

## Index

- absorption, state of, 49, 287
- acceptance and commitment therapy (ACT), 266
- affective quality (four foundations of mindfulness), 52
- attention, focused
  - as antidote to multitasking, 118–119
  - attention development in Western thought, 358–359
  - defined, 18
  - and distractions, work-family variables, 220–221
  - improved attention and concentration, 26–28
  - mind wandering and MBIs, 117–118
  - present-moment attention, leaders, 259–262
  - regulation of, 203–204
  - to thoughts, feelings and body sensations, 53
- attitude, defined, 18
- awareness
  - the body scan, 56, 59–60, 83, 102–103, 104, 116
  - of the breath, 19
  - creativity and heightened meta-awareness, 202–203, 204
  - emotional, 114–115
  - meta-awareness, 48, 75, 199, 202–203, 204
  - mindful awareness, 43
  - mindfulness-based interventions (MBIs), 106
  - non-judgmental awareness, 56
  - self-awareness, business coaching, 400
  - self-awareness, through mindfulness practice, 29–30
  - for stress reduction, 116
  - witnessing awareness, 266
- bias
  - common method bias, research, 78–79
  - reduced, decision making, 172–173, 175
  - self-serving bias, 180–181
  - sunk cost bias, 169–170
  - unbiased research, 14
- the body scan, 56, 59–60, 83, 102–103, 104, 116
- the breath
  - awareness of, 19
  - meditation and, 56–57
  - sitting meditation and, 103
  - within the four foundations of mindfulness, 52
- Buddhism
  - acceptance, 32–33
  - conscious responding, 33
  - and creativity, 195
  - dukkha* and difficult experiences, 45–46
  - dukkha*, concept of, 44–45
  - enlightenment, attainment of, 195–197
  - the Four Noble Truths, 45
  - impermanence, 31
  - interdependence, 33–34
  - language used in the teachings, 43
  - meditation and mindfulness, 11, 12
  - meditation and the path to Awakening, 48–49
  - mindfulness and elimination of suffering, 44
  - mindfulness within, 349–350
  - moral and ethical training (*sila*), 352
  - no self, concept of, 31–32
  - Noble Eightfold Path, 48
  - patterns of the mind, 44

Buddhism (*cont.*)

*Satipaṭṭhāna Sutta*, (Discourse

of the Four Foundations of Mindfulness), 51–53

subject/object interdependence, 196–197

translation of *sati* and *sampajañña*, 43

## business coaching

applications for specific client issues, 397, 401–402

the coach, qualities of, 392–394, 395–396

coach/client relationships, 394–395

coaching mindfully, 388

context, importance of, 402

contrasted with traditional coaching, 388–389

desire, attainment and contentment, 400–401

ethics and, 399–400

FEEL model, 384–388

future research directions, 402–403

and goal-free coaching, 390–391

imparting mindfulness skills, 395–396

mindfulness and, 383–384, 392

promoting non-doing/doing, 389–390

self-awareness and, 400

stress management and, 398

## Center for Contemplative Mind in Society

basic guidelines for program implementation, 338–339

best practice program, 337–338

foundation of, 333–334

*A Powerful Silence: The Role of Meditation and Other Contemplative Practices in American Life and Work* (2004), 334–337

