Mindfulness: Nurturing global mindset and global leadership

Authors

Rajesh Chandwani
IIM Bangalore, India

N M Agrawal
IIM Bangalore, India

B L Kedia
University of Memphis, United States

Mindfulness: Nurturing global mindset and global leadership

In the contemporary globalized world, firms span across geographic, socio-cultural and economic boundaries and deal with the resultant diversity and complexity. Such firms look for developing a 'global mindset' in their leaders and to enhance their competencies as a global leader. In this paper we attempt to explore global leadership and global mindset from the perspective of 'mindfulness' Taking a task analytic approach of global leadership, we attempt to elaborate on how mindfulness fosters the development of global mindset, and in turn, how global mindset enhances competencies of global leaders.

Key words

Mindfulness, global leadership, global mindset

Mindfulness and its role in nurturing global mindset and global leadership

INTRODUCTION

Globalization and the communication revolution have transformed the business world into a complex, dynamic and boundary less environment (Bartlett and Ghoshal, 2003). Increasingly firms, both small and large have their suppliers, buyers, customers, shareholders, and employees from different parts of the world which are geographically, socially and culturally distinct (Bell, 2010). Transnational firms span across foreign markets, conceive global strategies and deal with diverse and virtual teams (Bartlett and Ghoshal, 1998). Not surprisingly, developing global competence has been shown to be positively related to the firm performance (Caliguiri, 2006).According to Lane, Maznevski, Mendenhall and McNett (2004) four aspects of the contemporary world have crucial implications for the business world: (1) multiplicity across different dimensions adding to the complexity (2)

interdependence between diverse and multiple stakeholders (3) ambiguity about the causal relationships, goals, values, and cues, and (4) flux of quick transitioning of cultures, values and practices.

Contemporary firms look for a new breed of leaders: global leaders, who have a global mindset (Beechler and Javidan, 2007). Global mindset is characterized by (1) tolerating, accepting, and understanding diversity with an inclusive mindset; (2) a broad and universal perspective of business and (3) thinking openly, free from the cognitive cobwebs (Gupta and Govindarajan, 2002).

In this paper we attempt to contribute to the literature on global mindset and global leadership by exploring the issue from the perspective of 'mindfulness' The global mindset, as is described in the literature shares lot of ground with the concept of mindfulness, which primarily originated from Buddhist philosophy. Mindfulness has only recently attracted attention in the domain of psychology (Brown et al, 2007 a), and is conceptualized as a multifaceted construct with five constituents: observing, describing, acting with awareness, non-judging of experience and non-reactivity to inner experience (Baer et al, 2006). Application of mindfulness in the organization science has largely been limited to the domain of high reliability organizations (Weick and Sutcliffe, 2006). In this paper we link mindfulness to the concept of global mindset and fostering global leadership. Taking a task analytic approach of global leadership, we attempt to elaborate on how mindfulness enhances the global mindset, how global mindset is important for performance of global leaders.

The paper is structured as follows. In the next section, we take a look at the concept of global leadership and global mindset. Then we describe the concept of mindfulness, understanding its philosophy origins. Further, we explore the importance of mindfulness in fostering global mindset and global leadership in organizations, bringing together theory and practice. We

3

juxtapose and compare the concept of 'mindfulness' with the task analysis of global leaders. The article concludes by identifying potential research areas arising out of this synthesis.

