Mindful Knowing

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Abstract

In this paper the concept of mindfulness is explored as a construct that enables complexity, democracy and sustainability to be embraced in a 'natural' rather than a 'learned' manner In adapting Prensky's (2001) metaphor of 'digital native' and digital immigrant', we have the opportunity to become 'mindful natives' rather than 'mindful immigrants'.

First, mindfulness (Fielden, 2005) is defined to encapsulate knowing intellectually, emotionally, psychologically and spiritually. Mindfulness in its interconnectedness is then defined and explored. Next, mindfulness as a necessary precondition for understanding and working within the complex systems that exist in organizations is discussed. A plan for incorporating mindful practices within organizational change that are both systemic and sustainable is described. Finally, mindfulness in its interconnectedness for a global and sustainable future is explored.

Keywords: mindfulness, organizational change, complex systems, sustainability, spirituality

Introduction

Wheatley (2005) suggests that we need better means to engage everyone's intelligence in solving challenges and crises than the dominant command control paradigm that exists in many organizations. Mindfulness is a necessary prerequisite for alternate leadership styles to emerge. In order to create effective organizations that can survive turbulent times flexible, reflexive thinking is required. In this paper first the multiple characteristics of mindfulness are described, then incorporated into a multi-faceted world view (Reason and Bradbury, 2001) framework that contextualizes this discussion on mindfulness.

Mindfully Knowing

How do we walk
on wilderness bounds
Interweaving constraints
of visions upheld
Transcending own patterns
Help tight within
...
By, stilling the self
And wakening the mind
...
Only then can we find
a growing awareness
No longer living asleep
now divinely alert
Knowing the whole
the connecting to all
Fielden, 2006

The Cynefin framework (Kurtz and Snowden, 2003) (Figure

2) is described briefly as a sense-making device in managing complexity in organizations. Distinctions are made in this sense-making device of the difference between unordered spaces (complexity and chaos), order (knowable and known domains) and a fifth central domain of disorder where the only thing that is known is that there is no knowledge of thing or process. It is in this fifth central space that this discussion on mindfulness is situated and it is knowledge gained about how particular domains of disorder operate effectively that where the higher cognitive functioning of mindfulness are required.

The distinct elements of mindfulness required in domain of disorder are mapped onto a time line from initial entry into the domain; during the process of learning how this particular domain of disorder operates; and then to final outcomes for the domain.

Finally, implications for the future for sustainable, effective organizations in developing mindfulness skills to work effectively in these domains of disorder are discussed.

Mindfulness Defined

Figure 1: Mindful Qualities

Mindfulness is a counter-foil to mental rigidity. Whilst concentration focuses attention, mindfulness determines upon what the attention will be focussed (Figure 1). Mindfulness also detects when attention strays. Mindfulness is an act of neutral observation, where we are aware of distractions and refocus as distractions occur. Mindfulness usually requires immersion in the process at hand for a state of meta-awareness to emerge. Meta-awareness is being aware of what is happening as participation occurs.
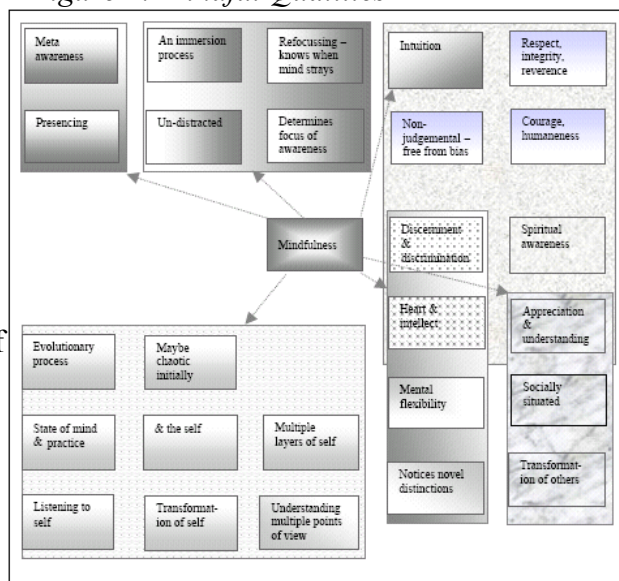
Mindfulness and Cognitive Maturity
Meta-awareness and presencing can be classified as mindful dimensions only achieved with some degree of cognitive maturity. Both require awareness of what is happening whilst it is happening. Both require a 'detached self' to notice and learn from the process being experienced. It appears that meta-awareness and presencing belong at a high cognitive level (but not necessarily high spiritual, emotional or psychological levels), one achieved through mindful practice, training and integrated wisdom.

