency versus broader societal structures. We are all the parent and the child. We can influence social structures, but we also are acting within them. This offers a dualism to the critical realist researcher that is unavailable via other paradigms. Leadership, for example, as seen via a social constructionist lens, lives not in the individual but in the spaces between (Fairhurst & Grant 2010). In contrast, critical management theorists (Tourish 2013; Tourish & Pinnington 2002) give spiritual leaders and transformational leaders agency as messianic, cult-like figures, tyrants and despots. Legitimate criticisms of internal logic problems with theory are vital, but this raises the question of how scholars can inform leadership without demonising or obliterating leaders? I note that feminist writers also have turned to critical realism for similar reasons (Clegg 2006).

In contrast, leaders in social constructionist or critical studies either disappear entirely or appear as tyrants and despots. As a critical realist participant researcher, my relationship with the individuals is relevant. Critical realism positions their accounts as important but fallible (as are mine). As such, I employ rich accounts of the data and reflexivity as tools to avoid 'sociological imperialism'. Critical realism supports subjectivity in my role as a participant researcher.

For this thesis, the subject matter under investigation is the experience of leaders in a mindful leadership development program. My presence and attention must be acknowledged as an influence in the final product in the generation of meaning. Therefore, I cannot portray myself as an independent observer. A more honest portrayal of my role is that of participant researcher. The absence of a neutral observer vantage point according to critical realism (Sayer 2004) and the acceptance that any knowledge gained will only be *more or less* truth-like at best creates a case for reflexivity as a key component of this study. As pursued by critical realist researchers in dementia care (Kontos et al. 2011), disability research (Phelan 2011) and

information systems (Dobson 2003), I reflect on my construction and reconstruction of the text, my writing and my analysis. These reflections appear in the alternate font Bradley Hand.

I have experienced the dualisms of quantitative versus qualitative methodologies and of structure versus agency. I found them difficult to reconcile in my attempts to meaningfully connect leadership with mindfulness and to generate knowledge at this nexus. The critical realist perspective has afforded me the logic of the dialectic that enables a 'both/and' approach to serve truth seeking and utility.

Applied critical realist research becomes particularly interesting when noting that the predominant culture of business uses the objectivist epistemology. Aristotle identified three types of knowledge, each with its own processes for amassing data: *episteme, techne*, and *phronesis* (Flyvbjerg 2001). This section views leadership via all three Aristotelian processes for knowing, referred to as the *science* of leadership, the *art* of leadership, and the *wisdom* of leadership.

Episteme is knowledge that both explains and predicts. This method for accessing truth has brought humankind unparalleled power and control over our environment, conferring wealth and health beyond that which our pre-enlightenment forbears could have imagined. An episteme approach to knowledge gathering has both popularity and credibility (Flyvbjerg 2001).

For a century, the leadership literature has been dominated by a realist ontology (Dachler & Hosking 1995) or positivist approach (Alvesson & Deetz 2000). This approach has amassed a wide spectrum of leadership definitions that have little in common (Hosking 1988), except, perhaps, 'influence' (Yukl 1989). Despite the profusion of leadership literature, the field has not arrived at any convergence of opinion but instead at variation and confusion (Yukl 1989). Theorists have explained the dominance of positivist approaches as representative of a desire to gain respect equivalent to the hard sciences, such as physics and medicine, geology and chemistry (Flyvbjerg 2001; Ghoshal 2005). If Aristotle were alive today, he might recognise this approach with its predominance of survey data, 360 reporting and the metricisation of leadership as *episteme*.

Business schools have engaged with episteme as the predominant framework to gain leadership knowledge. A strong focus on subject-object viewpoints exists where the world of business, leadership and organisations are viewed as one might view the surface of the moon – an inert object that remains unaware of, and unchanged by, the subject's gaze. This explaining and predicting knowledge, *episteme,* is not moral, nor is it immoral. It pursues knowledge that exists outside of human value frameworks. The height of mountains and the temperature at which lava melts are not subject to our notions of right or wrong, good or bad. This type of knowledge collection is relevant to this thesis, specifically regarding the development of literature reviews due to the preponderance of hard-data research in both the areas of mindfulness and early leadership enquiry.

Techne is the visceral or bodily knowing of a craftsperson who has repeated an action many times over, thereby building technical skills. It is knowing through doing. Some studies of leadership emergence or 'who gets the promotion' point to experience as a predictor of being perceived and chosen as a leader (Atwater et al. 1999). This type of knowledge collection is relevant to this thesis as the researcher as participant-observer has over twenty years of practical mindfulness experience and thousands of hours of executive coaching experience.

Aristotle proposed a third type of knowledge: *phronesis* – a practical wisdom openly embedded in human value systems. This resonates with descriptions of critical realism as contrasted with reductionist research or research outcomes that have 'no practical value' (Danermark 2019, p. 372). Aristotle saw this type of knowledge as an intellectual virtue, the highest form of working with data. Leadership, when viewed through this lens of *phronesis,* is not value free but embedded in value and rationale. Critical realism claims there exists a reality and our knowledge about reality is always fallible, yet there are tools we can use 'in order to discriminate among theories regarding their ability to inform us about the external reality' (Danermark, Ekstrom & Jakobsen 2005, p. 10).

Interestingly, *phronesis* is scant in the business rhetoric, 'systematically ignored' (Antonacopoulou 2010), conspicuously absent from the dominant managerial discourse (Rowley & Gibbs 2008), in favour of overused positivist approaches (Flyvbjerg 2001). Yet, it can be argued that investigations of phenomena such as leadership, by their very nature, call for phronetic approaches to inquiry. The phronetic approach is of prime relevance for this research, both for the study of leaders' ways of knowing and as a paradigm for this research. The section below expands on the phronetic approach.

4.3.1 The role of the researcher

Since 2000, I have been working with business leaders in C-suite and boards in a range of industry sectors in Australia, New Zealand, China and Singapore. My work has focussed on leadership development and talent management. My work includes a number of formats: development of business strategy and governance, facilitation of workshops, data collection and analysis and executive coaching. Working with leaders in these ways, I came to some assumptions that I later found supported in the peer-reviewed literature once I had embarked upon my PhD studies. As argued in the literature review, leaders are not 'special'. They are simply responding in one way or another to their own particular contexts. Leaders are a large (or possibly the largest) cause of knowledge worker stressors (Boje 1995; Harvey et al. 2007; Hoobler & Brass 2006; Litzky, Eddleston & Kidder 2006; Prasad & Prasad 2000; Tepper 2000). Leaders often arrive in their positions of leadership because of their high-performance in technical roles.

The epistemological orientation of the technician is often subject-object in orientation (be it physical systems such as IT and engineering or biological systems such as medicine and nursing). This subject-object orientation may be only partially suited to the often socially constructed world of business. In a business context of 'professionalism' (often mere code for subject-object orientations), I found myself using mindfulness-based ideas in one-on-one coaching with great success. Yet, I noticed a lack of permission to use them in public contexts such as conferences, meetings and workshops. Somehow to discuss the embodied self, the awareness of arising phenomena and other such aspects of mindfulness seemed to be breaking some strict, yet unspoken rules of organisational conduct. This, to me, was a fascinating juxtaposition of what works versus what is allowed, and it led me to explore the area further via a PhD. I was less interested in what leaders might say in confidential interviews, as breaking the rules of conduct in

private is vastly different from breaking them in public. I was particularly interested in shared understandings of mindful leadership in the public domain, in meetings, conferences and workshops. How would leaders navigate such concepts and experiences in the usual professional context? How would they break the rules when reputational risk is at stake? In this thesis, I examine the experiences of a group of leaders as they experience a mindful leadership development program. I acknowledge that the leaders' experiences and my understandings of such are not discrete, distinct or separable. My understanding of the phenomenon is influenced by them, and they are influenced by me. In this way, I am a participant researcher. I bring my history and experiences to the research.

As a sole researcher, keen to investigate broad questions around how meaning is made within and by a group of leaders when challenged with the opportunity to develop mindfulness, my role involved the following: identifying relevant literature, defining important questions; choosing a best-fit research paradigm, questions and design; sourcing a real-life leadership context to host a mindful leadership intervention with permissions to collect data, managing multiple stakeholder relationships and identifying ethical concerns.

On reflection, as a researcher in management, I am required to broadly operate within the norms and context of academia and also within the world of business. These often hold differing unstated assumptions regarding 'research', the building and managing of relationships, the earning of status and many other schemata around how the world works. Much translation from one to the other was required. My journey has been peppered with cognitive dissonance, experienced in an embodied sense before it appeared to me in any logical or articulable fashion. Initially, I sought to suppress this and told myself to be humble and learn (absorb) from management school scholars. Eventually, I realised the discomfort of cognitive dissonance was where the juice lies. Pausing to identify and articulate the cause of dissonance allowed me to ask questions and chase areas of knowledge that have enriched my experience of this process and of my research approach. I am indebted to the colleagues who welcomed my discomfort and created space for discussion when I needed to start with confusion rather than certainty.

In this study, I recruited and managed co-trainers and research assistants. I held responsibility for the relationship management of a team of eight internals from the primary organisation hosting the program.

They were learning and development staff, general managers, internal branding specialists, external communication managers, training assistants, facilities managers, concierges and receptionist teams to get the project going and keep it running smoothly. The following section clarifies the research approach.

4.4 Research approach

This project is applied critical realist research; it is interdisciplinary and uses a qualitative design. For the critical realist, reality is out there, independent of our beliefs (Collier 1994) and yet our ability to access it is always partial, fallible and dependent upon our beliefs. Critical realists do not see the world as constructed but as construed for 'reality kicks in at some point' (Easton 2010, p. 122). For the critical realist, there is no neutral observer vantage point (Sayer 2004). For the critical realist conducting social research, the purpose is to illuminate probable mechanisms behind known social events (Easton 2010). This research is interdisciplinary as it meets the criteria outlined by the inclusion of 'two or more disciplines or areas of knowledge' (Danermark 2019, p. 369). Before generating my research aim and questions and prior to methodological planning and design, I integrated knowledge on mindfulness and leadership from two predominant epistemologies: objectivism and constructivism. I noted the similarity of findings across disciplines, similarities in future research suggestions in these disparate areas of knowledge and the lack of research bridging known gaps.

As a researcher embarking on an interdisciplinary process, I understand myself and research subjects to be reflexive and self-conscious (Kessel & Association 2008). I understand the importance of my ability to respect differing epistemological approaches and their research outcomes. I note that in life, my behaviour reflects this. My children are vaccinated as I respect the closed system experiment of the biomedical scientist. Yet social systems, in order to be real, cannot be closed and therefore require other methods. I note, despite Bhaskar's (2013) refutation of the incommensurability of scientific paradigms, subtle yet fierce hierarchies of whose knowledge is better to occur on both sides of the epistemology fence. For my interest in how leaders experience a mindful leadership development program, quantitative approaches are discounted, despite the immense value they provided in my learning about both leadership and mindfulness. Quantitative research seeking to quantify results and predict and explain phenomena assuming a value-free

reality is not appropriate in this case. This section justifies, illuminates and details the qualitative approach of choice while using the contrasting quantitative approach as an aide to defining and describing.

Qualitative research includes methods genres of inquiry such as case study, grounded theory, ethnography, narrative inquiry, phenomenology or action research (Creswell 2006). In each case, they share the purpose of delving into the essence of the topic at hand (Bloomberg & Volpe 2012). From the interpretivist perspective, qualitative methods suit when the researcher intends to describe a particular context in-depth, to make the unfamiliar familiar (Bloomberg & Volpe 2012). Building on this, critical realist research goes beyond rich, thick descriptions and looks for causal mechanisms that create events that the researcher and participants experience (Danermark 2019; Danermark, Ekstrom & Jakobsen 2005). In both cases, this social science research method positions the researcher as an insider, seeking to understand meaning generated in the shared space. This contrasts with quantitative research where the researcher adopts an outsider point of view and seeks to remain unbiased and impartial. As an insider, I acknowledge that I bring meaning to this research project, as such, reflexivity regarding my voice, influence and perspective as a valued stream of data is not to be ignored. In qualitative research, small samples are selected purposefully (Patton 1990) and are observed in their natural contexts. The observation can be conducted via visual observation, surveys, interviews, focus groups or a mix of these. For quantitative research, questions are hypothetical and designed to test pre-existing ideas. In contrast, questions for qualitative research are often open-ended because research is about idea generation and discovering the natural unfolding of real-world situations and deep generative processes. Data is therefore analysed to identify themes and patterns, depict voices authentically, understand holistic, complex systems and infer underlying generative processes and mechanisms, describing them within particular social contexts.

Unlike the quantitative approach, the qualitative approach usually does not seek to generate findings that are generalisable to all other settings. Qualitative methods are primarily seeking to credibly present the reality of situations and persons studied (Bloomberg & Volpe 2012). This reality is pursued via in-depth understandings of processes as they occurred, at this site and with these participants. For readers, the rich, thick descriptions of setting and participants support their own decisions around transferability (Denzin &

Lincoln 2011). Credibility in qualitative research is pursued via the collection of multiple sources of data, generated from substantial and repeated involvement in the field. Qualitative research must be *believable, accurate and plausible* (Bloomberg & Volpe 2012, p. 114). To this end, qualitative researchers include negative instances and findings discrepant to researcher expectations.

The qualitative techniques of induction, abduction and retroduction are prioritised in this research for their combined capacity to generate new theory or moderate existing theory. For the critical realist, 'the world', 'the universe' or 'reality' exists as a multidimensional open system (Danermark, Ekstrom & Jakobsen 2005). Three modes of reality are recognised: the empirical, that which can be experienced or observed; the actual, deep structures that occur whether or not we have access to them; and the real, deep processes or causal mechanisms that generate phenomena. This final mode of the real cannot be directly observed, but it can be inferred through a combination of empirical investigation and theory construction. As an applied critical realist researcher, I employ three research methods in response to these three modes of reality. Initially, I use induction to thematically analyse written and spoken word data in an attempt to allow themes to emerge. My real-time observations, reflexive journaling, collected application forms and the captured data of what participants said to each other was read and re-read with an open mind to see what this data might teach me about the observable or *empirical* level of reality.

Subsequently, I employed abduction to determine the *actual* level of reality. I went back and forth between the data and theory (sensemaking process) to find deep structures. First described and advocated by Charles Sanders Pierce (Peirce 2012) abduction was defined as the first of three stages of scientific inquiry. Pierce recommended that deduction and induction should follow. Unlike deductive reasoning, which is useful for theory verification or falsification, abductive reasoning is suited to critical realist interdisciplinary research as it can extend existing theory, modify or generate theory. It centres on that which is surprising or revelatory (Chamberlain 2006). Abduction involves observations of phenomena and development of theory to explain them. According to critical realism, abduction, similar to all explanations of reality, is fallible (Chamberlain 2006). This includes explanations offered by research participants, theorists and researchers (Fletcher 2017). It generates the most solid rationale or robust explanation for in-context meanings, motivations for actions and context embedded mechanisms that may be tested in further research. In this

way, abduction progresses the goals of critical realist interdisciplinary research that is change oriented (Fletcher 2017).

Finally, I employed retroduction to explore the *actual* level of reality. Critical realism emphasises causality as the purpose of research. Described as a strategy of inference (Fletcher 2017), retroduction moves back and forth between concrete and abstract (Bhaskar 1979). Using the abstraction of influence factors in sensemaking theory, I went again to the empirical data generated by participant leaders to determine possible mechanisms (extant or missing) that may have or could cause the evidenced performance and wellness gains of mindfulness either to self or other (the cascade effect).

The qualitative techniques that were used in this thesis are inductive, abductive and retroductive. These were chosen to first achieve rich, thick descriptions of social events that are believable and plausible. Beyond this, the qualitative techniques in this thesis, aligned with the goals of critical realist research, also sought to generate plausible descriptions of mechanisms that may be drivers of the social events in question (Danermark 2019; Easton 2010). This thesis used a qualitative approach to shed light on the relatively unknown area of a group of leaders in a mindful leadership program.

4.5 Case study

Research methods essentially dictate how knowledge will be pursued (Polkinghorne 1989). Creswell (2014) provides a useful threefold decision-making process to arrive at a preferred research methodology. His question areas include the nature of the research question (which may change slightly depending on the methodology through which one views the research), the personal preferences of the researcher (based on the natural worldview or paradigm of comfort) and the diversity of audiences (the academic supporters of the research including the school and the supervisors' preferences, the markers of the thesis, journals that may assess the work or portions of the work for publication and any other audiences). Amongst qualitative choices for analysis, Yin (2017) recommends case study research. Looking at Creswell's above-mentioned decision-making criteria, case study research suited the exploratory nature of my research aim and questions. It also offered a mode of inquiry aligned with recent calls in the literature of socially constructed relational leadership and leader mindfulness.

Whilst industry seeks tangible results that can be easily transferred and applied to practice, academia demands rigour and relevance (Reiter, Stewart & Bruce 2011). In pursuit of rigour, the case study provides the opportunity to examine rich, in-context data. The data in this case was collected via the spoken word of the collective, pre- and post-program application forms and surveys, researcher notes and artefacts generated by the group. Multiple sources of evidence are a strength of the case study approach, adding breadth and depth and contributing to validity (Yin 2003). In this data, leaders who are examining the enactment of their roles with critical reflexivity offered up moments of public, in-context sense-making. In these moments, they learned about their mindfulness practice and what it offered their emerging definitions of leadership. It is these processes that were under investigation. Deepening our understanding of these processes is particularly relevant considering the pressures on contemporary organisations and the people in them.

The case study is ideal for the observation of a naturally occurring phenomenon in complex systems. 'The case study is preferred in examining contemporary events when the relevant behaviours cannot be manipulated' (Yin 2003, p. 7). The phenomenon under investigation can be observed only within its real-life context, and there is broad acceptance of case study application to this context (Yin 2017). This interdisciplinary research used qualitative case study research to springboard from the positivist-based mindfulness research that evidences 'input mindfulness = output increased intra- and inter-personal wellness and performance' toward a deep and rich understanding of processes that take place within the given context of organisational leadership. Data for this case study was collected via a ten-week Mindful Leadership program for senior executives of four organisations. Participants are detailed in the following section.

4.6 Research design

This section outlines the systematic plan I designed and undertook to collect data guided by my research aim: to explore the experience of a group of leaders in a mindful leadership program. Research questions also drove the design. Table 3 highlights key stages in the research project in a chronological fashion.

Table 3: Stages in the research project

Data Collection / Analysis	Project Stages	Sub-stages	Materials developed/generated	Stakeholders
	Literature review	Leadership research Mindfulness research	Thesis chapter Thesis chapter	Research Community
	Research design and ethics approval		Application	HREC
	Mindful Leadership Program design and development	Positioning and pitch to market	Pitch deck Marketing collateral	Organisational representatives Prospective Participants
		Design of launch	Sign off confidentiality and research ethics Slide deck, fact sheets and worksheets	Sponsors/Champions and participants
		Design of 9 stand-alone sessions each connecting an aspect of mindfulness with aspects of leadership supported by research	Slide decks, fact sheets and worksheets	Participants
		Completion of design of Focus Group session	Slide deck, fact sheets and worksheets	Participants
	Meetings with partner organisations	Meetings with sponsors/champions (chief executives or general managers)	Internal pitch decks	Organisational representatives
		Meetings with internal support staff including Learning and Development Managers, Human Resource Directors and Head of Communications	Example collateral, copy for internal communications	Organisational branding personnel responsible for internal and external brand management
Data Collection	Applications	Application process, deadlines management of deadlines	Application Forms	Participants
Data Collection	Launch	2-hour facilitated face-to-face session	Sign off confidentiality and research ethics Slide deck, fact sheets and worksheets	Organisational representatives and Participants
Data Collection	10 session roll-out	Session facilitation and management	Spoken word data collected by on-site research assistant Artefacts generated	Participants
Data Collection	13 x 2 coaching sessions	Coaching session facilitation and logistics	Post-coaching notes/journaling	Participants
Data Collection	Post-program focus group		Spoken word data collected by on-site research assistant Artefacts	Participants Participants
Data Collection	Post-program online survey		Survey data and post-program report	Participants, Organisational representatives
Data Analysis	Manual analysis of all data collected	Initial interpretations of findings	Handwritten working notes	Research community
Data Analysis	NVivo analysis of spoken word transcripts	Granular interpretation of findings	Working notes recorded in NVivo software	Research community
Data Analysis	Synthesis of findings		Thesis chapter	Research community
	Conclusions and recommendations		Thesis chapter	Research community,

Following literature reviews on leadership, mindfulness and sensemaking, the research design encompassing qualitative methods included choosing a case study approach, selecting a setting and sample. I approached four organisations, and all four expressed interest and commitment toward the project. They were all equally open relating to the contingency of timing. I explained that my timing would be based on ethics approval and other matters out of my hands. The site for hosting all physical group sessions and the focus group was a finance company with a $39 billion turnover. The other organisations involved represented sports management, multi-media consulting, property and finance. In all cases, the individuals I approached had participated in either comprehensive leadership coaching or leadership coaching and internal or external leadership programs with me.

Due, in part, to the growing preponderance of mindfulness as an accepted organisational intervention (Black 2010; Brendel 2016; Fisher 2014), this program quickly and easily gained public endorsement from the chief executive officers, heads of learning and development, human resources directors, internal communications managers and general manager. Within the finance company, applications were collected from senior executives reporting to the chief executive officer including head of IT strategy, head of financial management and treasury, head of corporate services, head of audit and various general managers (transformation, quality management, contract performance and foundation). The three participants from other organisations included a general manager property and finance, who was managing a $14million budget; a chief executive officer of a small multimedia technology enterprise; and the chief executive officer of a high-profile, professional football club. These external participants brought interesting and diverse perspectives. Six women and six men attended. Twelve weekly two-hour theory and practice sessions (including a launch and a focus group to finish) were provided along with a total of two confidential coaching sessions per participant. See Table 3 for an overview of all research stages highlighting data collection and analysis points.

In total, 133 participant attendances were recorded out of a possible 164. Of the 31 missed attendances, nine relate to one participant who dropped out early in the program. The remaining 22 missed attendances

are shared relatively evenly between ten participants. Only one participant attended every element of the program. Whilst this was a record low attendance for my programs, it represented a record high level of attendance for the host client. See Appendix C for program review.

4.6.1 The Participants

The organisational sample in this case study is purposeful (Patton 1990) as each organisation sent to the workshop persons who identify as *leaders*, a key element when exploring leadership questions. These leaders are not seen to be possessing 'special' traits or behaviours, as decades of leadership research previously postulated. I met the leaders as ordinary people dealing with typical day-to-day contemporary leadership pressures. As leaders, they face daily challenges outlined earlier in the 'leadership crisis' section of this thesis in Chapter 1. Each of the organisations faces the concurrent challenges of emerging technologies, globalisation and changing workforce demographics. To highlight one example, sports management organisations for elite, traditionally male, teams now face multiple threats to ongoing business sustainability. Younger generations of fans are not following their parents' chosen team (as has been the case for generations), as they cannot afford to live in rapidly gentrifying areas associated with their parents' and grandparents' team loyalties. Younger generations are accessing a variety of sports and sports betting options online from all over the world; and hence, media ratings for traditional Australian games are reduced; and subsequently, advertising revenue for games is threatened. Games that were projected into households in recent history when there was typically one TV per household and one male master of the remote control are now facing relevancy challenges. Multiple-device households and streaming technologies mean that women, representing just over half the population, may go into another room and watch content more closely targeted to their interests. Climate shifts and changing demographics in Australian populations mean that spending time outside playing sport as a child is less universally esteemed. Great memories of childhood sporting days are a perceived driver of consuming sport as an adult. Yet some of Australia's growing immigrant groups may prioritise study and family time over large amounts of weekend time spent running around in the hot sun. For elite sports, all of these risks combine generating an imminent sustainability crisis. The connections of climate change, globalisation, disrupting technologies and changing local socio-demographic contexts are acting concurrently on this industry. Within this purposeful sample

of organisations, participants have also been selected using maximum variation sampling, which is acknowledged for its utility in identifying a wide range of characteristics being studied (Miles et al. 1994). This is explained in detail below. The following table contains some basic information regarding participants and their respective contexts.

Table 4: Participant characteristics

Participant characteristics		
Gender	Female	7
	Male	6
	Other	0
Seniority	Chief executive officer	2
	Reporting to the chief executive officer	11
Company size by annual turnover	$39billion	1
	$14billion	1
	$25million	1
	$3million	1
Industry sectors	Finance	1
	technology and multi-media	1
	elite sport	1
	Property	1
Job/Career Types	accounting and finance, internal audit	2
	general management/operations	3
	quality assurance	1
	legal and contract performance	1
	technology and communications	1

	Foundation	1
	engineering and property	1
	business transformation	1

To maintain confidentiality, I have changed the names of participants, omitted company names, and referred to industry sectors rather than companies to provide clarity on their workplace contexts. All participants work in Sydney city and within a six-kilometre radius of the Sydney central business district.

A sub-section of the literature in both leadership and mindfulness investigates diversity and inclusion as areas of focus. Whilst organisations strategically prioritise diversity in order to drive increased creativity and innovation (Groysberg & Connolly 2013), the results are thought to be limited without inclusion (Randel et al. 2018). Inclusive leadership goes beyond diversity hiring to deliver effective functioning of diverse workgroups and opportunities for individual employees to contribute to their full potential, thereby achieving diversity goals (Shore et al. 2011). Mindfulness and meditation are increasingly linked to diversity and inclusivity and negatively correlated with bias (Tincher, Lebois & Barsalou 2016). Diversity was represented in this research sample in a variety of ways. Men and women were equally represented. Four culturally and linguistically diverse participants participated. These four are all first-generation migrants to Australia and have first languages other than English. Participants external to the host organisation represented industry sectors with very different contexts and business cultures. They were selected from my existing client base as both relevant and purposeful. These participants were considered to be relevant for two reasons. First, they held positions senior enough to be considered a peer to senior executives from the host organisation; and second, they came from industries divergent enough to offer possible diversity dividends (Phillips, Liljenquist & Neale 2009).

In quantitative research, random sampling is used to enable generalising from the sample to the general population. It is people who are under investigation. In contrast to random sampling, purposeful sampling is typically used in case study research (Patton 1990; Silverman 2013). Quantitative researchers would view purposeful sampling negatively as 'bias' (Patton 2002). However, the value of purposeful sampling in

qualitative case study research is the in-depth understandings and new insights that information-rich cases can yield (Patton 2002) to our understandings of events, experiences, processes or incidences (Miles et al. 1994). The selection of these participants can be described as utilising both purposeful and maximum variation sampling. The variety on participant job-types, companies and industry sectors is not to explain and predict for all in said job-types, companies or industry sectors but to examine (not the people) the process of embracing mindful leadership in a single case (the journey of a diverse group) and multiple diverse sub-cases (the journeys of individual participant leaders).

Regarding the journey of a diverse group, the variation or diversity of participant organisations and industry sectors facilitates a group's ability to stay on the topic of mindful leadership, remain curious and move toward their own experiences of learning. In my experience of facilitating leadership programs with this specific diversity aspect, the representation of a variety of industry sectors, employer organisations and job-types is key to directing discussions toward personal experiences of mindful leadership. These topics are, at times, challenging because they can be very personal and often exist outside usual tacit rules of engagement in corporate contexts. In my experience, a diverse participant group (organisation and industry sector) effectively absolves the facilitator from the responsibility of keeping the group *on topic*. Aware of others who are both peers, but different, individuals are naturally deterred from the temptation to stray in ways that may be perceived as either rude or in breach of commercial in confidence protocols. Without this number of 'outsiders', groups are at risk of being drawn into the detail of industry-specific regulation and regulators or organisation-specific projects and in-house politics. Without this diversity, participants use these topic areas to 'play safe', thereby avoiding moving to the vulnerable spaces where learning can happen. Avoidant strategies include bringing up localised 'hot topics' which promote venting and rehashing known facts. These conversations represent entertaining but dysfunctional diversions from the important work at hand. The important work entails dealing with the difficult subject matter of mindful leadership and emergent experiences of mindfulness as it is experienced in the here and now.

Regarding the journeys of individual participant leaders, maximum variation sampling allows for rich data to emerge from various, diverse individual participant leader processes and journeys. Cross comparisons

are not based on differentiators regarding demographics but on differentiators regarding processes or journeys as participant leaders seek to embrace mindful leadership. Maximum variation sampling allows one to *fully display multiple perspectives about the cases* (Bloomberg & Volpe 2012, p. 104).

Despite efforts to engage diverse industry sectors, no social justice-related non-government-organisation (NGO) entities were represented. This was not deliberate but a natural result of the organisations and executives I had a relationship with at the time. The lack of NGO participants is further discussed in limitations.

All participants self-nominated to be on the program. This is an intentional sampling aspect for two main reasons. Firstly, coercive attendance can be counterproductive in terms of fostering resentment regarding the time investment. Secondly, and more importantly, coercive attendance is not recommended as those with trauma may not be suited to introspecting and attending to the body in such public and formalised domains as work (Farias 2019). Therefore, by nature of being participants, this group shares the affirmative decision to attend the program. Presented with a binary yes/no choice, they all chose 'yes'. It can, therefore, be assumed that the attendees of this Mindful Leadership Program group all identify as leaders.

4.7 Data collection methods

Quality case study design includes more than one method of obtaining data to illuminate the processes under investigation from a variety of perspectives (Bloomberg & Volpe 2012). Data collection for this research included spoken word transcriptions, collection of written statements pre and post the mindful leadership program, notes I took after group sessions and after individual coaching sessions and artefacts generated in the program. All spoken words in the workshop sessions were documented by a research assistant who typed throughout sessions. I journaled after each workshop and coaching session to capture my personal reflections, questions and ideas. Application forms and an online survey facilitated the collection of written statements from participants before and after their mindful leadership program experience. Artefacts generated during the program were also collected. These forms of data collection are outlined in detail below.

4.7.1 Pre-program collection forms

Language and communication are vehicles for the intersubjective generation of meaning. In this research project, pre-program application forms (see Appendix D) were collected as one form of written word data. Pre-program applications facilitated identifying the articulated leadership goals of participants and any self-disclosed previous experience with mindfulness. These application forms may also have played a role in creating knowledge, specifically positioning the program as coveted and exclusive. The forms act as a vehicle for enacting an organisational ritual of a) applying and b) being accepted. The metaphorical crossing of a threshold enacted via the forms may have created the message that the leaders had 'earned' this investment in them. Participants' engagement with the forms may have also enabled a shared understanding of the program's purpose, esteem and the possibilities of delivering profile to individuals. These examples demonstrate my role in the case study as a participant observer. I acknowledge that I am implicated in the generation of meaning at each step.

4.7.2 In-program spoken word

In chronological terms, the second method of data collection was the transcription of all spoken word communications by participant leaders in group sessions. Group sessions included a launch session, weekly group sessions and a completion focus group. The sessions were each two hours long. The launch session included a welcome, information about the program logistics and philosophy, as well as each participant introducing themselves and their reasons for self-selecting. All participants were given a book 'Mindfulness in Plain English' by Ven Henepola Gunaratana. Subsequent sessions involved the debriefing of homework actions, delivery of leadership content and its relation to mindfulness, a discussion, a guided practice session (between four minutes and twenty minutes) and a two-part debrief on participant's experiences in the practice session. The first part was a private debrief conducted in dyads or triads. These occurred simultaneously, filling the room with sound. These short dyad and triad debriefs were not recorded for two reasons. The first being confidentiality. I allowed these raw reports of experience (including sensate or physical, meta-cognition and emotions) to remain in-confidence, providing a psychologically safe place to engage in such intimate and unrehearsed conversations. The second reason is a practical one. I had only

one research assistant in the room and recording all conversations amidst the hubbub would have required many research assistants sitting uncomfortably close to hear and type spoken word in real time. Each time these debriefs occurred, they were followed by a whole-of-group debrief, and these were recorded. The whole-of-group debriefs were meta-conversations or meta-noticing: 'What did you notice you noticed?', so to speak. This design created safer spaces in which to share. Additionally to the debriefs on mindfulness sessions, other unrecorded intimate dyadic and triadic conversations included virtue circles, mindful strengths-based interviews and a guided mindful coaching. Once again, these intimate shared experiences were reported on in a whole of group discussion that was recorded for analysis. The final session included a visual presentation of spoken word data collected from the participants themselves, which was themed for their viewing and discussion. The participants walked around the room, viewing this as a gallery of their own subjective experiences. Then they used this to reflect on the program and their own insights on mindful leadership. In this instance, my interest lies in exploring the experience of a group of leaders in a mindful leadership program and the sensemaking process across this journey of ten sessions. Typed transcripts were subsequently uploaded into NVivo, and this data analysis software enabled the journey arc/s of the group to be observed along with the journey arcs of individuals. This investigation is best described as single-case design with sub-units of analysis being individual journey arcs.

4.7.3 Coaching interviews

Coaching sessions commenced after week four and were negotiated for mutually suitable times. Most were face-to-face and on-site in a confidential space at the participant's workplace for a one-hour duration. The coaching dialogue was not recorded as this would have been an intervention that precluded any ordinary and authentic experience of coaching to take place. However, after each coaching session, when participants had noted their insights and major take-aways, they were asked to notice any commonalities between coaching and mindfulness. The answers to this question were recorded, with their permission. The remainder of the coaching dialogue was not recorded to maintain confidentiality and authenticity, retaining essential elements that support the value delivered via coaching. Executive coaching, as employed in this research project, is a subject/subject relationship where the coachee is regarded as the expert on their life, not the coach. The coachee is regarded as the source of their solutions, not solely the source of problems.

Solutions are seen to emerge as a result of the coaching process as opposed to emerging 'from the coach'. I meet coachees as whole, not broken.

4.7.4 Researcher journals

The third method of data collection was my own researcher journal. I journaled at the conclusion of and on completion of all coaching sessions. I journaled directly after group sessions, noting what was coming up for me and what I saw and sensed in the room. I noted what participants valued and responded to, and what it was they might need next. I also noted post-session discussions between myself and the research assistant who was in the room with us. Over the three-month time frame that included pre-program meetings with program sponsors, I almost filled a 240-page large 'Moleskine' lined notepad (size:13 x 21 cm). I journaled after coaching sessions and after group sessions, noting what was coming up for me and what I saw and sensed in the room. I noted what participants valued and responded to, and what it was they might need next. This journaling represents the co-creation of the program by these participants. The content was already designed and disseminated in terms of topic areas and order that these would be delivered in. However, the level of abstraction versus concrete workplace examples, theory versus evidence-based research, the growing length of practice sessions and the levels of formality in the sessions were all adjusted along the way to meet the needs of the group as perceived by me after reflection. For example, the launch session was designed to ensure that the rigour and relevance of the research behind the program were evident. The saliency for this approach to leadership was emphasised, and links to organisational strategy were highlighted. The outsiders (leaders from other organisations) had prepared relatively formal introductions of themselves and their organisations. The group interacted in ways that were highly professional and seemed to maintain their own esteem and credibility. In my reflections, I noted that the group might need warmth and safety in order to be vulnerable enough to learn and move outside their existing comfort zones. Hence, I started Session 2 with a story. Their response to this was a visible delight, relaxation and moving towards the material with interest. They started to share personal stories. I rearranged the room for Session 3 into a circle of chairs, pushing the desks to the outskirts of the room to keep up the momentum of sharing that had occurred in Session 2. In this way, the program that resulted represents a

co-creation with the participants driving delivery styles and engagement norms in partnership with myself. My researcher journal captured these reflections and decisions.