GLOBAL LEADERS, GLOBAL MINDSET AND MINDFULNESS

The construct of 'Global leadership' was born out of organization's need to perform in the contemporary global business environment (Mendenhall, 2008). Traditionally global leadership has been defined as "*executives who are in jobs with some international scope*" (Spreitzer, Mccall and Mahoney, 1997). Contemporarily, however, the scope of global leadership has been broadened. According to Osland, Bird, Mendenhall and Osland (2006), global leadership is "*the process of influencing the thinking, attitudes, and behaviors of a global community to work together synergistically toward a common vision and common goals*" (pp: 204). Bird and Osland (2004) posit that moving from domestic to global leadership involves a "*quantum leap*" (pp: 4) in perspective, and dealing with complexity arising due to greater need of (1) cultural understanding, (2) knowledge and boundary spanning functions across national boundaries, (3) dealing with multiple stakeholders and (4) dealing with greater ambiguity, stress and ethical dilemmas. Global leadership involves a move beyond '*geographical reach*' and to encompass '*cultural reach*' and '*intellectual reach*' (Osland et al, 2006, pp: 197). To become global leaders, it is essential to change one's world view or one's mindset.

Global Mindset

Gupta and Govindarajan (2002) describe mindset as how people and firms make sense of the world around and within (Gupta and Govindarajan, 2002). Mindset are *'cognitive filters' (pp: 116),* through which we screen the information in the complex, dynamic and ambiguous

environment in and around us, thus creating biases in our interpretations (Gupta and Govindarajan, 2002).

The concept of a global mindset was first introduced by Perlmutter (1969) when he described geocentric mindset' (whole world mindset), and differentiated it from ethnocentric (home country) and polycentric (host country) mindsets. Geocentric mindset involves tolerance, understanding, and acceptance of the differences between the cultures and ability to integrate with them: ''*Within legal and political limits, they seek the best men (sic), regardless of nationality, to solve the company's problems anywhere in the world*'' (Perlmutter, 1969, pp: 13). Bartlett and Ghoshal (1998) called it a 'transnational mindset'. Global mindset has been defined differently by different scholars. As per Rhinesmith (1993), *"a global mindset means the ability to scan the world from a broad perspective, always looking for unexpected trends or opportunities that may constitute a threat or an opportunity to achieve personal, professional or organizational objectives."*

Manzevski and Lane (2004, pp: 174) bring in the specific importance of nation and context in the definition of global mindset and according to them it is the *"ability to develop and interpret criteria for personal and business performance that are independent from assumptions of a single country, culture or context; and to implement those criteria appropriately in different countries, cultures and contexts."*

For this paper we adopt Levy et al's (2007) description of global mindset. They posit that global mindset is a "*cognitive structure that is composed of two constructs: Cosmopolitanism (an enthusiastic appreciation of other cultures) and cognitive complexity (the ability to perceive situations as highly differentiated and to integrate these differentiated constructs)"*.

According to them global mindset involves a combination of high differentiation and high integration, that is, the individual should have broad base of knowledge enabling him to understand the nuances of diverse perspectives (differentiation) and should be able to integrate those diverse view-points (integration) (Gupta and Govindarajan, 2002).

The literature on global mindset and global leadership is still in the emerging phase, driven by consultants and practitioners, and theoretical development of this domain requires more empirical and conceptual work (Suutari, 2002). There is a lack of processual understanding of global mindset and global leadership, and there is a need for inclusion of diverse philosophical schools of thought (Osland et al, 2006).

Mindfulness

The concept of global mindset resonates with that of mindfulness. Mindfulness refers to a state of mind characterized by heightened awareness of self and the surrounding environment, and to be non-evaluative and non-judgmental in experiencing the present (Brown et al, 2007 b). Mindfulness has been understood as "process of drawing novel distinctions" (Langer and Moldoveanu, 2000 a). Langer (1997) defined mindfulness as consisting of components of (1) openness to novelty, (2) alertness to distinction, (3) sensitivity to different contexts, (4) awareness about multiple perspectives and (5) orientation in the present; thus conceptualizing it as a multidimensional construct. The measures of mindfulness as a construct are also diverse as are the conceptualization by various scholars. Several self-report measures have been developed to assess dispositional mindfulness, like the Freiburg Mindfulness Inventory (FMI; Walach, Buchheld, Buttenmuller, Kleinknecht and

