# Toward a Consciousness Based View of Organizing

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Abstract

Organization theory has provided several conceptualizations of organizing, and the most widely-used of these rely on the assumption that issues and environment are known and that the operations of the organization can be controlled and managed. This view of organizing focuses on planning and streamlining for the known future with a small group of experts, and for the most part clears the experiential ambiguities of organizational stakeholders out of the organizational equation. Furthermore, the vulnerability of organizations has increased because of the pace of change, motivations of the different stakeholders and their meta-processes producing unknown consequences of organizing activity for the entire system of the planet.

Recently, theories of attention have argued that organizations are systems of distributed attention. However, little is known of where this organizational attention arises in organizational theory. For instance, a survey of the extant literature shows that the most influential theories use the concept of attention in multiple ways. In addition, the theory addresses mostly the subjective or social notions of attention, leaving no role for the distributed consciousness in the non-human systems that intertwine in organizations. This suggests that a broader concept, which responds to the need to understand the connected ecosystem, is needed. The interdisciplinary notions of quantum studies have theorized on the distributed and entangled nature of intentions in all matter.

Consciousness is one of the most studied phenomena in human history, but without an active debate about consciousness in organizations. Therefore, this study asks: What is the consciousness perspective of organizing?

It fills the gap in our knowledge of consciousness in organization science, expanding the concept of attention toward theories of consciousness, of which attention is a part. Furthermore, the thesis proposes methods of organizing from a consciousness-based view. This perspective is based on conceptual development and empirical findings in the international data from the research stream on 'narrative knowing'.

Methodologically, this thesis applies both interpretive and reflexive methods, the narrative streams of inquiry and organizational ethnography.

The contribution of this thesis is to suggest a consciousness-based view (CBV) of organizing. In addition, the conceptual analysis of consciousness proposes that attention is a part process of a bigger system of consciousness. Each of the five essays included in the thesis develops a particular contribution to increasing the knowledge in organization theory on consciousness and its distributed, entangled and fundamental nature in creating sustainable, ethical and innovative ways of distribution of wealth through organizing.

Tiivistelmä

Organisaatiotutkimuksen yleisen olettamuksen mukaan voimme saada varmaa tietoa organisaatioista, johtamisesta ja sen tuloksista. Vakiintunut tapa suhtautua maailmaan on omaksuttu organisaatioissa ja se on myös tutkijoiden suosiossa. Organisaatioita johtaa pieni erilaistunut ryhmä asiantuntijoita. Suurin osa tiedosta, joka on lähtökohtaisesti epäselvää ja sijaitsee eri sidosryhmien kokemuksellisessa todellisuudessa jää organisaatio-yhtälön ulkopuolelle. Lisäksi nopeutuva muutosten luonne luo ennustamattomuutta, jota eri sidosryhmien erilaiset motivaatiot ja prosessit voimistavat. Tahattomasti syntyy ennakoimattomia seurauksia, jotka uhkaavat ihmisten ja koko maapallon tilaa.

Toinen malli lähtee siitä, tarkkaavaisen huomion (attention) jakautuminen luo organisaation. Organisaatio voidaan ymmärtää huomion jakamisen systeemiksi (attention-based view). Tästä huomion alkuperästä tiedetään kuitenkin hyvin vähän. Käsitteistö on epäjohdonmukaista ja viittaa osaltaan tietoisuuden (consciousness) käsitteistöön, joka kuitenkin perinteisesti lähtee yksilöllisestä olettamuksesta, joka ei tunnista organisaation monimutkaisuutta ja sidonnaisuuksia.Tarve laajempaan käsitteeseen, joka vastaa verkottuneeseen ekosysteemin luonteeseen on siis olemassa. Katsaus aikaisempaan tietoisuustutkimukseen sekä uusi monialainen tutkimus lähtee siitä, tietoisuus on koko materiaa koskevaa kaikkeen suhteessa olevaa (relational). Pitkästä historiasta ja laajasta ja monipolvisesta korpuksesta huolimatta tietoisuustutkimusta ei juuri esiinny organisaatiotieteen vakiintuneessa tutkimuksessa, eikä organisaatioiden arkipäivän käsitteenä.

