Developing collective organisational mindfulness: The social sensing matrix

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Abstract

In recent years, and across research in various disciplines, individual mindfulness has been shown to improve health and wellbeing, increase emotional regulation, decrease stress and improve relationships. While there has been a plethora of research related to the individual impact of mindfulness (Greeson, 2008), research into workplace mindfulness is still embryonic. Dane and Brummel (2013) set about exploring the links between workplace mindfulness and its relationship with performance and turnover, with some positive results emerging from their study. Given these initial workplace mindfulness results and the emphasis on individual mindfulness in research and practice, we were curious about the use of social technologies in developing workplace mindfulness at a collective level. Working with organisations as social systems, we set out to test a method of developing collective mindfulness in organisations. We explored whether the Social Sensing Matrix (SSM), while developing collective mindfulness, would also enable participants to think systemically and intervene in organisational dynamics with greater impact.

Introduction

At the beginning of the twentieth century the unconscious was predominately understood as a function of individual psychology. As people began to explore how groups worked dynamically, there was a growing interest realisation that a person's unconscious was related to others' unconscious (Bion, 1961). This shift in understanding makes the unconscious less about a person's personal repressed material and more directed towards the notion that unconscious processes influences all social relations and configurations (Clare & Zarbafi, 2009; Eisold, 2010). Through the work of various group relations and institutional transformation events, and organisational and community work globally, the Social Sensing Matrix (SSM) has developed from social dreaming and is now applied in organisational and community settings in order to discern underlying unconscious patterns that are a reservoir of resources for institutional transformation (Bazalgette & Reed, 2005) As Vornov and Vince (2012) have contended institution creating is more likely to occur when the actors' cognitive and emotional investment in the institutional order is moderate. This moderate investment may reflect effective emotional and cognitive self-regulation by a group (Vogus & Sutcliffe, 2012).

The SSM has emerged as a methodology that invites the exploration of the associative unconscious of human systems. The associative unconscious refers to shared representations, although these are not held identically by each person (Long & Harney, 2013). Each person holds only a part of the unconscious social processes. Gordon Lawrence and Patricia Daniel selected the term 'matrix' to describe the first Social Dreaming activity at the Tavistock Institute in the early 1980s. The word matrix means 'a place out of which something grows', and as Gordon Lawrence indicates 'it is derived from the Latin for uterus' (Lawrence, 1998, p17. It is a vast, often untapped, resource that holds enormous possibility for creativity and institutional transformation (Bazalgette & Reed, 2005)

Within a management context a SSM intervention can be used to create an opportunity for organisation members to share their dreams, feelings and physical sensations with other participants. The focus is not on the individual participant; rather, the material the participant offers to others in the matrix. The material is not only personal; it belongs to the whole, as it provides political, social, institutional and spiritual aspects of the participant's environment or system. Meanings and connections are made through the use of free association and amplification, as this provides thoughts and insights that exist in the space between the participants and the shared social environment. Indigenous communities have long utilised dreaming as a resource, dreaming in the context of the tribe; a matrix (Lawrence, 1998). Therefore, the work of sharing dreams in social systems is not new, just one area of collective emotional life and organisational transformation under discussed in a modern management theory context (Voronov & Vince, 2012).

The SSM is a method of exploring and seeing 'connections' within the associative unconscious that can contribute to systemic thinking within the organisation and context. 'Dreams are related systemically, just as thinking is. Each dream is a fractal of the other. It is a social group process to find the pattern that connects the dreams' (Lawrence, 2005, p15). This is initiated through sharing and associating to the images and symbols of a group's dreams, thoughts, physical sensations and reveries (Lawrence, 1998).The SSM has increasingly been applied as a mechanism for working with emergence. Working with what is revealed in the 'here and now' and how this links to the emerging organisational system provides a rich resource of potential

ideas and actions for implementation. It provides a method to identify connections and links between dreams that are not apparently causally related. Innovative ideas can also be sparked through the engagement with the matrix. Seemingly random images, thoughts or sensations can be connected in ways that ignite an idea or insight (Slepian et al., 2010) and linked to something being shifted, transformed, created, attended to or developed within the organisational system, which is a common outcome for participants. The SSM process is described in more detail in *The SSM intervention* section.