Schmidt, 2006), the Kentucky Inventory of Mindfulness Skills (KIMS; Baer, Smith and Allen, 2004), Mindful Attention Awareness Scale (MAAS; Brown & Ryan, 2003), and the Five Factor Mindfulness Questionnaire (FFMQ; Baer et al., 2006). The FFMQ was derived from a comprehensive analysis, based on an exploratory factor analysis of a combination of items from all available mindfulness questionnaires and Baer et al (2006) found that the mindfulness consists of five dimensions: *observing, describing, acting with awareness, non-judging of inner experience,* and *non-reactivity to inner experience,* and they came up with a Five Factor Mindfulness Questionnaire (FFMQ; Baer et al., 2006). The description, and sample items of the five dimensions of FFMQ, based on Baer et al (2006) and Baer et al (2008) are listed in table 1.

As the analysis of mindfulness by Baer et al (2006) involved a comprehensive examination of all the existing inventories of mindfulness, in this paper, we conceptualize mindfulness as a multidimensional concept with five dimensions as described by them.

Studies have shown that the benefits of mindfulness training or induction have considerable benefits, in the personal, social and work spheres of life (Leary and Tate, 2007). While the literature has recognized the importance of global mindset in the contemporary business environment (Levy et al., 2007), there have been few attempts to analyze the attributes that foster global mindset. In this paper we examine the hitherto unexplored linkage between mindfulness, global mindset and global leadership. We propose that the attribute of mindfulness facilitates the development of global mindset, which in turn, is required for effective leadership in contemporary organization. Taking a processual perspective, adopting a task analytic approach, we elaborate on how mindfulness enhances the global mindset, and

why and how it is important for developing competencies required for performance of global leaders.

In the next sub section we attempt to explore the importance of mindfulness in fostering global mindset and hence enhancing the competencies as a global leader (Caligiuri, 2006). Table 1 shows the findings from various studies on mindfulness that relate to specific performance in contemporary organization that can be related to global mindset and global leadership. For the sake of clarity the five facets of mindfulness (observing, describing, acting with awareness, non-judging of inner experience and non-reactivity to inner experience) are related separately to the specific outcomes, as highlighted in various studies.

MINDFULNESS AND GLOBAL MINDSET

We know the world by processing the stimuli present around us. The stimuli are perceived and processed according to our mental schemas, which in turn are developed on the basis of our knowledge and experience. These schemas help us to process the information at a quick pace. However, these very schemas are the source of bias and subjectivity in perception and assessment of the stimuli and thus restrict our world view and our capacity to appreciate and understand the nuances of diverse stimuli. To be mindful is to experience the moment in its pure form as a liberated individual, free from the emotions, impulses, habits and biases (Leary and Tate, 2007; Rosch, 2007). Mindfulness, thus, entails freedom from rigid mindsets and mental schemas, from illusionary restrictions and from false sense of 'ego'; these aspects can be directly related to the conceptualization of the global mindset (Gupta and Govindarajan, 2002; Thomas, 2006).

In dealing with diverse cultures, leaders need to actively seek to observe, learn about, and understand their perspectives (Jokinen, 2005). A leader must be a keen observer of the surrounding environment and realize the gap between foreign culture and one's own, and also be aware of the philosophical bases which create the gap. Thus, observing can be regarded as the first step of learning. 'Discovering' has been regarded as a key process for developing and nurturing a global mindset (Lane et al, 2004). Gupta and Govindarajan (2002) recognize the importance of curiosity about the world, and Osland et al (2006) consider pattern recognition as important aspects to foster a global mindset. Mindfulness, especially the 'observing' and 'acting with awareness' dimensions, help in creating a global mindset.

Global mindset requires openness of communication and interpretation. Perceptions should be communicated explicitly and swiftly amongst the colleagues, superiors and subordinates from different cultures, so that it fosters an open environment (Jokinen, 2005). Explicating one's viewpoints is the first step to make others aware about oneself, and to seek feedback about one's assumptions and perceptions which, in turn, will facilitate understanding of other's world view. Gupta and Govindarajan (2002) posit that explicit and self-conscious articulation of current mindset is an important part of the process of developing a global mindset. Mindfulness, especially its 'describing' dimension, which represents the ability to articulate one's thoughts and feelings, thus, facilitates global mindset.