4.7.5 Post-program surveys

On completion of the development program, an online survey link was provided via Survey Monkey freeware (see Appendix E). Eight of twelve participants contributed, answering multiple-choice and open-ended questions. The program completion survey was designed to provide feedback regarding participant impressions to sponsors within the host organisation and also to collect new information that would be useful to review alongside pre-program application forms. This written data was essentially co-created between me the researcher (regarding question design), and the participants (regarding their answers and choice to participate or not in the data collection process).

4.7.6 In-program artefacts

The final element of data collection was materials that were generated in two group sessions: (a) posters and (b) themed content-summaries.

(a) Posters: Participants generated written word posters in response to a 20-minute guided mindful meditation session. These three posters asked participants to reflect on their practice and document aspects that were perceived as a) pleasant, b) unpleasant and c) neutral. Some items were documented on all three posters allowing a discussion to arise around the inherent nature of phenomena and the construction of meaning. In the final group session, participants used red sticky dots in an 'art gallery' exercise.

(b) Themed content-summaries: these were typed and printed documents generated by the spoken word data collected from participants throughout Sessions 1 to 9. In the final session, they were stuck up on the walls and participants, armed with pads of sticky, red dots, walked around the room read the themed data placing sticky dots on any points that resonated for them. Participants were asked to prioritise comments that were remembered as important to their own learning journey. We then stood

around the room and discussed these. This artefact of themed content summaries represents elements of co-creation, analysis and meta-analysis in four ways. First, the spoken word data was generated in the room by participants in response to their experiences of my training and facilitation. Second, when I read through all comments from all sessions, I found a number of themes which I used to organise the posters. Third, students marked the posters with sticky notes identifying the weighting of comments based on their own perceptions of the learning moments as they recall them. Fourth, we discussed these as a group, and this discussion was recorded (typed) by my research assistant (see Appendix F).

4.8 Data analysis methods

Critical realism is ontologically bold and epistemologically cautious (Outhwaite 1987). My goals in data analysis follow Outhwaite (1987). Specifically, I aimed to explain possible mechanisms and to attempt to demonstrate their existence via rich, thick descriptions using inductive, abductive and retroductive approaches. As a critical realist, I see the social world as a complex, open system. I recognise that critical realist approaches to data analysis are highly ecumenical and dependent upon the object of study and what a researcher wants to learn about it (Sayer 1999). Whilst abduction and retroduction are of primary importance in critical realist research; I complement these with induction. My findings chapter will include inductive reasoning, highlighting themes emerging from the data that serve to enrich this study with context. This is intended to afford the reader enough context to determine relevancy for their own contexts (Miles et al. 1994) I used inductive reasoning, in my pursuit of 'an iterative cycle of scientific discovery' (Wuisman 2005, p. 376).

I employed an abductive analysis utilising data-theory coupling. By going back and forth from theory to data, I sought to identify emergent themes that would likely not be perceived by induction alone. I applied a theoretical sensemaking frame (Sandberg & Tsoukas 2015; Weick 1995, 1996, 2007) to the data to discover the group's shared journey arc as a single case from creation, through to interpretation and enactment. This deliberative, analytical lens enriched the open-ended search for emergent themes.

I also used retroductive analysis, applying the abstraction of influence factors from sensemaking process theory (Sandberg & Tsoukas 2015) to ask how the experience of mindful leadership may and may not exist in a mindful leadership program. Retroduction is the method of identifying the circumstances without which something cannot exist (Meyer & Lunnay 2013). Retroduction requires the researcher to bring assumptions to the research; it is the a priori knowledge that allows the researcher to develop retroductive inference (Meyer & Lunnay 2013). I investigated discussed experiences on this journey arc in relation to influence factors that may act as unseen enablers or inhibitors of enactment. I investigated possible causal mechanisms or deep processes that may explain the empirically evidenced cascade effect of mindfulness.

The process for analysing the transcribed material needed to be iterative and cyclical. As a participant researcher, it must be acknowledged that my reflections began immediately upon meeting participants and each session was delivered as a conscious bouncing from the knowledge gathered and the reflexive process of journaling subsequent to the previous session. Similarly, my knowledge of mindfulness theory and leadership theory influenced what I was looking for in the first and subsequent iterations of analysis. My first reading of the transcripts was usually within four hours of session completion. I journaled on my impressions of the transcript while my memory of the sessions was fresh.

My second reading was on completion of the ten-week program with the intention of re-immersing myself in the data. Manual notes on paper transcripts informed the first round of online data coding for which I used NVivo software.

'Qualitative software programs facilitate data storage, coding, retrieval, comparing, and linking – but human beings do the analysis' (Patton 2002, p. 277). I chose NVivo to support my analysis due to the amount of spoken word data that was collected. NVivo allowed easy re-categorisation of the text into sub-units of the case chronologically either as sessions or as individuals, by gender and by other emergent categories. The choice of subunits included the chronology of spoken word data by 'demographic categories' such as the group as a whole, by individuals and by gender. The choice of subunits also included non-chronological 'theoretical categories' informed by sensemaking process theory. Over time, as I immersed myself in the data, themes emerged, and these emergent themes became sub-units for further analysis. Along the way, I

noted my arising expectations regarding the units of analysis that would deliver insight (such as the group journey) and those expectations (such as gender) from which I expected nothing of note. My predictions were not always correct. I was surprised by the richness in some and found nothing in others that had seemed promising. Software analysis enabled viewing of sub-units of the case, and sub-units could be connected to themes via nodes. Each participant's journey arc could be collected and viewed in its entirety. This additional viewpoint enabled differences in participant leader journeys, based on differing approaches to the program, to emerge.

4.9 Strengths and limitations

The scale of this study is small. It offers a deep and rich analysis of a real workplace intervention in mindful leadership at a time when business is embracing this approach, and research is showing promising connections between the two areas of study. As a small scale, in-depth qualitative study it can and does expose human experiences and processes within a specific context. The nature of the small scale and in-depth abductive analysis means that this study does not necessarily represent all the human experiences possible when mindful leadership is embraced. The rich description of methods, findings and discussion sections are intended to give readers enough context to make their own decisions when applying these learnings to contexts of their own. This research does not include participants from social change related non-government industry sectors. Leaders in these industries are often in the business of shifting the sensemaking of broader society, and as such, they may experience a program such as this in vastly different ways. For these reasons, research on mindful leadership in these spaces is recommended.

4.10 Summary

In this chapter, I illustrated the critical realist perspective on my research project, exploring the experience of a group of leaders embracing mindfulness. I have described my relationship with the research as participant researcher. I outlined how data will be collected and explained the iterative and cyclical process for analysing the various transcripts. The next chapter outlines the findings.

Chapter 5: Findings

5.1 Introduction: how I have approached this chapter

The aim of this chapter is to present the findings of my research concerning the experience of a group of leaders in a ten-week Sydney-based mindful leadership program designed and delivered by me. I investigated participant expectations and experiences by analysing pre-and post-program written data and via the spoken word dialogue captured during all sessions and make-up sessions. I view the participants both as a group on a shared journey (a single case) and as participants on specific trajectories (subsets of a single case). Applying assumptions of critical realism, I have approached my data analysis using induction, abduction and retroduction. Together these approaches facilitated the development of rich, thick, in-context descriptions of people, processes and events. In line with the goals of critical realism, I attempt to understand and offer possible explanations for unobservable deep processes and causal mechanisms. As a critical realist, I present these findings as truth-like. I acknowledge that my attempts to map reality can result in different and better maps which are distinct from reality itself.

This chapter commences with an overview of program participants as a group, then as individuals. The chapter then details findings in relation to three sensemaking questions; how do leaders create, interpret and enact a mindful leadership program?

5.2 Overview of the program

This section charts the chronology of the program at a high-level via participant-leader experiences. Taking the viewpoint of the journey that participants have co-created, via their identities and experiences as storied by them in conversation with each other, offers themes relevant to the aim of this research project.

The journey of participants was viewed as a single case via spoken word data session by session. Four main themes emerged upon analysing the data chronologically. Table 5 outlines key program components at a high level representing the input of the leadership training program. The far-right column outlines the main themes that emerged from participant dialogue over the course of the program. Initially, the group's discussion evidences a search for understanding, both conceptually and experientially. Second, the group

discusses the challenges of practice. Third, the group questions how, and a subset of the group report noticing change. This subset brings new conversations of attentional awareness, reality and self to the group discussions. Forth the whole group report benefits and seek scaffolding to continue with the practice. Table 5 details inputs (program content) and outputs (participant experience). The four chronological participant experiences are then discussed with illustrative examples.

Table 5: Inputs and outputs: High-level program components and themes identified by participant-generated dialogue

Session Number and Session Title	Amount and type of in-session mindfulness practice	Leadership topic area linked to mindfulness research	Participant* generated dialogue
Session One Launch	Zero practice	Welcome, program overview and logistics	***Understanding mindfulness*** Participants construe mindfulness; they ask how to *'get it'*. Participants' preferences emerge that I label as curious, advocates, crusaders and cynics. The curious and the advocates report commencing home practice. The curious report noticing changes in parenting.
Session Two	2 Minutes practice – body scan	The ability to stay present – leadership amidst ambiguity and rapid, discontinuous change	
Session Three	5 minutes – guided mediation with wrapped chocolates 10 Minutes – Counting breaths	Employee engagement – understanding the state of flow. Working with focus. Learning to tame the monkey mind.	
Session Four	20 minutes – breath then reporting on what was experienced as pleasant, unpleasant and neutral	Strengths-based approaches to leading and mindfulness. Tensions in strengths-based psychology of self and mindfulness and 'no-self'.	
Session Five	20-minute practice Counting Loving kindness Breath	Wellness benefits of mindfulness. The problems with wellness.	***Experiencing mindfulness*** Participant's verbal reports (mostly) demonstrate experiential understanding of mindfulness practice. Participants report that it is difficult, and they can't do it very well.
Session Six	20-minute practice Counting Loving kindness Breath	Performance benefits of mindfulness	
Session Seven	20-minute practice Counting Loving kindness Breath then reporting on what was experienced as pleasant, unpleasant and neutral	Inclusive leadership mindfulness and bias research	**Questioning how and noticing change** A 'cynic' reports commencing home practice. The curious and the crusaders report greater capacity for mindfulness. A 'crusader' questions the mechanism – *how* does mindfulness lead to the reported benefits? The curious participant group report noticing changes in their capability as leaders, their leadership and their identity as sense makers and sense givers.
Session Eight	7-minute unguided practice session Insight dialogue in pairs Mindful conversation – guided)	Cascading mindfulness benefits – some evidence-based research	
Session Nine	20-minute practice Counting Loving kindness Breath	Collective mindfulness for risk management in high-reliability organisations	
Session Ten	10-minute practice Body scan	Review – supporting ongoing practice	***Seeking support, reporting benefits*** Crusaders report commencing home practice.

			Participants no longer asking: H*ow do I get it?* But: *how do I do it? How do I support myself to keep doing it?* All report robust benefits including those who engaged only in weekly sessions and reading.

The above themes emerged from an inductive analysis of the written and spoken word data collected during the program. They form the most obvious themes and serve to provide a guide to the reader of the journey signposts as generated by the group. The following section provides detail about participants themselves, and then subtle themes are explored via abductive analysis using data-theory coupling and specifically sensemaking theory.

5.3 Overview of participants

Table 6 shows the characteristics of the mindful leadership program participants, including their gender, role and industry, to paint a picture of the group as a whole. All participants work in Sydney city or within a six-kilometre radius of the Sydney central business district and their ages, although not collected, varied significantly, estimated between 35 and 60. All participants hold CEO roles or roles that report to C-Suite* See application forms (with names blocked out) in Appendix D.

Table 6: Overview of program participants

Name**	**Gender**	**Seniority**	**Job Type**	**Company Size (annual turnover)**	**Industry Sector**
Beatrice	Female	CEO***	CEO	$3 million	Technology and Multimedia
Alice	Female	Reports to Australian CEO	GM**** - Construction Engineering and Property	$15 billion	Construction Engineering and Property
Bob	Male	Reports to Australian Board	CEO	$27million	Elite Sports

Tom	Male	Reports to Connor, Head of Transformation	GM	$39billion	Finance
Connor	Male	Reports to CEO	Head of Transformation	$39billion	Finance
Louise	Female	Reports to CEO	Head of IT Strategy	$39billion	Finance
Vince	Male	Reports to CEO	GM – Audit Risk & Governance	$39billion	Finance
Frank	Male	Reports to CEO	GM Finance and Treasury	$39billion	Finance
Anita	Female	Reports to CEO	GM – Quality	$39billion	Finance
David	Male	Reports to CEO	GM – Performance	$39billion	Finance
Sharon	Female	Reports to CEO	GM – Foundation	$39billion	Finance
Dolores	Female	Reports to GM	Business Services Manager	$39billion	Finance
Adrian	Male	Reports to GM	Manager Community	$39billion	Finance

*C-Suite refers to roles with the title 'Chief' such as Chief Executive Officer, Chief Financial officer or Chief Operating Officer. These roles title usually denote reporting to board responsibilities.

**Names have been changed to maintain confidentiality. I have also made reference to industry sectors only, rather than company names, to protect the confidentiality of participants while providing some clarity for the reader on specific workplace contexts.

*** Chief Operating Officer

****General Manager

Below I briefly outline the individual profiles of the leaders who participated in the program. This includes both personal and professional details that situate their identity in typical ways of identity making, including the many roles they play in life. The information represented here was volunteered by participants most often in the group sessions, sometimes in corridor conversations or/and sometimes in coaching, thus representing stories participants have authored themselves. In some vignettes, I have included information

that was collected more formally (e.g. written material during the application process). This provides important background information to the individuals that came together to form this group and the process under study.

Beatrice CEO Multi-media Tech Consulting Firm (SME).

Mindfulness experience: experienced practitioner, formal training via spiritual avenues

Beatrice is recently divorced, a mother of three and grandmother of one. She started her technology consulting business almost two decades ago and regularly wins contracts for Australian State and Federal government, Australia's biggest corporates and sometimes multinationals. Her small staff cohort range from three to fifteen, depending on projects. Beatrice describes the hardest part of her industry as the unrelenting, steep learning curve. There is never a time when one can assume that to be an expert in anything. Beatrice speaks of the need to uncouple self-mastery from competence and yoke it instead to the ability to learn. Beatrice is already a mindfulness practitioner and understands that mindfulness builds curiosity and 'nowness'. These two she sees as helpers in the important task of building ongoing learning capacities. Beatrice is happy with her status as newly divorced. She looks healthy and vibrant. She describes herself in an early session as having 'recently gone through some stress'. I asked Beatrice to share a business insight with the group. Beatrice provided this by email:

Our clients trust our creativity and the depth of expertise of my people, yet the tech industry is always changing. My designers are required to rapidly build expertise in new design approaches and digital tools constantly. This creates special stressors for our teams and requires new perspectives from leaders. I look forward to exploring leadership and mindfulness connections and doing so with a diverse group.

In Session 1 and again in Session 5, participants took a mindfulness inventory. Beatrice commented on her confidential, self-reported results in Session 5.

<I notice I am> more scattered. A lot of it is to do with <paused>, the more I learn, the dumber I think I am. It's kind of an uncomfortable space because I love learning, and there's so much I can improve.

Relationship to the researcher: Beatrice approached me to coach her and work with her team in 2007. She was in the audience at a CEO conference where I was the speaker. We have worked together at varying levels since then.

On reflecting on coaching and mindfulness:

They both <coaching and mindfulness> look at observing your emotional <state> and reflecting on where you are at.

Participation: Beatrice attended six of ten sessions and reported commencing home practice from Week 1.

Alice, GM Australian Property Company

Mindfulness experience: had already commenced some practice, formal instruction via psychology sessions.

Alice is married, mother to a toddler, and she fell pregnant to her second child during the course. She missed one session due to illness and attended other sessions with morning sickness. On these occasions, she apologised in advance to the group if her contributions were scant that day, explained that she was not contagious and left the room to throw up at least once.

Alice has worked in senior executive positions globally for a decade with some of the world's biggest property and construction organisations. She commenced her career as a construction engineer and can be described as a supporter of the underdog due to her early experiences on building sites, often as the only woman, often not in her country of origin, and often as 'the boss'. Her career trajectory can be described in equal parts unique, fascinating and impressive. Alice is ambitious for career growth and spoke in the course about transitioning her mindset from the mindset required of a GM to that required of a CEO. She has since had her baby, returned to work and has been headhunted for a high-profile national CEO position (she was unsuccessful). Alice provided this business insight in an email, by way of introducing herself to the group:

My industry is rethinking working spaces to match emerging talent needs in Australia. Collaboration, wellness, agility and innovation are big on the agenda as we create world-class workspaces that facilitate, rather than hinder, team and worker effectiveness. Our focus on sustainability includes wellness of all stakeholders from employees to supply chain providers, and this requires new perspectives from leaders. I look forward to exploring this with a diverse group of peers.

Alice reported awareness of stress and distraction early on in the program.

I am in this frenzied state, and I am highly aware that my phone is in my bag and I have deadlines. I am grateful for this opportunity, but I have deadlines at the same time. (Session 2)

Alice was a diligent participant. She reported that she had done the reading and the home practice each week with the exception of one report where she did not read due to illness. In session 4, she reported noticing flow-on effects from the formal practice:

I am still using the app. Seeing a lot of distraction. Tom put it nicely then; it's not just when I am practising, but at other times, I now notice distractions – like in meetings. Quite interesting, but I also feel quite frustrated. Transient flow of thoughts as I am trying to concentrate on breathing. A week on, I am still doing it, noticing, and going back to the breath. (Session 4)

In Session 10, Alice reflected on the difference in her experience of life now, as compared to the distraction and stress she was experiencing at the beginning of the program:

I had pain in the chest that day, felt unwell. The pace of things going on, there is no difference: board papers are due next week! But I can sit here present to the content, discussions, reflecting. It's amazing. I haven't even thought about my phone. (Session 10)

Relationship to the researcher: I was engaged as Alice's coach when she was working as a regional GM, Asia Pacific for a multinational in 2014 and 2015. We have continued our working relationship since that time.

On reflecting on coaching and mindfulness:

My mindset is spaghetti bolognaise – all mixed up. Mindfulness allows me to pull it apart. That's the herbs, that's the carrots. Coaching pulls it apart. The depth of emotion is reduced. The overwhelm goes away. I'm distraught, but by seeing 5 little things I don't have to despair.

Participation: Alice attended nine of ten sessions and reported commencing home practice from Week 1.

Participant: Bob, CEO, Elite Sports Club

Mindfulness experience: none, exposed to mindfulness only as a pop-culture phenomenon.

Bob is 40, married with two children and has just moved back to Australia from Europe with his family. Aside from himself, the family are all new migrants to Australia, and they are experiencing teething problems settling in. He described himself as lucky to be mentored by heavy hitters in big European cities, and he secured a c-suite role very quickly on his return to Australia. His current role is public figurehead, business manager and a 24/7 social-media risk-manager. He and his brand are adored and venerated when things are going well. When things do not go well, the media and the public can be relentless and vengeful. One day, as I was arriving at his offices for a coaching session, I saw him running for cover as a media pack chased him into the nearby building (not his own). Between the stressors of home-life and the special stressors in this unique leadership role, Bob is struggling. Before program commencement, he provided this business insight:

I am looking forward to the experience of the Mindful Leadership program. Right now the business of elite sport is experiencing rapid and continuous change, with new technology and competition disrupting established business models and practices. More

than ever, leaders need to be aware of emerging trends. In my role as CEO, I need to model this and share any innovations with all my managers. Being a lawyer by trade with health experience, I also see the changes afoot in other industries. I believe that this will be a fascinating space to watch in the coming months and years.

He introduced his context verbally to the group like this:

I work in an industry that is very irrational; there's passion. I see my role in particular as being the most rational person in the room because of so much ego. It's a rollercoaster. I'm excited about mindfulness and how to be better and meet that stability when <things> can be chaotic and other than that have fun as well.

On completion of a mindfulness practice session in Week 3, Bob commented to the group:

I was so distracted. I found it difficult to get back. I didn't bring any strengths to the practice. It's so hard to get away from the distraction.

Relationship to the researcher: I commenced working with two of Bob's senior staff the previous year. They engaged in coaching, 360 leader psychometrics and leadership development workshops run by me. This is my first experience working with Bob.

On reflecting on coaching and mindfulness:

Time away from distraction, allow time to think, to attend to my own thoughts, express the thoughts.

Participation: Bob attended four of ten sessions. He dropped out in Session 7. He reported that he did not commence homework practice.

Tom, GM finance company

Mindfulness experience: experienced practitioner for some months, using apps and reading materials.

Tom revealed in coaching and in the group that he is married with two children and, at 50, has finally purchased the family dream home he always imagined. He loves his home and is close to his family. His new home was far from the Sydney CBD, and the daily commute was creating unforeseen damage to his health, happiness, social connections and family relationships. In this way, he was dealing with emerging contexts that are a focus of some obsession for his contemporaries in Sydney, Australia – commuting times, city infrastructure and housing prices. Tom came to see this stressor more clearly during the program. Tom loves his job and finds it positively challenging and highly rewarding. He is a great storyteller and talks eloquently about how this organisation has journeyed from shareholder to stakeholder models of engagement under his stewardship.

Tom had an ongoing mindfulness practise before commencing the program. When asked about the homework task to deliberately place his attention on whatever arises in the now moment during a routine activity Tom reported:

What I am noticing is that I am also in autopilot. I've chosen shower as the one <task> to be mindful. It's such a routine thing that it is difficult to stay mindful. I get to the end of the shower and think: "Crap, I was meant to be mindful". Same thing when driving a car. It's scary that we do it automatically. (Session 8)

In Session 1 and again in Session 5, participants took a mindfulness inventory. Tom commented on his confidential, self-reported results in Session 5.

I feel I am becoming more aware that I am not <mindful>. . . For example, I kept putting stuff down and couldn't find anything. I wasn't paying attention. It was driving me crazy.

Tom reported benefits from the program as such:

I feel like I'm being more inquisitive about it and more not saying as me, but separate from me? Just watching it. There was a guy pushing me today, and at first I got frustrated. There were a hundred chairs, and this guy was pushing. I can feel a little residue. I am catching it a little quicker. (Session 9)

As a result of the coaching in this program, he identified his main source of dissatisfaction to be the large distance between his home and work. Tom set a goal to address this, and he found a job closer to home shortly after the program completed. When asked about connections he could see regarding coaching and mindfulness, Tom reported:

I verbalised what has been taking up so much brain space. I haven't taken the time to properly look at it before, but it's there all the time, taking up so much space. (Reflections on coaching Session 2)

Relationship to the researcher: I met Tom on this program on the launch day. We had many corridor conversations during the program as he was a participant who stayed back to discuss ideas with some enthusiasm. On occasions, he enjoyed sharing some Kafkaesque moments typical of working in large bureaucracies.

On reflecting on coaching and mindfulness:

It's working with where you put your focus. It's difficult to put words on it, observing your mind and noticing what arises and you pick up…now you are thinking about the past.

Participation: Tom attended ten of ten sessions. Tom reported commencing home practice from Week 1.

Connor, GM finance company

Mindfulness experience: Connor's application form stated 'senior leadership programs' when asked to outline previous experience and practice with mindfulness.

Connor appeared to be the youngest of the group at 35. He is married and settling into his first non-military job. He is very positive and optimistic about most things, generally looking for a bright side or a 'win' to report. Connor was an interesting participant. Around the mid-point of the program, my research assistant

reported that she found it unpleasant to type his statements as she found him increasingly 'grating and insincere'. We discussed this, and we found humour in our divergent perspectives. My perspective as a leadership coach was very different. Connor had the habit of languaging everything as 'accomplished', 'completed', 'organised' and 'sorted'. He consistently reported that he was experienced and competent at anything that was discussed in the group with these and statements of similar tone:

I think I am relatively high on eQ

Oh, I've done this,

All good, and

I have a pretty high tolerance for stress.

Interestingly, despite his expressed confidence and reports of competence, he did not take up the home practice activities until Week 7. Having coached senior executives for over a decade, I perceived Connor's lack of demonstrated vulnerability as evidence of a deep struggle. Faced with high levels of ambiguity, complexity and uncertainty in his new non-military role and life, Connor seemed to be responding by constantly assuring himself of a known and stable context. Matrix reporting, lack of clear delegations of authority and a CEO who had shepherded a significant amount of transformation already were very different to his experiences since leaving school. As I saw it, these contemporary workplace stressors, along with the external elements of making one's way out-of-uniform in broader society were challenging for Connor. When the group was given a 'Langeresque' homework activity to look for novelty in a routine daily activity (e.g., cleaning teeth, commuting on the same route), Connor reported the following:

I've done this for about two years, noticing things on the way to work, everyone is rushing and on their phones. I am in a relaxed state, I can notice my own reactions, and it sets me up for the day. (Session 4)

Relationship to the researcher: I met Connor on the program. He was very polite and professional. I saw the effort in his communications, and I saw positive intentions behind these. I noted appreciation arising in me in relation to this.

On reflecting on coaching and mindfulness:

Mindfulness supports me to be the coach – I can get on the balcony and look at the dance floor myself, without rumination. Coaching requires the recipient to be mindful to notice what is happening now.

Participation: Connor attended nine of ten sessions. Connor reported commencing home practice from Week 7.

Louise, Head of IT Strategy, finance company

Mindfulness experience: Louise's application form stated 'senior leadership programs' when asked to outline previous experience and practice with mindfulness.

Louise was a permanent employee with tenure nearing two decades and as such, she was not facing the stressors related to job insecurity typical of contingent workers. However, in a work environment characterised by significant transformation, Louise had experienced numerous restructures changing her job-titles and responsibilities and her way of working. She approached me in Week 1 regarding a pre-planned overseas trip and requesting special permission to attend despite needing to miss Sessions 4 and 5 as a result of her travels. I granted this and wished her well. I gave her guidance on reading and activities that would keep her up to date with the group's experience. In Week 2, Louise approached me commenting enthusiastically about the course content and asking when her teams could access this training. To the group she reported the following regarding the prescribed reading:

I found it as I was reading it that it was really encouraging, and I was really excited. Just reading through the first two chapters I got quite excited. There are things in my personal and work life that can benefit from it. (Session 2)

Over the course of the program, it became clear that Louise was experiencing some level of 'stuckness'. Her personal health dilemmas were persistent, exacerbated by work travel requirements and her family stressors were significant and persistent. Despite her early favourable assessment of the program and her

enthusiasm to bring it to others in her teams, Louise reported finding the in-session practice aspect difficult. She also reported that she did very little at home.

I haven't really sat down and meditated. What I've done is stopped and breathed and that has been helpful. I think it's about the slowing down and paying more attention. I want to get to a point to get the time for it. I would like to get to a situation that I can sit there and be calm. I'd like to achieve that. (Session 7)

Louise showed enthusiasm and participated in group discussions with a great deal of warmth and authenticity. She reported gaining value from the program, and yet she also reported that she did not do the home mindfulness practice. Based on these reports, it seems merely building awareness of her habits was perceived as valuable for Louise.

I know it sounds awful, but I often feel so rushed and people are looking <at me> as if I am listening, but I am thinking of something else. My mind is always like that. I feel like everything needs to be done quickly and I get agitated and annoyed. (Session 9)

Relationship to the researcher: Louise and I met on the program. Louise presented as warm and enthusiastic. She laughed easily and frequently, and first impressions left me with the idea that she was an ebullient, larger than life character. However, in private conversations and in coaching it quickly became apparent that Louise was experiencing multiple, significant stressors around personal health, family and work.

On reflecting on coaching and mindfulness:

Coaching questions cause me the stop and think about what I'm doing.

Participation: Louise attended eight of ten sessions, having negotiated to miss two sessions due to overseas travel. Louise reported commencing home practice in Week 9.

Vince, Manager Audit and Risk, finance company

Vince explained to the group his reasons for attending.

I've heard a lot about mindfulness and to me, it is a buzz word. I want to know what it's all about and tricks on how to use it and that's my reason. (Session 1)

Vince came to the program initially reporting that he was experiencing curiosity. In later sessions, he reported that he had been sceptical at the outset. Despite scepticism, or possibly because of it, he commenced the home practice straight away. By the final session, it was apparent that half the group had commenced practice early and half had not. As Vince was an early-starter and a regular practitioner, I was interested in the motivations driving his early uptake. I asked him to report on what it was that gave him the confidence to get started.

I thought, "It can't get any worse than that". I was feeling like my mind was at 100 places at once, and I didn't like it. I used to be a very focussed person... having various responsibilities and getting distracted, I couldn't get the work done effectively. I see the brain as being a muscle and thought, "What do I do?". So, I practised. When I saw the first result, noticing me getting angry, and for me, that was the moment. (Session 10)

In session 10 we engaged in a few activities to reconnect the group to their own experience throughout the program. Vince reported a strong commitment to continue the practice and to find training courses so he could continue formal learning. He stated to the group:

I can see the journey I went through. Coming here not knowing what to expect and being sceptical about everything and trying the meditation I could see some benefits. There had been some events that triggered me to think that this was assisted by meditation. When I was angry, I thought: "Let this go". I practiced letting go and that certainly helped, and things are certainly shifting as I feel. I've only started the journey, but I have a long way to go.
(Session 10)

Relationship to the researcher: I met Vince on the program. He reported that he knew very little about mindfulness except that it was a 'buzz word' and he wanted to know what all the fuss was about. Vince radiated calm attentiveness and demonstrated a lot of gentle respect in communicating with others. In contrast to his general calm energy, Vince would appear slightly agitated if there was a risk of arriving late to meetings, coaching or training sessions on time. I was unable to determine the cause of his agitation. Was it a personality preference or an artefact of the workplace culture that drove this agitation around timeliness? I noticed that it took some weeks for me to get to know him and to 'see' the somewhat quieter strengths of humility, attentive listening and respect for all.

On reflecting on coaching and mindfulness:

I was on autopilot. I wasn't consciously thinking about it, I reflected on it in those short spaces of time <but I was in a> thought loop (here Vine is referring to rumination). But now I am being mindful of my thinking, and I am actually thinking. I've been focussing on the wrong things. I've been thinking how, how, how? Today I thought about the what.

Participation: Vince attended eight of ten sessions. He reported commencing home practice from Week 1.

Frank, GM Finance and Treasury, finance company

Frank was an accomplished professional who had lived and worked in many countries. He settled in Australia in his adult life. He was married with one child. In Session 10, Frank reported that he had come from an investment bank where he had built strong relationships during the tumult created by various mergers and acquisitions spurred by the global financial crises. In Session 1, Frank reported an external stressor, and it was clear that he knew how to deal with it but found it 'annoying' nonetheless.

One of my staff has to be made redundant. When I joined, and we structured the tasks, I suggested that the person should be in my team. I am usually very calm, but I get annoyed when I interact <with this person>.

(Session 1 make-up session)

Frank reported doing both his reading and his practice homework from the beginning of the program and often came to sessions with a story to share his experiences or a question around the reading. In a make-up session, he reported to me that he was catching his thoughts as they arose, and this was allowing him to let them go and to choose not to believe the narrative his mind was generating if it was not serving him. He reported that this was a first in his experience. To the group, in Session 10 he shared it this way:

This has helped me to calm down and become aware and to become more objective. I identified the trigger. It just helps to be conscious of the fact that this is happening. It's almost like I am the 3rd person in the room.
(Session 10)

By Session 10, Frank wanted to support his ongoing practice.

So, I was thinking about how to find the right balance. If I go to a retreat, of course, I wouldn't have an issue with that. But here, how can I find that time?
(Session 10)

Relationship to the researcher: I met Frank on the program. Frank was slim, sharply dressed and punctual. He was at all times polished, polite and professional. Frank attended some make-up sessions early on giving me the opportunity to spend more time with him as there were only one or two participants in each of the make-up sessions. I noticed early that he seemed to prefer to work at a rapid pace. Unlike some of his colleagues, Frank did not seem to desire the same amount of 'getting to know you time'. I noticed his preference for facts over theory and his succinct way of speaking. I also noticed that he often seemed to have a cynical tone. The cynicism was directed at employers in general and systems rather than people. I warmed easily to Frank. I enjoyed his desire for pace, and I found myself very curious about his wry take on things. Over the course of the program, I found out that he tried to set a good example to his staff by leaving 'on time', but he would go home and regularly attend to emails until midnight.

On reflecting on coaching and mindfulness:

Mindfulness has helped. Coaching has helped. I can't see the connection.

Participation: Frank attended seven of ten sessions. Frank reported on commencing his home practice from Week 1.

Dolores, GM finance company

Dolores had grown her career in large companies by working hard and moving up the ladder. She did not have a 'profession' as such (for example, law, nursing or accounting). She lived with her son.

I don't know how I am, because I am not mindful enough to notice that. (Session 1)

I've done a few mindfulness things in the past, and it didn't become a practice. Being present. I have the hope that mindfulness will change the habit of talking first and thinking later. It will help personal well-being. I don't want longevity, thank you! Don't give me that. Just overall wellness and being here and getting the best of what you are doing now. (Session 1)

Similarly to Louise, Dolores spoke about sharing program content and experiences with her staff and her son. She shared the material with her team every week. She recommended her son try mindfulness and spoke to him about the various apps. Despite this apparent endorsement of the content, she struggled to take up the homework practice.

I find it hard to focus on a routine activity; it is not going very well… Would patting the dog be an acceptable mindful activity? I've got a lovely dog. . . (Session 4)

She had recently experienced a restructure which was designed to encourage strong back-office front-office relationships and required Dolores to find new ways of working with her teams. Dolores' staff were no longer sitting in an office working alongside her. They were geographically spread throughout the state of New South Wales and embedded in various business units. Dolores was not enamoured of this new way of working that had been imposed on her.