This paper aims to explore the potential of the SSM as an experiential organisational development intervention to encourage the capacity to think systemically while emotionally and cognitively self-regulating. We will argue that the SSM is a collective active meditation (Lutz et al., 2008) that results in systemic thinking. If it acts as a collective active mediation analogous to individual level phenomena it may enhance organisational mindfulness. Relatively little research (Davis, 2013; Dane & Brummel, 2013) has been undertaken exploring the links between individual mindfulness and organisational mindfulness and organisational performance. Such research may prove organisational mindfulness, through enhanced emotional and cognitive group self-regulation, will surface limiting organisational dynamics. The SSM method could offer an alternative way of problem-solving; a 'less known' way of working where organisational actors can avoid embarrassment and threat (Jordan & Johannessen, 2014).

This paper explores this experiential organisational development invention by examining the question: Can an SSM experiential intervention be used by organisations in order to improve individual and collective mindfulness and organisational performance? The paper will use a mixed method approach using illustrate case examples and a quantitative study to investigate this question.

Individual mindfulness

To be mindful, individuals must be firmly attentive to the 'here and now' (Herndon, 2008). This is not being preoccupied with thoughts about the past or the future. Therefore, mindfulness is a psychological state, the emergence of which does not necessarily require traditional meditation methods to be achieved. (Brown & Ryan, 2003). Indeed, as some have suggested, mindfulness is within the reach of many individuals (including those who do not meditate), to the extent that they focus their attention on events and phenomena transpiring in the present moment (Giluk, 2009).

While there ample research on the benefits of individual mindfulness (Greeson, 2008), study in the arena of mindfulness and its link to workplace performance is in the early stages. Workplace mindfulness has been found to be positively related to job performance and is also predictive of the degree to which individuals are attached to their employer (Dane, 2010; Dolan & Bond, 2011). Research also suggests that as a result of specific forms of training, practice or experience, individuals may become more adept at focusing their attention mindfully within a given performance context (Hülsheger et al., 2013). Consequently, there are organisations that are incorporating mindfulness training into their development strategies (Rezek, 2012).

Mindfulness in organisations

Others have discovered that while individuals have a dispositional tendency towards mindfulness, the performance context and organisational environment can also have a large impact on the level of attention of individuals in their work settings (Zhong & House, 2012). It has been found that contextual elements of the workplace may also exert a profound influence on how one focuses attention at work; and moreover, that contextual stimuli encountered in the workplace cue people to be more mindful (Dane, 2010). Therefore, due to a combination of dispositional, experiential, and contextual factors, individuals may differ, perhaps substantially, in workplace mindfulness. Enhanced mindfulness may be associated with higher levels of emotional presence and emotional regulation (Hülsheger et al., 2013).

Research has been undertaken in relation to collective mindfulness in organisations. Specifically, five dimensions of organisational mindfulness have been developed by Weick and Sutcliffe (2001) and Ray, Baker and Plowman (2011). Organisational mindfulness is an organisation's capacity to be attentive to its surroundings and its capacity to act on unexpected signals (Levinthal & Rerup, 2006). It is mindful organising (Vogus & Sutcliffe, 2012) and is not an intrapsychic process; rather, it is a social process that becomes collective through the actions and interactions among individuals (D. Hofmann & Morgeson, 1999). Organisational mindfulness offers a way of operating that can reduce organisational weaknesses or problems through becoming more situationally aware and by developing the capacity for action in a timely manner.

The social sensing matrix and the emergence of mindfulness

While the genesis of mindfulness arose from Buddhist thought and is an ancient concept (Brown, Ryan, & Creswell, 2007) mindfulness has attracted interest in the West in scientific research. This has occurred across many disciplines, including and not limited to, psychology (Shapiro et al., 2008; Keng, Smoski, & Robins, 2011), medicine (Davidson, 2003), management (Weick & Sutscliffe, 2006), education (Mahani, 2012) and neuroscience (Farb et al., 2007).