research values, 339–340

## collective mindfulness, concept of, 68

## communication

attentive listening and, 262

between co-workers, 29,

314–315, 335

coach/client relationships, 392–396

data collection, sociometric

badges, 230

and social interaction, 106–107, 142

in the workplace, 22–23

compassion, in coaching, 248–249, 395–396

concentration, improved, 26–28, 117–118, 397

concentrative meditation, 27–28

conscious responding, 33

coping mechanisms, 22–23

corporate-based mindfulness

training, 61

## creativity

attention regulation and, 203–204

creative cognition, 192–194

creative self-efficacy, 207

decreased discursive thought and, 201–202, 204

defined (the four Ps), 191–192

direct mechanisms and mindfulness, 201–204

future research directions, 205–206

heightened meta-awareness and, 202–203, 204

indirect mechanisms and mindfulness, 204–205

mindfulness creativity training, 206–207

and mindfulness, empirical studies, 199–201

organizational value of, 190

role of mindfulness and, 190, 197

standard training programmes, 194–195

## decentered perspectives, 53–54

## decision making

awareness of learning

structures, 179

confirmation seeking and

overconfidence, 172–174

dealing with uncertainty, 175–176

decision framing, 166, 181

decision implementation, 178–179

decision opportunity awareness (choicefulness), 166–167

dispositional mindfulness and, 171

and the ego, 170, 171, 173, 180

enhancement of, 22

- ethicality in, 22, 170–172
  - intuitive vs. analytic decisions, 176–177, 182
  - irrational escalation of commitment, 169, 170
  - less biased decision making, 172–173, 175
  - making trade-offs, 177–178, 182
  - mindfulness and, 164, 165–166, 181, 182–183
  - openness to feedback, 179–180, 182
  - option awareness, 167
  - post-decision regret, 167
  - potential outcomes, 163–164
  - prioritizing decisions, 168–169
  - proactive option generation, 167–168
  - process stages, 164–165
  - relevant/irrelevant information separation, 174, 181–182
  - scope of information search, 172
  - self-serving bias, 180–181
  - sunk cost bias, 169–170
  - value-focused approach, 167
- depression
  - experiences of and physical sensations, 53
  - witnessing awareness and, 266
- discursive thought, 199, 201–202, 204
- dispositional mindfulness, *see also* trait mindfulness
  - and decision making, 165–166
  - and decreased mind wandering, 118
  - and dispositional authenticity, 171
  - future research directions, 174, 175, 183
  - and letting go of sunk costs, 169–170
  - negative association with overconfidence, 173
  - and risk-taking behavior, 176
  - and the intention–behavior gap, 179
- dukkha*
  - concept of, 44–45
  - experiencing difficulty without, 46–48
  - and the Four Noble Truths, 45
- the ego, in decision making, 170, 171, 173, 180
- emotional intelligence (EI), 30, 287–288, 346–347
- emotional reactivity, 28
- Emotional Resilience Training, 61
- emotions
  - awareness of, 114–115
  - emotional contagion, 274–275
  - emotional contagion and mindlessness, 246–247
  - emotional display rules, 112–113
  - emotional regulation, 311
  - exposure and mindful regulation, 113
  - negative, coping with, 114
  - nonjudgmental observation, 113–114
  - pain, acceptance of, 32–33
  - reactive emotions, leaders, 368–369
  - regulation and work-family variables, 221–223
  - surface acting, 113
- empathy
  - coach/client relationships, 394
  - in interpersonal relations, 29–30
  - relational self-regulation, negotiations, 295
- ethics
  - and business coaching, 399–400
  - in decision making, 22, 170–172
  - within workplace mindfulness, 352
- Executive Mind course, *see also* the Reactivity Map
  - emphasis on effective action, 365
  - enhanced choice-making capacities, 362–363
  - first-person case studies, 366
  - focus on process of experiences, 365
  - framing of, 362
  - interpretations and associations, 369–371
  - language of, 363
  - the moment as unit of analysis, 363–365
  - practical teaching advice, 375
  - reactive emotions, working with, 368–369
- experiences in terms of teaching (four foundations of mindfulness), 52–53
- faddism
  - avoiding charges of, 14
  - McMindfulness, 49, 257–258, 265, 271