I think it has created more silos. I feel more isolated these days. (Session 8)

Dolores did not report commencing home practice until Week 9. She experienced a difficult start with the recommended apps, reporting that she could not find or download a particular recommended app (Headspace). By Session 9, she reported that she had downloaded a recommended app (Smiling Mind), that she was enjoying it, and that she 'liked the man's voice'.

Relationship to the researcher: I met Dolores on Day 1 of the program. She introduced herself to the group as 'just a manager'. My research assistant initiated a conversation with me regarding Dolores after Session 1. My assistant was disturbed by the high levels of long-term stress that seemed to emanate from Dolores, and we shared our impressions. I commented that Dolores seemed agitated and jumpy, that her self-deprecating introduction and her inability to articulate how she was feeling indicated to me that she was dealing with a significant level of stress. I noticed I was attempting to feel compassionate and connected to Dolores. My research assistant commented that 'she looks like she's been hit by a bus!' This statement landed with me as harsh, but it did speak to the distress that seemed to shroud Dolores.

Participation: Dolores attended eight of ten sessions. Dolores reported commencing home practice Week 9.

Anita, GM finance company

Anita had a senior role which was a contract position. She had worked on a contingent basis in the sector for years, going from contract to contract. She had recently experienced divorced.

In Session 1, Anita responded to my question 'who meditates?'

I don't do much but did a lot before. I do kundalini yoga for half an hour. The mind becomes calm, balanced; there's clarity. (Session 1)

Anita regularly reported doing her homework practice sessions. However, it became clear that in both the group practice sessions guided by me and in her homework practice she was reverting to her previous styles of meditation practice that were different to mindfulness. In Session 2, I guided the group through a short two-minute practice session, inviting them to engage in a body scan. I chose this to start as physical sensations are grosser (less subtle) subjects of awareness and are more accessible to newer practitioners. At the end, I asked participant leaders to re-open their eyes and join the room. Anita was the last to cease the meditation and re-join the group. I saw that she sat for a noticeable amount of time with her eyes closed when everyone else had opened their eyes. Other participants reported noticing their thoughts rushing, a sensation of tiredness in the body, twitching eyes, my voice. In contrast, Anita described her two minutes of meditation thus:

I was very calm, didn't really notice any noise and was disappointed the alarm went. It's a well-known place where there's peace, and I didn't want to leave.

Anita was seeking the bliss of concentration practices, escaping her current context rather than getting closer to it. This continued with her reports of practising in between sessions. Anita reported to the group that she had tried short practice sessions in the office, but sounds were 'interrupting' her.

In the office, it is annoying. I don't know if I should ignore it. (Session 7)

Anita also reported trying to meditate on the bus on her commute to work, but the squeaky brakes were 'interrupting' her. Throughout the ten-week program, Anita reported seeking a blissful state that seemed to be without awareness of sensory data like hearing, physical sensation or meta-cognition. Each time I explained that the definition of mindfulness was not 'blissing out' but simply awareness and acceptance of whatever was arising. Each time I re-explained this, Anita seemed to understand, but the following week she would again report her experiences as seeking bliss. Anita experienced other group members weighing in to support her learning by sharing their experiences. For example, group member Tom spoke to this in Session 7. He reported awareness of his rising irritability:

It's quite cool. I get to practice catching myself getting angry pretty much every day. (Tom, Session 7)

Over the program duration, it became apparent that Anita was experiencing dissatisfaction with some areas of her life and came to this program to gain access to states of bliss that she had experienced elsewhere in other forms of meditation or perhaps yoga. It is my perception that my attempts to gift to her mindfulness skills and its benefits were unsuccessful.

Relationship to the researcher: I met Anita on Day 1 of the program. She was an enthusiastic participant reporting positive expectations citing past positive experience with 'TM meditation' and 'kundalini yoga'. She was warm and often sought me out to chat on personal matters. I noticed her openness. In casual chats before sessions commenced, she shared with me that her contract was coming to an end and she was trying to gain an extension or achieve a lateral move in the organisation. Anita did not appear to have financial stressors, but she did report a recent divorce. She shared with me that she was experiencing loneliness and increasing lack of trust that the market would support her contracting career as she aged.

Anita attended seven of ten sessions.

David, GM finance company

David was an accomplished professional with a stable career history and long tenure at his current employer. He had seen many restructures in his current organisation. Similarly to Frank, David had a cynicism about him, and the two men had an easy companionship, often sharing friendly banter. By Session 2, David clearly identified that he was experiencing some level of life dissatisfaction when he reported that the homework reading validated his experiences. The prescribed reading included Chapter 1 of 'Mindfulness in Plain English' by Henepola Gunaratana, titled *Meditation: Why bother?* It details the idea of a feeling state called 'unsatisfactoriness' stating:

. . .you suddenly realize that you are spending your whole life just barely getting by. You keep up a good front. . . But those periods of desperation, those times when you feel everything caving in on you—you keep those to yourself. You are a mess, and you know it. (Gunaratana 2010, p. 13)

You wind up feeling cut off. You feel insulated from the sweetness of experience by some sort of sensory cotton. You are not really touching life. You are not "making it" again. Then even that vague awareness fades away, and you are back to the same old reality. The world looks like the usual foul place. It is an emotional roller coaster, and you spend a lot of your time down at the bottom of the ramp, yearning for the heights. (Gunaratana 2010, p. 14)

David shared with the group:

As I started reading, I thought: "That's me, that's me, that's me". The first half was depressing. (Session 2)

I clarified with him to see if his perception of the reading was depressing because he found it to be accurate, and he agreed it was validating his experiences in life. In Session 3, we looked at the definition of the state of FLOW (high energy expenditure + sharp focus) and contrasted it with the state of grind (high energy expenditure + scattered focus). David reported:

I'm in grind all the time (Session 3)

Mihaly Csikszentmihalyi's (Csikszentmihalyi 2013) construct of Flow (via a PowerPoint slide) was shared in discussion and on a PowerPoint slide, including the quotes below:

You are working to your area of strength, to a challenge that provides just the right amount of stretch. You are not conscious of time passing and/or how your work will look to others. The 'zone'. (Session 3)

To further illuminate the state of flow, I provide a contrast to this high-focus, high-energy state of flow. I define 'grind' (via a PowerPoint slide) as such:

You are working hard and long hours, but your productivity is diminished. Your mind is scattered. You find yourself writing half an email and then switching to a different task. You read a paragraph of text and then realise you didn't take any of it in. (Session 3)

Throughout the program, David alluded to levels of stress. He reported connecting to the book's descriptions of unsatisfactoriness, he claimed to be in a constant state of grind, and he expressed the experience of being pulled in many directions via the cynical claim of being 'popular'. David also shared deep suspicions regarding organisational initiatives around wellness and performance for staff.

Everyone <here> should be careful about what they put their hand up for. What they admit to and who they do <it> in front of. The thing on Monday afternoon <looking at Anita>, there was a thing about the bell curve and no one said they were stressed and I … I think it's bullshit. (Session 5)

Throughout the program, David shared that he was stressed and working in a context that was not trustworthy; however, he never openly connected his experience of stress to his motivations to attend the program. He didn't state he was personally seeking stress reduction or better coping skills. In relation to his motivation for attending, he repeatedly stated that he had signed up to serve his staff or be a better leader.

Open to anything that helps me do my job better and have my team engaged and delivering outcomes. (Session1)

How we can use it in that leadership context. I've read the first five chapters, and I get the principle, but how do you go about it and how to approach mindfulness and meditation? How can I use it so I don't beat people at work? <laughs> I am exaggerating. How can we use it? (Session 3)

The one on cascading <benefits of mindfulness>. It would be good. (Session 9)

David reported only ad hoc practice in between sessions and only small, momentary gains in regard to his own stress levels.

Relationship to the researcher: I met David on the program. David drew on lightness and humour when discussing dark topics like depression or workplace-related stress. For example, he arrived late for Session 8 and by way of apology offered *'I'm popular'*. His tone and body language indicated he was feeling pressured, and the following week I checked in again on how he was feeling. David's response:

Last week was one too many dramas over me. (Session 9)

Participation: David attended eight of ten sessions. In Session 9, David reported: *I practise meditation and read the book when I have time.*

On reflection: David taught me about differing orientations to work life and how these influence assumptions of mindfulness programs including my own. My assumptions of high earning professionals align with Fry & Nisiewicz (2013) who report that knowledge workers associate a sense of self with their work lives. In contrast, David, managing a budget of billions and dozens of staff applauded his friends who were blue-collar workers and call each other to collude around taking all their allocated sick leave, every year and on the same days. That this 'blue-collar' attitude would be shared by David surprised me. It relates to organisational mindfulness interventions in interesting ways. David perceived the organisation as inherently malevolent and his role as necessarily subversive. He did not conflate his identity with his work. David taught me to ask: how can mindfulness support subversion rather than complicity when it is needed by individuals and society? This question for future research has emerged from my reflections on David.

Sharon, GM finance company

In Session 1, Sharon introduced herself to the group. She responded to my question asking for participant leaders to share their motivations for attending:

I'm Sharon. I think what I've discovered is that in any change I make in my life whether it's personal or professional, you need to give yourself space in the moment in what is happening…the practice of mindfulness and chose to give a different response. (Session 1)

Sharon's response did not really address why she was there, but it did offer a reasonable definition of mindfulness demonstrating her conceptual understanding of what we were attempting. Sharon had not done the homework as she had not attended sessions two or three, but she offered this during the debrief:

We have made a change at home: we have created a Studnasium. Started using yoga and meditation videos and making it easier to get the rest you need. (Session 4)

Sharon's response asserted her competence in integrating such practices at home yet due to the lack of detail gave no evidence of her experiments during that week. To compare I have included detail others shared when reflecting on their home-based mindfulness experiments. For example:

I have put notes on the door but get up way too early to read them. It's all dark at home. (Vince on the struggle to integrate a home practice)

I can notice my own reactions – OK; so another person has cut me off, I notice my own emotions arise (Connor reporting on his practice)

I seem to be noticing my emotions more (Tom on using the app)

I find it hard to focus on a routine activity; it is not going very well…(Dolores reporting on not getting to do home actions)

Despite Sharon's early patchy attendance, she was an early adopter of the opportunity for coaching. Sharon approached me after Session 1 to book in her coaching despite program materials on logistics stating that coaching would commence after Session 4. Sharon proactively contacted me to set up the coaching session but *not* to seek coaching. In fact, she was seeking an opportunity to sell her narrative around a particular colleague. I came to the conclusion that it was important to her that I too viewed this colleague with

suspicion and 'saw through' the mirage of virtue. My position, despite being a contingent, contract worker running a short ten-week intervention was imbued with more power as perceived by Sharon, than as perceived by me. I came to the conclusion that Sharon felt I could leave the group with new impressions of competence or lack thereof, regarding other participant-leaders in the program and she sought influence over this process.

Relationship to the researcher: I met Sharon in Sessions 1 and 4 only and in our coaching session.

On reflecting on coaching and mindfulness:

Presence. Being aware of what you are thinking. Focus. Whilst in this conversation, I'm noticing my thoughts. I'm articulating my tool kit. It forces a slow-down.

Participation: Sharon attended two of ten sessions.

On reflection; Sharon's contribution highlights areas potential unspoken drivers for attendance on mindful leadership programs. McMindfulness literature introduced by Hyland (2015) warns of the use of mindfulness by the depersonalised 'organisation' as a tool to outsource responsibility for workforce health and wellbeing. Hyland makes no mention of the spectrum of uses that individual players may bring to such an initiative.

Participant: Adrian, Head of Workforce Wellness

Adrian attended the launch session only, in order to represent the endorsement of the program from his division. During the launch session, I invited participant leaders to acknowledge any existing meditation experience. Adrian spoke about his experience.

When you get it right, it feels like an indulgence for going to the right spot. I can relate to my children more easily. When I get frustrated it now just goes. I notice the reaction coming. (Session 1)

Adrian's work focussed on workforce wellness. He had been involved in the program roll-out, planning the socialisation and application process for senior executives. We had many conversations discussing

stakeholder models of business. Andrew was a strong advocate for the responsibility of organisations to assist human flourishing in all areas of life, such as health, family, social connection and mastery. I recall Adrian's broad smile as he shared the following.

My kids relate to me better because there is no shouting (Session 1)

On reflection, I can recall my surprise I was not used to clients bringing these topics into leadership programs. Later in the program, other participants (Frank and Alice) volunteered changes they noticed in their parenting and their relationships with their children. Adrian, a program champion but not a participant, who did this first. Was it Adrian's example that set the tone in regard to parenting being an appropriate topic for discussion on a leadership program?

Relationship to the researcher: I met Adrian four years earlier. He was a participant in a four-month 'Global Village Leadership Program' I designed and ran that included both content and practice sessions on mindfulness for the purposes of wellness and performance enhancement as well as being a strategy to counter bias. Adrian had been an active participant in the program and had reported multiple benefits during what became a stressful time for him as a leader. He was involved in retrenching staff during a major business overhaul.

Participation: Adrian attended the launch session only.

This section provides detail on participants as individuals. The following sections outline subtle themes emerging from abductive analysis of language choices using sensemaking theory. Peculiarities emerge regarding shared norms in what is said and what is not said, revealing how the leaders in this case create, interpret and enact mindful leadership.

5.4 Creation

In this section, I view the creation component of the sensemaking process (see Figure 6) as a discrete process stage and discuss what emerged, intersubjectively amongst leaders as they made initial sense of the bracketed cue. Leaders spoken word dialogue was captured to identify the emergent, co-created making of

meaning. Leaders created and shared on-the-spot stories in response to the relatively mundane cue of a mindful leadership development opportunity. …*the creation process involves bracketing, noticing, and extracting cues from our lived experience* (Sandberg & Tsoukas 2015, p. S14).

I ask: how do leaders create mindful leadership?

Findings in relation to creation highlight differences in the group regarding motivations to attend, a shared processual creation of mindfulness from virtuous stable traits to deliberative emergent behaviours and early reports of relational benefits. These are discussed in turn. Figure 6 indicates influence factors (in blue) sitting behind the three process stages of the sensemaking process as they are theoretically positioned as unseen drivers of sensemaking process (Sandberg & Tsoukas 2015; Weick 1995).

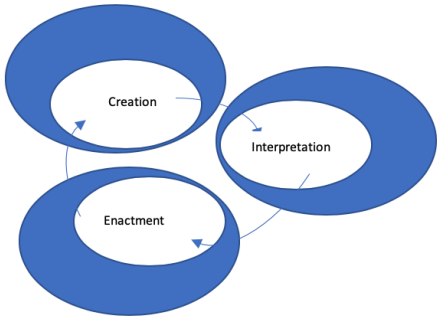


Figure 6: The sensemaking process

5.4.1 Motivations to attend

All participants self-nominated to be on the program. This intentional design aspect has two main reasons. First, coercive attendance can be counterproductive in terms of fostering resentment regarding the time investment. Second and more importantly, coercive attendance is not recommended as those with trauma may not be suited to introspecting and attending to the body in such public and formalised domains as work (Farias 2019). Therefore, by nature of being participants in this group, all share the affirmative decision to attend the program. Presented with a binary 'yes'/'no' choice, they all chose 'yes'. It can be assumed that the attendees of this mindful leadership program group all identified as leaders based on uptake and their job titles. But where do they expect this journey will take them? How do they personally

frame their motivations for attending? What do they understand mindfulness to be and what benefits are they expecting? Data collected at two points in time sheds light on participant leaders' rationale for taking up the program. Pre-program written application forms asked: *Please outline your previous experience with mindfulness theory or practice*. And during the first session, I asked the group: "Who meditates?" and "What do you want to gain from the program?"

Participants reported a broad range of previous experiences relating to mindfulness from no theory and practice to months or years of reading theory and engagement in practice. Catalogue 1 lists and ranks the range of the participants' experience from little to most.

Catalogue 1: Ranking of participants' reported experiences with mindfulness

Ranking of participants' reported experiences with mindfulness
The comments below were documented (some by hand and some typed) in response to the following item on the Mindful Leadership application form: *Please outline your previous experience with mindfulness theory or practice*:
Nil
Nil
NA
Limited!
Senior leadership programs
Had some exposure to mindfulness theory and practice through the <host organisation> agility program.
I have been involved in the <host organisation> agility program, which includes work on mindfulness and have attended workshops on mindfulness.
I've had little work-related mindfulness theory or practice. However, personally, I have practised some forms of mindfulness (sic) through meditation and theory.
Have read about it and practice meditation as well as Bikram Yoga, both require mindfulness.
Meditation course
Mostly through personal training and psychology (i.e. clearing head, managing stress, improving physical wellbeing).
I read the book One Second Ahead and developed a PPT deck to teach what I learnt to others. I have been using the headspace app to meditate on a daily basis and practice being mindful every day. I have gained some really positive experience through that practice and have improved sleep and stress levels.

Black (2010), (Brendel 2016) and Fisher (2014) report an increase in mindfulness interventions in the workplace. The first session sought to tease out assumptions regarding participant's reasons for seeking to attend a mindfulness intervention in their work setting. I was interested in the stories that emerged as this

group of participant leaders came together in the context of a multi-industry workplace leadership program. In the first session, after the program was introduced and contextualised, I asked the group the question: "What do you want to gain from the program?" Answers to this question, collected in spoken word, in the public domain, amidst colleagues are collated in Table 7. They show that the male participants share different desired outcomes to the female participants.

On viewing the data multiple times, a relatively clear gender split emerged in this case study with women describing the decision to support their own wellness and reduce personal stress levels (thus self-nominating as stressed or under stress). The female participant's spoken language indicated that mindfulness is understood as therapeutic and oriented to the self. Female participants, in publicly stating their justification for the 'yes' decision to attend, by default, have also identified that it is not damaging to reputation, professional profile or career to self-identify as in need of personal stress-management initiatives.

The male participants, in contrast, described their decision to attend based on a desire to build their 'mental fitness', to make them a better leader (for others) and to 'find out' (what all the buzz is about). These comments indicate that men, in contrast to women, construct meaning related to mindful leadership programs as performance enhancing (rather than therapeutic) and oriented to others and self. The clear omission from all but one man of the stress management or therapeutic benefits of mindfulness practice may also indicate that, for men, publicly stating a need for stress management would be perceived as damaging to reputation, professional profile or career. Or it may indicate that being stressed or under stress is not part of self-identity for male leaders in this program. What the data shows is that the spoken word of these men, the stories they tell about themselves and therefore the realities they are authoring do not include themselves as stressed or facing stressors, at least when they introduce themselves in a public sphere amongst peers.

As they get to know each other throughout the program, some cracks appear in this storying of self. David alluded to the stressors of feeling pulled in multiple directions as he rushed in, visibly harried and late to session seven. This session contrasted mindfulness with different states of concentration and attentional awareness. Csikszentmihalyi's (2013) state of 'flow' (high energy and high focus), as opposed to the state of 'grind' (high energy and scattered focus), was introduced. David commented on this emphatically: *Oh, I'm in grind all the time (David).*

In short, women and men both report upfront that they seek the cascade benefits of mindfulness hoping that it will, somehow, lead to positive impacts for staff and business performance. What differentiates men and women's reports of expected gains is personal wellness and personal performance. Women overwhelmingly report that they have signed up for the therapeutic benefits of stress relief or, stated positively: 'wellness benefits'. Men, in contrast, overwhelmingly report that they have signed up for enhanced mental fitness or 'performance benefits' even when it became clear later in the program that some of those men were experiencing chronic stress.

Table 7: Expected gains from this program themed by gender and wellness/performance/cascade impacts

Participant reports on expected gains from this program		
Male (comments from session 1)	Female (comments from session 1)	Key
I work in an industry that is very irrational; there's passion. I see my role in particular as being the most rational person in the room because of so much ego. It's a rollercoaster. I'm excited about mindfulness and how to be better and meet that stability when it can be so chaotic and other than that have fun as well. Reduce neuroticism and [also the pursuit of] longevity.	Life satisfaction. When you think 'what's my purpose?'. If I can master that, life satisfaction will come as a result." Is there a value proposition for my business in providing mindfulness or thinking spaces that people feel the power and tuned for them to go back to work and become better leaders? Personally, managing issues of people being trapped in lift and building running efficiently, there's a bit of stress associated with that. I find there's a lot of moments that if there's a movie and someone is under attack, I feel like I am in that position at times and want to be in the position of The Matrix. After the situation, I think to myself: 'If only I thought about that.'. I need to have space to weigh up the situation and what I have access to at that time. I feel privileged and happy to be here.	Personal wellness – both are moving toward wellbeing and moving away from stress/ill health. Personal performance – cognitive fitness, decision-making, dealing with distraction, staying stable/rational(!) Cascade impacts of mindfulness – using mindfulness to positively impact others and the performance of the business.
I have a pretty high tolerance for stress and chaos and have the cynicism that I can deal with it. (So) It's probably performance. I think for me it's kind of physical fitness, a constant practice. Sometimes you have a good run, and sometimes it's bad. Resilience keeps you fit. More tools for my fitness.	I would like to get to a situation that I can sit there and be calm. I'd like to achieve that.	
Thinking about distractions and coming back and realise what you should focus on. So many distractions going on and realising	It will help personal well-being. I don't want longevity, thank you! Don't give me that. Just overall	

when you are not doing things so well.	wellness and being here and getting the best of what you are doing now.	
How can we influence the organisation as well? Not just the people you work with. I work in a matrix model, and I need to influence other people.	I feel selfish. I am doing for my own perspective, to centre myself more and become a better leader with that.	
How can we use it? I am open-minded. Open to anything that helps me do my job better and have my team engaged and delivering outcomes. Find the touchpoints where they are with the team and improving how to engage. That's about it.	Going from meeting to meeting and can't breathe and need to find time to breathe. I want to instil good disciplines.	
My hope is to apply it as a leader. What they do and can contribute to people's lives. My CEO is a very good leader, and I don't know what that is and what makes a person a great leader and can it be mindfulness?	Making time to do it and directly applying to growing my business. Challenge of project basis company. I've gone through big changes and came out of a big change in personal life with a divorce, and now that is over, it's a new beginning, and the timing is perfect for this reason. I believe it doesn't happen by accident; it happens for a reason.	
I've heard a lot about mindfulness and to me, it is a buzzword. I worked with brilliant leaders; I've learned different things from different people. I want to learn some tips to engage the team.	I guess what I am hoping is to get focus. Running all over the place, travelling a lot to and from work, and I want to be in the moment when working with my team. I want to be focussed and not thinking about the next thing I have to do.	

On reflection: as I review the three stories that emerged: wellness, performance and cascade benefits I see my influence in how the program was 'sold'. I cannot avoid having an influence if I am to participate in a genuine workplace intervention and collect data from the interactions that take place. Reflexivity is, therefore, an essential tool to question where my influence commences and ends, at least approximately, if not exactly. It is possible that the participants in session one were playing 'good students' and parroting, to an extent, the proposed program offerings. To this end, I can assume that a program sold in a different way may have generated completely different data. It must also be acknowledged that another researcher may see other themes in the same data – my mind is influenced by a number of factors, one of which is the extensive reading I undertook to generate the literature reviews for this project. However, it remains that the gender split that has completely taken me by surprise can be weighted more heavily as emerging purely from the group.

This data then emerges in relation to my engagement and the engagement of the leader cohort. As the social constructionists say, it emerged in this context intersubjectively.

5.4.2 Construing mindfulness, leaders and leadership development

This section highlights three themes that emerge in relation to leaders' responses when asked, in session one, to publicly discuss their understanding of mindfulness. In text form, the data shows first a strong preference for 'episteme', second, the group co-create an identity as leaders, and third, this identity drives assumptions regarding what leadership development programs are and what they offer.

As a participant researcher, I was in the room facilitating the mindful leadership program. As such, my first encounter with participants' discussions of mindfulness was auditory and received while engaging directly with participant leaders. In this initial stage of the data collection process, I heard the messages leaders were consciously sending such as Tom in session one: *I listen more and can concentrate for longer periods of time. (Tom)* At the time, I strongly preferenced the emotional tone of participant leaders as they spoke to this point. For example, my perception of the above statement at that time was that it was delivered with a sense of satisfaction and surety; it demonstrated personal efficacy. However, when viewing and coding the data in text form, (initially manually and subsequently with data management software) entirely different themes emerged. The shared language conventions preferenced by leaders demonstrate strong, yet unspoken, rules for discussing stable, context-independent, internal traits. As such the findings show that practitioners and non-practitioners alike did not initially define or discuss mindfulness as an emergent, deliberative, in the moment practice aligned with various definitions in literature such as 'the awareness that arises from paying attention in a particular way: on purpose, in the present moment, and non-judgmentally' (Kabat-Zinn 1994). Instead, they preferenced detailed descriptions of the stable benefits they believed were delivered as a result of practice. *Overall wellness (Dolores), mental awareness in the workspace. (Anita), I guess what I am hoping is to get focus* (Louise). The benefits that the whole group discusses as important to them can be categorised as:

- Stability, increased calm
- Health
- Productivity/increased capacity 'to deal with more'
- Relationship ease
- Improved relationships

- Better self-regulation
- Better listening
- Increased concentration span

Those who do not report practising mindfulness, construe mindfulness in ways that are not aligned with definitions from the literature that were provided to the group: *It's bliss! (Anita)*. In contrast, leaders who claim to already know about mindfulness do not report the practice (the *doing*) of mindfulness, but they report it as a vehicle that delivers 'calm', increased capacity to 'deal with more', 'listen' and 'concentrate'.

Mindfulness was also construed as virtue signalling. Those with no prior practice admitted knowing little and hoping to discover more. They did not express interest in what it is. They expressed interest in how it can support them to be 'better' in various ways. For example: *I work in an industry that is very irrational. There's passion. I see my role in particular as being the most rational person in the room because of so much ego. It's a rollercoaster. I'm excited about mindfulness and how to be better and meet that stability when can be chaotic. (Bob)*

Mindfulness definitions fall into various categories (Brown, Ryan & Creswell 2007) inclusive of trait, state-like and practice. Nonetheless, viewpoints on mindfulness, embrace the assumption that mindfulness is something we do, to a greater or lesser extent. The practice viewpoints prioritise this aspect. Attentional awareness is deployed on that which is occurring in this present moment. This is deliberate. Mindfulness includes the purposeful taking up of an attitude of acceptance or non-judgement. It is a process. On noticing distraction, the practitioner brings themselves back to the noticing of phenomena which is arising in this now moment. Kabat-Zinn (1994) defines mindfulness as 'the awareness that arises from paying attention in a particular way: on purpose, in the present moment, and non-judgmentally'. Langer stresses that 'mindfulness is not a product, but a process' (2000, p. 39); it is the process of drawing novel distinctions or paying 'mindful attention is ..to notice novel things' (Langer & Moldoveanu 2000, p. 131). Whilst Brown and Ryan's (2003) Mindful Attentional Awareness Scale (MAAS) views and measures mindfulness as dispositional, it remains true that mindfulness involves taking action in that it involves the observing of present moment phenomena. Brown and Ryan describe it as 'being attentive to and aware of what is taking place in the present' (2003, p. 882). Three participants with various existing meditation practices also neglected to elaborate in any detail regarding what it is they actually do in their meditation practice.

From this data, we can see embedded in the language choices that participants make in the public sphere (amongst peers in a leadership program) is a preference for stable, context-independent traits existing inside the individual. This emerging theme is not evidenced via the topic of focus but by the way in which it is discussed. The way mindful leadership is discussed reveals that these assumptions (valuing the stable, context-free, individual capacities) are subconscious and outside immediate awareness of participants. It is beyond what they know; it is their way of knowing, corresponding with explaining and predicting type knowledge called *episteme* by Aristotle. As such, we can say *episteme* represents the unconscious 'rules of the game' in business and leadership discussions. O'Leary and Chia (2007) claim that the way in which cues are bracketed from the ongoing flow of experience is always governed by the established rules of formation for a particular episteme.

For decades leadership has been studied, described and developed as stable component parts, context free, existing internally within the leader (Meindl, Ehrlich & Dukerich 1985). These decades of research efforts to discover the heritable or learnable component parts that make leaders great (Avolio 2010; Kelly 2008; Zaccaro 2007) address leaders as highly instrumental heroic individuals. *Episteme,* as a way of knowing, aligns with knowledge that has supported society greatly in esteemed fields like medicine and engineering. It has been a focus of writers in 'the science wars' of old (Flyvbjerg 2001). The findings in this study demonstrate that episteme runs deep and unseen in the minds of leaders. The leaders in this study share backgrounds in industry sectors that have gained enormous success, status and esteem from episteme. These leaders have commenced and built their careers as construction engineers, finance professionals, IT and audit specialists before rising to senior roles.

This case study data evidences leaders, together, make meaning of their jobs as hard work for high-performing/stressed people who have responsibility for others. They explained taking up mindfulness to deal with these day-to-day realities. Their initial sense made of this mundane cue was of context-free, special qualities, revealing an assumption of their need for special skills due to their repeated, hidden definitions of leadership itself as a hard job for high performers.

(Meindl, Ehrlich & Dukerich 1985) claim the idea of leadership makes us 'comfortable' as it allows us to understand ambiguous organisational events and occurrences. Similarly, Calder (1977) and Pfeffer (1977) explain that we understand leaders to be great and efficacious because of our needs to generate causal attributions to make sense of the chaos that is organisational life. By ascribing a heroic, larger than life view of leadership to leaders, we create a satisfying (if lacking in accuracy) explanatory category.

In signifying mindfulness as a stable trait (something to get as opposed to something to do) and leaders as special individuals, the groups' early discussions also indicate assumptions regarding leadership development. Leadership development was construed as the delivery of special toolkits for special individuals. The text demonstrates automatic, uncritiqued assumptions of the definition of leadership programs as vehicles for delivery of needed stable, context-independent, internal traits or 'leader tool-kits' as this comment from session one indicates: *I'm excited about mindfulness and how to be better (Bob – non-practitioner),* This reflects old deficit-models of leader development, now under fire as overly reductionistic, (Collinson & Tourish 2015; Tourish & Barge 2010) and fundamentally flawed (Harrison 2017). Harrison claims that due to flawed assumptions, this model of leadership development simply cannot 'adequately deliver all that is expected of it' (2017, p. 83). Harrison also claims that despite the inadequacies of the old model, it is 'clear the competence mindset is alive and well in leadership studies. That this is even more so in leadership practice' (2017, p. 82). Articles such as the 2016 Harvard Business Review 'The most important leadership competencies' (Giles) abound. A Google Scholar search for the words 'leadership' and 'competencies' published since 2016 generates over 45,000 results[2].

5.4.3 Creation summary

To sum up these themes emerging using the creation aspect of sensemaking, it appears that leaders willingly engage as they have created the program as offering quick, instrumental 'fixes', aligned with their existing taken-for-granted principles (episteme) and practices (techne). In this case study, contemporary leaders, both those with an existing mindfulness practice and those with little to no experience, did not publicly discuss mindfulness as purposeful, deployable action taken amidst the ongoing flow of experience. Nor did

[2] October 2019

they discuss mindfulness as attentional awareness training. Tacit rules of engagement in regard to meaning making seem to be at play. Subconsciously, using their leadership tool of *episteme,* they made sense of mindfulness as a delivery vehicle for the 'special qualities' that leaders as 'special individuals' need to do the 'hard job' of cascading wellness and performance benefits to others.

A key point is that thirty years of evidence-based research in therapeutic contexts (Khoury et al. 2013a) and in healthy populations (Khoury et al. 2015) demonstrates that mindfulness does deliver what leaders think they need (wellness and performance benefits and cascading wellness and performance benefits to others) when viewed through this frame. For leaders, considering the above-mentioned tacit assumptions about mindfulness and self, mindfulness is an easy pill to swallow.

5.5 Interpretation

In this section, I view the interpretation component of the sensemaking process as a discrete process stage and discuss what emerged intersubjectively amongst leaders as they generated an explanatory narrative over time. Leaders' spoken word dialogue was captured to identify the emergent, co-created making of meaning over time as they came together for this ten-week program. Leaders created and shared on-the-spot stories in response to their ongoing experience of a mindful leadership development program. As. (Sandberg & Tsoukas 2015, p. S14) posit, the 'interpretation process involves fleshing out the initial sense generated in the creation process and developing it into a more complete and narratively organized sense'.

I ask: how do leaders interpret mindful leadership?

Findings in relation to interpretation highlight differences in the group regarding specific influence factors that act as unseen enablers and inhibitors of enactment. These are discussed here.

For this, I move from viewing my research as a single case (the group) to comparative cases (individuals). I look in detail at emergent sub-groups who either possess or do not possess the identified enabling influence factors. I have identified four sub-groups by connecting two binaries relating to learner styles to create a four-box diagram with participants represented in each quadrant and all participants represented.

Possible causal mechanisms or deep processes emerge that may explain the empirically evidenced cascade effect of mindfulness.

Two concurrent stories emerged in the room of leaders as they experienced and talked about mindfulness and mindful leadership. These stories emerged as subtle, possibly sub-conscious influence factors in the interpretation stage of the sensemaking process. Participants revealed a personal valence to mindfulness that was either neutral, for example, *I'm sceptical (Alice)* or positive, for example, *I got quite excited. There're things in my personal and work life that can benefit from it (Louise)*. Participants also shared attitudes to knowledge generated via positivist styled studies such as random controlled clinical trials (either trusting the research as 'truth' or using the research as motivation to test it out). I called one the 'trusters', for example, *I found it as I was reading it that it was really encouraging and I was really excited (Louise),* and one the 'testers', for example, *It was an interesting read. I had a question ... (Frank).*

As an executive coach, one of my influencers is the acknowledged grandfather of contemporary coaching, Sir John Whitmore. His four-box model, comprising two overlapping continuums/binaries first published in 1992 (Whitmore, J. 1992), has spurred much research into the benefits of solution-focused conversations facilitated by a listener who asks rather than tells. The Whitemore coaching matrix includes an 'ask' 'tell' horizontal binary and a 'why/problem' and 'how/solution' binary. Upon multiple readings of the data generated in this study, using nodes in NVivo analytics software and the idea of influence factors in sensemaking theory, I came upon two binaries. In line with Whitemore's matrix model, I mapped the binaries across each other to identify four styles that were each defined by adherence to two poles.

Connecting the two influence factor binaries that emerged above generates four distinct mindful leadership learner types. I use the terms *s, crusaders, curious*, and *cynics* to describe these learner types. I find that these act as deep, unseen processes that are enablers and inhibitors of change. Advocates and crusaders did not report a change in how they saw themselves or their place in the world. The cynics commenced practice late in the program and did not report change. The curious were the only group to commence practice immediately, and they reported changes akin to embracing the foundational ideas in socially constructed relational leadership. The learner types are depicted below in Figure 7, scattered across two binaries. First, those who instantly, positively valenced the idea of mindfulness versus those who neutrally valenced the

idea of mindfulness. Second, those who sought to discover mindfulness via explaining and predicting knowledge ("I'll try it when the research convinces me I should"), and those who sought to discover mindfulness as a practice ("I'll practise and see what happens"). Figure 7 depicts the two binaries.