Väitöstutkimus kysyy: Mikä on tietoisuuden näkökulma organisaatioon? Tulokset perustuvat käsitteelliseen ja empiiriseen kansainväliseen aineistoon. Sen valossa tietoisuuskehät ovat organisaatioiden arkipäivää, joka on tutkittavissa uudenlaisin laadullisin menetelmin, jolla on mahdollista tutkia kerronnallista yhteistä (collective), jakautuneeseen (distributed) tietoisuuteen kytkeytynyttä ilmiökenttää.

Tutkimus tuo uutta tietoa tietoisuudesta organisaatioissa. Se lisää organisaatiotutkimuksen ja johtamisen käsitteistöä. Empiiriset tulokset haastavat nykyistä vallalla olevaa toimintamallia. Tutkimus argumentoi organisaation laajempana kuin tähän asti on ajateltu. Tuloksena syntyvän Tietoisuuskehäisen johtamisen (consciousness-based view, CBV) näkökulman avulla pureudutaan uuteen strategiseen resurssiin. Tietoisuuskehäinen johtaminen mahdollistaa innovaatiovoimaa tietoisuuskehäisen yhteisen toiminnan kautta. Tutkimus avaa uuden tietoisuuden tutkimisen ja toiminnan perspektiivin kestävän kehityksen luomisessa, eettisten ja innovatiivisten toiminnan organisaatioiden arkipäivässä.

Acknowledgements

The last few years have been fascinating and challenging. It all began from a very down-to-earth challenge of helping organizations in strategic change processes in which I was recruited. The actual lack of missing tools and vocabulary to understand complex phenomena and processes going on in organizing was a point of departure for this research. Much of the effort for change seemed to generate wasted potential in organizing from many stakeholders point of view, such as future generations, sustainability and the ethical distribution of wealth. I learned to mingle between the two worlds; one of academic and the other of practice. Many times, when stuck in dead-ends in my inquiry, I regretted that I did not accept the offer to study PhD right after my Master's Thesis in an established research program of my professor. The PhD research after having held positions in the real world opened my eyes to potential. I was more or less loosely coupled with academic discussions since completing my Bachelor's degree. The real problems were too precious to be reduced to fit within the academic state of affairs of reductive gap spotting for two reasons. First, it requires incredible efforts to cultivate scholarship to study implicit issues, the topic of consciousness takes time to comprehend. Secondly, real problems matter but seldom get on the agenda!

Thank you all for the discussions and support during my dissertation journey! The supervising professor Eila Järvenpää; not many supervisors are willing to allow a PhD Student to study a topic for an area not yet known. Thank you Eila for your trust on me! Without my instructor, Satu Teerikangas from UCL, London I could not have survived. You came in as an instructor last year and carried me through the troubled waters. Satu's incredible intellectual capacity, combined with her intuitive guidance has been a wonderful experience that I will never forget. Thank you Satu! Thank you Mari Kira and Tuomo Peltonen for instructing the work in early years of the journey.

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James G. March, your encouragement to continue with my dissertation topic made me stick to completing it. Thank you for the invitation to your Chinese researchers group on decision making and ambiguity at Stanford, many discussions and your feedback! Thank you Mie Augier for insightful discussions. My intellectual and scholarly growth was instigated by the long-time interaction with Raghu Garud. Since 2011, you showed the light when I had lost my faith in completing the dissertation. The discussions with you and your fast responses to my questions of all sorts have been vital for me during the hard process. You are always surrounded with exceptional scholars. It has also been a great opportunity to have learned to co-author with you. Thank you Raghu! David Boje, your unconditional support to my work has been a blessing since 2012. Some highlights of the journey included stays at your astonishing ranch surrounded by the mountains, artwork

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Glossary of Terms

ABV: see Attention-based view.

Actor network: Actor network refers to a paradigm of flat (relative) ontology in which different actors (human and non-human) interact based on preferences, which may change based on the priorities and temporal orientation of the actors. Developed by Latour, Law, & Callon. According to Boje (2014), Latour's (2005) actor-network theory is ontological-storytelling where both actors and actants (things) are agential.

Ambiguity: Ambiguity means that multiple interpretations are possible. Traditionally, ambiguity has been a problem, which theories of decision-making have tried to minimize. Communication theories contain a concept of strategic ambiguity which means intentional elaboration of innovation to open up avenues for targeted messages or information. Role ambiguity refers to a problem of coherence in identity or role and has been interpreted as problematic. See Weickian ambiguity (1995, 2015).