Meta-Awareness
Meta-awareness is achieved most frequently in both Eastern and Western spiritual traditions through meditation and/or prayer. Meta-awareness is achieved by designers, artists and innovators by immersion in a particular creative act so that 'flow' (Csikszentmihalyi, 1979) is experienced. Meta-awareness is a skill seldom taught, learnt or practised in Western management traditions. Meta-awareness is an essential cognitively mature characteristic of mindfulness.

Presencing
Scharmer (2000) describes 'presencing' as 'learning from the future as it emerges' rather than from reflecting on past experiences. Presencing, therefore, is the embodiment of foresight when applied to work practices in organizations. Presencing is also a necessary quality of mindfulness, related to, but different from meta-awareness. Meta-awareness is being aware of what is happening as it happens whilst presencing is the ability to learn from the future as it emerges. Both meta-awareness and presencing are situated on the same time-line continuum (Figure 3) and as well on similar levels of conceptual abstraction (Figure 1) as we form sense-making models of the world.

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Mindfulness and Spirituality
Zukav (1989) believes that intuition is 'the voice of the soul'. Without intuition we do not have access to whole solutions as they emerge, nor do we have a mechanism that puts into deep and powerful contact with the divine. The mindful practitioner is more likely to embrace the spiritual dimensions of mindfulness for the richness, humaneness, transformative powers, reverence, integrity and respect. The mindful practitioner includes reflective spiritual activities as a key element of learning to practice in a mindful manner.

Mindfulness and the Self
The mindfulness within organizations means that an individual develops a greater self-awareness, understands the rational, emotional, spiritual and psychological self in the process of knowing and in relationship to known facts. As awareness of multiple layers of self emerge, so maturity within and across self-layers emerge. The mindful self is aware of mindfulness as an evolutionary process. The mindful self also knows, and is aware of the likelihood of chaos especially on entry to domains of disorder.

Mindfulness and the Socially-situated Intellect
Fine-tuning discernment and discrimination occurs as the mindful intellect matures. Heart and intellect can and do operate together in an integrated manner for greater

appreciation and understanding of socially-situated knowing. The mindful intellect notices and acts upon novel distinctions with greater flexibility, more assurance and in less time. The socially-situated self is transformed by mindful interactions with others. Mindful interactions have an empowering effect on all those within the social situation.

Partial Views 0f Mindfulness
Many authors have presented partial views of mindfulness.

Socially-Situated Knowing
Reason and Bradbury (2001) identify socially-situated knowledge as a characteristic of knowledge. Butler (2001) identifies contexts of practice that include both social settings and the 'minds of the knowers'. Langer (2000) limits her studies in cognitive psychology to the simple act of drawing novel distinctions in the domain of rational thought. She suggests that drawing novel distinctions can lead to a heightened state of involvement and wakefulness or of being present.

The Spiritual View
Goodenough and Woodruff (2001) on the other hand are concerned with the link between science and cardinal virtues of courage, fair-mindedness, humaneness and reverence and that this link is rendered coherent by mindful reflection. They also suggest that this represents 'intellectual and spiritual collaboration' and that mindfulness is both a state of mind and a practice that goes beyond the intellect touching all parts of out being. These authors do not however dwell on the intellectual or meta-awareness qualities of mindfulness.

Waddock (2001) is concerned only with the spiritual qualities of integrity, respect and reverence, rather than with any spiritual practices to achieve mindfulness.

The Humane Quality View of Mindfulness
Braud and Anderson (1998) suggest that mindfulness core qualities are heart and intellect, discernment and discrimination, appreciation and understanding, and, transformation of self and transformation of others. This appears to be a partial picture of mindfulness at a lower cognitive level than meta-awareness and presencing. These core qualities contain a mix of spiritual, socially-situated and intellectual mindful characteristics.

Initial States of Mindfulness
Initial states of confusion are identified by (Wheatley, 2001b) as characteristic of mindful engagement. She also suggests that listening, rather than engaging in our own inner dialogue in our heads, is a necessary precursor to mindful engagement and immersion (Wheatley, 2001a). Wheatley states that if we do not listen to self, others and our surrounds we cannot be 'present' in our social interactions.