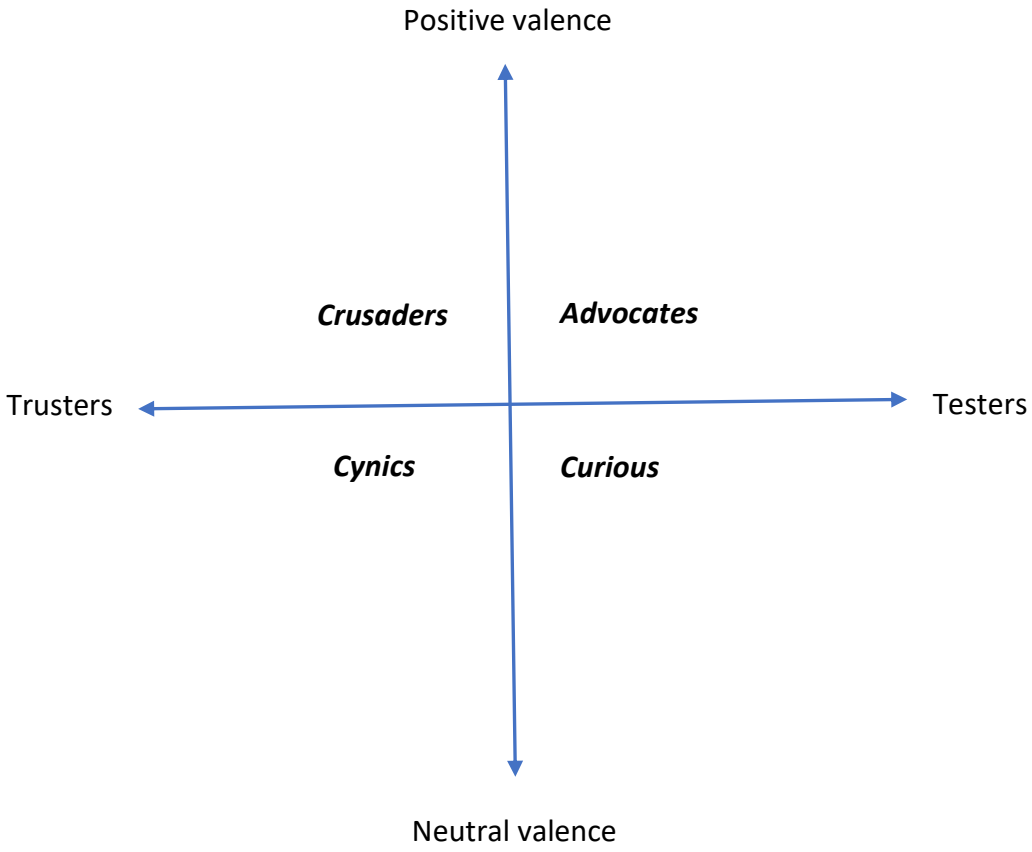


Figure 7: Mindfulness enablers and inhibitors

Cynics, crusaders and curious all came to the program reporting no prior experience. Advocates were the only group reporting an existing or lapsed practice. Each quadrant is discussed below with examples from the data.

5.5.1 The cynics

The cynics, who are depicted at the bottom left in the four-box diagram, are characterised by neutral valence in their attitude to mindfulness and a trusting attitude to peer-reviewed, evidence-based research on mindfulness. Connor and David were the 'cynics'. The cynics used research to assess the viability of commencing daily, self-directed practice sessions. For the cynics, the influence factor of identity led to

interpretations of mindfulness through a short term 'what's in it for me?' lens and led them to assess viability the way one might assess a controversial prescription drug. Connor reported starting practice in Session 7. This was immediately after episteme-styled research was shared, identifying that empirical studies demonstrate workplace and leader-related performance-enhancement for healthy populations. Much of the mindfulness research is heavily medicalised, reporting random controlled clinical trials conducted with unwell populations and some in hospital settings. Session 6 placed a focus on newer mindfulness research that is workplace related, albeit framed by similar research methodologies as the medicalised studies. Until Connor's personal reasons for practice were justified in this way, Connor did not interpret mindfulness practice as something useful for him personally. This is demonstrated in our conversation in Session 7: *I was a bit of a cynic meditating. I did my first one last week, and it was nice. It was my first non-group one, on my own. . . .I have a pretty high tolerance for stress and chaos and have the cynicism that I can deal with it. One thing you said about 'a wandering mind is an unhappy mind' stuck. If I can switch off some of the background noise, that would be good. . . It's probably performance. (Connor)*

David is also characterised as a cynic. He consistently asked about the research regarding the cascading impacts. He did not practice and was not curious about the experience of mindfulness for him personally. David sought episteme-styled data on either the mechanism or perhaps the measurability of a cascade effect.

In this program, the nascent cascade research was shared in Session 9. This research proposes a divergent range of mechanisms. As such, David did not commence home-based, daily practice sessions during this study. It is unclear if this type of research would have shifted David's choices and behaviours in relation to home practice had it been delivered earlier. The cynics did not report transformational change during the program.

5.5.2. The crusaders

The crusaders, depicted top-left in the four box diagram, are characterised by positive valence in their attitude to mindfulness and a trusting attitude to peer-reviewed and evidence-based research on mindfulness. Louise and Dolores were the crusaders. Unlike the cynics, the crusaders instantly and quite

strongly positively valenced mindfulness. Similar to the cynics, they relied on hard-data research to assess the viability of commencing daily, self-directed practice sessions. The crusaders were keen to advocate for the program to their family members and to their staff and other teams within their business. Louise asked me when she could bring this program to her team in a corridor conversation in Session 2. She asked after the program had commenced if a colleague could join in. She had recommended it to him. Louise also spoke about bringing this to her son throughout several sessions: *I used the Smiling Mind for the first time, found it quite good and recommended to my son. (Louise, Session 9)* Dolores reported sharing the material with her team every week. In Week 9, she reported that she had commenced the home practice sessions: *I think I am relaxed and enjoy doing it. I am using the Smiling Mind. I like the man's voice (Dolores, Session 9)*

Louise and Dolores, despite strong beliefs in the efficacy of the program and early advocacy for the involvement of others, did not take up home practice for themselves until the end of the ten-week program. This influence factor of learner identity was associated with take up of home practice in Week 9. They did not report transformational change during the program. Nonetheless, they both reported positives from the program in their wellbeing and in their leader-related behaviours.

5.5.3 The advocates

The advocates, depicted top-right in the four box diagram, are characterised by positive valence in their attitude to mindfulness and a testing attitude to peer-reviewed and evidence-based research on mindfulness. The advocates, Tom, Andrew and Beatrice, like the crusaders, positively valenced mindfulness; however, this was based on experience as they already had a current or lapsed practice. Unlike the crusaders and the cynics, they did not rely on hard-data research to assess the viability of commencing daily. They reported on their lived experience of benefits delivered via practice. Advocates reported in Week 1 that they already had a mindfulness practice of various duration. They expressed gratitude for the opportunity to bring their focus to this in a workplace setting with colleagues. *I've been doing it regularly for the last four months. I feel a lot calmer and able to deal with more. (Beatrice)*

Throughout the program, they discussed in session mindfulness practice and their daily home practice without nuances of being good at it or arriving at a competent grading. *It's continuing. You are working on, and there will be levels of that growth and the level of satisfaction (Beatrice). It's such a routine thing that is difficult to stay mindful. I get to the end of the shower and think: "Crap, I was meant to be mindful". (Tom)*

The advocates show that their approach to learning mindfulness gave them ongoing gratitude and motivation to keep up the practice. They did not report transformational change during the program.

5.5.4 The curious

The curious, depicted bottom-right in the four-box diagram, are characterised by neutral valence in their attitude to mindfulness and a testing attitude to peer-reviewed and evidence-based research on mindfulness. Alice, Frank and Vince all share dialogue that groups them with a learner identity I have called 'curious'.

My name is Vince. I've heard a lot about mindfulness and to me, it is a buzz word. I want to know what it's all about and tricks on how to use it and that's my reason. (Vince) I am in a place of curiousness. We spoke of the experience of economy, and I really started to feel excited for that. Is there a value proposition for my business in providing mindfulness or thinking spaces that people feel the power and tuned for them to go back to work and become better leaders? (Alice)

When I started, I heard about mindfulness and wanted to give it a try. I think there will be things to take away. Not everything I read in the book resonated. (Frank)

For this group, the influence factor of learner style, being curious learners, led to the interpretation of the material in such a way that they commenced home practice activities from Week 1. They neutrally valenced mindfulness, similar to the cynics, but they preference *techne* as their 'way in'. They took up mindfulness practice to discover for themselves what mindfulness was all about. The journey of this group was different to the others in that this newness to mindfulness (unlike the advocates) coupled with their immediate diligence around practice (unlike crusaders and cynics) created a context for transformation.

Only the curious commenced all home practice aspects from Week 1. Learner style, viewed as an influence factor in the sensemaking process, emerged as both an inhibitor and enabler of embracing the program.

Using the sensemaking process as a lens and applying retroductive analysis to this data, I show a possible mechanism for deep and genuine uptake of mindfulness practice. The curious group, taking up a neutral valence toward mindfulness and a testing attitude towards evidence-based research, reported positive change that is reported in the following section 'Enactment'. They associated this change with the practice, and they experienced these changes as personally surprising (as opposed to deliberative). Additionally, the subset I have labelled 'curious' participants reported observable relational benefits within three weeks in this case study. Early observable results may also explain the palatability of mindfulness interventions and may go some way to explaining the popularity of such as reported in the literature.

5.6 Enactment

In this section, I view the enactment component of the sensemaking process as a discrete process stage and discuss what emerged intersubjectively amongst the subset 'curious' and the group as a whole as they enacted mindful leadership. Leaders' spoken word dialogue describing moments of mindful leadership is themed and reported here in reports of change and reports of benefits. …*[the] enactment process involves acting on the more complete sense made of the interrupted situation, in order to see to what extent it restores the interrupted activity* (Sandberg & Tsoukas 2015, p. S14)

I ask: how do leaders enact mindful leadership?

Spoken word data from the final session showed changes in the group's discussion of mindfulness. The focus was on mindfulness as a practice; the doing was preferenced over the having. The following quotes from Session 10 support this theme: *I've only started the journey, but I have a long way to go. (Vince)* and *Keep the discipline of the practice. In another 12 weeks' time, by keeping the practice things will become more intuitive. Counting and the loving kindness practice, I really like them and resonate with me because I can keep focus in that practice and things change for me. (Alice).* The group also spoke to the desire for support to continue, for example, *In the past I've seen benefits, and it's a journey, it's a long way and quite extensive in terms of what you can do in this space. I've just started. Where to from here, I am not sure. (Frank)* Beyond seeking support, they also reported change and benefits. These are discussed in the following sections.

5.6.1 Reports of change

The data illuminates leaders' experience of change as they participated in the program. These changes map closely to socially constructed relational leadership and answer the third of my sensemaking questions: how do leaders enact a mindful leadership program?

Broadly, the data identifies leaders voluntarily self-reporting to their peers during sessions that they are becoming present to new ways of understanding reality and their role in the co-creation of reality. In this section, the findings illuminate the process of leaders in a mindfulness program. The participant-driven, in-context discussions of change occurred in a whole-group context. However, these discussions were driven by a subset of individuals. The individuals did not refer to theory, they merely outlined ways in which their worldview was changing. They attributed these changes to their mindfulness practice. They reported the changes as happening to them not as acts of deliberation by them. In this section, I first outline how the individuals were categorised into subsets based on their engagement with the program. Second, I justify my choice to focus on just one subset as I seek to illuminate the enactment of a mindful leadership program. Third, I highlight quotes from this subset of leaders that demonstrate the changes that reflect enactment of mindful leadership. The ways in which these changes align with sensemaking theory, socially constructed relational leadership theory, spiritual leadership theory and mindfulness research are highlighted and discussed in Chapter 6.

The influence factor of identity as *leader* drives superficial 'formal' uptake of this mindful leadership program for all participants. However, the depth and authenticity of uptake by participants, once in the program, was varied. Some participated in sessions and read materials only (the cynics and the crusaders). Others participated with deep and genuine engagement in all aspects of the program, including daily home practice (the advocates and the curious). The sub-group labelled curious had no previous experience with mindfulness and included Alice, Vince and Frank. They brought discussions of challenges to enacting the home practice component to the whole group. In regard to their leadership work, they reported being present to emerging data (their own thinking and somatic experience was perceived as it arose), to shifting to intersubjective modes of meaning-making (they spoke to a new awareness that their own perceptions co-create their perceived reality and reality was no longer just 'out there'), and to awareness of context (they

picked up subtle environmental cues and reported that they would not have done this before mindfulness practice). They each reported these moments happened to them (rather than being deliberative acts), and they reported acting differently as a result and realising outcomes that they subjectively assessed as better. For this reason, the experiences of the curious subset are discussed in regard to enactment in this section.

From Week 3, participant leaders reported noticing the challenges of intentionally deploying attentional awareness, indicating they had been doing the practice and were able to describe and discuss their experiences. They shared the experience of finding the practice challenging and their experiences of moments of mindfulness. They had commenced noticing the mind's habitual patterns, and they openly shared this with each other. *It's quite concerning that so much is happening upstairs that is uncontrolled. It's almost hyperactive in some ways (Alice). I was thinking I can do this and was concentrating on walking and just letting that thought go. (Vince)*

The curious participants first reported a noticeable change in regard to relationships at home and brought these vignettes into the room from Session 3. Participants were sharing their experiences with the Langeresque homework task. This did not require a solitary, sitting mindfulness practice. The homework task was to choose a routine activity and do it mindfully, placing attention on the minutia of one's own moment-by-moment experience. Some chose cleaning teeth or getting dressed for work; some chose their walk from the train to the office, and others chose specific bedtime rituals with their children. Frank employed the use of humour to report to the group a change he had noticed: *I changed my routine activity, but it backfired a bit. <smiles>. Instead of doing my emails while my daughter cooks for me on her [pretend] cooker, I sat and practised being present. Now she wants to cook for me for hours every night <laughter from the group>. (Frank*). This report was similar to Alice's report in Week 3*: In terms of the activity, I practised by reading my daughter a book, and it was really fascinating once I started paying attention as I was feeling tired and how it affected her. She's a bad sleeper, and we were both looking and feeling the texture of the pages and flipping back when she wanted to look at other pictures. It was really interesting! (Alice)*

Subsequently, the curious subset was reporting noticeable changes in relation to their work as leaders. For example, Vince reported the ability to be aware of emergent information even as he was rushing and intent on delivering a particular agenda. *I was catching up with team members this morning. Being myself, I had an agenda to follow. As soon as I was walking into the room, I realised this person went through a difficult challenge and I thought about talking to this person first. That was better in getting in touch with that person and the conversation was good. Being passively aware, then yeah. Look, I mean, I have been practising meditation pretty much every day, so I think I was able to pick that up and be aware. (Vince)*

This example from Alice highlights a deepening meta-cognitive ability to note her thoughts and take them lightly as merely another stream of data rather than as truth: *I usually walk into these meetings thinking "not another sales presentation", I don't enjoy being sold to, and I find these presentations really boring. Then I noticed: was a really great presentation. I was actually really impressed, and I thought: This is great. Previously, I had this (to me) unknown preconception, and I am now thinking: was that why they were not very good? Now I have presence. It is hard to articulate, but there is something different going on now. (Alice)*

The group were able to articulate their part in the creation of reality. They articulated a new awareness that what they saw, was in part, generated by their own thinking. As such, they acknowledged their role as co-creators of emergent reality. For example, Frank had shared in Session 1 that he had taken on the burden of supervising an employee that was in the process of being managed out. *One of my staff has to be made redundant. When I joined and we structured the tasks, I suggested that the person should be in my team. I am usually very calm, but I get annoyed when I interact <with this person>.* Frank had worked in the banking industry during the global financial crises, and he felt he had 'seen it all' and that the difficulties of that time would somehow inoculate him from the usual sufferings of day-to-day leadership. He reported in a make-up session that he walked into a room that week and saw the 'annoying' person. This person was facing away from him, and yet Frank experienced a surge of physical discomfort (he indicated his chest when he was telling me). Frank told me that in that moment, he saw that *he* (Frank) was creating the other person's qualities of annoying-ness. The staffer was simply standing there, and Frank could not even see their face. He laughed telling me this. In the final session, he reported it thus to the whole group: *This has helped me to calm down and become*

aware ... I identified the trigger. It just helps to be conscious of the fact that this is happening. It's almost like I am the 3rd person in the room. (Frank)

5.6.2 Post program completion survey

A post-program survey showed the group as a whole reported the program as excellent or very good. An advocate claimed the program was *all helpful (Tom)*; a crusader offered *all of it definitely helped (Dolores);* and a curious noted *while all [areas] were relevant to me, I find some areas to be more relevant, e.g., strengths-based approaches, employee engagement, and risk management (Alice).* In Session 10, the group reported verbally on the program's value to them. Crusaders reported noticing wellness benefits, performance benefits, and relationship benefits. This contrasted with minimal engagement in any home practice activities from this group. Other ad hoc feedback included a comment received from Tom, an advocate, mid-way through the program. Tom offered that some of the post-session reading provided was too dense and not accessible enough for busy executives. He reported positively on an article I shared from the popular press. Overall attendance was the highest the host organisation had experienced, as the program sponsor shared with me (see attendance tracker in Appendix G).

This formal (survey) and ad hoc (casual, verbal) post program feedback represents data collected as a business-as-usual artefact required by program sponsors inside the organisation. This data in no way competes with the in-depth data collected for the purposes of academic research. However, it did deliver counter-intuitive material regarding the high satisfaction levels from all, not just the curious who practised. Although this is a minor aspect of data collected in size and weighting, it is included in the interests of transparency and regarding the contribution to further research directions. As such, a note on this has also been added in 'further directions'.

5.7 Summary

The findings presented in this chapter demonstrate that mindfulness may offer leaders what they think they want (stable skillsets for special individuals doing a hard job) and at the same time delivering what scholars say they really need (leaders coming together to share and re-understand leadership via normalised

discussions of attentional awareness and knowledge making) (Carroll & Levy 2010). Via connecting with embodiment and meta-cognition, leaders practising mindfulness see emerging realities that they are not expecting. Leaders question their initial assumptions. Leaders see their emergent context and understand their reality in a subject-subject rather than subject-object fashion. In these ways, mindful leadership addresses not the *what* but the *how* of knowledge creation. In a return to the metaphor of the driver introduced in Chapter 3, mindful leadership takes the focus from that which is seen through the windshield or in the rear-view mirror. It takes the focus to the attentional awareness of the driver and their own ways of attending and making sense of their situation in the moment with their fellow passengers. This new way of being as a leader is not told to them (which would result in a re-enactment of heroic leadership repositioning the 'teller' as the new leader) but experienced and reported by participants themselves as we sit in a circle, practice and dialogue about the practice.

This case of a mindful leadership program demonstrates that the goals of socially constructed relational leadership can be approached in practice via mindful leadership development. Using retroductive analysis, I position via this case that *individuals* can move toward socially constructed relational leadership fundamentals of context, emergence and intersubjectivity (*leader* development). Beyond the individual experience, this case study demonstrates that leaders can discuss publicly with peers their changing orientations to self and leadership. This demonstrates a normalisation of discussions of attentional awareness in groups (*leadership* development).

The final chapter enters into a deeper discussion in relation to sensemaking, mindfulness and leadership literature. Chapter 6 compares and contrasts my findings with relevant, extant literature. I extend the literature in areas specific to sensemaking, mindfulness and leadership, demonstrating contributions to theory. Limitations and further research suggestions are offered.

Chapter 6: Discussion and conclusion

6.1 Introduction

This is the final chapter of the thesis, where I address the aim of the study: to explore the experience of a group of leaders in a mindful leadership program. Using the Wizard of Oz metaphor introduced earlier in this thesis, this chapter discusses how mindful leadership development assists leaders to pull back the curtain and reveal surprising truths regarding how leadership is actually created. Using the leader as driver metaphor introduced earlier in this thesis, this chapter discusses how mindful leadership development assists leaders to experience leadership as a sensemaking process. The chapter commences with a discussion of my findings as situated in extant literature. I compare and contrast my findings with theory and empirical findings of others. This section also answers the research questions in regard to how leaders create, interpret and enact mindful leadership. I revisit my conceptual framework, providing a visual model to guide this discussion section. This chapter then outlines specific contributions extending theory in sensemaking, mindfulness and leadership and to practice. I conclude with limitations and recommendations for future research and a final reflection.

6.2 Situating the study

The aim of this research was to explore the experience of a group of leaders in a mindful leadership program. The specific research questions were mapped alongside the stages of the sensemaking process, inquiring into the creation, interpretation and enactment of mindful leadership by a group of leaders. Sensemaking is identified as the process in which people engage to manage confusing, ambiguous, complex and unexpected information (Weick 1995). Sensemaking is seen as a driving force in the emergence of process organisation studies (Hernes & Maitlis 2010; Langley et al. 2013; Tsoukas & Chia 2002; Weick 2010). The conceptual trajectory of the sensemaking perspective has moved from a cognitivist to a socially constructed approach recognising emergence, intersubjectivity and context. Sensemaking theory has been credited as inspiring the uptake of social constructivist ideas across organisational theorising (Holt & Sandberg 2011), and related areas have travelled this path, including leadership (Fairhurst 2008, 2010; Fairhurst & Grant 2010; Meindl 1995; Meindl, Ehrlich & Dukerich 1985). Portrayed by some theorists as

an evolutionary drive akin to hunger or thirst (Chater & Loewenstein 2016), sensemaking includes trigger events, a staged sensemaking process of creation, interpretation and enactment, and influence factors. These aspects of sensemaking inform my study and are represented in the conceptual framework in Figure 8. The light bulb represents the trigger event. Arrows indicate that the three stages flow chronologically and cyclically. The blue circles represent influence factors that often exist outside of awareness of persons doing the sensemaking.

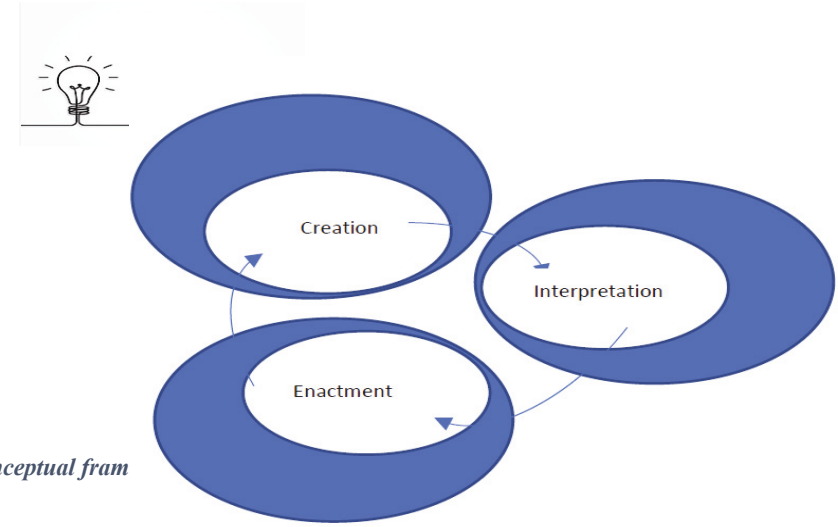


Figure 8: Conceptual fram

In contrast to most applied sensemaking studies, I investigated a relatively mundane cue or trigger event, that of a leadership development program. The mundane is the great bulk of leadership work and has been systematically ignored. Sandberg & Tsoukas (2015, p. S26) question the 'exclusive focus on the disruptive at the expense of the mundane'. The above model will be developed in this discussion chapter to outline connections between my findings and relevant, extant theory.

'Toto, I've a feeling we're not in Kansas anymore'

Dorothy in the Wizard of Oz

This famous[3] quote by Dorothy, the main character in the Wizard of Oz, has come to represent making sense of suddenly finding oneself in a completely unfamiliar environment. This quote captures the essence of the creation component of the sensemaking process: 'How can I know what I think until I see what I say?' (Weick 1979, p. 133). Dorothy is no longer in the ongoing flow of experience. She has acknowledged

[3] *This quote is ranked #4 in the American Film Institute's list of the top 100 movie quotations in American cinema. From https://www.afi.com/afis-100-years-100-movie-quotes/ Sourced 23/9/2019*

the newness of this situation and bracketed this cue, making sense of it, via her exclamation. Dorothy blurts out her impression without significant observation, analysis or conscious thinking through. Sensemaking 'involves focusing on salient cues of an unfolding situation and developing them into a plausible narrative for what is going on' (Sandberg & Tsoukas 2015, p. S9). Wide-eyed, Dorothy looks at her new landscape and immediately creates the plausible narrative of her and her dog Toto not being in Kansas anymore. The meaning that Dorothy creates in response to her initial embodied sense of this bracketed cue tells us as much about her identity as it does about the situation. Her statement 'Toto, I've a feeling we're not in Kansas anymore' reveals that she is embodied, using feeling to make sense rather than thinking. Dorothy does not know the name or coordinates of where she is. Her statement reveals only what she *already knows* - that she has been in Kansas and she has a feeling she is no longer there. By addressing Toto by name, it also reveals her important relationship with her beloved dog a defining aspect of Dorothy's character. Like Dorothy, leaders are facing a crisis driven by unfamiliar and rapidly changing landscapes. Like Dorothy, leaders will rapidly and subconsciously create stories from an initial embodied sense of the shifts they perceive. Like Dorothy, leaders' sensemaking will be based on existing, subconscious worldviews and sense of self, telling us more about where they have been and who they are than where they are going.

In this study, creation, defined as a process involving 'bracketing, noticing, and extracting cues from our lived experience' (Sandberg & Tsoukas 2015, p. S14), was a focus via the question:

1. How do leaders create mindful leadership?

Analysis of the text generated by the group, pre-commencement and in the first session, shows that through spoken word dialogue the group can be viewed to have 'created' mindfulness, themselves as leaders and leadership development programs according to traditional romantic notions of leaders and leadership. Similar to traditional popular heroic leadership models (Meindl 1995; Meindl, Ehrlich & Dukerich 1985) the group preferenced positivistic ways of understanding self, their world and the making of meaning. This is represented in Figure 9 via the visual of mechanistic interconnected cogs.

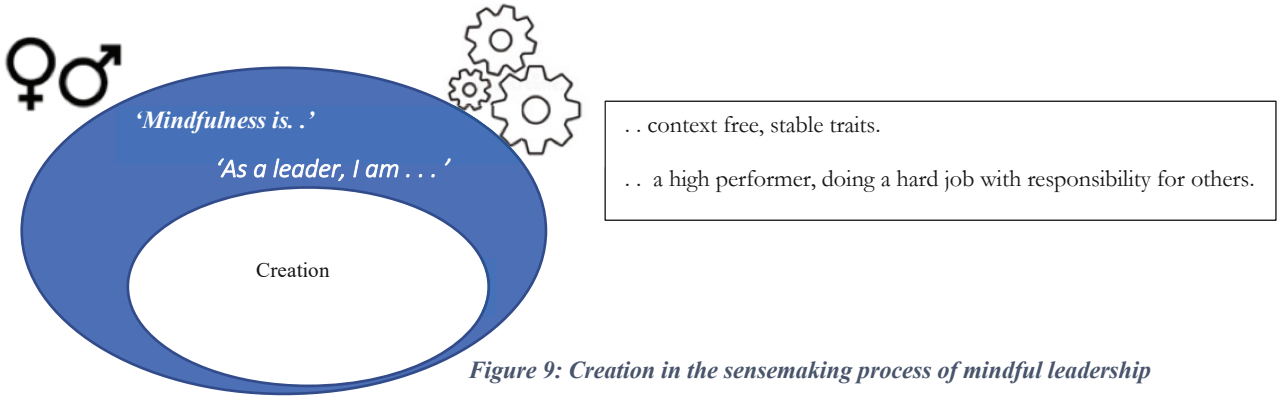


Figure 9: Creation in the sensemaking process of mindful leadership

The findings showed that the leaders commenced the mindful leadership program expecting, as special individuals, to be gifted a shiny new leadership tool kit. This is not a surprising finding when we consider their seniority and how long these theoretically questionable yet popular, appealing and enduring frames have been in use both academically and as organisational interventions (Alvesson & Kärreman 2016). It demonstrates that whilst the more theoretically robust socially constructed leadership frames are argued in the literature (Uhl-Bien 2006; Uhl-Bien & Ospina 2012), they may, in praxis, experience rejection. This rejection is likely due to cognitive dissonance that naturally arises when the unaddressed, unconscious assumptions of leaders are built on ways of knowing that are not aligned with assumptions about leadership and organising as a socially constructed relational process. Similarly, Alvesson & Kärreman (2016) argue that the success of popular leadership streams that present leaders in flattering terms assume unidirectional influence with a saint or hero bias and are theoretically flawed. These leadership ideas suffer from leader-centrism; they neglect context and minimise social dynamics, and yet they persist.

Further to merely persisting, advocates 'market this approach as an unequivocal example of scientific success, despite fundamental flaws' (Alvesson & Kärreman 2016, p. 1). My findings support this notion that heroic frames of leadership persist in part due to leaders' preconceptions and ways of knowing. In this applied research leaders self-identify from a leader centric position as high performing individuals doing a hard job, in need of special tools to support their endeavours. It is arguable that this is a classic example of the research-practice gap (Banks et al. 2016; Bansal et al. 2012; Hambrick 1994). The acknowledged research-practice gap in management science has been attributed to a lack of knowledge transfer due to strong academic norms against publishing in practitioner journals, a lack of collaboration between

academics and practitioners or to the core issue of knowledge production itself (Banks et al. 2016). A combination of factors is likely. My findings align with the third position. As my literature review in Chapter 2 outlines, socially constructed relational leadership is intellectually robust as compared to traditional heroic frames of leadership and yet, at face value, it offers little to leaders who claim to want more tools to perform better or need wellbeing strategies. Positioning leadership as emerging, in context and intersubjectively, thereby obscuring leader agency does serve to generate a laudable map of reality. However, in order to generate a service to the world of organising, it must bridge the research-practice gap in meaningful ways. Management science is accused of becoming unusable for practitioners, a situation claimed to be both undesirable and 'not consistent with tenets of research carried out in business school settings' (Banks et al. 2016, p. 2207).

Text analysis of my data also demonstrates gender differences in the way the program was created. This is represented by the gender symbol in the conceptual model. Women and men leaders both identified as special individuals, doing hard jobs. But only the women reported being stressed by virtue of acknowledging that they selected to attend the program for stress management or coping purposes. The men, despite clear signs that some were very stressed, reported that they were attending not for wellness but for performance enhancement, thus defining themselves as elite corporate athletes. Gender pay gaps continue in Australia (Hutchinson, Mack & Verhoeven 2017) and New Zealand (Pacheco, Li & Cochrane 2017). My findings demonstrate subtle, unseen messaging in operation along gender lines. As a participant researcher, I did not see this trend in the room, or in the initial manual coding. This trend only became apparent when I came to recode the data using the software program NVivo. Perhaps the subtlety of these varying forms of self-identification along gender lines combines with other forces to perpetuate the pay gap inequity. This study is too small a sample to generalise to large populations and does not propose to generate explaining and predicting knowledge. This is highlighted as a possible area for further research.

It's always best to start at the beginning – and all you do is follow the Yellow Brick Road.

Glinda, the good witch of the North

Dorothy finds herself with the discomfort of ambiguity and change. She instantly notes she is 'not in Kansas anymore' (creation). However, her ongoing interactions in this new landscape generate a more fleshed out

narrative called 'interpretation' in sensemaking theory (Sandberg & Tsoukas 2015; Weick 1995). The second question highlights the interpretation stage of the sensemaking process and builds on the conceptual framework (see Figure 10):

2. How do leaders interpret mindful leadership?

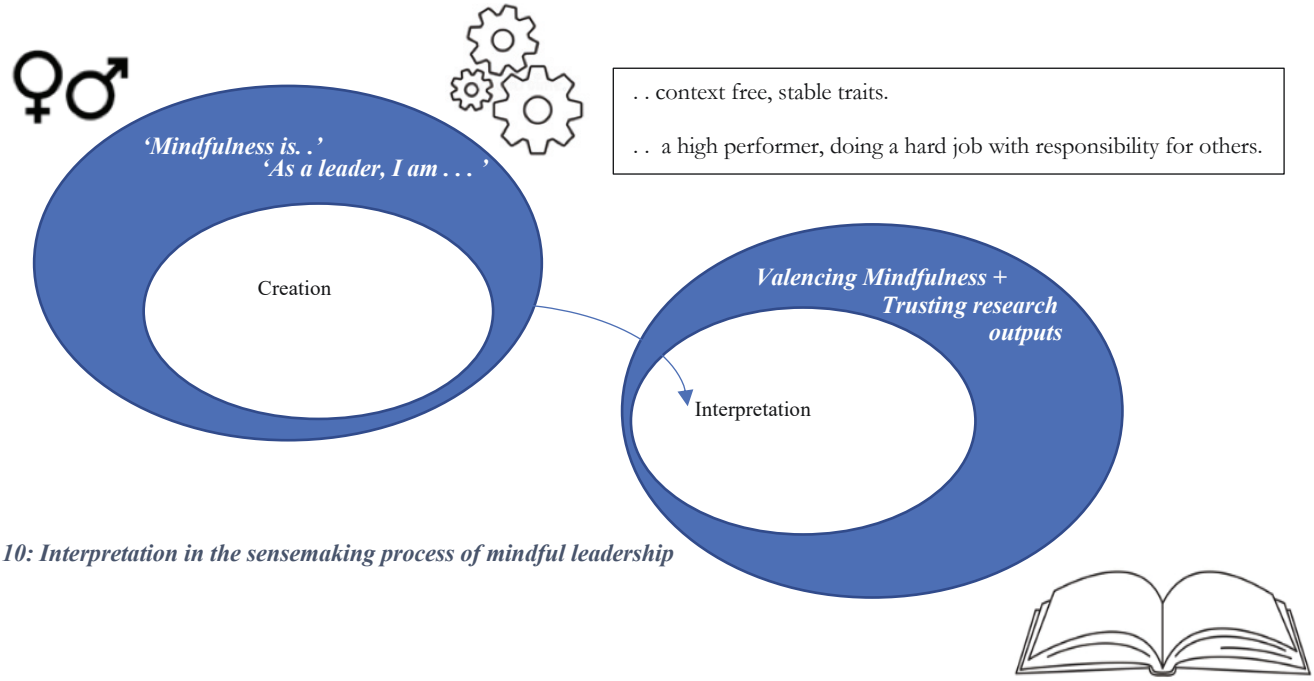


Figure 10: Interpretation in the sensemaking process of mindful leadership

Interpretation is defined as a process involving 'fleshing out the initial sense generated in t process and developing it into a more complete and narratively organized sense' (Sandberg & Tsoukas 2015, p. S14). Analysis of the text generated by group dialogue throughout the program demonstrates that learner profiles acted as influence factors on sensemaking after the creation stage. In 84 per cent of studies considered in a critical literature review of sensemaking, the initial two steps of the sensemaking process were conflated, 'making no distinction between the creation and interpretation processes' (Sandberg & Tsoukas 2015, p. S14). In contrast to the bulk of applied sensemaking research, this study views creation and interpretation discretely and finds unique and valuable influence factor insights in each process stage. The learner styles influence factor is represented in Figure 10 by the open book icon. The learner profiles fell into two binaries. First, the valancing of mindfulness was either positive or neutral, (no attendees in this voluntary program valanced mindfulness as negative). Second, the positivistic research evidencing the

efficacy of mindfulness was viewed either as implicitly trusted or as a call to test it personally. These influence factors are depicted below in the quadrant diagram of Figure 11.

