BEHAVIOURAL STRATEGY: THE CONTEXT OF MINDFULNESS

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Introduction

The study content is embedded in the following fields: a) strategic management due to such issues like behavioural strategy, strategy research, and micro-foundations, b) organizational theory, and c) psychology, especially cognitive and social one.

Behavioural strategy includes various levels of analysis such as individual, top management team, and macro levels[1]. Behavioural strategy concept's intention is to explain how particular forms of CEO or top management teams' behaviour arise in and amongst organizations as well as how and through which mechanisms it affects organizational strategies. Hence, it is encompassed in the phenomenon in strategic management called 'micro-foundations'[2]. As for understanding the idea of behavioural strategy concept, the following definition has been adopted in that manuscript: 'Behavioral strategy merges cognitive and social psychology with strategic management theory and practice. Behavioral strategy aims to bring realistic assumptions about human cognition, emotions, and social behavior to the strategic management of organizations and, thereby, to enrich strategy theory, empirical research, and real-world practice' (Powell et al., 2011, p. 1371). The issues connected with individual mindfulness and its possible impact on such categories as organizational mindfulness and mindful organizing are concerned with the behavioural strategy construct.

In general, mindfulness is considered at the individual level, organizational one as well as in terms of mindful organizing as the bridge between individual and organizational mindfulness. It has been finally envisaged that individual mindfulness constitutes the phenomenon revealing the category (the intended process) in between the state and the trait resulting in capabilities of keeping affectionate attention, past, moment-to-moment (active) and judgmental awareness as well as of controlling the attention quality. Organizational mindfulness is considered in the manuscript mainly as an organizational supra-individual stable and enduring attribute that inheres in structures and practice as well as results from top-down processes creating the context for lower levels. Then, compared with organizational mindfulness, mindful organizing is regarded rather as a dynamic social (as it is a function of organizational members' behaviour) process than an enduring organizational hallmark. It results from bottom-up processes, enacts the context for bottom levels, and requires being continuously reconstituted since it is more fragile than organizational mindfulness – the reason is that routines elaborate in slightly different ways each time and it exists as long as it is collectively enacted.

The purpose of the manuscript[3] is to relate mindfulness phenomenon to the behavioural strategy concept in terms of its antecedents as well as to explore and integrate multiple conceptions of individual mindfulness, organizational mindfulness, and mindful organizing so as to better explain and develop the behavioural strategy construct.

The purpose has been realized through the endeavours to answer the following research questions: RQ1. How might mindfulness be understood (in terms of individual mindfulness, organizational mindfulness, and mindful organizing)? RQ2. Does mindfulness belong to one or more fields? RQ3. Is it authorized to link individual and organizational mindfulness (are there any similarities) as well as what are individual and organizational antecedents of organizational mindfulness and mindful organizing? RQ4. What are the consequences of both individual and organizational mindfulness? RQ5. How, if it exists at all, does mindfulness refer to the behavioural strategy concept?

The method used to provide answers to these questions involved literature studies, yet, the interference is mostly deductive.

The structure of the manuscript is threefold. The first part presents the essence of individual mindfulness. Organizational mindfulness and mindful organizing have been described in the second part. The third part includes the discussion and conclusions in terms of the manuscript's research questions addressed as well as the limitations of the phenomena presented and the future research directions.

Individual mindfulness – the premises and the essence

The theory and research on individual mindfulness is based on two approaches – the Western and Eastern perspective. The Eastern approach of individual mindfulness is embedded in the Buddhist philosophical system and in this sense mindfulness includes *brahma viharas*, *sampajanna*, and *appamada* and is associated with a particular mental state that is wholesome and able to insight into the nature of reality (Cullen, 2011, p. 186). Taking into account those foundations, the word mindfulness originally comes from the Pali word *sati* that means possessing awareness, attention and remembering abilities (Bodhi, 2000). It is derived from the verb 'to remem-