At the intersection of Eastern and Western approaches to mindfulness, it can be defined as 'a state of consciousness in which attention is focused on present moment phenomena occurring both externally and internally' (Dane, 2010, p997) Mindfulness has been shown to decrease negative functioning and improve functioning across human dimensions such as mental and physical wellbeing, behavioural regulation and interpersonal relations (Carmody & Baer, 2008; Hede, 2010). Growing empirical literature supports the efficacy of mindfulness for individuals in areas such as wellbeing and vitality of mind, body and spirit (S. G. Hofmann et al., 2010; Hassed, 2008). 'Mindful practice is conscious and intentional attentiveness to the present situation—the raw sensations, thoughts, and emotions as well as the interpretations, judgements and heuristics that one applies to a particular situation' (Epstein, Siegel & Silberman, 2008, p9).

Despite the amount of research and literature on individual mindfulness practice, impacts and application (Greeson, 2008) and growing literature on applications in the workplace (Dolan & Bond, 2011) and organisations (Weick & Sutscliffe, 2006), we were unable to discover research on collective approaches to developing mindfulness practice. The researchers observed that

due to both the content and process of working in an SSM, participants' mindfulness seemed to emerge. In the next section the impact of a SSM on a change of mindfulness in a work context is discussed using illustrative case examples. How this increased mindfulness and the way the SSM intervention process itself may impact on group and organisational performance applications is also discussed.

Social sensing matrix processes and mindfulness-illustrative case examples

During a SSM an Australian national retail leadership team was able to own their collective feelings of anger and mistrust of another team in the organisation after this surfaced in the session. They were able to observe feelings, thoughts, perceptions and sensations in relation to the positive and negative aspects of the organisation, without having to judge, respond or be distracted from them. This enabled the team to observe their bodily sensations of tension and headaches. The visual images presented through the dreams offered fighting and war scenes. The themes arising from the visual and bodily observations were then linked to an internal 'fight' with another team in the organisation. This resulted in the leadership team resolving through the SSM process that they would work with the other team and part of the organisation in a purposeful and useful way, the outcome being reducing operational delays that were impacting customers.

Through another SSM intervention an Australian joint venture construction leadership team discovered that they were very attracted to each other's passion for work and results. The dreams and associations offered initially in the SSM were of parties, good times and ceremonies. While initially the responses to these themes presented as romantic, the team members were able to make the links to being connected within the team and name their experiences. They really appreciated working together and were able to put their beliefs, opinions and expectations into words. They were then able to explore how this working dynamic enabled creative tension and breakthrough thinking and also at times could block them from challenging each other.

During a SSM participants are encouraged to describe or label in words their beliefs, emotions and opinions as the content of the SSM is explored. Emotions are utilised as a resource for the whole group without needing to be justified or explained. This allows the space for participants to develop their capacity to describe and name what is happening in the moment. Participants experience being able to describe feelings, beliefs and opinions that may have not been previously shared in the organisational system and discovering insights about themselves and the state of the organisation. This experience has the potential for people to develop their capacity to self-regulate. This is a process by which people change, notice, halt or divert feelings, actions and thoughts in order to meet objectives or maintain certain standards (Bauer & Baumeister, 2011).

Participants are able to experience staying present with their actions without distraction (Jha, Krompinger & Baime, 2007) during an SSM. They are not distracted by having to undertake tasks or engage in interpersonal conversations. The pace of the SSM is normally slower or more 'dreamlike' than a typical task-orientated meeting. People are able to notice their own responses through senses in the moment. For example, when a person speaks or offers something, they can notice what happens immediately afterwards and the feelings they experience as a result. One team of internal organisational consultants in a global energy organisation was able to discover through observing who spoke when and about what in an

SSM that this potentially represented that competition was occurring in the team and was having a negative impact on the work they were trying to do.