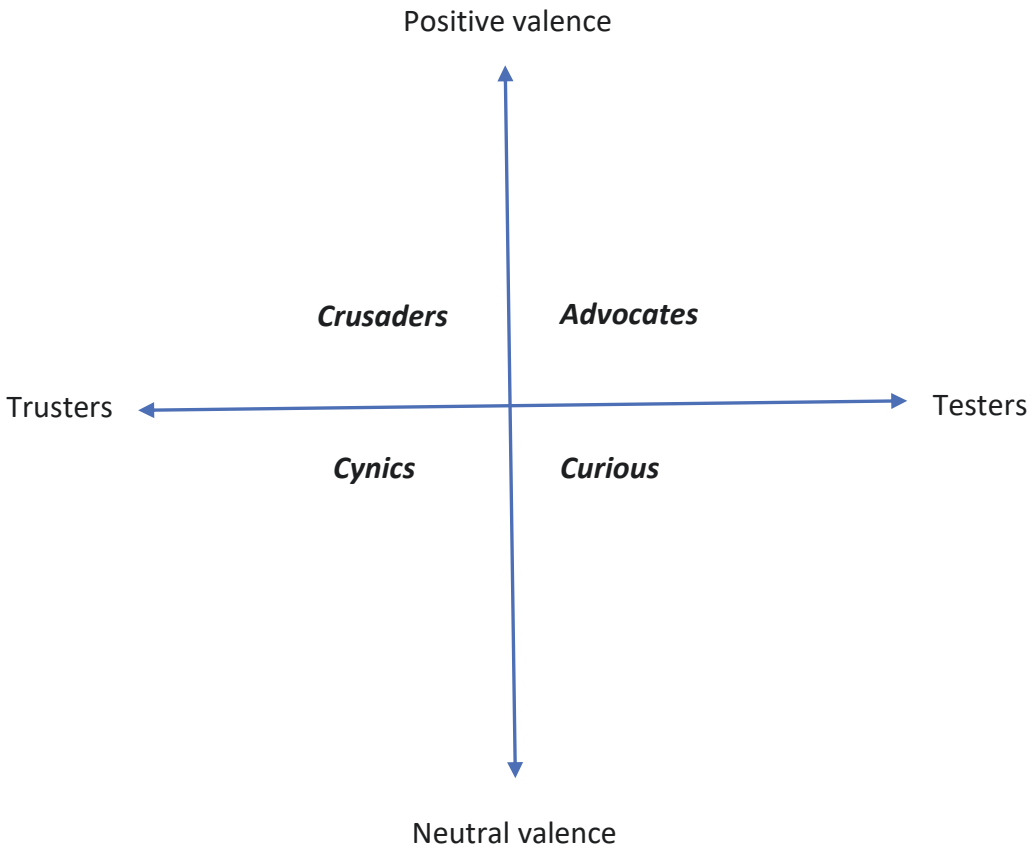


Figure 11: Mindful leadership program learner profiles as influence factors of the interpretation stage

Themes emerged when participants' spoken word data was analysed for factors influencing interpretation. Four subsets of data emerged, created by combining two binaries that emerged from the data as shown in Figure 11. The subsets labelled 'crusaders' and 'cynics' did not take up home practice until very late in the program (Sessions 6 and Session 9). The subset labelled 'advocates' were already practitioners, and they reported engaging in home practice but did not report major shifts in perception of reality or self. The advocates reported gratitude for the opportunity to continue their practice. The subset labelled 'curious' had not practised mindfulness before. They reported practising at home daily and brought their struggles, ongoing motivational and conceptual challenges and questions to the group sessions each week.

Mindfulness practice is reported to deliver beneficial impacts to the practitioner outside of practice times. Langer (Langer 1989), a seminal mindfulness scholar, was not an advocate of 'sitting on the cushion'. Langer claims that mindfulness is an awareness akin to novelty seeking and can be deliberately applied for benefits to business, education and health care (Langer 1989; Langer & Moldoveanu 2000). In contrast, Kabat-Zinn approached mindfulness from a similar perspective as that of going to the gym. Kabat-Zinn is another seminal mindfulness researcher, credited with pioneering random controlled clinical trials to assess the efficacy of mindfulness (Kabat-Zinn 1982). Kabat-Zinn's approach involves the discipline of practice 'on the cushion' with the expectation of receiving benefits in day-to-day life. My data subset labelled 'curious' (based on their interpretations throughout the first half of the program) evidenced this shift, reporting perceived benefits in daily life outside of their practice sessions. They attributed this shift to the practice of mindfulness.

Enactment, defined as a process involving 'acting on the more complete sense made of the interrupted situation, in order to see to what extent it restores the interrupted activity' (Sandberg & Tsoukas 2015, p. S14), can be discovered through answering the third research question:

3. How do leaders enact mindful leadership?

Leaders enact mindfulness and a mindful leadership development program in different ways depending on the influence factor of learner style. Those with a curious learner style enact the 'dropping of tools', including assumptions about knowledge that make up our identity. This is demonstrated by the tools icon in Figure 12.

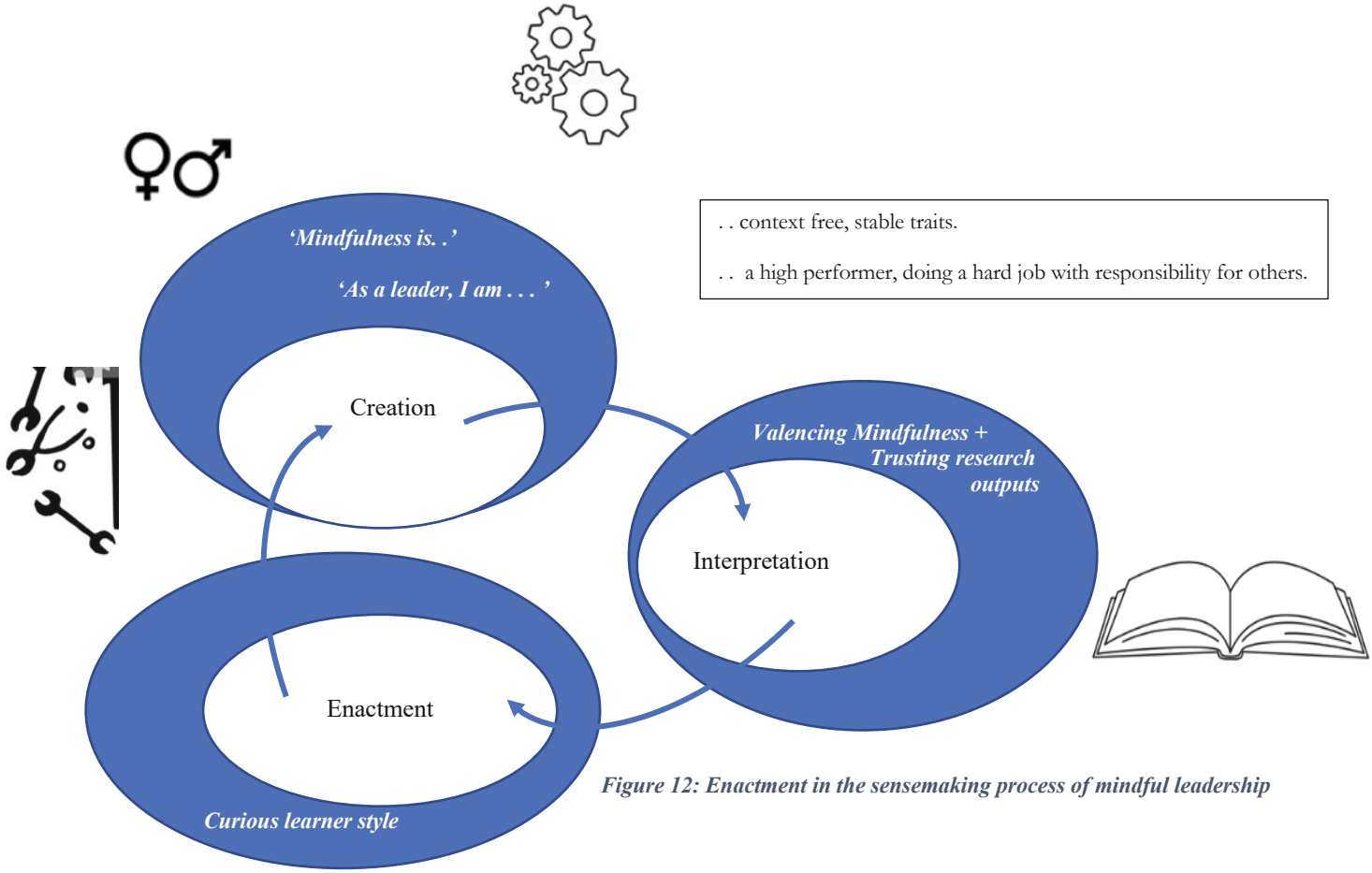


Figure 12: Enactment in the sensemaking process of mindful leadership

The curious subset enacted leadership and mindfulness in ways that were reported as both significant and surprising shifts in self and approaches to knowledge and knowing. This curious subset reported experiencing transformational change and openly discussed new epistemological standpoints. Critical realism acknowledges social structures that constrain along with a recognition of agency within these constraints (Archer 2002; Archer 1995). The social structures, in this case, can be seen as the norms of languaging the world in positivist frames and leaders in heroic terms. This was done via assumptions that the mindful leadership development program would deliver stable traits for special individuals. Yet despite the predominance of this social structure, the subset called 'curious' did exercise personal agency. They tried out mindfulness, and they came to the group week after week reporting (with some surprise) that the world, or reality, was no longer appearing to them as stable or viewed from a subject-object stance. Archer (2002) describes the relationships of social structures and individual agency as connected. Persons can influence social structures but are also are acting within the constraints of these structures. This affords the

researcher avenues that are excluded when conducting research from either a realist or an idealist perspective.

Critical realism, an ontology of being (Bhaskar 1975, 2009, 2013), understands reality to be stratified into three levels. The empirical level is that which is observable. The level of events is only partially available to us. The viewpoint of a movie director would adequately access the totality of events, but of course we are all actors, and we do not have the vantage point of the imaginary director. The deeper reality, referred to as the actual, is unobservable. However, it is the actual level of reality where deep processes or causal mechanisms exist. These causal mechanisms create events that we imperfectly observe at the level of the empirical. Critical realism uses abduction and retroduction to postulate or infer causal mechanisms (Danermark 2019; Fletcher 2017). Bringing together sensemaking theory and critical realism, my research posits that the learner style labelled 'curious' is an unseen causal mechanism behind the uptake of a deep and genuine engagement in mindfulness. Both the presence and the absence of the curious learner style were significant in relation to the observable responses to this mindful leadership development program. The curious subset were the only participants who went from little to no knowledge of mindfulness to commencing engaging daily in a solitary, difficult, sometimes boring and time-consuming practice. (The advocates were already practitioners). The curious subset persisted for weeks before seeing results. They reported vignettes of change, demonstrating greater attunement to emergence, context and intersubjectivity. These are the often-cited fundamentals of socially constructed relational leadership (Dachler & Hosking 1995; Uhl-Bien & Ospina 2012).

By collecting spoken word data as leaders dialogue with each other, I have identified, in this case, that leaders can and will discuss their shifting epistemological perspectives with peers. It is this dialogue that achieves the goals of socially constructed relational leadership development (Carroll & Levy 2010; Carroll & Simpson 2012; Carroll 2016). No longer delivering key 'success' behaviours to special individuals (for old heroic leader concepts), leadership development has been positioned as freeing individuals from organisational realities that are shared and dominant via reflexivity and engagement with identity (Carroll & Levy 2010; Carroll & Simpson 2012). This subset can be described as taking up the challenge suggested

by Weick (2007) of dropping the tools of shared and dominant understandings of self as leader and assumptions about knowledge.

Assumptions about knowledge itself or epistemological perspectives have been described as 'tools' that make up our identity (Weick 1996, 2007). It is these unseen influence factors that are studied in sensemaking research where disasters predominate as the bracketed cue (Sandberg & Tsoukas 2015), and the inability to drop tools is cited as a precursor to disaster (Weick 1988, 1996, 2007). For sensemaking theorists, the inability to drop tools creates survival challenges in times of crisis. In contrast, this research investigates a mundane cue and evidence that leaders can and do drop tools via mindfulness practice, but only for some, the curious subset. This subset reported the experience to their peers, creating normalised discourse around the experience and thereby indicating possibilities for cultural change. This has implications for high-reliability organisations where collective mindfulness is theorised to be a valuable strategy for safety and sustainability (Weick & Putnam 2006; Weick, Sutcliffe & Obstfeld 2000; Weick & Sutcliffe 2006; Weick, Sutcliffe & Obstfeld 2005, 2008).

This research responds to calls in the mindfulness literature for studies at the nexus of mindfulness and leadership (Reb, Narayanan & Chaturvedi 2014; Sutcliffe, Vogus & Dane 2016) and for rich, in context investigations of the experience of mindfulness practitioners as they travel through an eight to ten-week mindfulness training program (Allen et al. 2009; Singh et al. 2013). This research has similarities to that of the study by Singh et al. (2013) of three teachers of pre-school students who took up an eight-week mindfulness training program. Similarities include the investigation of the subjective experiences of practitioners to pinpoint the underlying effectiveness of mindfulness practice that is demonstrated broadly in mindfulness health research (Khoury et al. 2013a; Khoury et al. 2015). Singh's study identified the noting of very early, physically embodied warning signs of irritability and overwhelm for teachers. Teachers in this study reported a new ability to note the sensation at the level of embodiment and to let it go in a process of re-presencing themselves. Not unlike my research, the methodology employed sought to balance participants' descriptions of their lived experiences with insightful interpretation by the researcher. Unlike my research, Singh's interpretivist account aimed only for rich, in-context descriptions rather than the

additional positing of causal mechanisms or deep processes. This research responds to Singh's call for future qualitative research that uses thematic analysis to integrate prior theory with research data.

'Pay no attention to that man behind the curtain! The Great Oz has spoken!'
The Wizard in The Wizard of Oz

When Dorothy finally arrives in the land of Oz, she hears a deep, resonant voice acclaiming Oz' greatness. She has found the heroic, great man at last!! The Wizard's voice booms, coloured lights flash. Dorothy believes she is near completion of her quest! But her faithful dog Toto pulls aside a curtain, and the viewer sees a grey-haired man in a suit working furiously, pulling levers, pushing buttons and calling into a microphone: 'I am the great Oz!' When he sees the curtain has revealed him, he reaches for the microphone in a last-ditch effort to maintain the image of his great and special powers: 'Pay no attention to that man behind the curtain! The Great Oz has spoken.' But Dorothy has seen him performing the great man. In her gaze, he sees himself performing the hero as well. The veil has been pierced just as leadership scholars have pierced the veil of heroic definitions of leadership (Meindl 1995; Meindl, Ehrlich & Dukerich 1985). But this work of scholarship does not always make it to the business world, as the research-practice gap attests (Banks et al. 2016). My research demonstrates positivistic assumptions about reality (Alvesson & Kärreman 2016), and heroic assumptions of leadership (Meindl, Ehrlich & Dukerich 1985) are evident as subtle yet significant social structures for leaders. However, using sensemaking (Sandberg & Tsoukas 2015; Weick 1995) as a lens, this study evidences the agency of organisational leaders who release these assumptions or pull back the curtain revealing how leadership is made due to deep and genuine engagement in mindfulness practice. Along with the individual experience of pulling back the curtain, this case demonstrates that leaders will share these experiences with peers, thereby normalising discussions of attentional awareness and challenging assumptions of knowledge among leader cohorts. This discussion of how knowledge and self are made is posited as the goals of contemporary leadership development (Carroll & Levy 2010; Carroll & Simpson 2012; Cunliffe 2008) influenced by socially constructed relational leadership theory (Dachler & Hosking 1995; Hosking & McNamee 2006; Uhl-Bien 2006).

On reflection, similar to recent feminist (Clegg 2006), disability (Phelan 2011) and aged care (Kontos et al. 2011) researchers, I found critical realism gave me a way to honour the agency of

leaders whilst acknowledging the structures that constrain, pressure and curtail them. I see leaders as constrained by multiple interacting structures: globalisation, the increasing pace of tech-disruption, increasingly fragile social licences to operate and climate change, to name a few. Despite this, they have some agency (even though I concede they may have less agency than they might perceive). From my perspective as a critical realist researcher, employed as I am in the pursuit of human emancipation (Bhaskar 2009), I understand that treating my research subjects as lacking in agency is immoral, a human transgression. Critical realist philosophy enables a both/and approach (Archer 2002). Critical realism in social science understands society as both the conditions for and the outcome of human agency. Likewise, human agency both reproduces and transforms society (Archer et al. 2013; Archer 1995).

Over the course of this long journey, I have been troubled by a strict structure versus agency binary, hidden in the assumptions of leadership literature, which is mostly generated along positivist or interpretivist epistemological approaches. Leadership research using positivist approaches, for example, transformational leadership, is accused of over-emphasis of leader agency (Alvesson & Kärreman 2016; Meindl 1995; Meindl, Ehrlich & Dukerich 1985). Interpretivist studies in leadership, such as socially constructed relational leadership, seemingly remove agency altogether. Leaders themselves cease to exist as leadership comes into being in the spaces between (Dachler 1992; Dachler & Hosking 1995; Fairhurst 2008; Fairhurst & Grant 2010; Hosking 2011a). Spiritual leadership, attempting to address human needs of belonging and meaning (Fry 2003, 2005; Fry et al. 2017) is critiqued as inflating leader agency to that of cult-like megalomania (Tourish & Barge 2010; Tourish & Pinnington 2002).

This journey taught me that these binaries exist inside organisations too. Previously, I saw leaders as perceiving themselves to have as much or more agency than is arguably realistic. Whether or not this over-attribution is problematic is another discussion. This study introduced me to a leader at a senior level who saw himself as a victim caught in the machine of the organisation. This came as a surprise. I came to understand his perspective as construing all work as immoral and understanding his own complicity due to forces outside his control. The person in question, David, was managing budgets of billions and managing dozens of staff. Despite this seniority and responsibility, he reported being impressed with his machinery operator friends who collude to ensure they take all their sick leave every year and usually take it together so they can go surfing. I realised that I have regularly and unknowingly made assumptions regarding socio-economic

identification as one of the professional class due to job title and income. This was not the case for David, and his attitudes surprised me. I am grateful to have my eyes opened to this possibility. David, identified as a 'worker', saw his career as forced labour and his employer as essentially malevolent. His role was to do the minimum without getting caught out rather than to identify with his work/profession to either seek status, achieve mastery or fulfilment or to serve. Previously it was my assumption that these attitudes reside only with unskilled or minimally skilled labourers. His attitude had an impact on his engagement with the program. He saw the mindful leadership program as a psychological amelioration or salve provided by the organisation in response to the daily suffering meted out. I was addressing efficacious leaders, and as such my messages missed him at times. He was very likeable; he had an affable way of speaking and moving. His considerable suffering presented in ways that I was initially unable to perceive. Thinking about this from the perspective of critical realism - he weighted structure over agency in an opposite way to others in the room. This has implications for mindful leadership programs when participants subconsciously engage in agency versus structure in an either/or fashion.

6.3 Contributions to theory

This section specifically addresses contributions to theory in sensemaking, mindfulness and leadership.

6.3.1 Sensemaking

The sensemaking lens was chosen due to a conceptual fit with socially constructed relational leadership and mindfulness. Chater & Loewenstein (2016) underscore the urgency and importance of understanding the sensemaking of leaders in the context of ongoing turbulence due to their positioning of sensemaking as a powerful evolutionary drive. Sensemaking suits the researcher interested in leader development (Hammond, Clapp-Smith & Palanski 2017; Weick 1996, 2007), organising as an emergent process (Hernes & Maitlis 2010; Langley et al. 2013; Tsoukas & Chia 2002) and meaning making captured via the intersubjective realm. For this study, I chose to capture language as representative of co-created meaning.

The contributions of this study in relation to sensemaking are twofold, generated from a unique focus on a mundane trigger event and also generated from the separation of the creation and interpretation aspects of the sensemaking process (Sandberg & Tsoukas 2015). A leadership program represents a planned,

mundane trigger event. Added to this, the findings demonstrate mundane events taking centre stage in leaders' discussions in relation to their developing mindfulness practice. Leaders discuss increasing awareness of their emergent somatic experience, perceptions and meta-cognitive phenomena. It is argued that the mundane makes up the great bulk of leading, but it has been systematically ignored in sensemaking-related literature (Sandberg & Tsoukas 2015). Sandberg and Tsoukas (2015) also note that creation and interpretation are usually conflated in sensemaking research. Here, viewed as separate process points, they contribute to sensemaking literature, as this research shows separating creation and interpretation can yield rich and divergent insights and the generation of unique influence factors. The influence factors behind creation highlight social structures that act to constrain leaders' assumptions of self and reality at odds with socially constructed relational leadership ideas of emergence and context-embedded intersubjective meaning making. Using creation as a discrete process stage of sensemaking invites analysis into the influence factors of creation. Influence factors were found as leaders' initial, automatic and subconscious positivistic assumptions about knowledge and knowing and heroic assumptions of leadership. Subsequently, viewing interpretation as a discrete process stage of sensemaking invites analysis into influence factors of interpretation and finds an entirely different set of influences. Learner styles, labelled 'crusaders', 'cynics', 'advocates' and 'curious' emerged and correlated with participants experiencing a deep engagement with mindfulness or not. The subset labelled 'curious' experienced shifts in knowing, embracing context, emergence and intersubjectivity. For the group named 'curious', socially constructed relational leadership is not an interesting idea; it became a lived experience. Thus, the value of analysis of the mundane and the separation of creation and interpretation for the purposes of analysis is evidenced in this study.

A third contribution in relation to sensemaking theory relates to the theorised concept of dropping tools (Weick 1996, 2007). This study extends the sensemaking literature via providing an intimate leader-centric perspective of the lived experience of dropping tools. (Weick 1988, (1995), 1996, 2007, 2010) claims with reference to firefighters, nuclear power plant workers, oil rig specialists and astronauts that bad leadership is more likely attributable to automatic and typical interpretations rather than abnormal, maleficent decision making. Knowledge workers are at risk of clinging to concepts, checklists and assumptions that reduce agility and blind them to what is happening in the moment. Weick claims dropping tools is essential for

leadership in knowledge worker environments. Sutcliffe and Weick (2008) advocate for mindfulness as a risk management strategy in high-reliability organisations (HROs). HROs are defined as organisations that have succeeded in avoiding catastrophe in environments typified as high risk and complex. Weick and Sutcliffe theorise that the benefits of mindfulness in this organisational context relate to the staff's ability to retain openness to complexity and alertness to weak signals (Weick, Sutcliffe & Obstfeld 2008). This applied sensemaking study extends Weick's theory by evidencing that a ten-week mindful leadership development program focussing on leaders in knowledge worker environments delivers the experience of dropping tools to some leaders. To the group, it delivers discussions of dropping tools by peers shared in the context of their day-to-day challenges. Leaders practise mindfulness and tell their stories of gaining the perception and fluidity to perceive and drop tools.

Returning to the leader as driver metaphor, the curious group of learners in this study experienced leadership itself not as decisions regarding the road ahead but through the application of mindfulness as a sensemaking process. These drivers (to extend the metaphor) attended to attention itself, noting how often they checked the mirrors, how they habitually interpreted the road ahead and the input of passengers.

6.3.2 Mindfulness

This research takes an up-close, rich and in-context view of leaders' personal accounts as they explore mindfulness. This generates a theoretical position contributing to developing literature on the mindfulness cascade effect. Most studies on the cascade effect evidence wellness and performance benefits in others (Lange & Rowold 2019; Lewallen & Neece 2015a; Narayanan & Moynihan 2011; Parent et al. 2015) but neglect to shed light on the mindfulness practitioner (Singh et al. 2013; Singh, Lancioni, et al. 2010) and as such, mechanisms in the literature are limited, predominantly speculative and post-hoc.

The cascade specific research (see Appendix A) can be seen as a relatively new direction in the broad field of mindfulness and to date, it draws from parenting, teaching, therapeutic and organisational contexts. When parents of children with developmental delays developed mindfulness, their children demonstrated improvements in self-control, empathy, engagement, assertion, communication, responsibility, and

cooperation (Lewallen & Neece 2015a). When teachers developed mindfulness, students exhibited decreases in challenging behaviours and increases in compliance with teacher requests. Students also showed a decrease in negative social interactions and an increase in solitary play (Singh et al. 2013). This evidenced transference of wellness and performance has no known, empirically validated or agreed-upon mechanism.

A theme arising in my findings was participants reporting moments of perceiving their own clinging to the idea of others as stable. The perennially 'annoying' and energy-expensive employee who needed to be fired, the sales team forever dull and time-wasting and a reliable staffer were all perceived anew, allowing emergent, contextual data to arise due to the experience of a moment of metacognition. Participants who had been practising mindfulness daily reported that they saw their mind generate such assumptions via meta-cognition, and attention to their somatic experience, as it happened. The act of consciously observing their perceptions created insights. They shared to their peers the understanding that they were *creating* this reality, and this realisation brought them to a curious reorienting to the present moment to see what actually might emerge. New perceptions of reality did emerge, and in each case, participants reported the outcomes were probably 'better' as a result of these mindful moments. Another theme arising was the description of these moments as happening *to* them and not something they *did* deliberately. They acknowledged that their ongoing practice had changed them. What ties these reported experiences together is the greater attunement to the ongoing flow of present moments, a connection to in-context information and a letting-go of assumptions of a subject-object world or reality as populated by stable entities. The vignettes of change also shared an attitude to thoughts as equal to any other arising phenomena – just more grist for the mill. Their own long-held opinions were not more 'real' or important than any other phenomena emerging right now.

What relevance might this proposed mechanism behind the empirically reported wellness benefits of mindfulness practice have to the proposed cascade effect? Baumeister (2001) asserts that bad is stronger than good in so many ways. If one has a bad experience with a person, place or situation, he/she is likely to make rapid and subconscious negative assumptions about future people, places and situations. These

plausible narratives, in the language of sensemaking, then drive enactment. Consistent presencing may prevent leaders from assuming 'bad' or 'good' of others and acting thus on autopilot. By being present to what might emerge, perhaps they create space for a natural generative outcome.

Other researchers, such as Hanson (2009), described mindfulness as engendering an ability to see the habitual patterns of clinging and aversion that release our grip on these responses. As a result of the observing of automatic mental habits, over time, the habits themselves diminish in duration and intensity. The mind develops greater equanimity as a result. Wellbeing increasingly becomes uncoupled from external events and is increasingly coupled to inner attentiveness. This research demonstrates that participant leaders, viewed as a group, did succeed in the normalisation of discussions of attentional awareness and thus the shared exploration of divergent and surprising (to the leaders themselves) ontological viewpoints on reality in the context of leadership and leadership development. For individuals, learner profiles on sensemaking showed up as an influence factor for home practice and subsequent transformational change. It is only the group labelled 'curious' that can shed light on their own perceptions regarding mechanisms for the proposed cascade effect. The research participants in this study shared with peers, often with surprise, the changes they noticed in their experience of self and the world in the areas of emergence and subject-subject orientation. In each case, the story is told embedded in the rich context of their circumstances. Participants told stories of improved relationships and decision making in domains of parenting, staff and supplier relationships. This research, therefore, posits that connection to the now moment (emergence), and a lived experience of the intersubjective making of meaning, embedded in the richness of their own contexts is the mechanism behind this cascade effect.

6.3.3 Leadership

Part of the value of this thesis is the unusual nature of collecting the spoken word data of a group of leaders as they explore mindfulness together. This spoken word of leaders captured in situ as they talk together during the mindful leadership program over ten weeks forms a significant portion of the data presented in Chapter 5: Findings. Yet very little of this spoken word data speaks directly to 'leadership'. The findings in Chapter 5 show that leaders rarely speak to the abstraction of 'leadership'. Yet these

participants are in senior leadership roles. When participants spoke about their workplace challenges, they simply discussed the specifics of their own current objectives, challenges and experiences. This aspect of my raw data relates to various assertions regarding leadership, including leadership as: an abstraction, an ever changing and contested concept (Meindl, Ehrlich & Dukerich 1985), a mere construct that disappears upon closer inspection (Pfeffer 1977), and no more than an empty signifier (Gazi 2014). Data collected for this project demonstrates that leaders talk of their day-to-day workplace challenges, objectives and experiences without the abstraction of 'leadership'. In this way, this spoken word data supports these various assertions from the literature of leadership as chimera. But what of leadership development when the notion of leadership itself is contested, illusory and (as demonstrated in the findings here) not even articulated by leaders themselves?

Leadership development once characterised as 'an invitation to seduce oneself through the dream of the heroic leader' (Ford, Harding & Learmonth 2008, p. 78) is shifting as post-heroic leadership conceptualisations advance. No longer can those engaged in leadership development activities neatly wrap up leadership as a set of behaviours and then deposit this 'content' into the minds of individuals, be it leader concepts, skills, personal growth, feedback or other, as once suggested by Conger (1993). Socially constructed leadership brings a 'new idea of truth, one that lies in relationships' (Cunliffe & Linstead 2009, p. 95) and in the identity work that emerges in relationships (Carroll & Levy 2010). This has promoted a recent turn in leadership development, viewed as emancipatory and allowing for the 'critiquing of collectively constructed norms and values in which experience and reflection are embedded' (Gray 2007, p. 513). Programs such as these involve critical reflection, powerful questioning, storytelling, collective inquiry and action (Carroll & Levy 2010; Carroll & Simpson 2012; Gray 2007). These new approaches include a focus on relational processes and the meanings they create as social interactions take place.

This turn in leadership development is nascent, 'only beginning to be applied' (Clarke 2018, p. 43), and criticised as difficult and unpopular (Bolden, Petrov & Gosling 2009; Day 2011; Wiggins & Smallwood 2018). Many prefer a focus on what to do, and organisational players may prefer stable truths given in advance (Carroll & Levy 2010). This research extends the work of socially constructed relational leadership theory, providing a rich, in context case of leaders experiencing mindfulness practice and discussing with

each other revealing hidden structures and constraints, and in time displaying agency and illuminating shifts in attentional awareness, perceptions of self as knower and of knowledge.

The creation constituent of my findings supports this idea that leaders not only see leadership as context-free, stable, special qualities but also seek a special toolkit upon entering a leadership program. This preference persists despite clear conflicts with the lived reality of leading in a chaotic flow of events. Speaking to a research-practice gap in management, Ripamonti et al. (2016, p.55) note the questionable extent to which 'academic research is useful in helping [leaders] understand and act in such complex and uncertain situations' (Ripamonti et al. 2016, p. 55). Socially constructed relational leadership development may be a clear example of the so-called research-practice gap (Markides 2011; Starkey & Madan 2001; Tkachenko, Hahn & Peterson 2016; Van Marrewijk, Veenswijk & Clegg 2010). In the practice realm, we can evidence a fast-growing uptake of mindfulness in organisational contexts (Altizer 2017; Brendel 2016; Fisher 2014; Haase et al. 2015; Hyland, Lee & Mills 2015; Hyland 2015, 2016), including at the leadership level (Baron 2016; Reb et al. 2015; Sauer & Kohls 2011). This thesis has connected the research on socially constructed relational leadership and the development of such with the growing field of mindfulness to explore the experience of leaders engaging with mindfulness. This case study shows that mindfulness for leader cohorts can indeed provide the emancipatory generative work of socially constructed relational leadership.

Mindfulness with its links to increased empathy (Wachs & Cordova 2007), ethical decision-making (Craft 2013; Ruedy & Schweitzer 2010) and potential to reduce biases (Lueke & Gibson 2015, Hopthrow et al. 2017, Tincher, Lebois & Barsalou 2016) theoretically connects with the spiritual survival goals of spiritual leadership (Fry 2003).

Spiritual Leadership

Spiritual leadership is theorised to move workers toward satisfaction, commitment and performance. These goals are achieved via leaders working to meet the very human needs for belonging and meaning of the workforce. The spiritual leadership model offers new perspectives on the design of leadership development programs emphasising the importance of reflexivity and mindfulness (Fry et al. 2017). This thesis extends the work of spiritual leadership scholars providing rich, thick, in-context descriptions of leader experiences

in a mindful leadership program. Leaders report increased capacities for in the moment reading of others and letting go of assumptions of stakeholders as dull, annoying or boring. Leaders report increased meta-cognitive abilities that enable critiquing of emergent narratives regarding relationships. Leaders report in the moment re-presencing to attend to arising phenomena, aware that preconceptions are just that – pre-conceptions. It, therefore, could be argued that these emergent actions of leaders who practise mindfulness and apply it to their leadership may be drivers of the increased belonging and meaning toward which spiritual leadership aims to move self and stakeholders.