ber' or the act of 'calling to mind' (Ṭhānissaro, 2012). It is also associated in the literature with such meanings as recollection, remembrance, keeping in mind, absence of floating, and ansence of forgetfulness (Gethin, 2011). There are two main branches of Buddhism: Theravada and Mahayana. A crucial notion in the Theravadan Abhidhamma and simultaneously the component of mindfulness (apart from *sampajanna* – clear comprehension and *appamada* – heedfulness) is cited indeed *sati* that is defined as one of the mental factors whose function is the absence of confusion or non-forgetfulness. Clear comprehension concerns with the ability to perceive phenomena unclouded with distorting mental states like moods and emotions as well as with the ability to control the attention quality. Heedfulness deals with learning and distinguishing positive and negative thoughts, choices, etc. (Cullen, 2011, p. 187). From this perspective, mindfulness constitutes a receptive attention, awareness, and experience occurring internally and externally as well as it is regarded as moment-to-moment, nonreactive, and non-judgmental awareness (Vogus, Sutcliffe, 2012, p. 723). It is also the concept of non-conceptual mindfulness described as a process, not only the state. Moreover, there is also so-dubbed right mindfulness that reflects the ability to remember skilful and unskilful phenomena not only in the present, but also in the past as well as it reflects intention and is supported by other mental factors – thus, in that sense, it is not merely passive and non-judgmental attentiveness, but „included both retrospective memory of the past and prospective memory of the present and future" (Purser, Milillo, 2015, p. 5, cf. Kang, 2010, p. 165). The Western perspective of individual mindfulness is connected with an information-processing approach and consequently mindfulness is expressed through „active differentiation and refinement of existing categories and distinctions, creation of new discontinuous categories (…), and a more nuanced appreciation of context and alternative ways to deal with it" (Vogus, Sutcliffe, 2012, cf. Langer, 1989, pp. 138, 157, 159). Moreover, according to the Western perspective, in contrary to the Eastern approach, it is adhered to the so-called „conceptual mindfulness" developing cognitive functions such as attention, distinction-making, and associations (Purser, Milillo, 2015, p. 3).

Mindfulness concept concerning individuals has moved into psychological, psychotherapeutic, and organizational fields. In turn, organizational theorists have relied primarily on the research conducted by psychologists, cognitive scientists, and clinicians (Purser, Milillo, 2015, p. 4). In accordance with psychological issues, mindfulness constitutes the state of awareness, a practice that promotes that awareness, a mode of processing information as well as a characterological trait (Kostanski, Hassed, 2008). According to Kabat-Zinn (1994, p. 4), especially his pioneering work in behavioural medicine, mindfulness means „paying attention in a particular way: on purpose, in the present moment, and non-judgmentally"– so it is regarded as affectionate attention („moment by moment awareness" (Germen et al., 2005, p. 6) without judgment). In other words, it is perceived as „a state of psychological freedom that occurs when attention remains quiet and limber, without attachment to any particular point of view" (Martin, 1997, p. 291). Nevertheless, it is worth suggesting that awareness means more than „the way in which scarce

attention is allocated" (March, 1994). Additionally, most definitions of mindfulness that have occurred constitute operational definitions that differ from canonical descriptions.