Mindfulness improves creativity (Ritchhart and Perkins, 2000) and enhances attention (Langer and Moldoveanu, 2000). Mindfulness entails active thinking, enhancing participation rather than just the passive reception of the information (Ritchhart and Perkins, 2000) thus preventing a person from resorting to absentminded 'automatic pilot' behavior (Baer et al, 2006). This clears the cobwebs of rigid mindsets that restrict thought processes and inhibit openness, and from illusionary restrictions and from false sense of 'ego' (Lieberman and

Langer, 1997). The above aspects of mindfulness enhance the capability to understand diverse perspective, accept contradictions and come up with innovative solutions to complex issues, thus augmenting the differentiating and integrating abilities in the leaders, fostering global mindset.

Global mindset involves dealing with complex interactions between multiple stakeholders and viewing business as a social system. Researchers have identified 'systems thinking' (Lane et al, 2004), seeing the big picture (Jokinen, 2005), and cognitive complexity (Caligiuri, 2006) as key attributes to foster global mindset. According to Jokinen (2005), self-awareness is an important aspect of global mindset, creating insight about ego and self-concept, and enabling the leader to develop listening skills and to understand the viewpoints of others. Mindfulness prevents tunnel vision and dissociation, and helps in create a universal perspective (Baer, 2007). Mindfulness tends to broaden the scope of cognitive attention to the whole, with the interaction of parts within the context, including the context itself (Brown et al., 2007 a; Heppner and Kernis, 2007). Langer (2002) put this forth in a metaphorical language by stating that walls, ceilings and floors of one's life become transparent like glass, enabling a larger and clearer picture. Mindfulness thus foster the global mindset, which requires an inclusive consideration of multiple stakeholders (Bird and Osland, 2004), systems thinking (Lane et al, 2004) and high differentiation and high integration of knowledge base (Gupta and Govindarajan, 2002).

Juxtaposing of conflicting view-points may create situations which are emotionally disturbing and stressful. Global mindset involves understanding and accepting complexities and contradictions (Jokinen, 2005). An emotionally charged response to any stressful stimulus can blunt rational thinking (Brown et al., 2007 a), activate stereotypes and judgmental evaluation based on prior schemas (Weick and Sutcliffe, 2006), thus inhibiting the cognitive

processing of the information. Mindfulness suspends judgmental blunting of stimuli and knee jerk reactions to complex situations without getting into the nuances of the situation, thus enabling non-evaluatory experience of thought processes (allowing the feelings to come and go). Mindfulness has been shown to decrease aggressive behavior to negative feedbacks (Heppner and Kernis, 2007) and reduce the automatic stereotype-activated behavior (Djikic, Langer and Stapleton, 2008). The less aggressive reactions of high mindful persons has been attributed to better self-control (Brown et al., 2007 b) and a decreased tendency to perceive other's ambiguous behavior as malevolent (Heppner and Kernis, 2007). Therefore, mindfulness can reduce cross cultural misunderstandings; enhance interpersonal relationships (Burgoon, Berger and Waldron, 2000); improve social behavior (Leary and Tate, 2007) and capability to manage interpersonal conflicts (Burgoon et al, 2000). Mindfulness nurtures global mindset by promoting team work and collaboration (Lane et al, 2004); enhancing sensitivity to other's view point enabling understanding of diverse perspectives and developing an integrated view (Bird and Osland, 2004; Lane et al, 2004); and augmenting emotional intelligence and self-regulation (Baer et al, 2006; Masicampo and Baumiester, 2007). This in turn improves social skills (Leary and Tate, 2007; Burgoon et al, 2000) and enhances tolerance (Kabat-Zinn, 2003), thus facilitating understanding of, and adaptation to, diverse cultures, the key aspect of leading globally (Thomas, 2006). Further, mindfulness also enhances the ability to develop criteria without being bound by the assumptions of one's culture or context (Jokinen, 2005) and to implement plans appropriately in diverse cultures (Manzevski and Lane, 2004). Disentangling of thought process from judgmental and reactive behavior enables proper cognitive processes even in potentially threatening environment (Brown et al., 2007 b).