This research extends spiritual leadership theory in another direction, using the perspective of the critical realist. I argue that inner life work, such as mindfulness for leaders, may address their own needs for belonging, thereby reducing their potential for harm in contrast to extending their potential for good. In this mindful leadership program, significant intimacy was generated in conversation offered by participants building deep relatedness and social connection in the group. Conversations arose around parenting, personal wellness, bodily feelings and experienced emotions, understandings of self, struggles with relationship distress and overwork-related stressors. These were not solicited but volunteered by participants on this program as they discussed their in-session practice and reflected on their leadership experiences week by week. The findings show that attendance for mindful leadership program sessions was at a record high for the host organisation and feedback scores as a whole were either 'excellent' or 'very good'. Ad hoc verbal reports were also very positive. This engagement was despite a comparatively low number of participants on the program who reported taking up the daily practice of mindfulness (only three). Unlike other types of leadership programs, mindful leadership programs deliver deep social connection and intimacy as reflecting on practice in sessions invites discussion of in the moment somatic experiences, emotions and thoughts. Spiritual leadership theory positions workers as increasingly lonely and devoid of meaning due to the demise in popularity and credibility of other social institutions that traditionally offered belonging and meaning such as religion. Spiritual leadership argues for leader responsibility in facilitating the meeting of belonging and meaning needs for staff, in pursuit of leadership goals such as staff commitment, satisfaction and performance (Fry et al. 2017). Spiritual leadership is criticised as driving leader conceptualisations as cult-like megalomaniacs in pursuit of the neoliberalist

agenda (Tourish & Pinnington 2002). By investing further power in leaders, spiritual leadership theory, arguably, does not serve but further erases follower agency and humanity. I agree with Tourish and Pinnington (2002) in this reasonable, although strongly worded, assessment regarding internal logic problems with spiritual leadership. However, I argue that spiritual leadership does go some way towards addressing real workplace concerns when we acknowledge that often leaders are themselves employees with needs of belonging.

A considerable body of research demonstrates that if people's needs of belonging are not met, they experience dire consequences. Loneliness has been positively correlated with dementia, heart disease and depression (Cacioppo et al. 2006; James et al. 2011; Valtorta et al. 2016) and in some studies is projected to increase the risk of death by up to 29% (Holt-Lunstad et al. 2015). Loneliness, including poor quality social connections are as bad for health as smoking 15 cigarettes a day and worse than the impact of obesity on health (Holt-Lunstad, Smith & Layton 2010). Loneliness has been associated with impaired cognitive performance, cognitive decline, and diminished executive control, self-regulation associated with goal accomplishment and pro-social behaviours (Hawkley & Cacioppo 2010). Despite the evidence that belonging and social connection are essential for human wellbeing and healthy functioning, loneliness is not easily disclosed for various reasons, especially by men (Marangoni & Ickes 1989). In this study, men who exhibited signs of stress across the ten sessions did not report that they were stressed, nor did they report wellness related motivations to attend. If leaders are experiencing loneliness and stress and are unlikely to disclose or seek amelioration for either, mindful leadership may be particularly health-giving. I argue that spiritual leadership does go some way to addressing real workplace concerns when we acknowledge that leaders are also employees with belonging needs and when taken together with the considerable bad boss literature that was introduced in my literature review. The bad boss literature indicates that leaders are the single biggest stressor for knowledge workers and that the stress of bad bosses contributes to underperformance, subversive workplace behaviours, intentions to leave and negatively impacts home life and families (Tepper 2000, 2007). Perhaps a more reasonable rationale for spiritual leadership, a rationale that at once acknowledges power yet deifies and reifies leaders a little less, is a rationale for investing in the health and wellness of leaders in order to ameliorate the damage wreaked on

workforce populations by cognitively diminished and socially under-functioning bosses. As a critical realist, I seek to acknowledge both the structures that constrain and the agency of leaders (Archer 2002). Rather than deifying leaders, I acknowledge them as fallible humans with position power that enables them to be *a* contributor to either suffering or wellness across large groups in society – their workforce. Advancing the spiritual leadership construct may be important not because it positions leaders as god-like and entirely capable of delivering essential human needs of belonging and meaning, but because spiritual leadership development, positioned as inner life work such as mindfulness, may deliver essential belonging needs *to leaders themselves* and thereby diminish potential negative impacts on staff of poor leader cognition and reduced leader pro-social behaviours.

6.3.4 Summary

Increasing global turbulence underpins the importance and urgency for re-understanding organising and leadership (Harrison, Kaesehage & Leyshon 2019). Emergent, contemporary leadership conceptualisations offer powerfully salient frames for working with organisations facing concurrent challenges of unpredictable climate change, competing ideologies, hyper-competitive global markets, tech-disruption, emergent workforce demographics and increasingly fragile social licences to operate. These contemporary leadership frames do not represent new or additional tools for the leader toolkit. Instead, they conflict with existing ways leaders make meaning, understand the knowledge and conceptualise themselves and their worlds. This puts leadership development and those that might deliver leadership development in a bind. If leadership development involves discombobulating ontological shifts, it will likely be unpalatable, threatening and potentially inaccessible to busy, rushed executives. To deliver the leadership development that contemporary organisations need is more akin to unveiling how tools are dropped and acquired than the gifting of shiny new leader tool kits.

Contemporaneously, the esteem of mindfulness in the world has moved from an Eastern 'woo-tastic' weekend adventure to a legitimate corporate intervention buttressed by thirty years of positivist-styled research showing evidence of wellness and performance benefits and promising cascading wellness and performance benefits. These promises are, at once, instantly accessible to busy, rushed executives seeking

a shiny new tool kit. Simultaneously, mindfulness training is attentional awareness training. In group formats, it offers the normalisation of discussions of attentional awareness, potentially inviting ontological insights, discoveries and open-mindedness to the socially constructed, relational nature of leadership.

Not a great deal is known about how leaders make sense of mindfulness when delivered in groups as a leadership intervention (Dane & Brummel 2014; Good, Lyddy, Glomb & Bono 2016; Good, Lyddy, Glomb, Bono, et al. 2016; Reb & Atkins 2015; Reb, Narayanan & Chaturvedi 2014; Reb et al. 2015). The sensemaking perspective used in this study offered a lens to view the experience of a group of leaders as they journeyed together through a ten-week mindful leadership program. Sensemaking process involves the noticing of a cue and 'creating' or bringing into being an event that is bracketed from the ongoing flow of experience. This study finds that when offered a mindful leadership program, leaders 'create' romantic notions of leadership itself and of self-as-leader. Leaders also 'create' development programs as delivery vehicles of context-free, stable trait-like offerings for special individuals. As such, on commencement, they reveal old, problematic positivist frames as deep and unseen ways of being and doing. Despite this challenge, this study found that mindful leadership, delivered with daily practice sessions, readings, apps and weekly in-session practice and discussion, does deliver the normalisation of discussions of attentional awareness facilitating shared narratives on the dropping and acquiring of tools. When participants achieve deep and genuine engagement, it also delivers lived experiences enmeshed with core ideas of socially constructed relational leadership. Leaders in this mindful leadership development program also built deep social connection via the intimacy of sharing that occurs naturally when one reports in the moment on the experience of practising mindfulness. Via this increased social connection, leaders may be achieving the goals of spiritual leadership and increasing their own sense of belonging. Rather than becoming cult-like figures delivering on all human needs for their workforce, this thesis argues that spiritual leadership development via mindfulness may be a valuable strategy to reduce harm.

As such, this study extends the literature in three fields and offers contributions to practitioners.

6.4 Recommendations for praxis

Ethical considerations abound in the delivery of mindful leadership programs. Tensions exist in the perceived value versus actual value for the organisation, for individuals and work units. Mindful programs in organisations have been described as yet another neoliberalist strategy to outsource responsibility for unwell workplaces and toxic bosses (Hyland 2015). The low hanging fruit for improving workplace wellness lies in job-design and reduction of bad boss behaviours (Brunell et al. 2008; Cangemi & Pfohl 2009; Pech & Slade 2007; Schyns & Schilling 2013; Tepper 2007). To this end, mindful leadership programs, specifically extended programs of eight to ten weeks duration, may be most justifiable.

Challenges regarding participants' expectations may need to be navigated. Participants may take up such a program as a health investment to reduce the suffering inflicted by a malevolent employer. Others may seek positive moves to wellness and performance. Both can be accessing a mindful leadership program at the same time, thereby bringing conflicting and confounding assumptions and narratives to the discussion.

Like any service-oriented field, the marketing of the deliverable is a battle of perceptions and may differ from the value perceived at the end of the day (Ries & Trout 1994). Marketing of mindfulness that may best influence uptake by individuals (via connections to actual random controlled clinical trials evidencing wellness and performance benefits) may be different to the true value perceived at the end of a program (new approaches to reality and self-in-the-world). In some contexts, wellness benefits might un-sell the program if individuals see that attending is essentially volunteering themselves to be 'unwell' or 'not coping', inviting reputational risk particularly in toxic environments, where arguably such interventions are most needed. This may especially affect those who identify as corporate athletes (male leaders in this study).

Only the self-identified 'curious' achieved transformational change in this small cross-industry case study. Therefore, organisational efforts to recruit participants may take this into account, deliberately attracting cohorts with similar qualities or encouraging participants to take this mindset starting with pre-program socialisation efforts.

6.5 Limitations and further research

A limitation of this study is the lack of data from those who became aware of the program via marketing material in internal socialising and made the decision not to attend, as much may be learned from this group. Further study suggestions include investigations regarding the sensemaking of people who move away from mindfulness opportunities for leaders to discover the realities that they generate.

A second limitation is that the 'curious' group may be perceived as already high in trait mindfulness (determined by such measures as the Mindful Attentional Awareness Scale (Brown & Ryan 2003). It could be argued that the mindful leadership program was 'preaching to the converted' in regard to this group. If so, this program may only deepen for individuals that which was already present. It could be argued that transformation (although self-reported by the curious) is a felt-sense only available to those who are already mindful, to a greater or lesser extent. Regardless, this program did bring an opportunity for important group discussions on re-conceptualisations of self-as-leader. Future research may focus on the development of state mindfulness by leader cohorts, comparing this to self-reported transformative experiences.

Third, while not included in the intentions for this study, it is important to note the lack of data from followers. Focussing on individual and group processes of leaders, this study was not designed to determine if wellness or performance benefits of leader mindfulness practice were in fact cascaded to others after such a short time. Further research is recommended in regard to aspects of follower wellness and performance as leaders explore mindful leadership. Comparative data exploring similarities and differences in the followers of each sub-set may generate valuable insights.

Fourth, explaining and predicting is not the intention of this research. This group is too small to be considered a cohort that might explain and predict the identity work of all leaders identifying as either male or female. For example, assumptions cannot be drawn regarding all-male leaders and engagement with the corporate athlete/high performer making of meaning around self. It cannot reasonably be

assumed from this study alone that all-female leaders engage in the stressed/unwell making of meaning around self. The sensemaking lens used in the analysis of this case study data indicates for this group that uptake and engagement in mindfulness leadership program may connect to influence factors on the sensemaking process for participants and may connect specifically to gender identity for leaders. Further studies would be required to determine correlations generalisable to broad populations beyond those included in this study.

Finally, the post-program completion survey identified that self-reported benefits were not confined to those who came to be known as 'curious' (the cohort who participated fully). Somewhat counter-intuitively, the post-program completion survey identified that all participants reported benefits (including the cohort who reported engaging in no home practice). Further research would be required to identify the mechanisms behind the conferral of perceived benefits to program participants who did not engage in any home practice.

6.6 Final reflections

On reflection, my experience of walking in two worlds is incredibly enriching and at times very alienating. I learned to embrace the physical sensations of cognitive dissonance as early signs that more paradox, complexity and learning were coming my way. At times, I turned toward curiosity too slowly long after cognitive dissonance had gripped my thinking. This was not as helpful as turning toward curiosity quickly when alerted by the early wisdom of the body. Researching the management practice gap helped enormously, along with discussions with like-minded academics and business leaders. Spending time with the richness of critical realism and learning from those who have gone before, using critical realism in other fields was also very helpful.

Appendices

Appendix A: Mindfulness cascade research

Cascading benefits of Mindfulness Authors, dates and publishers	Type of 'leader'	Type of cohort in receipt of benefits	Specific type of wellness and/or performance benefits
(Weick, Sutcliffe & Obstfeld 2008)	Organisational leaders specifically in high reliability organisations (HROs), defined as an organisation that has succeeded in avoiding catastrophe in environments that are typified as high risk and complex.	Staff in HROs include medical staff, nuclear power plant technicians, aircraft carrier personnel and firefighters among others.	Staff retain openness to complexity, alertness to weak signals and hierarchies are subordinate to expertise for critical decision making.
(Reb, Narayanan & Chaturvedi 2014)	Supervisors from a variety of industries including service, financial, education, and manufacturing. Inclusive of upper management, middle management, and first-line supervisors.	Staff reporting to supervisors in a variety of industries – the staff were also undergraduate students studying at a Singaporean university.	Leader mindfulness significantly related to both employee well-being and performance. Specifically, with high mindfulness in supervisors, employee benefits include lower emotional exhaustion, higher employee work–life balance, higher overall job performance and lower employee deviance.
(Narayanan & Moynihan 2011)	Call Centre Managers	Call centre staff (frontline)	Supervisor support is a buffer to job burnout because it leads to mindfulness, this in turn leads to reduced burnout in front-line call centre staff.
(Lewallen & Neece 2015a)	Parents	Children with developmental delays	Children with developmental delays demonstrated improvements in self-control, empathy, engagement, assertion, communication, responsibility, and cooperation when mothers underwent mindfulness training. Reports of child improvements were collected from

			mothers, teachers and other carers.
(Singh et al. 2013)	Teachers	Pre-school students	Students exhibited decreases in challenging behaviours and increases in compliance with teacher requests. Students showed a decrease in negative social interactions and an increase in isolate play.

Appendix B: Non-exhaustive list of mindfulness definitions – grouped by field

Clinical definitions etc.	
Baer (2003)	The nonjudgmental observation of the ongoing stream of internal and external stimuli as they arise. (p.125)
Boorstein, S. (1983)	Technique that focuses precisely on each thought or affect as it arises in consciousness. (p.176)
Epstein (1995)	Mindful attention: Pay precise attention, moment by moment, to exactly what you are experiencing, right now, separating out your reactions from the raw sensory events.
Hayes & Wilson (2003)	Set of techniques (that is, a method) designed to encourage deliberate, non-evaluative contact with events that are here & now. (p.163)
Kabat-Zinn (1990)	Nonjudgmental moment-to-moment awareness.
Kabat-Zinn (1994)	Paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally. (p.4)
Kabat-Zinn (2003)	Awareness that emerges through paying attention on purpose, in the present-moment, and nonjudgmentally to the unfolding of experience moment by moment. (p.145)
Marlatt & Kristeller (1999)	Bringing one's complete attention to the present experience on a moment-to-moment basis.
Martin (1997)	A state of psychological freedom that occurs when attention remains quiet and limber, without attachment to any particular point of view. (pp. 291-292)
Miller, Fletcher, Kabat-Zinn ('95)	A universal human attribute in that it has to do with a particular way of paying attention…The effort to pay attention, nonjudgmentally, to present-moment experience and sustain this attention over time…Witness-like observing and self-reporting of the moment by moment unfolding of one's experience. (p.193)
Robins (2002)	Nonjudgmental awareness of one's experience as it unfolds moment by moment. (p.55)
Toneatto (2002)	Mindful attention: the primary and most effective tool taught by the Buddha for reducing or correcting the tendency to engage in erroneous metacognitive

	activity. In mindful attention, the client is encouraged to observe the display of cognitive events occurring within ordinary awareness (the everyday, untrained mind) but refrain from engaging in any metacognitive (i.e., judgmental activity). (p.76)

Sociological definitions	
Brown & Ryan (2003)	State of being attentive to and aware of what is taking place in the present, enhanced attention to and awareness of current experience or present reality. (p.822)
Langer (1989a)	Sensitivity to or awareness of contexts.
Langer (1992)	A state of conscious awareness characterized by active distinction drawing that leaves the individual open to novelty and sensitive to both context and perspective. (p.289)
Langer (2000)	Actively drawing distinctions and noticing new things—seeing the familiar in the novel and the novel in the familiar. (p.222)
Langer (2002)	A flexible state of mind—an openness to novelty, a process of actively drawing novel distinctions. (p.214)
Langer & Moldoveanu (2000)	Process of drawing novel distinctions. It does not matter whether what is noticed is important or trivial, as long as it is new to the viewer. Actively drawing these distinctions keeps us situated in the present. It also makes us more aware of the context and perspective of our actions than if we rely upon distinctions and categories drawn in the past. (pp.1-2)

Spiritual definitions	
Braza (1997)	Mindfulness is a technique that teachers intent alertness. It means becoming fully aware of each moment and of your activity in that moment. (p.5)
Gunaratana (1991)	Mindfulness is mirror-thought. It reflects only what is presently happening and in exactly the way it is happening. There are no biases. Mindfulness is non-judgmental observation. It is the ability of the mind to observe without criticism. (p.151)
Hanh (1976)	Keeping one's consciousness alive to the present reality. (p.11)

Harvey (2000)	A kind of bare attention which sees things as if for the first time…as they really are. (p.246)
Hirst (2003)	Requires the person to attend, to be consciously aware of, the emergent nature of phenomena in consciousness and to recognize the nature of attachments made to these phenomena as they occur; Awareness of being aware. (p.360)
Horowitz (2002)	Attention to the experienced qualities of the self in the present moment and space rather than being preoccupied with what happened in the past or fantasies in the distant futures. (p.125)
Tart (1994)	Complex, open, honest awareness of everything all of the time. (p.26)
Thera (1972)	The clear and single-minded awareness of what actually happens to us and in us at the successive moments of perception.

Appendix C: Program overview

mackerel SKY
leadership matters

MINDFUL LEADERSHIP
Program Overview | 10 Week course

Audience

Senior Leaders with people management responsibilities.

What to expect

The program uses mindfulness theory and practice to deliver performance and wellness benefits to leaders. Over thirty years of research in industries as diverse as elite sports, police, medical, IT and education demonstrates this. Expect practice sessions and discussion to enable transfer from intellectual learning to experiential benefits. Expect a stimulating and personally enriching journey to enhance your leadership practice and achieve organisational goals.

Assessments

You will self-assess on a number of scales to learn more about your developing mindfulness skills. Your individual assessments are personal learning documents and are not shared publicly.

Participant Package

You will receive paper-based assessments, an online assessment and report, a strengths card-deck, a book – 'Mindfulness in Plain English', a mindfulness practice journal, Mindful Leadership fact sheets, and a range of recommended Apps to guide your practice.

Outcomes

Build your toolkit to lead and manage in a volatile, uncertain, complex and ambiguous era of disruption.

Gain personal experience of mindfulness and mindful leadership amidst a cohort of peers facing similar business challenges.

Develop mindful leadership to support performance, agility, engagement and wellness in your workforce.

About us

Mackerel Sky – Leadership Matters was founded in 2005 and since then has been contracted to design and deliver multi-faceted leadership programs in industry sectors as diverse as:

- banking and finance
- professional services
- engineering and construction
- luxury brands
- aged care
- disability
- state government
- local government
- NGO

Your facilitator

Isabelle Phillips is a mindfulness practitioner of twenty years, a leadership consultant working in Asia Pac, lecturer (Sydney and Shanghai), executive coach and mindfulness researcher.

Isabelle is the founder of Mackerel Sky – Leadership Matters and in 2015 she co-founded Mindfulness for the Global Village to support Australian organisations to survive and thrive in the Asian Century.

Program Logistics

9x two hour sessions delivered weekly
2x individual coaching sessions
1x focus group facilitating identification and collection of group learnings
Daily self-managed practice sessions ranging from 5 – 30 minutes

Mackerel Sky – Leadership Matters **www.mackerelsky.com.au**
Mobile +61 (0) 408 008 454 **Freecall** 1300 898 321 **Email** iphillips@mackerelsky.com.au

Appendix D: Pre-program application form

mackerel SKY
leadership matters

MINDFUL LEADERSHIP
Application Form

Please complete the form below and sign the agreement overleaf.

NAME

JOB TITLE

ORGANISATION

EMAIL

PHONE

How did you hear about Mindful Leadership?

What would you like to gain from participation in the program?

Please outline your previous experience with mindfulness theory and/or practise:

Mackerel Sky – Leadership Matters www.mackerelsky.com.au
Mobile +61 (0) 408 008 454 Freecall 1300 898 321 Email iphillips@mackerelsky.com.au

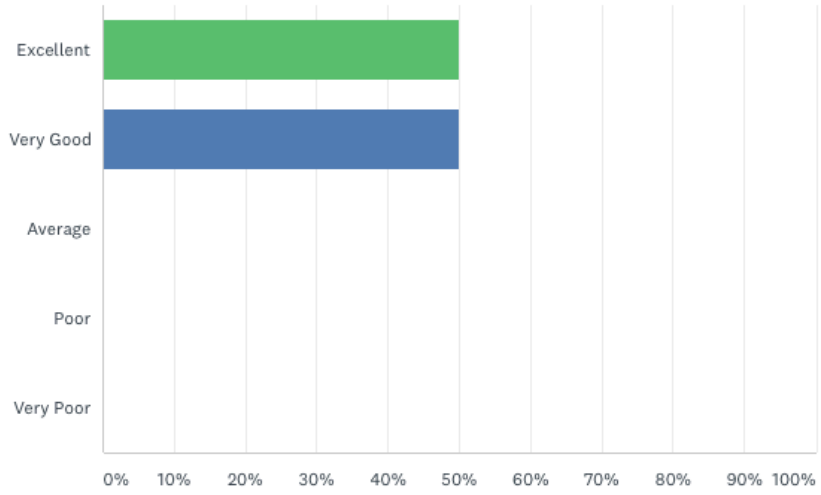
Appendix E: Online survey form

Q2

Customize Save as

Overall I would you rate the Mindful Leadership program as:

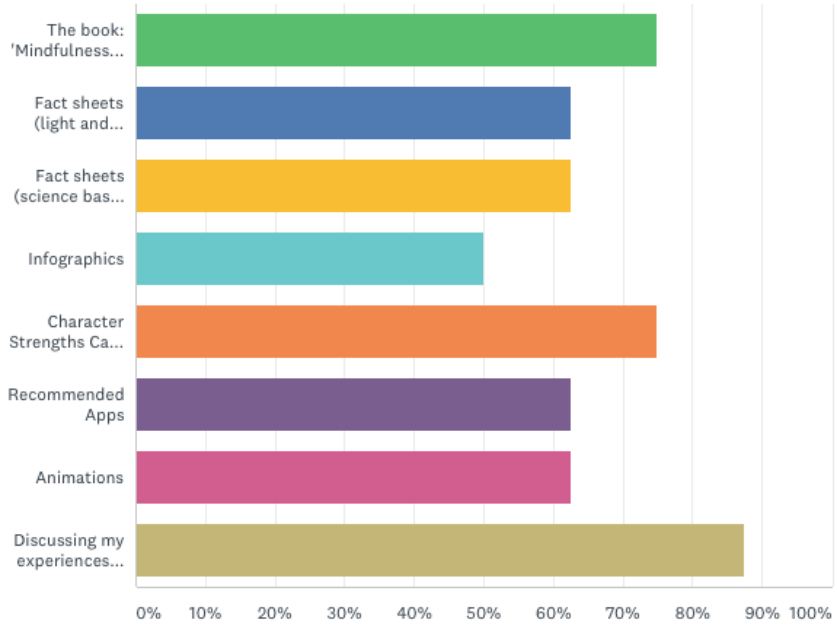
Answered: 8 Skipped: 0



ANSWER CHOICES	RESPONSES	
Excellent	50.00%	4
Very Good	50.00%	4
Average	0.00%	0
Poor	0.00%	0
Very Poor	0.00%	0
TOTAL		8

The following MATERIALS assisted my learning: (check as many as applicable)

Answered: 8 Skipped: 0



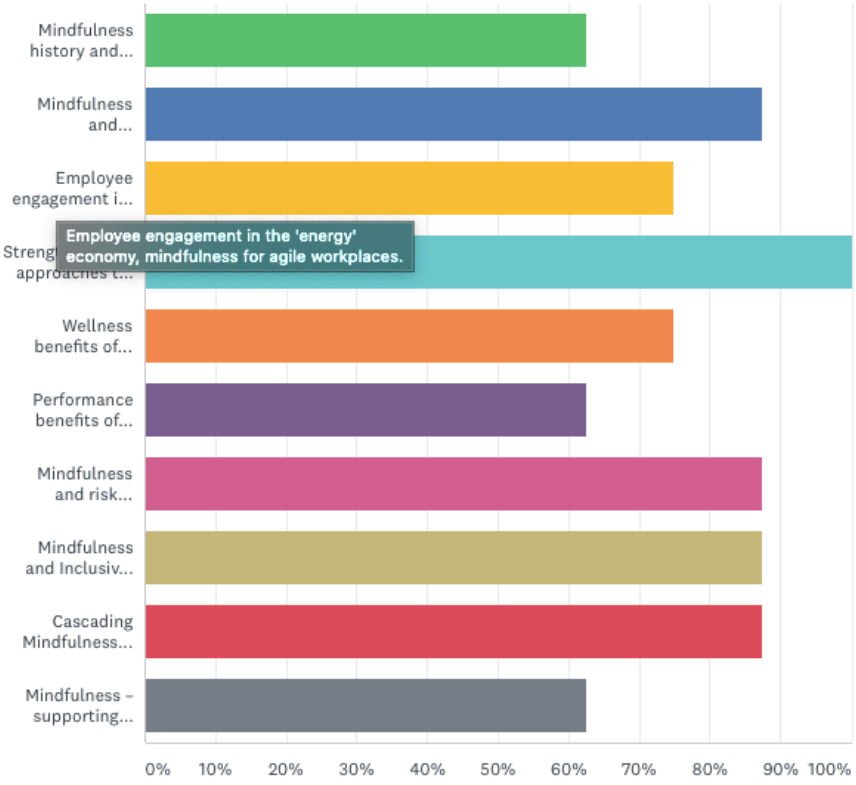
Showing **1** response

It was all helpful, I did give some feedback around having some of the information in a more digestible way.

11/16/2017 9:28 AM View respondent's answers Add tags

The following CONTENT was relevant to my role as a leader: (check as many as applicable)

Answered: 8 Skipped: 0



Showing **2** responses

All of it definitely helps!

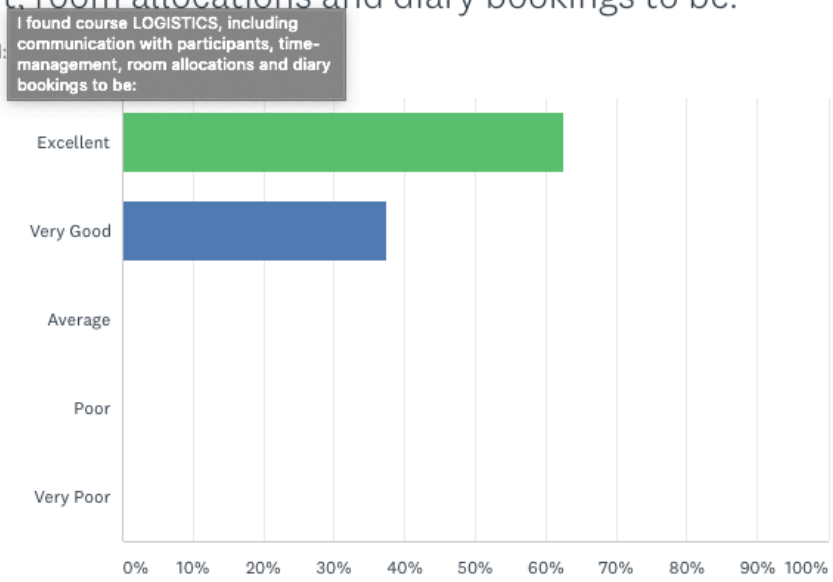
10/23/2017 11:45 AM View respondent's answers Add tags

While all were relevant to me, I find some areas to be more relevant, e.g. strengths based approaches; employee engagement; and risk management.

10/20/2017 5:23 PM View respondent's answers Add tags

I found course LOGISTICS, including communication with participants, time-management, room allocations and diary bookings to be:

Answered: 8 Skipped:



ANSWER CHOICES	RESPONSES	
Excellent	62.50%	5
Very Good	37.50%	3
Average	0.00%	0
Poor	0.00%	0
Very Poor	0.00%	0
TOTAL		8

I was able to make all of them, which was great.

11/16/2017 9:28 AM View respondent's answers Add tags

While all excellent, I felt it could have been a little more fast paced. Taking two hour out each week was a challenge, as I did not want to miss a session at all. I am incredibly grateful to Isabelle and the team for organising make up sessions. Well done

10/20/2017 5:23 PM View respondent's answers Add tags

Appendix F: MAAS questionnaire on mindlessness

Day-to-Day Experiences

Instructions: Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what *really reflects* your experience rather than what you think your experience should be. Please treat each item separately from every other item.

1	2	3	4	5	6
Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never

I could be experiencing some emotion and not be conscious of it until some time later.	1	2	3	4	5	6
I break or spill things because of carelessness, not paying attention, or thinking of something else.	1	2	3	4	5	6
I find it difficult to stay focused on what's happening in the present.	1	2	3	4	5	6
I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.	1	2	3	4	5	6
I tend not to notice feelings of physical tension or discomfort until they really grab my attention.	1	2	3	4	5	6
I forget a person's name almost as soon as I've been told it for the first time.	1	2	3	4	5	6
It seems I am "running on automatic," without much awareness of what I'm doing.	1	2	3	4	5	6
I rush through activities without being really attentive to them.	1	2	3	4	5	6
I get so focused on the goal I want to achieve that I lose touch with what I'm doing right now to get there.	1	2	3	4	5	6
I do jobs or tasks automatically, without being aware of what I'm doing.	1	2	3	4	5	6
I find myself listening to someone with one ear, doing something else at the same time.	1	2	3	4	5	6

1

Appendix G: Attendance tracker

Mindful Leadership Program: Group Session Attendance Tracker

	W1 Jul 12	W2 Jul 25	W3 Aug 1	W4 Aug 8	W5 Aug 17	W6 Aug 29	W7 Sept 5	W8 Sept 12	W9 Sept 19	W10 Sept 26
Alice										
Sharon										
Beatrice										
Bob										
Connor										
David										
Frank										
Anita										
Louise										
Vince										
Dolores										
Tom										

Bibliography

Abbott, D., Hodges, J. & George, L. 1988, 'Social status controls LH secretion and ovulation in female marmoset monkeys (Callithrix jacchus)', *Journal of Endocrinology*, vol. 117, no. 3, pp. 329-39.

Acosta, P., Kim, N., Melzer, I., Mendoza, R.U. & Thelen, N. 2011, 'Business and human development in the base of the pyramid: Exploring challenges and opportunities with market heat maps', *Journal of World Business*, vol. 46, no. 1, pp. 50-60.

Adair, J. & Adair, J.E. 1983, *Effective leadership: A self-development manual*, Gower Aldershot.

Adolphs, R. 2001, 'The neurobiology of social cognition', *Current opinion in neurobiology*, vol. 11, no. 2, pp. 231-9.

Aich, T.K. 2013, 'Buddha philosophy and western psychology', *Indian journal of psychiatry*, vol. 55, no. Suppl 2, p. S165.

Akrivou, K., Bourantas, D., Mo, S. & Papalois, E. 2011, 'The sound of silence–A space for morality? The role of solitude for ethical decision making', *Journal of business ethics*, vol. 102, no. 1, pp. 119-33.

Allen, M., Bromley, A., Kuyken, W. & Sonnenberg, S.J. 2009, 'Participants' experiences of mindfulness-based cognitive therapy:"it changed me in just about every way possible"', *Behavioural and Cognitive Psychotherapy*, vol. 37, no. 4, pp. 413-30.

Altizer, C. 2017, 'Mindfulness: performance, wellness or fad?', *Strategic HR Review*, vol. 16, no. 1, pp. 24-31.

Alvesson, M. & Deetz, S. 2000, *Doing critical management research*, Sage.

Alvesson, M. & Kärreman, D. 2016, 'Intellectual failure and ideological success in organization studies: The case of transformational leadership', *Journal of Management Inquiry*, vol. 25, no. 2, pp. 139-52.

Alvesson, M. & Spicer, A. 2012, 'Critical leadership studies: The case for critical performativity', *Human Relations*, vol. 65, no. 3, pp. 367-90.

Alvesson, M. & Sveningsson, S. 2003, 'The great disappearing act: difficulties in doing "leadership"', *The leadership quarterly*, vol. 14, no. 3, pp. 359-81.

Antonacopoulou, E.P. 2010, 'Making the business school more 'critical': Reflexive critique based on phronesis as a foundation for impact', *British Journal of Management*, vol. 21, no. s1, pp. s6-s25.

Archer, M. 2002, 'Realism and the problem of agency', *Alethia*, vol. 5, no. 1, pp. 11-20.

Archer, M., Bhaskar, R., Collier, A., Lawson, T. & Norrie, A. 2013, *Critical realism: Essential readings*, Routledge.

Archer, M.S. 1995, *Realist social theory: The morphogenetic approach*, Cambridge university press.

Atwater, L.E., Dionne, S.D., Avolio, B., Camobreco, J.E. & Lau, A.W. 1999, 'A longitudinal study of the leadership development process: Individual differences predicting leader effectiveness', *Human Relations*, vol. 52, no. 12, pp. 1543-62.

Avolio, B.J. 2010, *Full range leadership development*, Sage.

Aydin, B. & Ceylan, A. 2009, 'The effect of spiritual leadership on organizational learning capacity', *African Journal of Business Management*, vol. 3, no. 5, pp. 184-90.

Banks, G.C., Pollack, J.M., Bochantin, J.E., Kirkman, B.L., Whelpley, C.E. & O'Boyle, E.H. 2016, 'Management's science–practice gap: A grand challenge for all stakeholders', *Academy of Management Journal*, vol. 59, no. 6, pp. 2205-31.

Bansal, P., Bertels, S., Ewart, T., MacConnachie, P. & O'Brien, J. 2012, 'Bridging the research–practice gap', Academy of Management Briarcliff Manor, NY.

Baron, L. 2016, 'Authentic leadership and mindfulness development through action learning', *Journal of Managerial Psychology*, vol. 31, no. 1, pp. 296-311.

Bartunek, J.M. 2007, 'Academic-practitioner collaboration need not require joint or relevant research: Toward a relational scholarship of integration', *Academy of management journal*, vol. 50, no. 6, pp. 1323-33.

Bartunek, J.M. & Rynes, S.L. 2014, *Academics and practitioners are alike and unlike: The paradoxes of academic–practitioner relationships*, Sage Publications Sage CA: Los Angeles, CA.

Bass, B.M. & Stogdill, R.M. 1990, *Bass & Stogdill's handbook of leadership: Theory, research, and managerial applications*, Simon and Schuster.