Taking into account both the Western and Eastern perspectives, cited definitions and considerations above as well as other literature studies and research on the mindfulness at the individual level, the following ontological concern occurs – namely, does mindfulness constitute a cognitive ability (capacity to think in a mindful way), a personality trait as a stable disposition, or maybe a cognitive style (a preferred way of thinking)? Or even are all three hallmarks the essence of mindfulness construct? The most common and most frequently cited definition of mindfulness at the individual level referred to organizational science is the connotation by Langer (the Western perspective) that contains five components: a) openness to novelty – mindful individuals consider novel distinctions that enable them to be in the present moment (Langer, Moldoveanu, 2000), b) alertness to distinction, c) sensitivity to different context, d) awareness of multiple perspectives, and e) orientation in the present (Langer, 1989; Langer, 1997). The Langer's understanding of awareness is associated with a mindful state expressed through: a) active differentiation and refinement of existing categories and distinctions (Langer, 1989, p. 138), b) creating new discontinuous categories from the continuous streams of events flowing through activities (Langer, 1989, p. 157), and c) appreciating the context and alternative ways to deal with it (Langer, 1989, p. 159). Although Langer considers mindfulness in isolation from the literature on cognitive abilities, personality, and cognitive styles (Sternberg, 2000, p. 12; Ferrari, Sternberg, 1998, pp. 899–946), it is worth taking the Langer's components into considerations from such perspectives. Cognitive abilities are perceived as latent sources of cognitive skills and the reason for individual differences. According to Sternberg, cognitive abilities are frequently identified by the existence of systematic and relatively stable individual differences as well as by the identification of a unique component accounting in differences in individuals' performance (Sternberg, 1977). On the other hand, as for Carroll (1993), one of abilities classes identified by him is attention and concentration on more than one task simultaneously – it seems to relate to the mindfulness construct. Some scholars refer the openness to novelty to mental abilities[4] in terms of, for instance, habituation and dishabituation paradigms. Alertness to distinction is considered and measured at the perceptual and conceptual level (Sternberg, 1997, p. 17) what also seems to correspond to some extent to the mindfulness phenomenon. The fact that individuals' sensitivity to the context and the orientation to the present correspond to their mental abilities is rather obvious. In turn, awareness of multiple perspectives has been studied a lot in the scope of dialectical thinking (Sternberg, 1999) that constitutes the stage of thinking so it is correlated to mental abilities as well. Although some of Langer's hallmarks of mindfulness overlap with the construct of cognitive abilities, Sternberg regards that „the mindfulness construct may be more useful when conceived of in state rather than in trait terms" (Sternberg, 1999, p. 20). Moreover, Sternberg (1999, p. 21) referring to the comparison of mindfulness with personality traits, has found that mindfulness seems potentially to relate to open-

ness to experience and conscientiousness (in accordance with the big-five theory). Relating the mindfulness phenomenon to cognitive styles[5] as, in general, the ways of using cognitive abilities, it might be stated that mindfulness like cognitive styles constitutes „the interface between personality and cognition" (Sternberg, 1999, pp. 22–23) and links in that way the state and the trait.

The opposite of mindfulness is obviously mindlessness that involves reliance on previously established information categorization, a reduced attention and vigilance, and on a rigid rule system influencing behaviour (Langer, 1989). It is also called acting on „automatic pilot" (Langer, 1997, p. 4; Weick, Sutcliffe, 1999, p. 90).

All of those ontological disputable issues do not exclude mindfulness positive outcomes as it is regarded to reveal the following exemplary advantages: self-control, affect tolerance, enhanced flexibility, improved concentration and mental clarity, emotional intelligence, the ability to relate to others and one's self with kindness, acceptance, and compassion (Davis, Hayes, 2011, p. 198) as well as the conscious process of making novel connections called insight (Hill, Castonguay, 2007). Moreover, mindfulness enhances emotion regulation (via disengagement from perseverative cognitive activities and attentional capacities from working memory) and decreases reactivity (increases response flexibility) (Davis, Hayes, 2011, pp. 199–201). Additionally, it is evidenced that mindfulness provides not only intrapersonal advantages, but also interpersonal ones. Mindfulness corresponds to capabilities of responding constructively to relationship stress as well as it is inversely correlated with distress contagion and directly associated with the ability to act with awareness in social situations (Barnes et al., 2007; Dekeyser et al., 2008).

Hence, undoubtedly, the mindfulness phenomenon is a multi-faceted and heterogeneous construct. Regretfully, organizational scholars (i.e. Weick, Putnam, Sutcliffe, Dane) unwittingly were focused on very selective literature excluding historical models rooted in the Buddhist tradition. It has been very sufficiently proved in the Purser and Milillo's work (Purser, Milillo, 2015), in which they justified that individual mindfulness is not reducible to a psychological trait, is not equivalent to bare attention, is not equivalent to non-judgmental awareness and constitutes a cognitive activity closely connected to memory, particularly to working memory.