On the basis of above arguments we propose that

Proposition 1: Leaders who are more mindful are more likely to develop global mindset

GLOBAL MINDSET AND GLOBAL LEADERSHIP

Global leaders have to deal with diversities across various dimensions: national, geographic, cultural, social and economic. They must interact continually with the colleagues, subordinates, vendors, internal and external customers, from diverse cultures, seeking to engage in a meaningful, positive dialogue (Wibbeke, 2009).

Four processes are important for global leaders: collaborating, discovering, architecting and systems thinking (Lane et al, 2004). At a more specific level, we can analyze global leadership using the job analytic approach (Sandberg, 2000), which considers certain sets of KSAOs (knowledge, skills, attitudes and other personality characteristics) to be important for tasks involved in a particular job. Caligiuri (2006) described following specific KSAOs as essential for performance as a global leader: (a) *knowledge*- culture-general knowledge, culture-specific knowledge and international business knowledge; (b) *skills and abilities*-intercultural interaction skills, foreign language skills and (c) *personality*- extraversion, agreeableness, conscientiousness, emotional stability and openness.

A global leader's task requires working with colleagues and subordinates from different countries, from contrasting value and belief systems (Caligiuri, 2006). These situations make them face multiple conflicting world views and a need to make sense out of the complexity (Brown et al, 2007 b). Global leaders ought to work efficiently under ambiguity, stress and anxiety, and ethical dilemmas (Bird and Osland, 2004). Further, as global leader has to interact with diverse colleagues, clients and subordinates, good intercultural interaction skills and foreign language skills form an important repertoire of KSAOs (Caligiuri, 2006).

Cosmopolitanism enables the global leaders to appreciate the various dimensions of diversity and to develop intercultural interaction skills. Cognitive complexity facilitates them to apprehend the nuances of the diversities and to innovatively integrate along the conflicting world views. Thus, a global mindset facilitates competencies required for global leadership.

Global leaders must view business as an embedded social system (Wibbeke, 2009). Researchers have identified 'systems thinking' (Lane et al, 2004) and seeing the big picture (Jokinen, 2005) as key attributes of global leaders. A combination of differentiating and integrating capabilities, which are characteristic of a global mindset, enables leaders to digest the complexity and to visualize the bigger picture.

According to Rhinesmith (1993), an important aspect of global leadership entails the '*ability to scan the world…always looking for unexpected trends and opportunities...*" Global leaders may face unexpected and novel surprises anytime, in the process, requiring innovative and creative ways to solve the problem. Appropriate action in these situations may require, openness to interpretations and suggestions of team members irrespective of their hierarchy (Caligiuri, 2006); and a creative and innovative thought process (Jokinen, 2005) for developing a common understanding (Beechler and Javidan, 2007). Cosmopolitanism and Cognitive complexity facilitates the leader to free themselves from the rigid mindsets that constrain the creative thought processes and generation of new ideas (Gupta and Govindarajan, 2002). Thus global mindset sensitizes the global leaders to diversity and enhances the creative and innovative thought processes.

Hence we propose that

Proposition 2: Leaders who have <u>more</u> of a global mindset are more likely to <u>develop</u> global leadership competencies

Thus, mindfulness enables leaders to develop a global mindset which in turn enhances the competencies required for global leadership (Figure 1).