Benefiel, M., Fry, L.W. & Geigle, D. 2014, 'Spirituality and religion in the workplace: History, theory, and research', *Psychology of Religion and Spirituality*, vol. 6, no. 3, p. 175.

Bennett, N. & Lemoine, G.J. 2014, 'What a difference a word makes: Understanding threats to performance in a VUCA world', *Business Horizons*, vol. 57, no. 3, pp. 311-7.

Bhagat, R.S., Segovis, J. & Nelson, T. 2016, *Work stress and coping in the era of globalization*, Routledge.

Bhaskar, R. 1975, 'A Realist Theory of Science'.

Bhaskar, R. 1979, 'The possibility of naturalism. Atlantic Highlands', NJ: Humanities Press.

Bhaskar, R. 2009, *Scientific realism and human emancipation*, Routledge.

Bhaskar, R. 2013, *A realist theory of science*, Routledge.

Bishop, S.R., Lau, M., Shapiro, S., Carlson, L., Anderson, N.D., Carmody, J., Segal, Z.V., Abbey, S., Speca, M. & Velting, D. 2004, 'Mindfulness: A proposed operational definition', *Clinical psychology: Science and practice*, vol. 11, no. 3, pp. 230-41.

Black, D.S. 2010, 'Mindfulness research guide: A new paradigm for managing empirical health information', *Mindfulness*, vol. 1, no. 3, pp. 174-6.

Blaikie, N. & Priest, J. 2019, *Designing social research: The logic of anticipation*, John Wiley & Sons.

Blaker, N.M., Rompa, I., Dessing, I.H., Vriend, A.F., Herschberg, C. & Van Vugt, M. 2013, 'The height leadership advantage in men and women: Testing evolutionary psychology predictions about the perceptions of tall leaders', *Group Processes & Intergroup Relations*, vol. 16, no. 1, pp. 17-27.

Bloomberg, L.D. & Volpe, M. 2012, *Completing your qualitative dissertation: a road map from beginning to end: a road map from beginning to end*, Sage.

Boden, D. 1994, '1994: The business of talk: organizations in action. Cambridge: Polity Press'.

Bodla, M.A. & Ali, H. 2012, 'Workplace spirituality: A spiritual audit of banking executives in Pakistan', *African Journal of Business Management*, vol. 6, no. 11, pp. 3888-97.

Bögels, S., Hoogstad, B., van Dun, L., de Schutter, S. & Restifo, K. 2008, 'Mindfulness training for adolescents with externalizing disorders and their parents', *Behavioural and cognitive psychotherapy*, vol. 36, no. 2, pp. 193-209.

Bohlmeijer, E., Prenger, R., Taal, E. & Cuijpers, P. 2010, 'The effects of mindfulness-based stress reduction therapy on mental health of adults with a chronic medical disease: a meta-analysis', *Journal of psychosomatic research*, vol. 68, no. 6, pp. 539-44.
Boje, D.M. 1995, 'Stories of the storytelling organization: A postmodern analysis of Disney as "Tamara-Land"', *Academy of Management journal*, vol. 38, no. 4, pp. 997-1035.
Bolden, R., Petrov, G. & Gosling, J. 2009, 'Distributed leadership in higher education: Rhetoric and reality', *Educational Management Administration & Leadership*, vol. 37, no. 2, pp. 257-77.
Bradbury, H. & Lichtenstein, B.M.B. 2000, 'Relationality in organizational research: Exploring the space between', *Organization Science*, vol. 11, no. 5, pp. 551-64.
Brazier, D. 2013, 'Mindfulness reconsidered', *European Journal of Psychotherapy & Counselling*, vol. 15, no. 2, pp. 116-26.
Brendel, W. & Bennett, C. 2016, 'Learning to embody leadership through mindfulness and somatics practice', *Advances in Developing Human Resources*, vol. 18, no. 3, pp. 409-25.
Brendel, W.a.B., C. 2016, 'Learning to embody leadership through mindfulness and somatics practice. ', *Advances in Developing Human Resources*, vol. 18, no. (3), pp. pp.409-25.
Brewer, J.A. & Garrison, K.A. 2014, 'The posterior cingulate cortex as a plausible mechanistic target of meditation: findings from neuroimaging', *Annals of the New York Academy of Sciences*, vol. 1307, no. 1, pp. 19-27.
Brower, H.H., Schoorman, F.D. & Tan, H.H. 2000, 'A model of relational leadership: The integration of trust and leader–member exchange', *The Leadership Quarterly*, vol. 11, no. 2, pp. 227-50.
Brown, A.D. 2005, 'Making sense of the collapse of Barings Bank', *Human Relations*, vol. 58, no. 12, pp. 1579-604.
Brown, A.D., Colville, I. & Pye, A. 2015, 'Making sense of sensemaking in organization studies', *Organization Studies*, vol. 36, no. 2, pp. 265-77.
Brown, K.W., Creswell, J.D. & Ryan, R.M. 2015, *Handbook of Mindfulness: Theory, Research, and Practice*, Guilford Publications.
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*, vol. 84, no. 4, p. 822.
Brown, K.W. & Ryan, R.M. 2004, 'Perils and promise in defining and measuring mindfulness: Observations from experience', *Clinical Psychology: Science and Practice*, vol. 11, no. 3, pp. 242-8.
Brown, K.W., Ryan, R.M. & Creswell, J.D. 2007, 'Mindfulness: Theoretical foundations and evidence for its salutary effects', *Psychological inquiry*, vol. 18, no. 4, pp. 211-37.
Brown, M.E. & Treviño, L.K. 2006, 'Ethical leadership: A review and future directions', *The leadership quarterly*, vol. 17, no. 6, pp. 595-616.
Brunell, A.B., Gentry, W.A., Campbell, W.K., Hoffman, B.J., Kuhnert, K.W. & DeMarree, K.G. 2008, 'Leader emergence: The case of the narcissistic leader', *Personality and Social Psychology Bulletin*, vol. 34, no. 12, pp. 1663-76.
Burr, V. 2018, *Social constructionism*, Springer.
Cacioppo, J.T. 2002, *Foundations in social neuroscience*, MIT press.
Cacioppo, J.T., Berntson, G.G., Sheridan, J.F. & McClintock, M.K. 2000, 'Multilevel integrative analyses of human behavior: social neuroscience and the complementing nature of social and biological approaches', *Psychological bulletin*, vol. 126, no. 6, p. 829.

Cacioppo, J.T., Hughes, M.E., Waite, L.J., Hawkley, L.C. & Thisted, R.A. 2006, 'Loneliness as a specific risk factor for depressive symptoms: cross-sectional and longitudinal analyses', *Psychology and aging*, vol. 21, no. 1, p. 140.
Calder, B.J. 1977, 'An attribution theory of leadership', *New directions in organizational behavior*, vol. 179, p. 204.
Calton, J.M. & Payne, S.L. 2003, 'Coping with paradox: Multistakeholder learning dialogue as a pluralist sensemaking process for addressing messy problems', *Business & Society*, vol. 42, no. 1, pp. 7-42.
Cangemi, J.P. & Pfohl, W. 2009, 'Sociopaths in high places', *Organization Development Journal*, vol. 27, no. 2, p. 85.
Cardaciotto, L., Herbert, J.D., Forman, E.M., Moitra, E. & Farrow, V. 2008, 'The assessment of present-moment awareness and acceptance the Philadelphia mindfulness scale', *Assessment*, vol. 15, no. 2, pp. 204-23.
Carleton, E.L., Barling, J. & Trivisonno, M. 2018, 'Leaders' trait mindfulness and transformational leadership: The mediating roles of leaders' positive affect and leadership self-efficacy', *Canadian Journal of Behavioural Science/Revue canadienne des sciences du comportement*, vol. 50, no. 3, p. 185.
Carroll, B. & Levy, L. 2010, 'Leadership development as identity construction', *Management Communication Quarterly*, vol. 24, no. 2, pp. 211-31.
Carroll, B. & Simpson, B. 2012, 'Capturing sociality in the movement between frames: An illustration from leadership development', *Human Relations*, vol. 65, no. 10, pp. 1283-309.
Carroll, B.J. 2016, 'Leadership as identity: A practice-based exploration', *Leadership-as-Practice*, Routledge, pp. 105-23.
Chamberlain, G.P. 2006, 'Researching strategy formation process: An abductive methodology', *Quality and quantity*, vol. 40, no. 2, pp. 289-301.
Chater, N. & Loewenstein, G. 2016, 'The under-appreciated drive for sense-making', *Journal of Economic Behavior & Organization*, vol. 126, pp. 137-54.
Chawla, V. & Guda, S. 2010, 'Individual spirituality at work and its relationship with job satisfaction, propensity to leave and job commitment: An exploratory study among sales professionals', *Journal of Human Values*, vol. 16, no. 2, pp. 157-67.
Chen, C.-Y. & Yang, C.-F. 2012, 'The impact of spiritual leadership on organizational citizenship behavior: A multi-sample analysis', *Journal of business ethics*, vol. 105, no. 1, pp. 107-14.
Chen, C.Y., Yang, C.Y. & Li, C.I. 2012, 'Spiritual Leadership, Follower Mediators, and Organizational Outcomes: Evidence From Three Industries Across Two Major Chinese Societies 1', *Journal of applied social psychology*, vol. 42, no. 4, pp. 890-938.
Cherulnik, P.D., Turns, L.C. & Wilderman, S.K. 1990, 'Physical Appearance and Leadership: Exploring The Role of Appearance-Based Attribution in Leader Emergence', *Journal of Applied Social Psychology*, vol. 20, no. 18, pp. 1530-9.
Chiesa, A. 2013, 'The difficulty of defining mindfulness: current thought and critical issues', *Mindfulness*, vol. 4, no. 3, pp. 255-68.
Chiesa, A. & Serretti, A. 2009, 'Mindfulness-based stress reduction for stress management in healthy people: a review and meta-analysis', *The journal of alternative and complementary medicine*, vol. 15, no. 5, pp. 593-600.

Choi, E. & Leroy, H. 2015, 'Methods of mindfulness: How mindfulness is studied in the workplace', *Mindfulness in Organizations. Cambridge University Press, Cambridge*, pp. 67-99.
Christianson, M.K., Farkas, M.T., Sutcliffe, K.M. & Weick, K.E. 2009, 'Learning through rare events: Significant interruptions at the Baltimore & Ohio Railroad Museum', *Organization Science*, vol. 20, no. 5, pp. 846-60.
Clarke, A. 2005, *Situational analysis: Grounded theory after the postmodern turn*, SAGE Publications, Incorporated.
Clarke, N. 2018, *Relational Leadership: Theory, Practice and Development*, Routledge.
Clegg, S. 2006, 'The problem of agency in feminism: A critical realist approach', *Gender and education*, vol. 18, no. 3, pp. 309-24.
Coens, T. & Jenkins, M. 2002, *Abolishing performance appraisals: Why they backfire and what to do instead*, Berrett-Koehler Publishers.
Collier, A. 1994, 'Critical realism: an introduction to Roy Bhaskar's philosophy'.
Collinson, D. & Tourish, D. 2015, 'Teaching leadership critically: New directions for leadership pedagogy', *Academy of Management Learning & Education*, vol. 14, no. 4, pp. 576-94.
Conger, J.A. 1993, 'Learning to lead: The art of transforming managers into leaders'.
Craft, J.L. 2013, 'A review of the empirical ethical decision-making literature: 2004–2011', *Journal of business ethics*, vol. 117, no. 2, pp. 221-59.
Creswell, J.W. 2006, 'Qualitative Inquiry And Research Design: Choosing Among Five Approaches Author: John W. Creswell, Publisher: Sage Publica'.
Crevani, L., Lindgren, M. & Packendorff, J. 2010, 'Leadership, not leaders: On the study of leadership as practices and interactions', *Scandinavian journal of management*, vol. 26, no. 1, pp. 77-86.
Csikszentmihalyi, M. 2013, *Flow: The psychology of happiness*, Random House.
Cunliffe, A.L. 2008, 'Orientations to social constructionism: Relationally responsive social constructionism and its implications for knowledge and learning', *Management Learning*, vol. 39, no. 2, pp. 123-39.
Cunliffe, A.L. & Linstead, S.A. 2009, 'Introduction: teaching from critical perspectives', SAGE Publications Sage UK: London, England.
Dachler, H.P. 1992, 'Management and leadership as relational phenomena', *Social representations and the social bases of knowledge*, vol. 1, pp. 169-78.
Dachler, H.P. & Hosking, D.-M. 1995, 'The primacy of relations in socially constructing organizational realities', *Management and organization: Relational alternatives to individualism*, pp. 1-28.
Dahlgreen, W. 2015, '37% of British workers think their jobs are meaningless', *YouGov: What the World Thinks*, vol. 12.
Dane, E. 2010, 'Paying attention to mindfulness and its effects on task performance in the workplace', *Journal of Management*.
Dane, E. & Brummel, B.J. 2013, 'Examining workplace mindfulness and its relations to job performance and turnover intention', *Human Relations*, p. 0018726713487753.
Dane, E. & Brummel, B.J. 2014, 'Examining workplace mindfulness and its relations to job performance and turnover intention', *Human Relations*, vol. 67, no. 1, pp. 105-28.
Danermark, B. 2002, 'Interdisciplinary research and critical realism the example of disability research', *Alethia*, vol. 5, no. 1, pp. 56-64.

Danermark, B. 2019, 'Applied interdisciplinary research: a critical realist perspective', *Journal of Critical Realism*, vol. 18, no. 4, pp. 368-82.
Danermark, B., Ekstrom, M. & Jakobsen, L. 2005, *Explaining society: An introduction to critical realism in the social sciences*, Routledge.
Day, D.V. 2011, 'Leadership development', *The Sage handbook of leadership*, pp. 37-50.
Dent, E.B., Higgins, M.E. & Wharff, D.M. 2005, 'Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions', *The leadership quarterly*, vol. 16, no. 5, pp. 625-53.
Denzin, N.K. & Lincoln, Y.S. 2011, *The Sage handbook of qualitative research*, Sage.
Directors, I.C.F.G.B.o. June 2015., *Code of Ethics*, viewed 4.07.2018, <https://coachfederation.org/code-of-ethics>.
Dobson, P.J. 2003, 'Moving from interpretivism to critical realism in IS research: An exploration and supporting IT outsourcing example'.
Dreyfus, G. 2011, 'Is mindfulness present-centred and non-judgmental? A discussion of the cognitive dimensions of mindfulness', *Contemporary Buddhism*, vol. 12, no. 01, pp. 41-54.
Driver, M. 2005, 'From empty speech to full speech? Reconceptualizing spirituality in organizations based on a psychoanalytically-grounded understanding of the self', *Human Relations*, vol. 58, no. 9, pp. 1091-110.
Duchon, D. & Plowman, D.A. 2005, 'Nurturing the spirit at work: Impact on work unit performance', *The leadership quarterly*, vol. 16, no. 5, pp. 807-33.
Dunbar, R.L. & Garud, R. 2009, 'Distributed knowledge and indeterminate meaning: The case of the Columbia shuttle flight', *Organization Studies*, vol. 30, no. 4, pp. 397-421.
Easton, G. 2010, 'Critical realism in case study research', *Industrial marketing management*, vol. 39, no. 1, pp. 118-28.
Eisenberger, N.I., Lieberman, M.D. & Williams, K.D. 2003, 'Does rejection hurt? An fMRI study of social exclusion', *Science*, vol. 302, no. 5643, pp. 290-2.
Elias, S., Cole, B. & Wilson-Jones, L. 2018, 'Leadership and Spirituality: Conceptualization, Definition and Future Directions in Higher Education', *Journal of Research Initiatives*, vol. 3, no. 3, p. 3.
Ensari, N., Riggio, R.E., Christian, J. & Carslaw, G. 2011, 'Who emerges as a leader? Meta-analyses of individual differences as predictors of leadership emergence', *Personality and Individual Differences*, vol. 51, no. 4, pp. 532-6.
Erik, D. & Bradley, J.B. 2014, 'Examining workplace mindfulness and its relations to job performance and turnover intention', *Human Relations*, vol. 67, no. 1, pp. 105-28.
Etcher, J.P. 1997, 'Post-heroic leadership: Managing the virtual organization', *Performance improvement*, vol. 36, no. 2, pp. 5-10.
Evered, R. & Louis, M.R. 1981, 'Alternative perspectives in the organizational sciences:“inquiry from the inside” and “inquiry from the outside”', *Academy of management review*, vol. 6, no. 3, pp. 385-95.
Fairhurst, G.T. 2008, 'Discursive leadership: A communication alternative to leadership psychology', *Management Communication Quarterly*, vol. 21, no. 4, pp. 510-21.
Fairhurst, G.T. 2010, *The power of framing: Creating the language of leadership*, vol. 290, John Wiley & Sons.
Fairhurst, G.T. 2011, 'Leadership and the power of framing', *Leader to Leader*, vol. 2011, no. 61, pp. 43-7.

Fairhurst, G.T. & Grant, D. 2010, 'The social construction of leadership: A sailing guide', *Management Communication Quarterly*, vol. 24, no. 2, pp. 171-210.
Fairhurst, G.T. & Uhl-Bien, M. 2012, 'Organizational discourse analysis (ODA): Examining leadership as a relational process', *Leadership Quarterly*, vol. 23, no. 6, pp. 1043-62.
Farb, N.A., Segal, Z.V., Mayberg, H., Bean, J., McKeon, D., Fatima, Z. & Anderson, A.K. 2007, 'Attending to the present: mindfulness meditation reveals distinct neural modes of self-reference', *Social cognitive and affective neuroscience*, vol. 2, no. 4, pp. 313-22.
Farias, M. 2019, *The Buddha pill: Can meditation change you?*, Watkins.
Farris, G.F. & Lim Jr, F.G. 1969, 'Effects of performance on leadership, cohesiveness, influence, satisfaction, and subsequent performance', *Journal of Applied Psychology*, vol. 53, no. 6, p. 490.
Fernando, S.M. 2011, 'Spirituality and leadership'.
Fiore, R., Nelson, R. & Tosti, E. 2014, 'The Use of Yoga, Meditation, Mantram, and Mindfulness to Enhance Coping in Veterans with PTSD', *Therapeutic Recreation Journal*, vol. 48, no. 4, p. 337.
Fisher, A. 2014, 'Is "mindfulness" just another management fad?', *Fortune Magazine*, no. September
Fletcher, A.J. 2017, 'Applying critical realism in qualitative research: methodology meets method', *International journal of social research methodology*, vol. 20, no. 2, pp. 181-94.
Fletcher, J.K. 2004, 'The paradox of postheroic leadership: An essay on gender, power, and transformational change', *The leadership quarterly*, vol. 15, no. 5, pp. 647-61.
Fletcher, J.K. 2012, 'The relational practice of leadership', *Advancing relational leadership research: A dialogue among perspectives*, pp. 83-106.
Flyvbjerg, B. 2001, *Making Social Science Matter: Why Social Inquiry Fails and How It Can Succeed Again* Cambridge University Press.
Fodor, J.A. 1983, *The modularity of mind*, MIT press.
Foldy, E.G., Goldman, L. & Ospina, S. 2008, 'Sensegiving and the role of cognitive shifts in the work of leadership', *The Leadership Quarterly*, vol. 19, no. 5, pp. 514-29.
Ford, J., Harding, N. & Learmonth, M. 2008, *Leadership as identity: Constructions and deconstructions*, Springer.
Franklin, J.C., Su, B.W., Toossi, M., Woods, R.A., Figueroa, E.B., Dohm, A. & Shniper, L. 2007, 'Employment outlook: 2006–16', *Monthly Labor Review*, vol. 130, no. 11.
Fredrickson, B.L. 2001, 'The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions', *American psychologist*, vol. 56, no. 3, p. 218.
Friedman, T. 2005, 'The world is flat: a brief history of the globalised world in the 21st century', *Allen Lane-Penguin Books: London*.
Fry, L. & Kriger, M. 2009, 'Towards a theory of being-centered leadership: Multiple levels of being as context for effective leadership', *Human Relations*, vol. 62, no. 11, pp. 1667-96.
Fry, L.W. 2003, 'Toward a theory of spiritual leadership', *The leadership quarterly*, vol. 14, no. 6, pp. 693-727.
Fry, L.W. 2005, 'Introduction to the leadership quarterly special issue: Toward a paradigm of spiritual leadership'.
Fry, L.W., Latham, J.R., Clinebell, S.K. & Krahnke, K. 2017, 'Spiritual leadership as a model for performance excellence: a study of Baldrige award recipients', *Journal of Management, Spirituality & Religion*, vol. 14, no. 1, pp. 22-47.

Fry, L.W. & Nisiewicz, M.S. 2013, *Maximizing the triple bottom line through spiritual leadership*, Stanford University Press.
Fry, L.W. & Slocum, J.W. 2008, 'Maximizing the triple bottom line through spiritual leadership', *Organizational dynamics*, vol. 37, no. 1, p. 86.
Fry, L.W., Vitucci, S. & Cedillo, M. 2005, 'Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline', *The leadership quarterly*, vol. 16, no. 5, pp. 835-62.
Fry, R. 2015, *Millennials surpass Gen Xers as the largest generation in U.S. labor force.* , Pew Research Center., Retrieved July 7, 2017, from http://www.pewresearch.org/fact-tank/2015/05/11/millennials-surpass-gen-xers-as-the-largest-generation-in-u-s-labor-force/.
Fuchs, T. & De Jaegher, H. 2009, 'Enactive intersubjectivity: Participatory sense-making and mutual incorporation', *Phenomenology and the cognitive sciences*, vol. 8, no. 4, pp. 465-86.
Fyn, N., Caro, J., Howard, C. & Liddle, C., 'More than a hashtag', *Big Issue Australia*, no. 549, p. 18.
Ghoshal, S. 2005, 'Bad Management Theories Are Destroying Good Management Practices', *Academy of Management Learning & Education*, vol. 4, no. 1, pp. 75-91.
Giacalone, R.A. & Wargo, D.T. 2009, 'The roots of the global financial crisis are in our business schools', *Journal of Business Ethics Education*, vol. 6, pp. 147-68.
Giles, S. 2016, 'The most important leadership competencies, according to leaders around the world', *Harvard Business Review*, pp. 1-6.
Goldstein, H., Hazy, J. & Lichtenstein, B.B. 2010, 'Complexity and the nexus of leadership: Leveraging Nonlinear Science to Create Ecologies of Innovation', New York: Palgrave® and Macmillan.
Goldstein, J. 2002, *One dharma: The emerging western Buddhism*, Harper SanFranciso.
Good, D.J., Lyddy, C.J., Glomb, T.M. & Bono, J.E. 2016, 'Mindfulness has big impacts for performance, decision-making and career longevity', *LSE Business Review*.
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*, vol. 42, no. 1, pp. 114-42.
Goodman, M.J. & Schorling, J.B. 2012, 'A mindfulness course decreases burnout and improves well-being among healthcare providers', *The International Journal of Psychiatry in Medicine*, vol. 43, no. 2, pp. 119-28.
Gordon, E. 2000, *Integrative neuroscience: bringing together biological, psychological and clinical models of the human brain*, CRC Press.
Gorski, P.S. 2013, 'What is critical realism? And why should you care?', SAGE Publications Sage CA: Los Angeles, CA.
Gotink, R.A., Chu, P., Busschbach, J.J., Benson, H., Fricchione, G.L. & Hunink, M.M. 2015, 'Standardised Mindfulness-Based Interventions in Healthcare: An Overview of Systematic Reviews and Meta-Analyses of RCTs', *PloS one*, vol. 10, no. 4.
Graeber, D. 2013, 'On the phenomenon of bullshit jobs: A work rant', *Acceso el*, vol. 15.
Graen, G.B. & Uhl-Bien, M. 1995, 'Relationship-based approach to leadership: Development of leader-member exchange (LMX) theory of leadership over 25 years: Applying a multi-level multi-domain perspective', *The leadership quarterly*, vol. 6, no. 2, pp. 219-47.

Gray, D.E. 2007, 'Facilitating management learning: Developing critical reflection through reflective tools', *Management learning*, vol. 38, no. 5, pp. 495-517.
Grint, K. & Jackson, B. 2010, 'Toward "Socially Constructive" Social Constructions of Leadership', *Management Communication Quarterly*, vol. 24, no. 2, pp. 348-55.
Grossman, P. 2011, 'Defining mindfulness by how poorly I think I pay attention during everyday awareness and other intractable problems for psychology's (re) invention of mindfulness: comment on Brown et al.(2011)'.
Grossman, P., Niemann, L., Schmidt, S. & Walach, H. 2004, 'Mindfulness-based stress reduction and health benefits: A meta-analysis', *Journal of psychosomatic research*, vol. 57, no. 1, pp. 35-43.
Groysberg, B. & Connolly, K. 2013, 'Great leaders who make the mix work', *Harvard Business Review*, vol. 91, no. 9, pp. 68-76.
Gunaratana, H. 2010, *Mindfulness in plain English*, ReadHowYouWant. com.
Haase, L., May, A.C., Falahpour, M., Isakovic, S., Simmons, A.N., Hickman, S.D., Liu, T.T. & Paulus, M.P. 2015, 'A pilot study investigating changes in neural processing after mindfulness training in elite athletes', *Frontiers in behavioral neuroscience*, vol. 9, p. 229.
Hall, L. 2013, *Mindful coaching: How mindfulness can transform coaching practice*, Kogan Page Publishers.
Hall, R.J. & Lord, R.G. 1995, 'Multi-level information-processing explanations of followers' leadership perceptions', *The Leadership Quarterly*, vol. 6, no. 3, pp. 265-87.
Hambrick, D.C. 1994, 'What if the academy actually mattered?', *Academy of Management Review*, vol. 19, no. 1, pp. 11-6.
Hammond, M., Clapp-Smith, R. & Palanski, M. 2017, 'Beyond (just) the workplace: A theory of leader development across multiple domains', *Academy of Management Review*, vol. 42, no. 3, pp. 481-98.
Hanson, R. 2009, *Buddha's brain: The practical neuroscience of happiness, love, and wisdom*, New Harbinger Publications.
Harrison, R.T. 2017, 'Leadership, leadership development and all that jazz', *Leadership*, vol. 13, no. 1, pp. 81-99.
Harrison, R.T., Kaesehage, K. & Leyshon, C. 2019, 'Special issue of leadership: Leadership and climate change: Authority, legitimacy and the 'crisis of governance'', *Leadership*, vol. 15, no. 6, pp. 768-73.
Harvey, P., Stoner, J., Hochwarter, W. & Kacmar, C. 2007, 'Coping with abusive supervision: The neutralizing effects of ingratiation and positive affect on negative employee outcomes', *The Leadership Quarterly*, vol. 18, no. 3, pp. 264-80.
Hawkley, L.C. & Cacioppo, J.T. 2010, 'Loneliness matters: A theoretical and empirical review of consequences and mechanisms', *Annals of behavioral medicine*, vol. 40, no. 2, pp. 218-27.
Heimans, J. & Timms, H. 2014, 'Understanding "new power"', *Harvard Business Review*, vol. 92, no. 12, pp. 48-56.
Helms Mills, J., Thurlow, A. & Mills, A.J. 2010, 'Making sense of sensemaking: the critical sensemaking approach', *Qualitative Research in Organizations and Management: An International Journal*, vol. 5, no. 2, pp. 182-95.
Hernes, T. & Maitlis, S. 2010, *Process, sensemaking, and organizing*, vol. 1, Oxford University Press.

Holas, P. & Jankowski, T. 2013, 'A cognitive perspective on mindfulness', *International Journal of Psychology*, vol. 48, no. 3, pp. 232-43.
Holstein, J.A. & Gubrium, J.F. 2013, *Handbook of constructionist research*, Guilford Publications.
Holt, D.T. & Vardaman, J.M. 2013, 'Toward a comprehensive understanding of readiness for change: The case for an expanded conceptualization', *Journal of Change Management*, vol. 13, no. 1, pp. 9-18.
Holt, R. & Sandberg, J. 2011, 'Phenomenology and organization theory', *Philosophy and organization theory*, Emerald Group Publishing Limited, pp. 215-49.
Holt-Lunstad, J., Smith, T.B., Baker, M., Harris, T. & Stephenson, D. 2015, 'Loneliness and social isolation as risk factors for mortality: a meta-analytic review', *Perspectives on Psychological Science*, vol. 10, no. 2, pp. 227-37.
Holt-Lunstad, J., Smith, T.B. & Layton, J.B. 2010, 'Social relationships and mortality risk: a meta-analytic review', *PLoS med*, vol. 7, no. 7, p. e1000316.
Hölzel, B.K., Carmody, J., Evans, K.C., Hoge, E.A., Dusek, J.A., Morgan, L., Pitman, R.K. & Lazar, S.W. 2009, 'Stress reduction correlates with structural changes in the amygdala', *Social cognitive and affective neuroscience*, p. nsp034.
Hölzel, B.K., Carmody, J., Vangel, M., Congleton, C., Yerramsetti, S.M., Gard, T. & Lazar, S.W. 2011, 'Mindfulness practice leads to increases in regional brain gray matter density', *Psychiatry Research: Neuroimaging*, vol. 191, no. 1, pp. 36-43.
Hoobler, J.M. & Brass, D.J. 2006, 'Abusive supervision and family undermining as displaced aggression', *Journal of Applied Psychology*, vol. 91, no. 5, p. 1125.
Hopthrow, T., Hooper, N., Mahmood, L., Meier, B.P. & Weger, U. 2017, 'Mindfulness reduces the correspondence bias', *The Quarterly Journal of Experimental Psychology*, vol. 70, no. 3, pp. 351-60.
Hosking, D.M. 1988, 'ORGANIZING, LEADERSHIP AND SKILFUL PROCESS [1]', *Journal of Management Studies*, vol. 25, no. 2, pp. 147-66.
Hosking, D.M. 1999, 'Social construction as process: some new possibilities for research and development', *Concepts and Transformation*, vol. 4, no. 2, pp. 117-32.
Hosking, D.M. 2011a, 'Moving relationality: Meditations on a relational approach to leadership', *The SAGE handbook of leadership*, pp. 453-65.
Hosking, D.M. 2011b, 'Telling tales of relations: Appreciating relational constructionism', *Organization Studies*, vol. 32, no. 1, pp. 47-65.
Hosking, D.M. & McNamee, S. 2006, *The social construction of organization*, Liber Oslo.
House, J.S., Landis, K.R. & Umberson, D. 1988, 'Social relationships and health', *Science*, vol. 241, no. 4865, pp. 540-5.
Howells, L.T. & Becker, S.W. 1962, 'Seating arrangement and leadership emergence', *The Journal of Abnormal and Social Psychology*, vol. 64, no. 2, p. 148.
Hülsheger, U.R., Alberts, H.J., Feinholdt, A. & Lang, J.W. 2013a, 'Benefits of mindfulness at work: the role of mindfulness in emotion regulation, emotional exhaustion, and job satisfaction', *Journal of Applied Psychology*, vol. 98, no. 2, p. 310.
Hülsheger, U.R., Alberts, H.J.E.M., Feinholdt, A. & Lang, J.W.B. 2013b, 'Benefits of Mindfulness at Work: The Role of Mindfulness in Emotion Regulation, Emotional Exhaustion, and Job Satisfaction', *Journal of Applied Psychology*, vol. 98, no. 2, pp. 310-133.
Hunt, J.G. 1999, 'Transformational/charismatic leadership's tranformation of the field: An historical essay', *The Leadership Quarterly*, vol. 10, no. 2, pp. 129-44.

Hunt, J.G. & Dodge, G.E. 2000, 'Leadership déjà vu all over again', *The Leadership Quarterly*, vol. 11, no. 4, pp. 435-58.
Hunt, J.G.J. & Ropo, A. 1995, 'Multi-level leadership: Grounded theory and mainstream theory applied to the case of General Motors', *The Leadership Quarterly*, vol. 6, no. 3, pp. 379-412.
Hunter, J. & McCormick, D.W. 2008, 'Mindfulness in the workplace: An exploratory study', *SE Newell (Facilitator), Weickian Ideas. Symposium conducted at the annual meeting of the Academy of Management, Anaheim, CA*.
Hutchinson, M., Mack, J. & Verhoeven, P. 2017, 'Women in leadership: an analysis of the gender pay gap in ASX-listed firms', *Accounting & Finance*, vol. 57, no. 3, pp. 789-813.
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*, vol. 8, no. 4, pp. 576-602.
Hyland, T. 2015, 'McMindfulness in the workplace: Vocational learning and the commodification of the present moment', *Journal of Vocational Education & Training*, vol. 67, no. 2, pp. 219-34.
Hyland, T. 2016, 'Mindful nation UK–report by the mindfulness all-party parliamentary group (MAPPG)', Taylor & Francis.
Ignatius, A. 2014, 'The best-performing CEOs in the world', *Harvard business review*, vol. 92, no. 11, p. 16.
Institute for Mindful Leadership. A sampling of our Clients. 2015, http://instituteformindfulleadership.org/clients/, viewed 18 July 2018, <http://instituteformindfulleadership.org/clients/>.
Islam, G. 2014, 'Leadership as a Dominant Cultural Myth: A Strain-Based Perspective on Leadership Approaches', *Social and Personality Psychology Compass*, vol. 8, no. 3, pp. 91-103.
Ivarsson, A., Johnson, U., Andersen, M.B., Fallby, J. & Altemyr, M. 2015, 'It Pays to Pay Attention: A Mindfulness-Based Program for Injury Prevention With Soccer Players', *Journal of Applied Sport Psychology*, vol. 27, no. 3, pp. 319-34.
Jacobs, T.L., Epel, E.S., Lin, J., Blackburn, E.H., Wolkowitz, O.M., Bridwell, D.A., Zanesco, A.P., Aichele, S.R., Sahdra, B.K. & MacLean, K.A. 2011, 'Intensive meditation training, immune cell telomerase activity, and psychological mediators', *Psychoneuroendocrinology*, vol. 36, no. 5, pp. 664-81.
Jacques, R. 1995, *Manufacturing the employee: Management knowledge from the 19th to 21st centuries*, Sage.
James, B.D., Wilson, R.S., Barnes, L.L. & Bennett, D.A. 2011, 'Late-life social activity and cognitive decline in old age', *Journal of the International Neuropsychological Society*, vol. 17, no. 6, pp. 998-1005.
Jankowski, T. & Holas, P. 2014, 'Metacognitive model of mindfulness', *Consciousness and cognition*, vol. 28, pp. 64-80.
Javanmard, H. 2012, 'The impact of spirituality on work performance', *Indian Journal of Science and Technology*, vol. 5, no. 1, pp. 1961-6.
Johnson, J.A., Germer, C.K., Efran, J.S. & Overton, W.F. 1988, 'Personality as the basis for theoretical predilections', *Journal of Personality and Social Psychology*, vol. 55, no. 5, p. 824.