Consequently, taking into account the considerations highlighted above and attempting to reconcile the Western and Eastern proposals of explaining mindfulness phenomenon as well as the psychological and organizational scholars' perception in that field, the following ascertainment in terms of explaining individual mindfulness has been formulated.

Ascertainment 1. Individual mindfulness constitutes the phenomenon revealing the category (the intended process) in between the state and the trait resulting in capabilities of keeping affectionate attention, past, moment-to-moment (active) and judgmental awareness as well as of controlling the attention quality. In practice, it is reflected in Langer's mindfulness components: openness to novelty, alertness to distinction, sensitivity to different context, awareness of multiple perspectives, and orientation in the past and present (modified).

Organizational mindfulness and mindful organizing — the premises and the essence

Organizational mindfulness apparently has originated from the individual mindfulness phenomenon – a state of alertness and active awareness (Ray et al., 2011, p. 189; cf. Langer, 1989). Nonetheless, it is not an intra-psychic process and even not the aggregation of individual processes. It is considered as an organizational supra-individual stable and enduring attribute that inheres in structures and practice as well as results from top-down processes creating the context for lower levels (Vogus, Sutcliffe, 2012, p. 234). It is thought to be possible when the organization is perceived as collections of individuals and groups that differ from one another in what and how they attend to.

Scholars have paid considerable attention to the organizational mindfulness construct since Weick and colleagues (Weick et al., 1999; Weick, Sutcliffe, 2001) introduced that notion in order to describe how so-called high-reliability organizations avoid catastrophic mistakes. They have observed that high-reliability organizations avoid mistakes due to a capability they dub *mindfulness*. While high-reliability organizations constitute one stream of using the category 'mindfulness', automatic and non-automatic information processing are the other one (Levinthal, Rerup, 2006).

As cognitive processes are interrelated to produce effective error detection, they are also associated with so-called high reliability organizations. Weick et al. (1999), transferring the mindfulness construct to the collective level, namely the group one, have constructed a mindful infrastructure for high reliability that illustrates the three following stages. First, the interrelated processes (treated either as the processes of mindful organizing or mindful organizations) such as preoccupation with failure, reluctance to simplify interpretations, sensitivity to operations, commitment to resilience, and under-specification of structures lead to mindfulness[6]. Preoccupation with failure concerns the organization's sensitivity to the possibilities of failures, the attention to small failures, and willingness to report the mistakes. Reluctance to simplify interpretations means refusing to use simplified and previously established informational categories as well as seeking out divergent views through questioning the adequacy of existing assumptions and regarding alternatives. Integrating those understandings refers to the sensitivity to operations. Commitment to resilience deals with recognizing the inevitability of setbacks and with the ability to correct mistakes quickly and accurately. The final process (hallmark, dimension) – deference to expertise – involves the tendency to utilize individuals with particular knowledge (Ray et al., 2011, p. 190; Vogus, Sutcliffe, 2012). When the cognitive processes are activated less frequently, the result is mindlessness embedded in relying on past categories without awareness. Second, the mindfulness tends to create capability to discover and manage unexpected events. In turn, the capability to discover and managing unexpected events result in reliability (Weick, Sutcliffe, 2001). It is very salient to recognize that mindfulness involves interpretive states/actions directed at weak signals and means not only the quality of attention, but also the attention's conservation.

Organizational mindfulness is strictly related to the repertoire of action capabilities and the richness of mindfulness state is determined by the richness of the action repertoire. In turn, the richness of the action repertoire is determined both by the extent to which the cognitive processes are stable and continuously developed and by the extent to which the repertoire of routines is continuous to expand (Westrum, 1988). Nevertheless, if artifacts of mindlessness dominate, the organization drifts towards inertia, and consequently mindfulness appears more rarely what results in non-detecting the errors (Weick, Sutcliffe, 2001). Additionally, organizations tend to invoke familiar routines that are known to be inappropriate (Levinthal, Rerup, 2006; Stańczyk-Hugiet, 2014). In turn, „overreliance on established repertoires of behaviour might establish suffocating boundaries" (Ray et al., 2011, p. 190).