Mindfulness and Multiple World Views
In regarding mindfulness as both a state of mind and a practice one can start to envision mindfulness as an integrated whole. Essential qualities of mindfulness understood by multiple religious traditions including Buddhism, Confucianism, Hinduism and the ancient Greeks are mindfulness the path; mindfulness as

observation free from bias, need and prejudice; and mindfulness as immersion – a deep understanding of self and the beings of others.

Reason and Bradbury (2001) suggest that there is a continuum of competing worldviews (Table 1) ranging from mechanistic to mind-matter views. This discussion on mindfulness is situated in the shaded areas on this continuum in Table 1.

Table 1: A Representation of Competing Worldviews (Reason and Bradbury, 2001)

(http://www.bath.ac.uk/~mnspwr/Thoughtpieces/Paradigmsmatric.htm)
(shading added to represent discussion philosophical stance)

	Mainly about matter Mechanistic		Mainly about mind and spirit		Mind-matter integration	
	Dualism	Material-ism	Idealism	Social constructivism	Pan-psychic	Participatory
ONTOLOGY	Mind & matter real, distinct entities, neither reducible to the other	All is matter. Mind - emergent epi-phenomenon, or non-existent (materialism seen as truncated dualism with mind lopped off)	All ultimately pure consciousness or spirit. Natural world - either an illusion or reducible to mind	Reality - social construction mediated by language & shaped by social, political, cultural, economic, ethnic & gender values crystallised over time. "There is nothing outside the text"	Consciousness & matter arise together & are inseparable. Reality self-organizing, emergent, complex, evolutionary, systemic	Subjective-objective: human self both autonomous & embedded in participatory relationship with the given primordial reality, in which the mind/body actively participates
EPISTEMOLOGY	Objectivist/realist: Findings 'true; meaning repeatable, verifiable, quantifiable. Knowledge accumulates over time, approaching 'Truth'.		Universal or Absolute Mind, knows all things directly. Lesser minds, know through participation in Absolute Mind	Knowledge - transactional, subjectivist, politically determined. Deconstruction of grand narratives	Knowing resides not only in human minds, but in wider ecology of mind	Knowing through active participation. We know our world as we act within it with critical subjectivity. Extended epistemology
METHODOLOGY	Objectivity; separates subject & object; experimental, manipulative		Intuition, revelation, mysticism, mindfulness disciplines, esoteric	Various forms of dialogical, transactional qualitative linguistic inquiry. Inquiry recognised as partial, politically determined	Sympathetic & compassionate inquiry, awareness of subtle sensitivities, holistic approaches	Co-operative forms of action inquiry; community of inquiry within community of practice
AXIOLOGY	Propositional knowledge about the world - an end in itself, intrinsically valuable. Knowledge is value free.		Primary values spirit & mind; contemplation, unity, dissolution of ego - overcomes the illusion of a separate world	Propositional, transactional knowledge instrumentally valuable as a means to social emancipation	Universal sympathy & compassion for all beings. All things have intrinsic value, right to existence & full self-realization. Ecological awareness. Cosmos as sanctuary.	Practical knowing how to foster human ecological flourishing is the primary value, supported by propositional, experiential & other forms of knowing
-ves	If mind & matter ontologically separate how can they interface at all?	How can subjectivity, conscious mind emerge from non-sentient matter?	If all is consciousness or social construction, how do we account for universal pragmatic, common sense supposition of reality		Fundamentally opposed to dominant mechanistic (dualist or materialist) perspective, & as such appears both mystical & functionally irrelevant. Must struggle for acceptability. Distinguished philosophical lineage unacknowledged & unrecognised	
+ves	Hugely powerful for understanding & manipulating the macroscopic world. Danger - a worldview that brings about disenchantment & a dead world		Draws attention to contribution of consciousness, social relations power & politics, gender & race in constructing our world. Draws attention to limits of knowledge of the world. Danger -'real' sensuous, embodied & more than human world disappears in a welter of social construction		Provides for re-enchantment of the world & an honouring of the rights of more than human. Challenges us to discover a new form of knowing & methodologies that honour the integration of mind-matter & politics with epistemology. Dangers lie in the huge demands of such methods	

Ontologically, the paper is situated in a participatory context. Active participation is essential for presence, which in turn is a necessary quality of mindfulness. Active participation, in the sense of being presence means involvement of the whole self, not necessarily physical activity. To a lesser extent, and still important, mindfulness is situated in the pan-psychic realm as well where consciousness and matter arise together and reality is self-organised, emergent, complex, evolutionary and systemic. It is really important to note that the context for this paper is not situated in reality as social construction, in an ideal world or in a mechanistic world.