DISCUSSION AND CONCLUSION

Leadership in contemporary organizations involves understanding of, and dealing with, multiple stakeholders. The multiple stakeholders may involve diversity along various dimensions such as geographic or national, ethnicity, cultural, economic and social. Effective leadership, in such organizations, entails effective dealing with the complexities arising from these diversities, which in turn, requires developing a global mindset. Global mindset refers to a cognitive structure that is characterized by broad knowledge base and alertness to the nuances in the diverse perspective (differentiation) and an integrative perspective on cultural and strategic dimensions (integration) (Levy et al, 2007). The attribute of 'mindfulness', as described in the oriental philosophies and studied in the psychology literature, enhances the capability to actively engage with the diverse and conflicting viewpoints, to understand and accept the diverse view points, and to visualize and create a 'bigger' picture. In this paper we have emphasized the importance of concept of mindfulness in contemporary organizations, in fostering global mindset and global leadership.

The synthesis of the literature on mindfulness highlighted few areas which need further attention and exploration. Can the training in mindfulness enhance performance in the organizational settings for the tasks which require global leadership skills and global mindset? If so, to what extent does it help? Should the training in mindfulness involve the metaphysical attention and spirituality, from which it derives its origin? How to deconstruct

the construct of mindfulness, and will does it vary from situation to situation like from clinical, organizational and spiritual settings? Mindfulness is always preferred over mindlessness, as is presented by scholars like Langer (Sternberg, 2002). However in the contemporary business world, which is highly complex and ambiguous (Bartlett and Ghoshal, 2003), it may be better to filter out some environmental stimuli, or act according to the protocols to complete that part of the task which requires repetitive inputs and have more time dedicated to the 'variable' part of the work (Levinthal and Rerup, 2006). It seems this flexibility to switch from mindless to mindful state, and to be selectively mindful, may be more important than the average level of mindfulness. Future research may explore the optimal balance between the two, and how to achieve that balance. Future empirical research may also look at the multiple dimensions of mindfulness and how each dimension relates to specific aspects of global mindset and global leadership.

Both the concepts, of global leadership and global mindset, and of mindfulness are in the emerging phase in the organization literature. The managerial implications of the study of mindfulness in global leadership skills are significant. Especially, it can help in designing more effective training and development programs to foster global mindset. The paper is one step forward in the direction of understanding the processual part of global leadership, an area hitherto unexplored. Empirical studies to link mindfulness and global leadership could provide more clarity on the relation between the two.

REFERENCES

Baer, R. A. 2007. Mindfulness, assessment, and transdiagnostic processes. *Psychological Inquiry,* 18(4): 238-242.

Baer, R. A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. 2006. Using self-report assessment methods to explore facets of mindfulness. *Assessment,* 13(1): 27.

Baer, R. A., Smith, G. T., Lykins, E., Button, D., Krietemeyer, J., Sauer, S., Walsh, E., Duggan, D., & Williams, J. M. G. 2008. Construct validity of the five facet mindfulness questionnaire in meditating and nonmeditating samples. *Assessment*, 15(3): 329.

Bartlett, C. A., & Ghoshal, S. 1998. *Managing across borders: The transnational solution*: Harvard Business Press.

Bartlett, C. A., & Ghoshal, S. 2003. What is a global manager? *Harvard Business Review*, 81(8): 101-108.

Beechler, S., & Javidan, M. 2007. Leading with a global mindset. *Advances in international management: The global mindset*: 131-169.

Bell, M. 2010. From the Editors: What if…?: Diversity, scholarship, and impact. *Academy of Management Learning & Education*, 9: 5-10.

Bird, A., & Osland, J. 2004. Global competencies: An introduction. *The Blackwell handbook of global management: A guide to managing complexity*: 57–80.

Brown, K. W., Ryan, R. M., & Creswell, J. D. 2007 (a). Mindfulness: Theoretical foundations and evidence for its salutary effects. *Psychological Inquiry,* 18(4): 211-237.

Brown, K. W., Ryan, R. M., & Creswell, J. D. 2007 (b). Addressing fundamental questions about mindfulness. *Psychological Inquiry*, 18(4): 272-281.