Organizational mindfulness is the construct dependent on the context that is understood twofold. First, the context is associated with activities and procedures. For instance, Ocasio regards that organizations are the system of attention that is distributed and situated in the context of activities and procedures (Ocasio, 1997). Levinthal and Rerup also have argued that organizational mindfulness means being attentive to the context and reacting to unexpected cues inappropriate (Levinthal, Rerup, 2006). Second, the organizational mindfulness is embedded in individuals' (managerial) roles (mostly in terms of its proximity to the top and/or middle level) and probably conceptual skills that „provide a unique perceptual lens" (Ray et al., 2011, p. 193) and particular capacity for action as well as they contribute to „profound differences in how managers experience and interpret unusual events" (Ray et al., 2011, p. 193; cf. Beck, Plowman, 2009).

Organizational mindfulness (organization's attentiveness to its surroundings) might provide organizations with the capabilities of making fewer mistakes through paying close attention to what is happening in the environment and acting on unexpected signals (Weick, Sutcliffe, 2001). Mindful organizations „induce a rich awareness of discriminatory detail and a capacity for action" (Weick et al., 1999, p. 88). Concluding, mindful organizations tend to effectively manage unexpected events and errors that challenge adaptability as they are able to combine stable cognitive processes and variations in action patterns.

Referring to all considerations highlighted above, the following ascertainment in terms of explaining organizational mindfulness has been formulated.

Ascertainment 2. Organizational mindfulness constitutes the phenomenon revealing in both organizational supra-individual stable and enduring attribute and in the repertoire of capabilities of avoiding mistakes and managing unexpected events what might lead organizations to the reliability. Additionally, it means the ability to combine stable cognitive processes and variations in action patterns what might result in adaptability. In practice, it is reflected in the Weick and Sutcliffe's interrelated processes: preoccupation with failure, reluctance to simplify interpretations, sensitivity to operations, commitment to resilience, and under-specification of structures.

According to Vogus and Sutcliffe (2012), there is something in between individual mindfulness and organizational one – they call it mindful organizing that is focused not on the bottom-down processes, albeit on operations as bottom-up. The authors have emphasized that top management level contributes to organizational mindfulness, while middle managers are the bridge between organizational mindfulness and mindful organizing, and front-line individuals are accountable for mindful organizing. Organizational mindfulness constitutes the phenomenon that on one hand enables mindful organizing, on the other hand, is reinforced by that process. Compared with organizational mindfulness, mindful organizing is rather a dynamic social (as it is a function of organizational members' behaviour) process than an enduring organizational hallmark. It results from bottom-up processes, enacts the context for bottom levels, and requires being continuously reconstituted (Vogus, Sutcliffe, 2012, p. 725, cf. Weick, Sutcliffe, 2007) since it is more fragile than organizational mindfulness – the reason is that routines elaborate in slightly different ways each time (Feldman, Pentland, 2003) and it exists as long as it is collectively enacted. Behaviour and perceptions of them can converge when new organizational members are engaged in similar ways of behaviour and because task interdependence can facilitate homogenizing effects of social influence (Vogus, Sutcliffe, 2012, p. 725). While organizational mindfulness ought to be developed by top managers and synchronized by middle managers, the latter constitute the bridge between organizational mindfulness and mindful organizing (Ocasio, 2011; Rerup, 2009). There are some more interrelationships between organizational mindfulness and mindful organizing. For instance, organizational mindfulness contributes to strategic outcomes, however, it also enables mindful organizing to improve its operational results. On the other hand, mindful organizing (through middle managers) might enhance organizational mindfulness by reinforcing and refining processes, routines, and structures that are implemented by top managers (Vogus, Sutcliffe, 2012, p. 728).

Moving to consider the antecedents of organizational mindfulness, according to Vogus and Sutcliffe (2012, p. 730), one of the factors creating a context of organizational mindfulness and liberating the processes of mindful organizing is high-quality leader-member exchange. Moreover, role specialization, task interdependence and organizational size have impact on the level of organizational mindfulness and mindful organizing. For instance, when organizations grow, organizational mindfulness might become fragmented and degraded (Bigley, Roberts, 2001). In addition, it is regarded that organizational routines might lead to organizational mindfulness and mindful organizing as they create the context by establishing expectations what should occur so as to help individuals discern deviations (Rerup, 2009; Salvato, Rerup, 2011).