- FEEL model, 384–388
- Five Facet Mindfulness Questionnaire (FFMQ), 70, 72–74, 297
- flow, concept of, 287
- function magnetic resonance imaging (fMRI)
- for brain activity measurements, 88
  - leaders and interpersonal interactions, 246–247, 248
  - research on the effects of mindfulness, 214
  - reservations over, 88
  - and showing social anxiety disorder, 201
- goals
- excessive goal focus and MBIs, 119–121
  - goal-free business coaching, 390–391
  - wholesome/unwholesome goals, leaders, 261, 262, 263–264, 265, 270–272, 274, 275
- Goleman, Dan, 346
- Google, corporate example, 345–348
- identity, *see also* relational frame theory; self
- contextual-behavioral approach and, 133–134
  - entrenched behaviors and, 134
  - identity work (individual identity change), 135, 142–143
  - and mindfulness training, 143–144
  - within organizational scholarship, 133
  - the self as reporting our own behavior, 136
  - self-as-perspective (transcendent self), 141–142
  - self-as-process (experiencing self), 140–141
  - self-as-story (the conceptualised self), 138–140
  - as self-discrimination behavior, 136, 142
  - verbal constructs of as passing truths, 133–134
  - workplace demands on, 155–156
  - impermanence, acceptance of, 31
- industrial and organizational (IO) psychology, 100–101
- intention, attention, and attitude (IAA), 18–19
- intentional change theory, 248
- intentionality
- defined, 18, 262–263
  - leadership roles and, 263–264
- interdependence, 33–34
- interpersonal relations
- demonstrating compassion, 28–29, 30
  - empathetic responses, 29–30
  - enhancement of, 23
  - intrapersonal/interpersonal distinction, 258–259
  - of leaders, fMRI research, 246–247, 248
- intimate detachment, 53–54
- intuition, concept of, 288
- language
- and acquisition of sense of self (relational frame theory), 136–138
  - and creativity, 201
  - discursive thought and, 199, 201–202, 204
- leaders, *see also* Executive Mind course
- antagonistic neural networks, 244–245
  - authentic leadership style, 272–274
  - building resonant relationships, 249–250, 251–252
  - burnout, 267–268
  - charismatic leadership style, 274–275
  - chronic stress in, 241–242
  - clarity of belief, 268–269
  - emotional contagion and mindlessness, 246–247
  - evolution of the self and leadership development, 277–279
  - future research directions, 279–281
  - intentionality and, 263–264
  - interpersonal relations, fMRI research, 246–247, 248
  - life and career stages and cycles, 242–244

- managing oneself, 355–356, 357–358
- mindfulness and management education, 359–362
- mindfulness as resource or value, 270–272
- personal vision, developing, 250–251
- present-moment attention, 262
- present-moment attention and employee relations, 262
- present-moment attention and respect, 260–261
- present-moment attention, intrapersonal benefits, 259–260
- reduced leadership capabilities, 240–241
- self-compassion, 264–265
- servant leadership style, 275–277
- toxic leadership, 357
- using coaching with compassion, 248–249
- wholesome/unwholesome goals, 261, 262, 263–264, 265, 270–272, 274, 275
- witnessing awareness and loving-kindness meditation (LKM), 265, 297, 336, 395
- McMindfulness, 14, 49, 257–258, 265, 271
- mechanisms of action of mindfulness
  - distractions, reducing, 27–28
  - improved attention and concentration, 26–27
  - innovation and creativity enhancement, 26
  - interpersonal functioning, empathy and self-awareness, 28–30
  - promoting a healthy learning environment, 25–26
  - reactivity, decreasing, 28
  - stress reduction, 25
- meditation practice
  - the body scan, 56, 59–60, 83, 102–103, 104, 116
  - the breath, awareness of, 56–57, 103, 264
  - within Buddhism, 11, 12, 48–49, 401
  - concentrative meditation, 27–28
    - and creativity, 199–201
    - formal meditation exercises (MBIs), 102–103
    - home practice (MBSR course), 59–60
    - overview of, 20, 102
    - within research
      - methodologies, 82–83
      - self-compassion and the breath, 264
      - sitting meditation, 103, 116
      - three-minute breathing space, 103, 104–105, 113, 114
  - memory, meta-awareness and, 202–203, 204
  - mental activity (four foundations of mindfulness), 52
  - meta-awareness, 48, 75, 199, 202–203, 204
  - methodology, research
    - comparison group structure, 84
    - experiential approaches, external validity, 85
    - experiential approaches, internal validity, 84–85
    - experimental design, 81
    - mindfulness scales, 70, 72–74
    - mindfulness scales and construct validity, 69–71
    - mindfulness-based work-family research, 228–230
    - and mode of program delivery, 83–84
    - organizing conceptualizations of mindfulness, 71–76
    - pre-experimental designs, 80
    - quasi-experimental designs, 81
    - survey research, 76–79
    - survey research, alternatives to, 79–80
    - temporal variations, 82
    - types of meditation practices, 82–83
  - mind wandering, 19–20, 117–118
  - mindful attention awareness scale (MAAS), 70, 72–74, 75, 297
  - mindful organizing
    - achieving, 313–314
    - characterization of, 312–313
    - future research directions, 325–327
    - outcomes of, 313
    - research into, 314–315