One study (Farb et al., 2007) has verified how human beings experience their own moment-to-moment experience. Two distinct ways of interacting with the world were discovered. One is what has been called the 'default network', or the network involved in planning, daydreaming and ruminating. The second way is the 'direct experience network'. When this network is activated, one is not thinking intently about the past or future, other people, oneself, or considering much at all. Rather, one is experiencing information received by one's senses in real time. Experiencing the world through this direct experience network allows people to come closer to the reality of any event. They are able to respond to events as they unfold and are less inhibited by habits, judgements, expectations and assumptions. It was found that people who practiced this awareness, such as regular meditators, could identify which path they were on at any time and could switch between them more easily. People who did not were more likely to switch to the default network

Emotions and thoughts are celebrated as a resource during an SSM. Participants are encouraged to not judge themselves or others about what emerges, even when thoughts and emotions could be deemed irrational or inappropriate. During an SSM, participants can be surprised by what happens or what is revealed about the organisational system. They can also experience emotions, thoughts or perceptions about topics and themes for the first time or notice that they are reacting to them. The SSM can usefully develop the capacity to not judge one's lived experience, but rather notice it and stay curious as to what may emerge. Judgemental inner and outer thoughts, such as 'should' or 'right and wrong' are observed, but not critiqued. They are used to make sense of what is happening or emerging in the collective. During a series of fortnightly SSMs over a six-month period, the leaders of a global educational organisation were able to explore their anger towards activity within the organisation. Encouraged not to edit or pre-judge their experience, they were able to discern how they had all contributed to what had happened in the organisation. By not staying stuck in judging their reactions and feelings prior to sharing them as 'negative' they were able to offer them in response to the material of the SSM and begin to shift the culture of the organisation through owning their own part in, or contribution to, the current culture.

During a recent very large public SSM involving participants from a variety of sectors and organisations the themes emerging were death, time and legacy. What was ending, what was being destroyed and why was this happening in the system? After this SSM, many participants spoke about how thoughts of death, loss and running out of time had brought to the surface a number of emotions and reactions. Participants commented that they were able to notice these distressing thoughts or images and not feel taken over by them. Rather, through making links to the state of the system they were not destabilised by their emotions; in fact, they experienced these emotions as extremely useful in understanding why certain behaviours were occurring in the system and what could be addressed by the leadership teams as a result.

Based on the organisational examples that have been given, Table 1. has been developed to provide an overview of the link between the mindfulness factors, the SSM and potential organisational applications. The table differentiates which aspects of the SSM, from both a content and process perspective, could enhance the corresponding mindfulness facets. The

organisational applications offered are based on various examples that have emerged over time with different organisations and in various contexts.

An illustrative experimental Study

An intervention and a control group were sourced from our current or past leadership clients who were interested in participating in the research. The only criterion that was stated was that they could not be currently participating in any other mindfulness practice at the time of participation.

The intervention and a control group consisted of:

- Twenty participants that held various leadership positions across different sectors and organisations in Australia.

- Some members had participated in an SSM previously, others had not.

- There were 16 women and four men.

- Some participants knew each other, some did not.

The group was divided into two matched groups of ten. One was the intervention group and one was the control. The intervention group was then invited to be part of the six-week SSM process. The intervention and the control group all had some contact with systemic approaches to leadership effectiveness. The members had participated in some leadership training approaches in their organisations, not necessarily in a matrix. This may have been in leadership development, role consultations or adaptive challenge work. Some people had participated in public leadership programs. Both the intervention and control groups were matched on these characteristics.

At the beginning of the first and at the end of the last session for the intervention group was opened and closed a little differently to how this would occur when consulting to a matrix in organisational groups. After thanking everyone for joining the six-week process, participants were asked to complete the Five Facet Mindfulness Questionnaire (FFMQ) prior to starting the matrix. Participants were not given the results from the FFMQ until after a second questionnaire was undertaken after the intervention was completed. The control group also completed the FFMQ and like the intervention group completed it again six weeks later.

The SSM intervention

The session then proceeded as normal and the purpose of the matrix was outlined. This was to share dreams, associations, physical sensations and reveries and to make links to the emerging systems. 'System' was plural rather than singular, in that ordinarily work is done within an organisation and this group of people were all from different organisations. Work was oriented in the matrix to the multiple roles participants held; more specifically, their organisational leadership roles and citizen in context roles.