Epistemologically, knowledge, as essential element of mindfulness resides not only in human minds but also in a wider ecology of mind. Knowledge also occurs through active participation. We know our world as we act within it with critical subjectivity. Whilst mindfulness is an important element of a mechanistic, idealistic

and socially constructed world, these are not the focus for this discussion.

Methodologically the worldview influences on mindfulness arise from intuition (classified as idealist by Reason and Bradbury's competing world views (Table 1)) compassionate inquiry, and cooperative forms of action inquiry.

Axiologically, the discussion places mindfulness within a worldview that encompasses intrinsic value, self-realization and practical and experiential knowing.

The major philosophical problem in situating mindfulness across these competing worldviews is that such views are fundamentally opposed to the dominant mechanistic perspective and must struggle for acceptance. In Prensky's (2001) metaphor adapted to mindfulness, it appears more likely that 'natives' would adopt a mind-matter integration worldview and 'aliens' a mechanistically-situated world view.

Major contributions to the affairs of the world in positioning mindfulness thus are that it: draws attention to the contribution of consciousness and social relations in our world; provides a re-enchantment of the world; and an honouring of the rights of more than human beings.

Such an integrated stance on mindfulness challenges us to discover a new form of knowing and methodologies that honour integration of mind and matter, politics, and epistemology. Mindfulness – being ever present, ever aware places enormous demands on educators, practitioners, researchers and consultants. Mindfulness is not explicitly taught in either undergraduate or postgraduate curriculum – apart from requesting that reflection take place. Mindfulness is a quality and a process, a way of being and experiencing, a way of listening and a way of reflecting. Mindfulness almost seems too much for mortal human beings. Spiritual practitioners from many traditions – both from East and West – have recognised this for centuries. Mindfulness for them emerges through dedication to spiritual practices – prayer, meditation, contemplation, devotion and integrity.
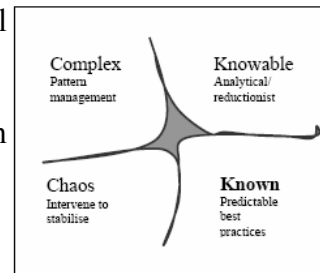
Mindfulness and the 'Domain of Disorder'
Kurtz and Snowdon (2003) suggest that it is only within the 'domain of disorder' that effective consensual decision-making based on an understanding of the complex nature of knowledge can be made. The development of mindfulness is essential to leverage advantages to be gained by understanding the complex nature of knowledge within the domain of disorder.

Entering this domain whether it is as a training activity or imposed by external pressures from the environment may be a chaotic process (Figure 2). Individuals within organizations find themselves in spaces where nothing is known. (Perhaps critical incident and trauma training could inform this part of the process).

Figure 2: The Cynefin Domains (Kurtz and Snowdon, 2003)

The mindful practitioner, knowing the experience of initial chaos and the 'fight or flight' syndrome, accepts this state of being as normal, and becomes immersed in the process. The mindful practitioner knows there is something to learn in uncharted territory, where solutions may come from ordered or unordered (Kurtz and Snowdon, 2003) worlds. The mindful practitioner knows that boundaries or phase shifting may occur from any domain, either from within the self, from others in the same situation or from the environment. The mindful practitioner also knows that the process within the domain of disorder has a flow of its own. Listening to or noticing the direction and speed of the flow, any swarming or clustering activities, or any barriers that appear unexpectedly is essential. Noticing the changes and the rate of response required, accepting emergent activities that change the direction or speed of the flow are also skills required in the domain of disorder. Honouring and accepting intuitive whole solutions that appear without logical steps is required as being able to integrate the flow of knowing without fixating on final solutions.

Entering into the domain of disorder from a single fixed viewpoint or a single Cynefin quadrant (Figure 2) may be a recipe for further chaos and eventual collapse of an organisational solution.