- mindful organizing (*cont.*)
  - and tools, 305–306
  - and visual templates, 315–317, 321–324
- mindful, relational self-regulation (MRSR) model, 286, 288–290, 296–297
- mindfulness-based stress reduction (MBSR)
  - adaptation to organizational settings, 60–61, 359
  - adaption of *Satipaṭṭhāna Sutta* for, 53–54
  - automatic pilot, 55–56
  - effects upon identity, 135–143
  - efficacy and psychosocial component, 85
  - eight-week programme, structure of, 54–55
  - four foundations of mindfulness and, 51–53
  - future research directions, 156–157
  - home practice, 59–60
  - inquiry process, 50–51
  - letting things be, 58
  - living mindfully, 59
  - low-dose workplace programs, 55
  - managing reactions, 57–58
  - mindfulness of the breath, 56–57
  - mindfulness of the body
    - moving, 57
  - neuro-biology of stress, 52–53
  - recognizing thoughts and emotions as mental events, 58–59
  - research regarding, 142–156
  - taking good care of yourself, 59
  - three techniques of, 83
- mindfulness in schools, 61
- mindfulness practices, *see also* yoga
  - awareness of routine activities, 105–106
  - body awareness, 106
  - the body scan, 56, 59–60, 83, 102–103, 104, 116
  - brief mindfulness inductions, 110–111
  - as a framework, 17–18, 43
  - importance of for practitioners/researchers, 14
  - informal exercises, 105–107
  - present-moment attention and, 19–20, 22
  - and sense of separation, leaders, 270
- mindfulness scales
  - Five Facet Mindfulness Questionnaire (FFMQ), 70, 72–74, 297
  - lack of convergent validity, 70–71
  - Mindful Attention Awareness Scale (MAAS), 70, 72–74, 75, 297
  - scale selection and construct validity, 69
  - ten mindfulness scales, 70, 72–74
  - Toronto Mindfulness Scale (TMS), 110–111
- mindfulness, *see also* workplace
  - mindfulness
    - as alleviation of distress, 44
    - attention to thoughts, feelings and body sensations, 53
    - construct/practice distinction, 258
    - definitions of, 17–18, 68–69, 214, 257–258, 286–287, 307–312
    - diversity of perspectives on, 12
    - experiencing difficulty without *dukkha*, 46–48
    - future research directions, 34–35, 87–88, 89–90, 122–123, 156–157, 205–206, 228–230, 279–281, 298–299, 325–327, 348–349, 402–403
    - intrapersonal/interpersonal distinction, 258–259
    - non-MBSR programs, 61–62
    - operational definition of, 198–199
    - within organizational scholarship, 307
    - perspectives of, 12–14
    - as positive, perspective of, 256–257
    - and process of identity construction, 143–144, 157–158
    - remembering, focusing, and monitoring, 197–198
    - Satipaṭṭhāna Sutta* approach, 53–54
    - translation from *sati* and *sampajañña*, 43–44
    - wider acceptance in the West, 359
    - at work, six practices for, 35–36
  - mindfulness-based cognitive therapy (MBCT)
    - inquiry process, 50–51