The first hour of each 90 minute working session was spent in exploring the material brought forward in the matrix. The matrix ran for 60 minutes, then work was done in a reflective capacity for 30 minutes to explicitly name themes from the matrix and make links to roles,

organisations and the context. Reflections were also brought forward from participants as to how they had experienced the work of the matrix and if there were any actions they would be taking as a result. Each week different dreams and themes emerged, with all participants taking an active and fairly equal part in the intervention.

During the matrix sessions the consultant did not offer any dreams, associations, physical sensations or reveries. This ensured the role of the consultant was differentiated from that of the participants, resulting in effective management of the matrix boundaries. Basically, the participants were free to bring forward material within the designated time and were supported in making links to the systems represented in the room. The consultant linked the various themes during the work of the matrix in serving the purpose of the work. The consultant also encouraged the participants to return to task if they were wandering into conversations or analysing each other.

When someone shared a dream they would outline in detail what the dream was about and what occurred in the dream. Then the other participants would speak about their associations, responses and links to the dream. For example, during one session one participant offered a dream about boarding school. Another participant then associated the dream with 'sometimes I feel like a school principal in my work'. Most people in the matrix could name an association or connection to the dream, or it evoked some sort of memory.

Participants did not have to speak if they did not want to, and sometimes the emotions could be quite intense. One week, for example, there was a great deal of violence coming through in the dreams that were offered. The participants responded to those dreams and would share their feelings in response to what was happening in the moment. People were naming anxiety and fear in response to the content. This material was used purposefully in light of what some participants were experiencing in their organisations.

The process of working in the matrix is emergent. A key role of the consultant was to lift the dialogue from potentially interpersonal exchanges to broader systemic links through the use of symbolism, metaphors and archetypes. It was never about consulting with the individual in relation to what they dreamed as their own dream. The stance taken was that the dream is a dream of the group. Participants make their own personal links to the collective, but this is never amplified. During the matrix sessions the consultant intervened five or six times.

Evaluation instrument and analysis

The FFMQ was chosen as a validated self-report tool for measuring mindfulness using a pre- and post-intervention design. This 39-item instrument is based on a factor analytic study of five independently developed mindfulness questionnaires. The analysis yielded five factors that appear to represent elements of mindfulness (Baer et al., 2006). Observing (Obs) involves noticing or attending to internal and external experiences, such as sensations, cognitions, emotions, sights, sounds, and smells. Describing (Desc) refers to the ease of describing internal experiences with words. Acting (Act) with awareness includes attending to one's activities of the moment and can be contrasted with behaving mechanically or in a routinized way while attention is focused elsewhere. Nonjudging (Nonjud) of inner experience refers to taking a non-evaluative stance towards one's thoughts and feelings. Nonreactivity to inner experience (Nonreact) is the tendency to allow thoughts and feelings to come and go. Though these factors overlap, they are also seen to report distinct aspects of mindfulness and have been found to

show a consistent and reliable structure that has been subjected to confirmatory factor analysis (Baer Smith et al., 2008). The five facet scales demonstrated adequate to good internal consistency, with alpha coefficients ranging from 0.75 to 0.91.

Results

In the intervention group there was significant increase in reported mean scores on total mindfulness (t = -4.905 p = 0.001), and in four of the five mindfulness components. These were observing (t = -2.906 p = 0.016), acting with awareness (t = -2.533 p = 0.30), nonjudging of inner experience (t = -2.539 p = 0.029) and nonreactivity to inner experience (t = -3.477 p= 0.006). (See Table 2.)

In the control group there was no significant change on total mindfulness or any of the five mindfulness items between the first and second administration of the Five Facet Mindfulness questionnaire 6 weeks later.

These finding support the contention that an SSM intervention may contribute to enhanced individual mindfulness in an intervention context. The ten individuals reported better levels of mindfulness due to an enhanced ability of noticing their internal and external experiences, as well as being able to attend to their own activities while maintaining a non-evaluative stance towards their thoughts and feelings by allowing these thoughts and feelings to come and go. No change was reported by the matched control group.