Figure 3: Disorder and Mindfulness Qualities

Differing mindfulness qualities are required during the process of becoming familiar with the domain of disorder (Figure 3). On entering the domain of disorder the mindful practitioner knows that patience is required, that the initial situation will inevitable appear chaotic, and that solutions cannot be rushed. As the process progresses, further individual mindful qualities of meta-awareness, presencing, immersion, focussing and refocusing are required. When the social situation within the domain of disorder is considered, humaneness, understanding of multiple world-views, and spiritual awareness are required. As awareness grows of the nature of disorder, the mindful practitioner allows appropriate changes to emerge and accepts the rich knowing in holistic solutions.
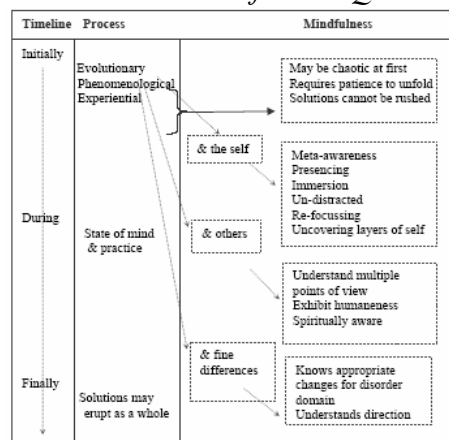
In the third age of knowing (Kurtz and Snowdon, 2003) mindfulness is an essential quality. Without integrated wisdom (for which mindfulness is a necessary prerequisite) the richness of knowledge as both process and product that is both knowledge dependent and context dependent is unlikely to be discovered.

The Concise Oxford Dictionary defines wisdom as: "Experience and knowledge together with the power of applying them critically or practically'. Microsoft Word Thesaurus lists common sense, intelligence, prudence, sagacity, sense, understanding, discretion, insight, tact and diplomacy' as multiple meanings for wisdom. Ackoff (1999) stated that: "wisdom is the ability to perceive and evaluate the long-run consequences of behaviour'. In tracing the historical roots of wisdom as a concept (Anderson, Reardon, and Sanzogni, 2001) suggest that 'wisdom was thought of to be an acquired quality or special kind of knowing about life's meaning applicable to the successful living of daily life and attainable by those who seek it be patient reflection'. They also state that wisdom also implies the ability and desire to choose from among ethical behaviors. It is therefore necessary to achieve mindfulness in order to act with wisdom.

> **Disordered Solutions**
>
> *Who is the self – in a world of disorder*
> *Immersed – as it were in what is not known*
> *Sinking into the chaos – initially at least*
> *No rules to be found, no patterns to see*
> *Going within – divine guidance, maybe*
> *Noticing, dismissing those thought from the past*
> *Mind stilled now at last*
> *Now honouring self*
>
> *. . . . .*
> *Bursting forth whole, ways forward to see*
> *Taking the time to respect and revere*
> *Now sharing and talking – momentum is building*
> *Why couldn't we see, why didn't we know*
> *Phase shifting, shape changing*
> *Boundaries now blurring*
> *Rapid consensus for knowing afresh*
>
> Fielden (2003)

Wisdom in Organizational Systems

> *When geometric diagrams and digits*
> *Are no longer the keys to living things,*
> *When people who go about singing or kissing*
> *Know deeper things than the great scholars,*
> *When society is returned once more*
> *To unimprisoned life, and to the universe,*
> *And when light and darkness mate*
> *Once more and make something entirely transparent,*
> *And people see in poems and fairy tales*
> *The true history of the world,*
> *Then our entire twisted nature will turn*
> *And run when a single secret word is spoken.*
>
> Novalis (translated by Robert Bly)

A wise approach by those within organizational systems implies therefore that a moral and ethical stance will be adopted, and that employees within organizational systems will return to first principles to unearth underlying principles. Haynes (2001) makes the distinction between tacit knowing, practical knowing and intuition, in defining knowledge and wisdom. It is multi-faceted mindfulness incorporating all its qualities that characterizes wise, organizational professionals.

Mindfulness and Philosophical Foundations

Beachboard (2002) suggests that 'multiple methods [of research] informed by differing ontological and epistemological perspectives are not simple desirable but necessary in achieving research rigor and relevance within the Information Systems community'. Even in situating this discussion in a holistic, participative framework within the domain of disorder (Figure 2) it appears that multiple research methods are required. Many more are required if we consider the many points of view represented in Table 1.