- neuro-biology of stress, 52–53
- in the UK, 383
- witnessing awareness and, 266
- mindfulness-based interventions (MBIs), *see also*
  - mindfulness-based stress reduction; mindfulness-based cognitive therapy
  - for clinical populations, 13
  - and emotion regulation, 112–115
  - facilitators' role, 11–12
  - for mind wandering, 117–118
  - formal meditation exercises, 102–103
  - future research directions, 122–123
  - goals of, 102
  - long-term interventions, 107–109
  - low-dose interventions, 109–110
  - and multitasking, 118–119
  - obstacles and practical advice, 103–105
  - within organizations, 13
  - and paradoxical goal achievement, 119–121
  - self-guided, online interventions, 111–112
  - social interactions, 106–107
  - stress reduction, 115–117
  - as synergistic process, 122
- mindfulness-informed business
  - acceptance, 32–33
  - conscious responding, 33
  - impermanence, 31
  - interdependence, 33–34
  - no self, concept of, 31–32
  - overview of, 31
- Monsanto, corporate example, 340–344
- multitasking, within MBIs, 118–119
- negotiations, *see also* relational
  - regulation behaviors
  - future research directions, 298–299
  - ineffective, 285–286
  - instrumental outcomes, 290
  - mindful, relational self-regulation (MRSR) model, 286, 288–290, 296–297
  - mindfulness and the relational exchange, 288
  - as relational, 285–286
  - relational outcomes, 290
  - research methodological issues, 297–298
  - theories and models, 296
- neural networks
  - default mode network (DMN), 244–245, 246, 248
  - mirror neuron network, 246
  - task positive network (TPN), 244
- neuroscientific approaches
  - future research directions, 87–88, 89–90
  - negotiation research, 298
  - use of electroencephalography (EEG), 88
  - use of functional magnetic resonance imaging (fMRI), 88, 201, 214
  - work-family research directions, 229–230
- organizational perspectives, 12–14
- pain, acceptance of, 32–33
- patterns of the mind, 44
- perspectives, of mindfulness
  - clinical, 12–13
  - diversity of, 12
  - organizational, 13
- Peter F. Drucker School of Management, 356
- physical health, effects of workplace stress, 21
- positive emotional attractor (PEA), 248–249
- A Powerful Silence: The Role of Meditation and Other Contemplative Practices in American Life and Work* (2004)
  - findings, 334–335
  - organizations, characteristics of, 335–336
  - project research remit, 334
  - reported benefits of contemplative practices, 336–337
  - research values, 339–340
- present-moment orientation
  - awareness of routine activities, 105–106
  - benefits to a work-family balance, 218, 228–229, 230–231

- present-moment orientation (*cont.*)  
 within Buddhism, 44, 198  
 decreased discursive thought, 201  
 downsides of, organizational, 260  
 intra-individual benefits of, 259–260  
 within mindfulness, 18, 198–199  
 within mindfulness practice,  
 19–20, 22  
 and perceived passage of time,  
 225, 226  
 present-moment attention, leaders,  
 259–262  
 and reduced stereotyping, 174  
 and reduced sunk cost feelings,  
 169–170  
 remembering intentions, 263  
 and self-as-process, 140–141,  
 143, 147  
 within workplace mindfulness,  
 120–121, 228–229, 260  
 process, focus on, 26
- the Reactivity Map  
 feeling tones, 371–374  
 interpretations and associations,  
 369–371  
 overview of, 367–368, 374–375  
 reactive emotions, 368–369
- relational frame theory  
 the acquisition of sense of self  
 through language, 136–138  
 deictic frames, 138  
 and identity work, 142–143  
 relationship between three senses of  
 self, 142–143  
 self-as-perspective (transcendent  
 self), 141–142  
 self-as-process (experiencing self),  
 140–141  
 self-as-story (the conceptualized  
 self), 138–140  
 and self-discrimination behaviour,  
 136, 142
- relational regulation behaviors  
 arelational trading, 290–291  
 effects of mindfulness on, 294–295  
 intention–behavior  
 association, 291  
 negotiator/counterpart relational  
 self-regulation intentions, 292
- relational distancing, 290–291  
 relational integrating, 290–291  
 relational outcomes, 293  
 relational satisficing, 290–291
- research, *see also* methodology,  
 research; survey research  
 across individuals, groups and  
 organizations, 86–87, 121–122  
 development of taxonomy of  
 mindfulness, 86  
 increase in, 100  
 mixed method approaches, 88–90  
 neuroscientific approaches,  
 87–88, 89–90  
 in non-clinical populations, 67  
 within organizational scholarship,  
 100–101  
 response flexibility, 23
- sampajañña*, 43–44  
 S-ART framework, 75  
*sati*, 43–44  
*Satipaṭṭhāna Sutta* (Discourse of the  
 Four Foundations of Mindfulness)  
 adaption for MBSR  
 program, 53–54  
 and the four foundations of  
 mindfulness, 51–53  
 introduction, low-dose programme,  
 56, 57
- Search Inside Yourself (SIY), 61,  
 346–348
- secular context  
 contrast with eightfold path, 48–50  
 mindfulness training within, 11, 44,  
 350–351, 352, 401, 402  
 selection, optimization, and  
 compensation model, 214
- self, *see also* identity  
 acquisition of a sense of self through  
 language (relational frame theory),  
 136–138  
 constructive development of the self,  
 133–134, 155–156, 277–278  
 evolution of and leadership  
 development, 277–279  
 no self, concept of, 31–32, 54  
 relationship between three senses of  
 self, 142–143  
 as reporting our own behavior, 136