Future research and limitations of the study

At both the intervention and case level these illustrations of SMM's potential needs replication and extension, with an emphasis on greater sample size, controlled conditions and longitudinal mix method designs before robust generalisations can be made. The finding of this research, however, is consistent with prior research into mindfulness in that through targeted forms of training, practice or experience individuals, within a given performance context, have become more adept at focusing their attention mindfully (Hülsheger et al., 2013). Though these studies do not enable generalisation they do encourage speculation that SSM may also enhance emotional presence and emotional regulation. This improved emotional labour performance at an individual and group level may have the potential to create a range of benefits for organisations. Such mindfulness has been argued to be associated with better cognitive processing resulting in improved entrepreneurial market analysis (Gordon and Schaller, 2014) and other benefits that may arise from enhanced organisational mindfulness (Weick and Sutcliff, 2006). As Weick and Sutcliff (2006) argue mindfulness weakens the tendency to simplify events by capturing unique particulars that foreshadow potential problems and opportunities. This foreshadowing and stabilisation of attention seems consistent with the processes observed in the case mindfulness examples and its potential to enhance organizational performance is another area worthy of further research.

Since the sample in the intervention study was self-nominated and no individual trait characteristics were collected, it is also difficult to determine if the group reported in this study was atypical of other business groups in terms of trait distribution. The SSM was used in a group environment when there was no additional mediation practice being used. It remains unclear whether individual level mindfulness enhancing practices would moderate or mediate these potential organisational benefits.

Discussion

This paper is an initial exploration of the value of using a SSM experiential intervention in order to improve individual and collective mindfulness and organisational performance. The study consisted of two parts both of which offered support for SSM as an experiential intervention used by organisations in order to improve individual and collective mindfulness and organisational performance. The small intervention study suggests that at the individual level a significant change in mindfulness and associate benefits (Farb et al., 2007) followed the SSM series. The other case illustrations also offer tentative support for the use of the SSM as a means of enhancing collective mindfulness and improve organisational performance.

While there is a great deal of research on both individual mindfulness and leader development, the current complexity of organisational life requires systemic and collective approaches to both developing mindfulness and improving performance. The SSM is a process that may allow organisational members to pay attention to their ways of working together and the impact of these patterns of working have on individual and organizational performance. It has been suggested that 'a central task for many managers is to strike a balance between the intelligent use of knowledge on the one hand, and propagation of functional stupidity on the other' (Alvesson & Spicer, 2012, p1216).

The SSM may provide a means of guarding against non-mindful functional stupidity. It is often assumed that organisations can utilise information and knowledge held by their members to produce successful outcomes. Alvesson & Spicer (2012), have questioned this assumption and contend that functional stupidity is a common modern operating norm within organisations, 'Functional stupidity refers to an absence of reflexivity, a refusal to use intellectual capacities in other than myopic ways and avoidance of justifications. It entails a refusal to utilise intellectual resources outside a narrow and "safe" terrain' (Alvesson & Spicer, 2012, p1). Functional stupidity emerges from a complex interplay between cognition, emotion and deeply-held assumptions and motivations that produce an inability or unwillingness to question knowledge claims and norms. It produces a narrowing of creative emotional and cognitive capacity available to be applied to decisions and actions taken within the organisation. Poor emotional and cognitive self-regulation by groups also lessens the ability to hold polarities in creative tension and reduces institutional creativity (Vornov & Vince, 2012).

As an organisational development approach, the SSM may be an alternative, and currently less known, method to explore individual and collective ways of thinking, not only about the tasks or norms of an organisation, but also the 'why' and 'how' of the lived experience of the members of that organisation. Through using the dreams, associations and physical sensations of the participants a metaphoric stance can be created. A metaphoric stance is one that suspends the notion of reality and asks 'what if' questions about possible links between the content of the matrix and how the organisation functions (Ostroff, 2006). The SSM approach provides a setting to probe how and why decisions and actions are taken in a way that is held as a systemic or dynamic phenomenon and not in a personal, blaming or accusatory way. It utilises the associative unconscious (Long & Harney, 2013), whereby deeply held assumptions, influences and insights can be surfaced and utilised to 'make sense' and 'problem solve' beyond the myopic use of rationalist abilities. The matrix process has the potential to provide mindful reflexivity through exploring the links in the matrix with people's experiences in the

organisation and their part in how the organisation functions. We suggest that as an organisational development intervention the SSM may offer the potential for organisations to develop the capacity to stabilise attention and so avoid the dynamic of 'functional stupidity' where avoidable problems are engaged and opportunities missed (Voronov & Vince, 2012).