Regarding the consequences of organizational mindfulness and mindful organizing, it is worth considering advantages and negative results of organizational mindfulness or mindful organizing. Undoubtedly, it has been evidenced that organizational mindfulness is related to reliability and safety (Rerup, 2009), however, the disadvantages have been also addressed – for instance, Rerup (2005) has found in his qualitative study on habitual entrepreneurs that too much mindfulness might contribute to the negative influence on the ability to act.

Table 1. A research agenda for individual mindfulness, organizational mindfulness, and mindful organizing as well as for their association with behavioural strategy

Categories	Research question	Proposed interpretation
Individual mindfulness, organizational mindfulness, mindful organizing	How might mindfulness be understood (in terms of organizational mindfulness, mindful organizing, and individual mindfulness)	Individual mindfulness constitutes the phenomenon revealing the category (the intended process) in between the state and the trait resulting in capabilities of keeping affectionate attention, past, moment-to-moment (active) and judgment awareness as well as of controlling the attention quality. Organizational mindfulness: organizational supra-individual stable and enduring attribute; repertoire of capabilities of avoiding errors and managing unexpected events. Mindful organizing: the bridge between individual mindfulness and organizational one and is regarded as a dynamic social process.
Individual mindfulness, organizational mindfulness, mindful organizing	Does mindfulness belong to one or more fields?	Mindfulness constitutes inter-disciplinary category encompassed *inter alia* in organization science, organization behaviour, psychology.
Individual mindfulness, organizational mindfulness	Is it authorized to link individual and organizational mindfulness (are there any similarities)?	Envisaging multi-level approach and regarding individual mindfulness of top managers, individual mindfulness might influence organizational one as more mindful top managers occur; the more mindfully a strategy is created.
Individual mindfulness, organizational mindfulness, mindful organizing	What are individual and organizational antecedents of organizational mindfulness and mindful organizing?	Transformational leadership High-quality leader-member exchange Role specialization Task interdependence Organization size Task expertise Stock of organizational routines
Individual mindfulness	What are the consequences of individual mindfulness?	Self-control Affecting tolerance Enhancing flexibility Improving concentration and mental clarity Emotional intelligence The ability to relate to others and one's self with kindness, acceptance, and compassion The conscious process of making novel connections called insight Enhancing emotion regulation (via disengagement from perseverative cognitive activities and attentional capacities from working memory) Decreasing reactivity (increases response flexibility) Interpersonal advantages: capabilities of responding constructively to relationship stress, distress contagion, the ability to act with awareness in social situations
Organizational mindfulness, mindful organizing	What are the consequences of organizational mindfulness and mindful organizing?	Perceiving opportunities in the environment Making organizations attentive to context and reacting to unexpected cues from the context (adaptability) Reducing burnout and turnover Increasing affective and normative commitment
Individual mindfulness, organizational mindfulness, mindful organizing, behavioural strategy	How, if it exists at all, does mindfulness refer to the behavioural strategy concept?	It seems that mindfulness constitutes the antecedent of behavioural strategy (Fig. 1).

Source: own study

Discussion and conclusions

Both the behavioural strategy concept and mindfulness phenomenon are on one hand promising and on the other hand perilous.

Mindfulness seems to be encompassed rather in the fields grounded in action capabilities than in decision-making theory as organizational mindfulness „refers to the extent to which an organization captures discriminatory detail about emerging threats and creates a capability to swiftly act in response to these details" influence (Vogus, Sutcliffe, 2012, p. 723). It might be reflected in the behavioural strategy.