- self-awareness
  - and business coaching, 400
  - through mindfulness practice, 29–30
- self-care, 23–25
- self-compassion
  - and leadership roles, 264–265
  - within mindfulness, 24
  - and stress reduction, 116
- self-efficacy, 25
- self-regulation, 121, 214
- Senge, Peter, 336
- setbacks, coping mechanisms, 28
- shame, feelings of, 25–26
- social interactions, 106–107
- spirituality, tension with workplace cultures, 11–12
- stress, workplace
  - awareness of bodily sensations, 116
  - awareness of stressors, 115–116
  - chronic stress in leaders, 241–242
  - cycles of resonance, stress and renewal, 249
  - and the MBSR programme, 58, 59
  - mechanisms of action and, 25
  - neuro-biology of stress, 52–53
  - as organizational concern, 20–21
  - and personal suffering, 21, 115
  - research on efficacy of MBIs, 115–117
  - and self-compassion, 116
  - stress management and business coaching, 398
  - stress reduction, 25
- survey research
  - alternatives to, 79–80
  - common method bias, 78–79
  - considerations, 76–77
  - external validity, 79
  - internal validity, 78
  - longitudinal effects, 78–79
  - self-report measures, 77–78
- teachers/coaches, importance of, 349–350, 392–394, 395–396
- three-minute breathing space
  - awareness of emotions, 114
  - awareness of stressors, 115–116
  - emotion experiences and, 113
  - meditation practice, 103, 104–105
  - trait mindfulness, *see also* dispositional mindfulness
  - as a construct, 258
  - and emotional regulation, 114–115, 222
  - empirical studies on, 101
  - and individual difference, research, 214
  - research on using wearable technology tools, 229–230
  - and state mindfulness, 111
  - and time-affluence, 225
  - trait measurements with mindfulness scales, 71, 74
  - use of surveys and, 76–77
  - use of the MAAS scale and, 297
  - and work-family balance, 218–219, 228
- upāya* (skilful means), 49–50
- visual templates
  - functions of, 306, 315–317
  - and individual mindfulness, 317–321
  - and mindful organizing, 321–324
- work-family balance
  - attention and minimizing distractions, 220–221
  - conflict intervention research, 213–214
  - defined, 217
  - emotional self-regulation, 221–223
  - family-supportive supervision and mindfulness, 228
  - future research directions, 228–230
  - individual differences approaches, 214
  - mindfulness and, 218, 219–220
  - multidimensional mindfulness research, 227
  - negative consequences of mindfulness and, 231–232
  - optimization of resource allocation, 223–224
  - role transitioning, 230–231
  - scholarship on, 215–216
  - selection, optimization and compensation model (SOC), 214
  - time perception, 224–226

- work-family conflict
  - behavior-based conflict, 216
  - defined, 216
  - family interference with work (FIW), 216–217
  - mindfulness-based interventions (MBIs) and, 218–219
  - strain-based conflict, 216
  - time-based conflict, 216
  - work interference with family (WIF), 216–217
- work-family enrichment, 217, 219
- workplace mindfulness
  - benefits of, 19, 21–23, 310–312
  - ethics and, 352
  - evolution of, three themes, 378–379
  - and evolving job markets, 379
  - future research directions, 348–349
- Google, corporate example, 345–348
- growth in contemplative practices, 337
- as an instrumental practice, 349–350
- and management education, 359–362
- Monsanto, corporate example, 340–344
- and organizational change, 352–353
- yoga
  - within MBSR, 83
  - as a mindful practice, 57, 102, 107, 218, 240, 250, 339
  - as a research control group, 80, 84
  - in the workplace, 334, 338