We suggest that collective mindfulness of a group/system allows for the capacity of the people involved to surface and transform the limiting dynamics that hinder the progress of the organisation. Thus, operating in a state of 'functional stupidity' can be transformed through collective mindfulness to a state where more available resources can be utilised to serve the purpose of the organisation

Conclusion

This paper has introduced and explored the unique characteristic of the SSM as an experiential intervention in that while they are working in a matrix, participants can be quietly present with both the content of what emerges and their own lived experience. This takes place in an environment which enables participants to develop their capacity to emotionally regulate without worrying about needing to speak or respond to the experience. An environment that encourages the exploration of themes and unconscious material without having to default to problem solving thinking or political judgements about what is or is not acceptable to say or think in the organisation.

This mindful practice allows participants to explore what it means to be connected and what needs to be attended to in the organisation as a result of what emerges in the matrix. This is achieved by creating a space to attend to the associate unconscious influencing behaviours. This stabilisation of attention has the potential to enhance organizational performance by creating a collective environment where the exploring and seeing of 'connections' within the associative unconscious deepens systemic thinking into how to intervene in organisational dynamics with greater impact to improve the creative transformation of institutions. The SSM acknowledges that unconscious processes influences all collective experiences in institutions (Voronov & Vince, 2012).

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Table 1: An overview of the link between the mindfulness factors, the social sensing matrix and potential organisational applications

Mindfulness Factor	Social Sensing Matrix Process and Content	Organisational Applications
Observe Score: Staying present with perceptions, sensations, thoughts, or feelings, even when they are unpleasant or painful; not distracting ourselves.	Conscious and unconscious feelings, perceptions and thoughts are surfaced, named and worked with.	What these aspects can reveal about the organisation that lead to conscious actions that can be taken in roles.
Describe Score: Being able to describe or label in words our beliefs, opinions, emotions and expectations.	Associations and reactions to what is offered in the SSM are named and reveal emotions, beliefs etc. to the participants themselves and the collective.	Feelings can be owned and understood as part of the dynamic of the organisation and as evidence of why certain things are occurring. Polarities can be held in creative tension as a resource for decision-making.
Act with Awareness Score: Staying present with our actions, without distraction.	The task of the SSM allows participants to stay present and observe their own participation and the participation of the whole.	Role holders become more aware of their 'emotional activation' points and habits of distraction when anxious in the organisation or when in certain dynamics. Using this awareness, they can take conscious decisions and actions.
Non-judgement Score: Non-judgemental of our own experience.	The SSM provides an opportunity to explore the impact of judging and not judging our experience in the moment. It increases our capacity to do this in an ongoing way.	Role holders do not hold to past experiences or other's opinions and are able to differentiate their thinking and emotions based on actual evidence, which leads to action that tests assumptions.
Non-reactivity Score: Being able to perceive our emotions without reacting to them, without becoming deregulated.	An experience is offered that often evokes emotions, however the work of the SSM continues and participants learn to understand and integrate the emotions personally and collectively.	Not personalising feedback, mistakes or conflicts. Being able to manage emotions and explore why things are currently happening in order to learn from them.

Table 2: Intervention group

Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	TMinf1 - TMinf2	-.47273	.31966	.09638	-.68748	-.25798	-4.905	10	.001
Pair 2	Obs1 - Obs2	-.51818	.59130	.17828	-.91542	-.12094	-2.906	10	.016
Pair 3	Desc1 - Desc2	-.28182	.45126	.13606	-.58498	.02134	-2.071	10	.065
Pair 4	Act1 - Act2	-.40909	.53564	.16150	-.76894	-.04924	-2.533	10	.030
Pair 5	NonJud1 - NonJud2	-.60909	.79556	.23987	-1.14355	-.07463	-2.539	10	.029
Pair 6	NonRect1 - NonRect2	-.63636	.60708	.18304	-1.04421	-.22852	-3.477	10	.006