To conclude considerations in terms of the specific research questions addressed in the manuscript, the endeavour for answering and interpreting them is presented in a research agenda for individual mindfulness, organizational mindfulness, and mindful organizing as well as for their association with behavioural strategy (Table 1).
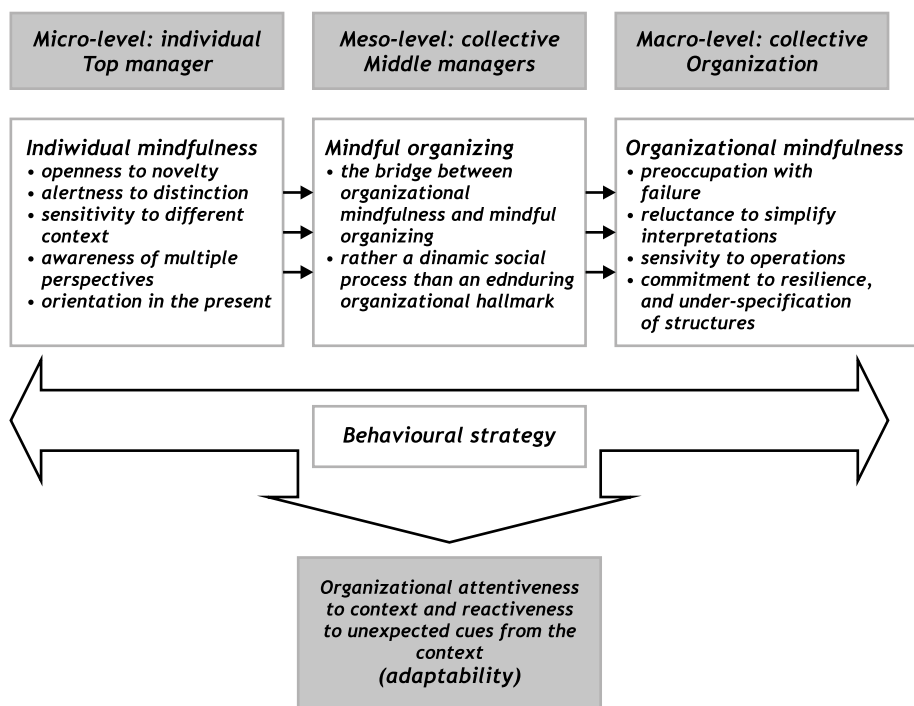
Micro-level: individual Top manager	Meso-level: collective Middle managers	Macro-level: collective Organization
Indiwidual mindfulness • *openness to novelty* • *alertness to distinction* • *sensitivity to different context* • *awareness of multiple perspectives* • *orientation in the present*	**Mindful organizing** • *the bridge between organizational mindfulness and mindful organizing* • *rather a dinamic social process than an ednduring organizational hallmark*	**Organizational mindfulness** • *preoccupation with failure* • *reluctance to simplify interpretations* • *sensivity to operations* • *commitment to resilience, and under-specification of structures*

Behavioural strategy

Organizational attentiveness to context and reactiveness to unexpected cues from the context (adaptability)

Figure 1. The mindfulness as the antecedent of the behavioural strategy reflecting adaptability
Source: own study

The last research question addressed: *How, if it exists at all, does mindfulness refer to the behavioural strategy concept?* draws special attention. The research on behavioural strategy is embedded in the micro-foundations in the strategic management field that involves multi-level approach. Similarly, the studies on mindfulness reflect multi-level analysis: micro-level, mezzo-level, and macro-level.

Hence, the following preliminary presumption has been made: mindfulness influences the way of managers' action – namely, their behaviour and the way of formulating and realizing the strategy; Thus, mindfulness is reflected in the behavioural strategy – it constitutes behavioural strategy's one of antecedents.

Consequently, it might lead to the both individual and organizational adaptability in the form of organizational attentiveness to context and reactiveness to unexpected cues from the context (Fig. 1).