Kabat-Zinn, J. 1982, 'An outpatient program in behavioral medicine for chronic pain patients based on the practice of mindfulness meditation: Theoretical considerations and preliminary results', *General hospital psychiatry*, vol. 4, no. 1, pp. 33-47.
Kabat-Zinn, J. 1990, 'Full catastrophe living: The program of the stress reduction clinic at the University of Massachusetts Medical Center', New York: Delta.
Kabat-Zinn, J. 1994, *Wherever you go, there you are: Mindfulness meditation in everyday life*, Hyperion.
Kabat-Zinn, J. 2003, 'Mindfulness-based interventions in context: past, present, and future', *Clinical psychology: Science and practice*, vol. 10, no. 2, pp. 144-56.
Kelle, U. 1997, 'Theory building in qualitative research and computer programs for the management of textual data', *Sociological research online*, vol. 2, no. 2, pp. 1-13.
Kelly, S. 2008, 'Leadership, a categorical mistake?', *Human Relations*, vol. 61, no. The Tavistock Institute ®
SAGE Publications
Los Angeles, London,
New Delhi, Singapore
http://hum.sagepub.com, pp. 763-83.
Kelly, S. 2014, 'Towards a negative ontology of leadership', *Human Relations*, vol. 67, no. 8, pp. 905-22.
Kessel, F. & Association, N.A.A.P. 2008, *Interdisciplinary Research: Case Studies from Health and Social Science: Case Studies from Health and Social Science*, Oxford University Press, USA.
Khoury, B., Lecomte, T., Fortin, G., Masse, M., Therien, P., Bouchard, V., Chapleau, M.-A., Paquin, K. & Hofmann, S.G. 2013a, 'Mindfulness-Based Therapy: A Comprehensive Meta-Analysis', *Clinical Psychology Review*.
Khoury, B., Lecomte, T., Fortin, G., Masse, M., Therien, P., Bouchard, V., Chapleau, M.-A., Paquin, K. & Hofmann, S.G. 2013b, 'Mindfulness-based therapy: A comprehensive meta-analysis', *Clinical Psychology Review*, vol. 33, no. 6, pp. 763-71.
Khoury, B., Sharma, M., Rush, S.E. & Fournier, C. 2015, 'Mindfulness-based stress reduction for healthy individuals: a meta-analysis', *Journal of Psychosomatic Research*, vol. 78, no. 6, pp. 519-28.
King, A.J., Johnson, D.D.P. & Van Vugt, M. 2009, 'The origins and evolution of leadership', *Current biology*, vol. 19, no. 19, pp. R911-R6.
Klockner, K. & Hicks, R. 2014, 'Workplace errors, mindfulness and personality: relating cognitive failures at work to Mindfulness and to the Big Five factors'.
Koivunen, N. 2007, 'Collective expertise', *JOURNAL OF MANAGEMENT & ORGANIZATION*, vol. 13, no. 2.
Kolodinsky, R.W., Giacalone, R.A. & Jurkiewicz, C.L. 2008, 'Workplace values and outcomes: Exploring personal, organizational, and interactive workplace spirituality', *Journal of business ethics*, vol. 81, no. 2, pp. 465-80.
Kontos, P.C., Miller, K.-L., Mitchell, G.J. & Cott, C.A. 2011, 'Dementia care at the intersection of regulation and reflexivity: a critical realist perspective', *Journals of Gerontology Series B: Psychological Sciences and Social Sciences*, vol. 66, no. 1, pp. 119-28.
Kriger, M. & Seng, Y. 2005, 'Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions', *The leadership quarterly*, vol. 16, no. 5, pp. 771-806.

Krishnakumar, S., Houghton, J.D., Neck, C.P. & Ellison, C.N. 2015, 'The “good” and the “bad” of spiritual leadership', *Journal of Management, Spirituality & Religion*, vol. 12, no. 1, pp. 17-37.
Kudesia, R.S. 2019, 'Mindfulness as metacognitive practice', *Academy of Management Review*, vol. 44, no. 2, pp. 405-23.
Kuyken, W., Warren, F.C., Taylor, R.S., Whalley, B., Crane, C., Bondolfi, G., Hayes, R., Huijbers, M., Ma, H. & Schweizer, S. 2016, 'Efficacy of mindfulness-based cognitive therapy in prevention of depressive relapse: an individual patient data meta-analysis from randomized trials', *JAMA psychiatry*, vol. 73, no. 6, pp. 565-74.
LaJeunesse, S. & Rodríguez, D.A. 2012, 'Mindfulness, time affluence, and journey-based affect: Exploring relationships', *Transportation research part F: traffic psychology and behaviour*, vol. 15, no. 2, pp. 196-205.
Lange, S., Bormann, K.C. & Rowold, J. 2018, 'Mindful leadership: mindfulness as a new antecedent of destructive and transformational leadership behavior', *Gruppe. Interaktion. Organisation. Zeitschrift für Angewandte Organisationspsychologie (GIO)*, vol. 49, no. 2, pp. 139-47.
Lange, S. & Rowold, J. 2019, 'Mindful leadership: Evaluation of a mindfulness-based leader intervention', *Gruppe. Interaktion. Organisation. Zeitschrift für Angewandte Organisationspsychologie (GIO)*, vol. 50, no. 3, pp. 319-35.
Langer, E.J. 1989, *Mindfulness*, Addison-Wesley/Addison Wesley Longman.
Langer, E.J., Mihnea Moldoveanu 2000, 'The Construct of Mindfulness', *Journal of Social Sciences*, vol. 56, no. 1.
Langer, E.J. & Moldoveanu, M. 2000, 'Mindfulness research and the future', *Journal of social issues*, vol. 56, no. 1, pp. 129-39.
Langley, A., Smallman, C., Tsoukas, H. & Van de Ven, A.H. 2013, 'Process studies of change in organization and management: Unveiling temporality, activity, and flow', *Academy of management journal*, vol. 56, no. 1, pp. 1-13.
Lazar, S.W., Kerr, C.E., Wasserman, R.H., Gray, J.R., Greve, D.N., Treadway, M.T., McGarvey, M., Quinn, B.T., Dusek, J.A. & Benson, H. 2005, 'Meditation experience is associated with increased cortical thickness', *Neuroreport*, vol. 16, no. 17, p. 1893.
Lee, R.A. 2012, 'Accelerating the development and mitigating derailment of high potentials through mindfulness training', *The Industrial-Organizational Psychologist*, vol. 49, no. 3, pp. 23-34.
Levinthal, D. & Rerup, C. 2006, 'Crossing an apparent chasm: Bridging mindful and less-mindful perspectives on organizational learning', *Organization science*, vol. 17, no. 4, pp. 502-13.
Levy, F. & Cannon, C. 2016, 'The Bloomberg job skills report 2016: What recruiters want', *Retrieved April*, vol. 4.
Lewallen, A. & Neece, C. 2015a, 'Improved Social Skills in Children with Developmental Delays After Parent Participation in MBSR: The Role of Parent–Child Relational Factors', *Journal of Child and Family Studies*, pp. 1-13.
Lewallen, A.C. & Neece, C.L. 2015b, 'Improved Social Skills in Children with Developmental Delays After Parent Participation in MBSR: The Role of Parent–Child Relational Factors', *Journal of Child and Family Studies*, pp. 1-13.
Lewis, P. 1998, 'Metaphor and critical realism', *Critical realism in economics*, Routledge, pp. 97-116.

Lewis, P.A. 1996, 'Metaphor and critical realism', *Review of Social Economy*, vol. 54, no. 4, pp. 487-506.
Lichtenstein, B.B., Uhl-Bien, M., Marion, R., Seers, A., Orton, J.D. & Schreiber, C. 2006, 'Complexity leadership theory: An interactive perspective on leading in complex adaptive systems', *Emergence: Complexity & Organization*, vol. 8, no. 4, pp. 2-12.
Lipman-Blumen, J. 2000, *Connective leadership: Managing in a changing world*, Oxford University Press.
Lips-Wiersma, M., Lund Dean, K. & Fornaciari, C.J. 2009, 'Theorizing the dark side of the workplace spirituality movement', *Journal of management inquiry*, vol. 18, no. 4, pp. 288-300.
Litzky, B.E., Eddleston, K.A. & Kidder, D.L. 2006, 'The good, the bad, and the misguided: How managers inadvertently encourage deviant behaviors', *The Academy of Management Perspectives*, vol. 20, no. 1, pp. 91-103.
Lowin, A. & Craig, J.R. 1968, 'The influence of level of performance on managerial style: An experimental object-lesson in the ambiguity of correlational data', *Organizational Behavior and Human Performance*, vol. 3, no. 4, pp. 440-58.
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*, vol. 6, no. 3, pp. 284-91.
Maak, T. & Pless, N.M. 2006, 'Responsible leadership in a stakeholder society–a relational perspective', *Journal of business ethics*, vol. 66, no. 1, pp. 99-115.
Maitlis, S. 2005, 'The social processes of organizational sensemaking', *Academy of management journal*, vol. 48, no. 1, pp. 21-49.
Maitlis, S. & Christianson, M. 2014, 'Sensemaking in organizations: Taking stock and moving forward', *The academy of management annals*, vol. 8, no. 1, pp. 57-125.
Mani, M., Kavanagh, D.J., Hides, L. & Stoyanov, S.R. 2015, 'Review and Evaluation of Mindfulness-Based iPhone Apps', *JMIR mHealth and uHealth*, vol. 3, no. 3, p. e82.
Marangoni, C. & Ickes, W. 1989, 'Loneliness: A theoretical review with implications for measurement', *Journal of Social and Personal Relationships*, vol. 6, no. 1, pp. 93-128.
Markides, C. 2011, 'Crossing the chasm: How to convert relevant research into managerially useful research', *The Journal of Applied Behavioral Science*, vol. 47, no. 1, pp. 121-34.
Mathers, D. 2013, *Self and no-self: Continuing the dialogue between Buddhism and psychotherapy*, Routledge.
McCall, M.W. & Lombardo, M.M. 1978, *Leadership: Where else can we go?*, Duke University Press.
Meindl, J.R. 1995, 'The romance of leadership as a follower-centric theory: A social constructionist approach', *The leadership quarterly*, vol. 6, no. 3, pp. 329-41.
Meindl, J.R., Ehrlich, S.B. & Dukerich, J.M. 1985, 'The romance of leadership', *Administrative science quarterly*, pp. 78-102.
Miles, M.B., Huberman, A.M., Huberman, M.A. & Huberman, M. 1994, *Qualitative data analysis: An expanded sourcebook*, sage.
Milliman, J., Czaplewski, A.J. & Ferguson, J. 2003, 'Workplace spirituality and employee work attitudes: An exploratory empirical assessment', *Journal of organizational change management*, vol. 16, no. 4, pp. 426-47.
Miner, J.B. 1975, 'The uncertain future of the leadership concept: An overview', *Leadership frontiers*, vol. 197, p. 208.

Ming-Chia, C. 2012, 'The influence of workplace spirituality on motivations for earnings management: A study in Taiwans hospitality industry', *Journal of Hospitality Management and Tourism*, vol. 3, no. 1, pp. 1-11.
Murphy, K.R. 2008, 'Explaining the weak relationship between job performance and ratings of job performance', *Industrial and Organizational Psychology*, vol. 1, no. 2, pp. 148-60.
Murphy, K.R. 2019, 'Performance evaluation will not die, but it should', *Human Resource Management Journal*.
Narayanan, J. & Moynihan, L. 2011, 'MINDFULNESS AT WORK: THE BENEFICIAL EFFECTS ON JOB BURNOUT IN CALL CENTERS', Academy of Management, pp. H1-H6.
O'Leary, M. & Chia, R. 2007, 'Epistemes and structures of sensemaking in organizational life', *Journal of Management Inquiry*, vol. 16, no. 4, pp. 392-406.
Ofori, G. 2009, 'Ethical leadership: Examining the relationships with full range leadership model, employee outcomes, and organizational culture', *Journal of Business Ethics*, vol. 90, no. 4, pp. 533-47.
Osborn, R.N., Hunt, J.G. & Jauch, L.R. 2002, 'Toward a contextual theory of leadership', *The Leadership Quarterly*, vol. 13, no. 6, pp. 797-837.
Ospina, S. & Sorenson, G. 2006, 'A constructionist lens on leadership: Charting new territory', *The quest for a general theory of leadership*, pp. 188-204.
Outhwaite, W. 1987, 'Realism and social science', *New Philosophies of Social Science*, Springer, pp. 45-60.
Pacheco, G., Li, C. & Cochrane, B. 2017, 'Empirical evidence of the gender pay gap in New Zealand', *Report commissioned by the Ministry for Women, New Zealand*.
Parent, J., McKee, L.G., Rough, J.N. & Forehand, R. 2015, 'The Association of Parent Mindfulness with Parenting and Youth Psychopathology Across Three Developmental Stages', *Journal of abnormal child psychology*, pp. 1-12.
Parry, J. 2003, 'Making sense of executive sensemaking: A phenomenological case study with methodological criticism', *Journal of Health Organization and Management*, vol. 17, no. 4, pp. 240-63.
Pater, A. & Van Lierop, K. 2006, 'Sense and sensitivity: the roles of organisation and stakeholders in managing corporate social responsibility', *Business Ethics: A European Review*, vol. 15, no. 4, pp. 339-51.
Patterson, P. & McDonald, F.E. 2015, '"Being Mindful": Does it Help Adolescents and Young Adults Who Have Completed Cancer Treatment?', *J Pediatr Oncol Nurs*, vol. 32, no. 4, pp. 189-94.
Patton, M.Q. 1990, *Qualitative evaluation and research methods*, SAGE Publications, inc.
Patton, M.Q. 2002, 'Two decades of developments in qualitative inquiry: A personal, experiential perspective', *Qualitative social work*, vol. 1, no. 3, pp. 261-83.
Pawar, B.S. 2009, 'Individual spirituality, workplace spirituality and work attitudes', *Leadership & Organization Development Journal*.
Pech, R.J. & Slade, B.W. 2007, 'Organisational sociopaths: rarely challenged, often promoted. Why?', *Society and Business Review*, vol. 2, no. 3, pp. 254-69.
Peirce, C.S. 2012, *Philosophical writings of Peirce*, Courier Corporation.
Petchsawang, P. & Duchon, D. 2012, 'Workplace spirituality, meditation, and work performance', *Journal of management, spirituality & religion*, vol. 9, no. 2, pp. 189-208.

Peterson, M.F. & Hunt, J.G.J. 1997, 'International perspectives on international leadership', *The Leadership Quarterly*, vol. 8, no. 3, pp. 203-31.
Pfeffer, J. 1977, 'The ambiguity of leadership', *Academy of management review*, vol. 2, no. 1, pp. 104-12.
Pfeffer, J. 2005, 'Why do bad management theories persist? A comment on Ghoshal', *Academy of Management Learning & Education*, vol. 4, no. 1, pp. 96-100.
Phelan, S.K. 2011, 'Constructions of disability: a call for critical reflexivity in occupational therapy', *Canadian Journal of Occupational Therapy*, vol. 78, no. 3, pp. 164-72.
Phillips, K.W., Liljenquist, K.A. & Neale, M.A. 2009, 'Is the pain worth the gain? The advantages and liabilities of agreeing with socially distinct newcomers', *Personality and Social Psychology Bulletin*, vol. 35, no. 3, pp. 336-50.
Polkinghorne, D.E. 1989, 'Phenomenological research methods', *Existential-phenomenological perspectives in psychology*, Springer, pp. 41-60.
Porter, L.W. & McLaughlin, G.B. 2006, 'Leadership and the organizational context: like the weather?', *The Leadership Quarterly*, vol. 17, no. 6, pp. 559-76.
Powers, M.B., Zum Vörde Sive Vörding, M.B. & Emmelkamp, P.M.G. 2009, 'Acceptance and commitment therapy: A meta-analytic review', *Psychotherapy and psychosomatics*, vol. 78, no. 2, pp. 73-80.
Prakash, R.S., Hussain, M.A. & Schirda, B. 2015, 'The role of emotion regulation and cognitive control in the association between mindfulness disposition and stress', *Psychology and Aging*, vol. 30, no. 1, p. 160.
Prasad, P. & Prasad, A. 2000, 'Stretching the iron cage: The constitution and implications of routine workplace resistance', *Organization Science*, vol. 11, no. 4, pp. 387-403.
Probert, J. & Turnbull James, K. 2011, 'Leadership development: Crisis, opportunities and the leadership concept', *Leadership*, vol. 7, no. 2, pp. 137-50.
Pryce-Jones, J. 2011, *Happiness at work: Maximizing your psychological capital for success*, John Wiley & Sons.
Pye, A. 2005, 'Leadership and organizing: Sensemaking in action', *Leadership*, vol. 1, no. 1, pp. 31-49.
Rablen, M.D. & Oswald, A.J. 2008, 'Mortality and immortality: The Nobel Prize as an experiment into the effect of status upon longevity', *Journal of Health Economics*, vol. 27, no. 6, pp. 1462-71.
Rāhula, W. 1974, *What the Buddha taught*, vol. 641, Grove Press.
Randel, A.E., Galvin, B.M., Shore, L.M., Ehrhart, K.H., Chung, B.G., Dean, M.A. & Kedharnath, U. 2018, 'Inclusive leadership: realizing positive outcomes through belongingness and being valued for uniqueness', *Human Resource Management Review*, vol. 28, no. 2, pp. 190-203.
Ray, J.L., Baker, L.T. & Plowman, D.A. 2011, 'Organizational mindfulness in business schools', *Academy of Management Learning & Education*, vol. 10, no. 2, pp. 188-203.
Reave, L. 2005, 'Spiritual values and practices related to leadership effectiveness', *The leadership quarterly*, vol. 16, no. 5, pp. 655-87.
Reb, J. & Atkins, P.W. 2015, *Mindfulness in organizations: Foundations, research, and applications*, Cambridge University Press.
Reb, J., Narayanan, J. & Chaturvedi, S. 2014, 'Leading mindfully: two studies on the influence of supervisor trait mindfulness on employee well-being and performance', *Mindfulness*, vol. 5, no. 1, pp. 36-45.

Reb, J., Sim, S., Chintakananda, K. & Bhave, D.P. 2015, 'Leading with mindfulness: Exploring the relation of mindfulness with leadership behaviors, styles, and development', *Mindfulness in organizations: Foundations, research, and applications*, pp. 256-84.
Redelmeier, D.A. & Singh, S.M. 2001, 'Longevity of screenwriters who win an academy award: longitudinal study', *BMJ: British Medical Journal*, vol. 323, no. 7327, p. 1491.
Rego, A., Cunha, M.P.E. & Souto, S. 2007, 'Workplace spirituality, commitment, and self-reported individual performance: An empirical study', *Management Research*, vol. 5, no. 3, p. 163.
Reiter, S., Stewart, G. & Bruce, C. 2011, 'A Strategy for Delayed Research Method Selection: Deciding Between Grounded Theory and Phenomenology', *Electronic Journal of Business Research Methods*, vol. 9, no. 1, pp. 35-46.
Reynolds, P. 2018, 'Bhaskar, Danermark and Price (2018) Interdisciplinarity and Wellbeing: A Critical Realist General Theory of Interdisciplinarity Routledge Studies in Critical Realism', *PRISM: Casting New Light on Learning, Theory and Practice*, vol. 1, no. 2, pp. 89-93.
Ries, A. & Trout, J. 1994, 'Immutable laws of marketing', *İstanbul: Mediacat Pub*.
Ripamonti, S., Galuppo, L., Gorli, M., Scaratti, G. & Cunliffe, A.L. 2016, 'Pushing action research toward reflexive practice', *Journal of Management Inquiry*, vol. 25, no. 1, pp. 55-68.
Rousseau, D.M. 2006, 'Is there such a thing as "evidence-based management"?', *Academy of management review*, vol. 31, no. 2, pp. 256-69.
Rowley, J. & Gibbs, P. 2008, 'From learning organization to practically wise organization', *The learning organization*, vol. 15, no. 5, pp. 356-72.
Ruedy, N.E. & Schweitzer, M.E. 2010, 'In the moment: The effect of mindfulness on ethical decision making', *Journal of Business Ethics*, vol. 95, no. 1, pp. 73-87.
Ruiz, F.J. 2012, 'Acceptance and commitment therapy versus traditional cognitive behavioral therapy: A systematic review and meta-analysis of current empirical evidence', *International Journal of Psychology and Psychological Therapy*, vol. 12, no. 3, pp. 333-58.
Sampson, E.E. 1993, *Celebrating the other: A dialogic account of human nature*, Westview Press.
Sandberg, J. & Tsoukas, H. 2015, 'Making sense of the sensemaking perspective: Its constituents, limitations, and opportunities for further development', *Journal of Organizational Behavior*, vol. 36, no. S1, pp. S6-S32.
Sauer, S. & Kohls, N. 2011, 'Mindfulness in leadership: does being mindful enhance leaders' business success?', *Culture and neural frames of cognition and communication*, Springer, pp. 287-307.
Sayer, A. 1999, *Realism and social science*, Sage.
Sayer, A. 2004, 'Foreword: why critical realism? Critical Realist Applications in Organisation and Management Studies. S. Fleetwood and S. Ackroyd', London, New York, Routledge.
Schmidt-Wilk, J., Heaton, D.P. & Steingard, D. 2000, 'Higher education for higher consciousness: Maharishi University of Management as a model for spirituality in management education', *Journal of Management Education*, vol. 24, no. 5, pp. 580-611.
Scholtes, P.R. 1993, 'Total quality or performance appraisal: choose one', *National Productivity Review*, vol. 12, no. 3, pp. 349-63.

Schriesheim, C.A., Castro, S.L. & Cogliser, C.C. 1999, 'Leader-member exchange (LMX) research: A comprehensive review of theory, measurement, and data-analytic practices', *The Leadership Quarterly*, vol. 10, no. 1, pp. 63-113.
Schutte, N.S. & Malouff, J.M. 2014, 'A meta-analytic review of the effects of mindfulness meditation on telomerase activity', *Psychoneuroendocrinology*, vol. 42, pp. 45-8.
Schyns, B. & Schilling, J. 2013, 'How bad are the effects of bad leaders? A meta-analysis of destructive leadership and its outcomes', *The Leadership Quarterly*, vol. 24, no. 1, pp. 138-58.
Shamir, B. 1999, 'Leadership in boundaryless organizations: disposable or indispensable?', *European Journal of Work and Organizational Psychology*, vol. 8, no. 1, pp. 49-71.
Shamir, B. & Howell, J.M. 1999, 'Organizational and contextual influences on the emergence and effectiveness of charismatic leadership', *The Leadership Quarterly*, vol. 10, no. 2, pp. 257-83.
Sheep, M.L. 2006, 'Nurturing the whole person: The ethics of workplace spirituality in a society of organizations', *Journal of business ethics*, vol. 66, no. 4, pp. 357-75.
Shor, I. 1993, 'Paulo Freire's critical pedagogy', *Paulo Freire: A critical encounter*, vol. 23.
Shore, L.M., Randel, A.E., Chung, B.G., Dean, M.A., Holcombe Ehrhart, K. & Singh, G. 2011, 'Inclusion and diversity in work groups: A review and model for future research', *Journal of management*, vol. 37, no. 4, pp. 1262-89.
Siegel, D.J. 2008, *The Mindful Brain: The Neurobiology of Well-being*, Sounds True.
Silverman, D. 2013, *Doing qualitative research: A practical handbook*, SAGE publications limited.
Singh, N.N., Lancioni, G.E., Winton, A.S., Karazsia, B.T. & Singh, J. 2013, 'Mindfulness training for teachers changes the behavior of their preschool students', *Research in Human Development*, vol. 10, no. 3, pp. 211-33.
Singh, N.N., Lancioni, G.E., Winton, A.S.W., Singh, J., Singh, A.N., Adkins, A.D. & Wahler, R.G. 2010, 'Training in mindful caregiving transfers to parent–child interactions', *Journal of Child and Family Studies*, vol. 19, no. 2, pp. 167-74.
Singh, N.N., Singh, A.N., Lancioni, G.E., Singh, J., Winton, A.S.W. & Adkins, A.D. 2010, 'Mindfulness training for parents and their children with ADHD increases the children's compliance', *Journal of Child and Family Studies*, vol. 19, no. 2, pp. 157-66.
Speca, M., Carlson, L.E., Goodey, E. & Angen, M. 2000, 'A randomized, wait-list controlled clinical trial: the effect of a mindfulness meditation-based stress reduction program on mood and symptoms of stress in cancer outpatients', *Psychosomatic medicine*, vol. 62, no. 5, pp. 613-22.
Spicer, A. 2013, 'Shooting the shit: the role of bullshit in organisations', *M@ n@ gement*, vol. 16, no. 5, pp. 653-66.
Starkey, K. & Madan, P. 2001, 'Bridging the relevance gap: Aligning stakeholders in the future of management research', *British Journal of management*, vol. 12, pp. S3-S26.
Staw, B.M. 1975, 'Attribution of the "causes" of performance: A general alternative interpretation of cross-sectional research on organizations', *Organizational Behavior and Human Performance*, vol. 13, no. 3, pp. 414-32.
Stensaker, I. & Falkenberg, J. 2007, 'Making sense of different responses to corporate change', *Human relations*, vol. 60, no. 1, pp. 137-77.
Stones, R. 1996, *Sociological reasoning: Towards a past-modern sociology*, Macmillan International Higher Education.

Sutcliffe, K.M., Vogus, T.J. & Dane, E. 2016, 'Mindfulness in organizations: A cross-level review', *Annual Review of Organizational Psychology and Organizational Behavior*, vol. 3, pp. 55-81.
Tepper, B.J. 2000, 'Consequences of abusive supervision', *Academy of management journal*, vol. 43, no. 2, pp. 178-90.
Tepper, B.J. 2007, 'Abusive supervision in work organizations: Review, synthesis, and research agenda', *Journal of Management*, vol. 33, no. 3, pp. 261-89.
Thieleman, K. & Cacciatore, J. 2014, 'Witness to suffering: Mindfulness and compassion fatigue among traumatic bereavement volunteers and professionals', *Social work*, p. swt044.
Tincher, M.M., Lebois, L.A.M. & Barsalou, L.W. 2016, 'Mindful attention reduces linguistic intergroup bias', *Mindfulness*, vol. 7, no. 2, pp. 349-60.
Tisdell, E.J. & Taylor, E.W. 2000, 'Adult education philosophy informs practice', *Adult learning*, vol. 11, no. 2, pp. 6-10.
Tkachenko, O., Hahn, H.-J. & Peterson, S. 2016, 'Theorizing the research-practice gap in the field of management: A review of key frameworks and models', *Bridging the scholar-practitioner gap in human resources development*, IGI Global, pp. 101-19.
Tourish, D. 2013, 'The dark side of transformational leadership: A critical perspective', *Development and Learning in Organizations*, vol. 28, no. 1.
Tourish, D. & Barge, J.K. 2010, 'An exchange of letters: what can a specifically social constructionist perspective bring to bear on what must be one of the most studied subjects in human history?', *Management Communication Quarterly*, vol. 24, no. 2, pp. 322-47.
Tourish, D. & Pinnington, A. 2002, 'Transformational leadership, corporate cultism and the spirituality paradigm: An unholy trinity in the workplace?', *Human relations*, vol. 55, no. 2, pp. 147-72.
Tsoukas, H. & Chia, R. 2002, 'On organizational becoming: Rethinking organizational change', *Organization science*, vol. 13, no. 5, pp. 567-82.
Tsui, A.S. 2013, 'The spirit of science and socially responsible scholarship', *Management and Organization Review*, vol. 9, no. 3, pp. 375-94.
Uhl-Bien, M. 2005, 'Implicit theories of relationships in the workplace', *Implicit leadership theories: Essays and explorations*, pp. 103-33.
Uhl-Bien, M. 2006, 'Relational leadership theory: Exploring the social processes of leadership and organizing', *The Leadership Quarterly*, vol. 17, no. 6, pp. 654-76.
Uhl-Bien, M. 2011, 'Relational leadership theory: Exploring the social processes of leadership and organizing', *Leadership, gender, and organization*, Springer, pp. 75-108.
Uhl-Bien, M., Marion, R. & McKelvey, B. 2007, 'Complexity leadership theory: Shifting leadership from the industrial age to the knowledge era', *The leadership quarterly*, vol. 18, no. 4, pp. 298-318.
Uhl-Bien, M. & Ospina, S.M. 2012, *Advancing relational leadership research: A dialogue among perspectives*, IAP.
Vago, D.R. & David, S.A. 2012, 'Self-awareness, self-regulation, and self-transcendence (S-ART): a framework for understanding the neurobiological mechanisms of mindfulness', *Frontiers in human neuroscience*, vol. 6, p. 296.
Valtorta, N.K., Kanaan, M., Gilbody, S., Ronzi, S. & Hanratty, B. 2016, 'Loneliness and social isolation as risk factors for coronary heart disease and stroke: systematic review and

meta-analysis of longitudinal observational studies', *Heart*, vol. 102, no. 13, pp. 1009-16.
Van Marrewijk, A., Veenswijk, M. & Clegg, S. 2010, 'Organizing reflexivity in designed change: the ethnoventionist approach', *Journal of Organizational Change Management*, vol. 23, no. 3, pp. 212-29.
Vogus, T.J. 2011, 'Mindful organizing: Establishing and extending the foundations of highly reliable performance'.
Wachs, K. & Cordova, J.V. 2007, 'Mindful relating: Exploring mindfulness and emotion repertoires in intimate relationships', *Journal of Marital and Family therapy*, vol. 33, no. 4, pp. 464-81.
Walach, H., Buchheld, N., Buttenmüller, V., Kleinknecht, N. & Schmidt, S. 2006, 'Measuring mindfulness—the Freiburg mindfulness inventory (FMI)', *Personality and Individual Differences*, vol. 40, no. 8, pp. 1543-55.
Walker, D.M. 2005, 'Reclaiming public trust in the wake of recent corporate accountability failures', *International Journal of Disclosure and Governance*, vol. 2, no. 3, pp. 264-71.
Weick, K.E. 1979, 'The social psychology of organizing (Topics in social psychology series)', *Columbus, OH: McGraw-Hill Humanities*.
Weick, K.E. 1988, 'Enacted sensemaking in crisis situations [1]', *Journal of management studies*, vol. 25, no. 4, pp. 305-17.
Weick, K.E. 1995, *Sensemaking in organizations*, vol. 3, Sage.
Weick, K.E. 1996, 'Drop your tools: An allegory for organizational studies', *Administrative science quarterly*, pp. 301-13.
Weick, K.E. 2007, 'Drop your tools: On reconfiguring management education', *Journal of Management Education*, vol. 31, no. 1, pp. 5-16.
Weick, K.E. 2010, 'Reflections on enacted sensemaking in the Bhopal disaster', *Journal of Management Studies*, vol. 47, no. 3, pp. 537-50.
Weick, K.E. 2012, *Making sense of the organization, Volume 2: The impermanent organization*, vol. 2, John Wiley & Sons.
Weick, K.E. & Putnam, T. 2006, 'Organizing for mindfulness: Eastern wisdom and Western knowledge', *Journal of management inquiry*, vol. 15, no. 3, pp. 275-87.
Weick, K.E., Sutcliffe, K. & Obstfeld, D. 2000, 'High reliability: The power of mindfulness', *Leader to Leader*, vol. 17, no. 07, pp. 1-56.
Weick, K.E. & Sutcliffe, K.M. 2006, 'Mindfulness and the quality of organizational attention', *Organization Science*, vol. 17, no. 4, pp. 514-24.
Weick, K.E., Sutcliffe, K.M. & Obstfeld, D. 2005, 'Organizing and the process of sensemaking', *Organization science*, vol. 16, no. 4, pp. 409-21.
Weick, K.E., Sutcliffe, K.M. & Obstfeld, D. 2008, 'Organizing for high reliability: Processes of collective mindfulness', *Crisis management*, vol. 3, no. 1, pp. 81-123.
Westphal, M., Bingisser, M.-B., Feng, T., Wall, M., Blakley, E., Bingisser, R. & Kleim, B. 2015, 'Protective benefits of mindfulness in emergency room personnel', *Journal of affective disorders*, vol. 175, pp. 79-85.
Whitmore, J. (1992), *Coaching for Performance*, Nicholas Brealey, London.
Whittington, R. 2006, 'Completing the practice turn in strategy research', *Organization studies*, vol. 27, no. 5, pp. 613-34.
Wiggins, L. & Smallwood, J. 2018, 'An OD approach to leadership development: questions and consequences', *Journal of Management Development*, vol. 37, no. 8, pp. 613-23.

Wilson, D.R. 2006, 'The evolutionary neuroscience of human reciprocal sociality: A basic outline for economists', *The Journal of Socio-Economics*, vol. 35, no. 4, pp. 626-33.
Wray-Bliss, E. 2012, 'Leadership and the deified/demonic: a cultural examination of CEO sanctification', *Business ethics: a European review*, vol. 21, no. 4, pp. 434-49.
Wrzesniewski, A. 2003, 'Finding positive meaning in work', *Positive organizational scholarship*, pp. 296-308.
Wrzesniewski, A., Dutton, J.E. & Debebe, G. 2003, 'Interpersonal sensemaking and the meaning of work', *Research in organizational behavior*, vol. 25, pp. 93-135.
Wuisman, J. 2005, 'The logic of scientific discovery in critical realist social scientific research', *Journal of Critical Realism*, vol. 4, no. 2, pp. 366-94.
Yang, M. & Fry, L.W. 2018, 'The role of spiritual leadership in reducing healthcare worker burnout', *Journal of Management, Spirituality & Religion*, vol. 15, no. 4, pp. 305-24.
Yin, R.K. 2003, 'Case study research design and methods third edition', *Applied social research methods series*, vol. 5.
Yin, R.K. 2017, *Case study research and applications: Design and methods*, Sage publications.
Yukl, G.A. 1989, *Leadership in organizations*, 2nd edn, Prentice Hall, Englewood Cliffs, N.J.
Yukl, G.A. 1998, *Leadership in organizations*, Pearson Education India.
Zaccaro, S.J. 2007, 'Trait-based perspectives of leadership', *American Psychologist*, vol. 62, no. 1, p. 6.
Zeidan, F., Johnson, S.K., Diamond, B.J., David, Z. & Goolkasian, P. 2010, 'Mindfulness meditation improves cognition: evidence of brief mental training', *Consciousness and cognition*, vol. 19, no. 2, pp. 597-605.