Burgoon, J. K., Berger, C. R., & Waldron, V. R. 2000. Mindfulness and interpersonal communication. *Journal of Social Issues*, 56(1): 105-127.

Caligiuri, P. 2006. Developing global leaders. *Human Resource Management Review*, 16(2): 219-228.

Djikic, M., Langer, E. J., & Stapleton, S. F. 2008. Reducing stereotyping through mindfulness: Effects on automatic stereotype-activated behaviors. *Journal of Adult Development,* 15(2): 106-111.

Gupta, A. K., & Govindarajan, V. 2002. Cultivating a global mindset. *The Academy of Management Executive (1993-2005)*: 116-126.

Heppner, W. L., & Kernis, M. H. 2007. "Quiet Ego" Functioning: The Complementary Roles of Mindfulness, Authenticity, and Secure High Self-Esteem. *Psychological Inquiry,* 18(4): 248-251.

Jokinen, T. 2005. Global leadership competencies: a review and discussion. *Training,* 29(3): 199-216.

Kabat-Zinn, J. 2003. Mindfulness-based interventions in context: Past, present, and future. *Clinical Psychology Science and Practice,* 10(2): 144-156.

Lane, H. W., Maznevski, M. L., & Mendenhall, M. E. 2004. Globalization: Hercules meets Buddha. *The Blackwell Handbook of Global Management: A Guide to Managing Complexity, Oxford: Blackwell Publishing*: 3–25.

Langer, E. 2002. Well-being: Mindfulness versus positive evaluation. *Handbook of positive psychology*: 214–230.

Langer, E. J. 1997. *The power of mindful learning*: Addison-Wesley Reading, Mass.

Langer, E. J., & Moldoveanu, M. 2000. The construct of mindfulness. *Journal of Social Issues*, 56(1): 1-9.

Leary, M. R., & Tate, E. B. 2007. The multi-faceted nature of mindfulness. *Psychological Inquiry*, 18(4): 251-255.

Levinthal, D., & Rerup, C. (2006). Crossing an apparent chasm: Bridging mindful and less-mindful perspectives on organizational learning. *Organization Science, 17*(4), 502.

Levy, O., Beechler, S., Taylor, S., & Boyacigiller, N. A. 2007. What we talk about when we

talk about global mindset: Managerial cognition in Multinational Corporations. *Journal of International Business Studies*, 38(2): 231-258.

Lieberman, M., & Langer, E. 1997. Mindfulness and the process of learning. *The power of mindful learning. Reading, MA: Addison Wesley*.

Masicampo, E. J., & Baumeister, R. F. 2007. Relating mindfulness and self-regulatory processes. *Psychological Inquiry*, 18(4): 255-258.

Maznevski, M. L., & Lane, H. W. 2004. Shaping the global mindset: Designing educational experiences for effective global thinking and action. *Teaching and experiencing cross-cultural management: Lessons from master teachers*: 171–184.

Mendenhall, M.E. (2008). Leadership and the birth of global leadership. In Mendenhall, M.E., Osland, J.S., Bird, A., Oddou, G.R., & Maznevski, M.L. (2008*).* **Global leadership: Research, practice, and development**. London: Routledge.

Osland, J. S., Bird, A., Mendenhall, M., & Osland, A. 2006. Developing global leadership capabilities and global mindset: A review. *Handbook of research in international human resource management*: 197-222.

Rhinesmith, S. H. 1993. *A manager's guide to globalization: Six keys to success in a changing world:* American Society for Training and Development Homewood, Ill.: Business One Irwin, Alexandria, Va.

Ritchhart, R., & Perkins, D. N. 2000. Life in the mindful classroom: Nurturing the disposition of mindfulness. *Journal of Social Issues*, 56(1): 27-47.

Rosch, E. 2007. More than mindfulness: When you have a tiger by the tail, let it eat you. *Psychological Inquiry,* 18(4): 258-264.