As for the limitations of the organizational mindfulness construct, it ought to be stressed that it is linked and to some extent overlapped with similar topics like reflection and learning, human resource practices or meditation (Ray et al., 2011, p. 191). Although some empirical studies[7] of organizational mindfulness have been conducted, they are still regarded as too little to be validated. A scale for measuring mindfulness has not been construct-validated yet and there is no still accepted (despite some attempts – Ray et al., 2011) measure of organizational mindfulness. Moreover, the disadvantage of strongly restricting organizational mindfulness might be the situation that the organization becomes less mindful (Vogus, Sutcliffe, 2012, p. 726) – there are no clear boundaries.

When it comes to the future research directions, there is need to examine the relationship between organizational mindfulness (and particular combination of mindfulness hallmarks) and performance, reputation, endowment growth, survival, and innovation. The process how organizations become more mindful and whether there are optimal configurations of mindfulness characteristics are also salient to be explored (Ray et al., 2011, p. 198). Moreover, it seems to be crucial to examine mutual two-way linkages between mindfulness levels what additionally requires methodological agreement in terms of multi-level research.

Finally, it is worth stressing that incorporating more and more popular mindfulness concept into organizations involves the risk of „being co-opted and exploited for maintaining the status quo rather than effecting transformative change" (Purser, Milillo, 2015, p. 4).

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Endnotes

1) Call for papers (EURAM 2016 …, 2015).

2) Behavioural strategy as well as its linkages with micro-foundations in strategic management have been desribed in i.e. (Piórkowska, 2013, pp. 321–329; Piórkowska, 2014, pp. 356–361; Piórkowska, Niemczyk, 2013, pp. 79–87). Additionally, W. Czakon stresses the significant role of micro-foundations in strategic management (Czakon, 2015, pp. 797–807).

3) The publication is realized in the scope of the project that has been financed by the National Scientific Centre in Poland on the basis of the decision no. DEC-2012/05/D/HS4/01317.

⁴⁾ For instance Fagan in the study on infants: (Fagan, 1992).

⁵⁾ The considerations about the associations between the behavioural strategy and cognitive styles are included in: (Piórkowska, 2015, pp. 225–228).

⁶⁾ Those five dimensions of organizational mindfulness have been first articulated by Weick and Sutcliffe (2001) who developed that construct so as to describe how high-reliability organizations avoid catastrophic errors. They used 47-item questionnaire intended for managers to evaluate the capacity for mindfulness in their organizations.

⁷⁾ The instances of empirical research on organizational mindfulness: a case study of two organizations aiming at reliability that experienced failure (Busby, 2006, pp. 175–1393), a study of IPO software companies (Vogus, Welbourne, 2003, pp. 877–903), a study due to relationships between schools' mindfulness and trust (Hoy et al., 2006, pp. 236–255, organizational mindfulness in business schools across hierarchical levels, yet focused mainly on top administrators (Ray et al., 2011).

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Strategia behawioralna. Kontekst uważności

Streszczenie

Intencją opracowania jest powiązanie koncepcji uważności z konstruktem – strategia behawioralna w odniesieniu do jego antecedencji, a także eksploracja i integracja uważności na różnych poziomach (indywidualna uważność, organizacyjna uważność, „uważne organizowanie") w celu pełniejszego zrozumienia i poznania kategorii – strategia behawioralna. Cel został zrealizowany poprzez próbę odpowiedzi na następujące pytania badawcze: 1. Jak kategoria uważności może być rozumiana (w odniesieniu do indywidualnej uważności, organizacyjnej uważności i „uważnego organizowania"? 2. W jakich obszarach wiedzy należałoby umiejscowić koncepcję uważności? 3. Czy uprawnione jest łączenie konstruktów: indywidualna i organizacyjna uważność oraz jakie są indywidualne i organizacyjne antecedencje organizacyjnej uważności i „uważnego organizowania"? 4. Jakie są konsekwencje indywidualnej i organizacyjnej uważności? 5. Jaka jest relacja pomiędzy koncepcją uważności a koncepcją strategii behawioralnej? Zastosowano metodę analizy literatury, a wnioskowanie ma charakter dedukcyjny. Podstawową konkluzję stanowi konstatacja, iż koncepcja uważności jest antecedencją strategii behawioralnej.

Słowa kluczowe

strategia behawioralna, uważność, mikrofundamenty