Butler (2001) argues for a constructivist viewpoint in making sense of knowledge: one that considers knowledge as being both 'situated and distributed' in 'contexts of practice'. He also argues that knowledge 'originates in the minds of knowers. Butler's argument appears to be situated in a socially-constructed domain (Table 1).

> **Integrated Wisdom**
> *Is it mountain top leaping*
>
> *Or forest floor plodding*
> *Does it happen alone*
>   *Or with the minds of the many*
> *Do we feel with our heads*
>   *And think with our hearts*
> *Do we stand back in our minds*
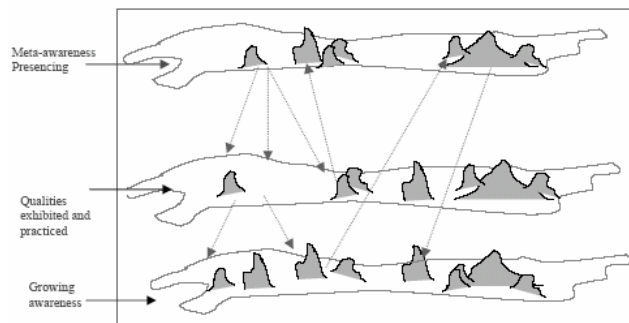>   *For the orchestra to play*
>
> Fielden, 2003

Courtney, Croasdell, and Paradice (1998) deconstruction of different views of organizational systems and their relationships to type of learning organizations provides some insight into the multitude of ways in which knowledge

is managed according to the learning status of the organization. Courtney et al suggest that 'to be successful the modern organization must be capable of continuous learning. Learning system approaches are assumed as given in exploring mindfulness in this discussion.

Integrated Wisdom

Figure 4 Multi-layered Conceptualisation of Mindfulness

Integrated wisdom does not happen overnight, nor can it be acquired in a two-day training program for any professionals trained in the scientific method. Integrated wisdom evolves in organizational communities that free themselves from traditional working patterns. Integrated wisdom appears when individuals are respected, honoured and revered for their individual and collective efforts within organizations. Integrated wisdom happens when creative acts of knowing mean as much as stored company information, policies and procedures. Wheatley (2005) in suggesting we engage everyone's intelligence in solving challenges requires different forms of leadership: ones that incorporate mindfulness in creating sustainable, resilient and effective organizations.

Integrated wisdom happens as businesses experience shifts from and between varying degrees of order, unorder and disorder. Integrated wisdom happens as mindful practices are accepted and incorporated as everyday, working guidelines for everyone involved. Integrated wisdom occurs as self-responsibility for all is practised as the norm.

Integrated wisdom happens as meta-awareness of which layer of mindfulness social interactions occur (Figure 4). As shown in Figure 4, meta-awareness occurs at the higher cognitive levels of mindfulness where a rich understanding of holistic processes and their implications. This level of mindfulness also manifests itself at lower levels in daily practices and a willingness to evolve a growing awareness of self in the process and in relation to others. The evolutionary learning process for all involves the knowledge that everyone learns and practices mindfulness in their own way.

The Link between Mindfulness and Integrated Wisdom

The distinct elements of mindfulness required in domain of disorder are mapped on a time line from initial entry into the domain, during the process of learning how this particular domain of disorder operates, and then to final outcomes for the domain.

Finally, implications for the future in developing third generation knowledge management skills to work effectively in these domains of disorder are discussed.

The distinct elements of mindfulness required in domain of disorder are mapped on a time line from initial entry into the domain; those elements of mindfulness

required during the process of learning how this particular domain of disorder operates, and then to final outcomes for the domain (Figure 3).

Table 2: Mindfulness Plan

Step	Action
1	Increase awareness of mindfulness Introduce into curriculum Train academics and industry trainers in mindful practices
2	Teach new curriculum with mindful practices – meditation, visualization, narrative skills, group problem solving, dealing with uncertainty, self responsibility, respect for others, alternate conflict resolution
3	Teach awareness and acceptance of multiple world views, systems thinking, complexity theory, philosophy, chaos theory
4	Researchers and consultants practice dynamic action research mindfully in organizations
5	Leaders apply integrated wisdom consensually in own organizations
6	Organizations operate as consensual, mindful communities
7	Communities develop own sense-making models for dealing with all degrees of order, un-order and disorder

A Mindfulness Plan

A plan for developing mindfulness both within organizations and for external consultants/academic researchers is described (Table 2). This plan includes consideration of multi-layered development on all learning dimensions – intellectual, emotional, psychological and spiritual – and the rich interplay and connections between these layers both on an individual and an organizational level. Complexities abound when the maturity levels on these layers become widely disparate. Integrated wisdom can only be achieved when we move towards alignment on all levels.