Sandberg, J. 2000. Understanding human competence at work: an interpretative approach. *Academy of Management Journal*, 43(1): 9-25.

Sternberg, R. J. 2002. Images of mindfulness. *Journal of Social Issues*, 56(1): 11-26.

Suutari, V. 2002. Global leader development: an emerging research agenda. *Career Development International,* 7(4): 218-233.

Thomas, D. C. 2006. Domain and development of cultural intelligence: The importance of mindfulness. *Group & Organization Management*, 31(1): 78.

Weick, K. and K. Sutcliffe, (2006). Mindfulness and the Quality of Organizational Attention. *Organization Science*, 17(4), 514-524.

Wibbeke, E. S. 2009. *Global business leadership*: Global Business Leadership.

TABLE 1

The facets of mindfulness and their organizational implications: (Based on Baer et al, 2006; Baer et al, 2008)

Factor	Example items	Psychological/ organizational implications for global mindset and global leadership
Factor 1: Observing/ noticing/ attending to thoughts. Perceptions and feelings *(tendency to notice internal and external experiences)*	• I pay attention to sensations, such as the wind in my hair or sun on my face. • I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing. • I notice the smells and aromas of things. • I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow. • I pay attention to how my emotions affect my thoughts and behavior	Strongly related to openness to experience (Baer, 2007). Important for creativity and innovative thinking (Langer and Moldoveanu, 2000)
Factor 2: Describing,	• I can easily put my beliefs, opinions, and expectations into words.	Ability to recognize and label emotional states is important for

articulating (labeling with words) *(to recognize and articulate feelings and emotions)*	• I'm good at thinking of words to express my perceptions, such as how things taste, smell, or sound. • My natural tendency is to put my experiences into words. • I can usually describe how I feel at the moment in considerable details	'emotional intelligence' and self-control (Brown et al, 2007 b), which in-turn facilitates decision making in crises, managing stress, and (Langer, 1997) ability to communicate with others (Burgoon et al, 2000).
Factor 3: Acting with awareness *(to avoid distractions and be conscious of the activities)*	• When I do things, my mind wanders off and I'm easily distracted. * • I am easily distracted. * • It seems I am "running on automatic" without much awareness of what I'm doing. * • I rush through activities without being really attentive to them. * • I find myself doing things without paying attention. *	Acting with awareness decreases dissociation and absent-mindedness during tasks (Baer, 2007). The person is thus more vigilant towards minor deviations from the 'routines'. This aspect also improves the an individual's capability to adapt to various situations (Leary and Tate, 2007)
Factor 4: Non-Judging of experience *(taking a non-evaluative stand towards one's feelings and thoughts)*	• I criticize myself for having irrational or inappropriate emotions * • I tell myself that I shouldn't be feeling the way I'm feeling. * • I believe some of my thoughts are abnormal or bad and I shouldn't think that way. * • I disapprove of myself when I have irrational ideas. *	Strongly correlated to emotional regulation (enhances tolerance, team work) and open thought processes (Baer, 2007; Leary and Tate, 2007). Enhances experiential avoidance and self-compassion, which facilitates novel thinking to solve problems and refrain from resorting to stereotypes (Baer, 2007). Moreover this facet

		improves social behavior of a person (Leary and Tate, 2007), facilitating team participation and discouraging hubris, (Weick and Sutcliffe, 2006)
Factor 5: Non reactivity to inner experience (allowing feelings and thoughts to come and go without reacting to them)	• I perceive my feelings and emotions without having to react to them. • I watch my feelings without getting lost in them. • In difficult situations, I can pause without immediately reacting.	Enhances experiential avoidance and self-compassion (Baer, 2007), and augments self-regulatory processes (Masicampo and Baumeister, 2007)

Note: Items marked * are negatively scored.

FIGURE 1

Mindfulness as implicated in development of global mindset and performance of global leaders