The most difficult situation to resolve is when out intellectual development races ahead of learning and development in other dimensions. Also, in any organization, in any human activity system, there will be people with greatly varying mixes of intellectual, psychological, emotional and spiritual development. Within each dimension there will be greater maturity of some elements within each dimension than others. Mindfulness allows for this complex mix, is aware of the appropriate level and type of communication and of the interactions required and acts accordingly without prejudice or judgement.

The first step is to increase awareness of the essential nature of mindfulness in being able to apply integrated wisdom to our interactions with others. Changed practices, education and training, and an awareness of multiple worldviews are required to raise awareness of the essential nature of mindfulness.

Step two is to introduce mindfulness practices into both undergraduate and postgraduate curriculum: listening, reflection and reflexivity, cooperation, collaboration, ethics and integrity; from peripheral issues to be addressed in a philosophy of mindfulness to core practices in educating professionals and leaders. Case studies that incorporate uncertainty, not knowing, role-playing, experiential learning (in the Cynefin framework, for instance) should be included.

Step three is to educate undergraduates and postgraduates in multiple worldviews. For instance, presenting multiple worldviews within an undergraduate curriculum exposes students early to complex situations (Table 1). All curriculum topics should be situated on a worldview philosophical landscape to raise awareness of the predominance of mechanistic views in attempts to solve difficult problems in complex situations.

Step four is for researchers and consultants to conduct dynamic action research within organizations mindfully, being aware and honouring all stakeholders in the research process. Awareness of degrees of order, unorder and disorder is required for effective research within complex organizations.

In step five leaders within organizations apply integrated wisdom consensually within their own organizations.

In the sixth step whole organizations operate as consensual, mindful communities to become more effective and sustainable.

The final step involves communities developing their own sense-making models for dealing with all degrees of order, unorder and disorder.

Mindfulness for the Future

Mindfulness for the future is largely unexplored territory. There seems to be more questions than answers. Some questions that come to mind are:

- What are the diverse ways in which conceptual leaps between and among multi-layered and multi-dimensional mindfulness made?
- How do group interactions affect individual multi-layered mindful skills and vice versa?
- What are the cultural, environmental, organisational, emotional, psychological and spiritual influences and interactions in a multi-layered, multi-dimensional conceptual landscape of mindfulness?
- How do we become the wise facilitators for others to integrate knowledge skills in organizational systems?
- Is there a knowledge architecture within organizations that incorporates integrated wisdom?
- What are the technical mechanisms that support integrated wisdom within organizations?
- How do mindful practices become integrated into organizations in acceptable, meaningful and effective ways?

Conclusion

This discussion has concluded with more questions than answers. This is indicative of the great need for more research and a much deeper level of understanding of how to manage knowledge in complex times. The main contention explored in this discussion is that third generation approaches to knowledge management require many management skills drawn from multiple scenarios, management 'spaces' and worldviews. No longer can we rely on 'knowledge as fact' (whether tacit or explicit) that can be managed, stored, retrieved, manipulated, reported and acted upon.

As we move into the fifth central domain of disorder (Kurtz and Snowden, 2003) (Figure 2) mindful knowledge workers are essential. No longer can knowledge workers rely on the basic assumptions of order, rational choice and intentional capability. Multiple characteristics of mindfulness incorporated into an integrated whole are required for establishing integrated wisdom in complex human activity systems such as organizations.

Sense-making devices in managing complexity in organizations (like the Cynefin framework) allow for the fine distinctions required in managing across unordered,

ordered and disordered domains. It is in the domain of disorder that this discussion on mindfulness has been situated and it is the knowledge gained about how particular domains of disorder operate effectively that characterises effective, resilient and sustainable organizations. Sense-making devices are another tool to enable organizations to move towards sustainability; to embrace democratic practices; to take the time to adopt mindfulness in the many-faceted qualities explored in this paper

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