ANT: see Actor network theory

Antenarrative: A Bojean[1] term. Both the 'bets on the future' and the 'before' a narrative structure, coherence, or petrification sets in.

Attention: Attention is a function of consciousness. Also used as a synonym for consciousness and awareness, and sometimes perception. In organization theory, the concept of attention has been widely applied (Simon, 1947; Ocasio, 1997; Ocasio, 2011; Thornton et al, 2012).

Attention-based view (ABV): Abstraction of the organization in the theory of the firm (Ocasio, 1997) organization conceptualized as a system of distributed attention.

Awareness: A state of consciousness perceiving something. Also used as a synonym for consciousness.

Autoethnography: An ethnography based on self.

Ba: A concept introduced by Nonaka & Konno (1992). Ba is a space into which people enter when they engage with issues beyond their individual limitations and beliefs. Ba and transformation are dialogical based on thesis, antithesis, and synthesis. The concept of Ba emerged in knowledge management (KM) theory, and has been applied in the creative sciences.

CBV: Consciousness-based view (Turunen).

Class-consciousness: A term from Georg Lukács (1920), used by Marxian researchers.

Cognition: Cognition stresses the intellectual processes of mind. Also, social cognition. Often used for neural studies of consciousness and organization science referring to individual intellectual attributes. Synonym for consciousness. See distributed cognition.

Collective ontology: Ontological position, which assumes collective actors such as sociological views of societal and individual actors.

Consciousness: The earliest English language uses of 'conscious' and 'consciousness' date back to the 1500s. In English, the word 'conscious' originally derived from the Latin conscius (con-'together' and scire 'to know') which meant 'knowing with', in other words 'having joint or common knowledge with another' (Lewis, 1990).

 This study draws on the latter meaning of 'knowing together', metaphorically guiding this research toward a notion of consciousness as social and distributed. This 'knowing together' is not limited to humans, rather it means that the processes in which we engage and foster become part of the social

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[1] Boje (2014).

reality (Berger & Luckman, 1966). Furthermore, this means that human and non-human realities are not isolated (Latour, 2005) in the understanding of consciousness.

Consciousness in this study refers to reflexive capacity. A particular concept of organizational consciousness, a process and metaphor of organization and organizing is defined. Consciousness in philosophy refers to mind, awareness, and universe. In organization science, consciousness has been studied in individual and social connotations. See organizational consciousness.

Consciousness-making (CM): Consciousness-making is construed consciousness based view (CBV), (Turunen, 2009; 2014). Consciousness-making is construed in actor network. Once construed, a process and result of consciousness making (CM) can become an actor participating in consciousness-making and other processes in the context of organizing.

Consciousness-based view (CBV): Consciousness-based view theory of the organization (Turunen, 2007-2015), which argues that organizations are constructions of consciousness. Consciousness is channeled in organizations based on preferences and implicit and explicit power relations (self, mental models) and practices in organizations. CBV theory is based on relativist ontology, and thus it differs from RBV, KBV, and ABV theories of the firm. The CBV can be studied via storytelling methodologies which apply reflexive methods in order to challenge the prevailing and dominant assumptions of actors.

Consciousness skills: Practices that identify and dis-identify the contents of consciousness using various techniques, such as meditation and concentration practices such as mindfulness.

Collective consciousness: Collective consciousness has been studied by sociologies and defined based on scholarly traditions in political philosophy and economics (Marx), anthropology (Durkheim) and sociology (Weber). Collective consciousness refers to the phenomenon not reducible to the individual.

Cyclic-antenarrative: A Bojean term. Organizational life cycle, a set of phases, such as birth, maturation, decline, and dissolution. This one is also quite common. Yet, it is a dual trap: 1) an epistemic trap that makes us think that something is repeating the same way, and 2) and ontic trap in that our expectations of repetition ontically fail. In sum, often the cycle-phases do not recur, and repeat in exactly the same way. Cyclic-antenarrative (e.g. narrating a stage-by-stage retrospection, using it to prospectively predict recurrence of same future stages; Prigogine & Stengers' cyclic model of complex adaptation in a fixed stage by stage model).

Distributed cognition: A view of cognition according to which cognition is not only individual only but exists in contexts and practices. See Vygotsky (1978), Knorr-Cetina (1999), Hutchings (1995).

Distributed ontology: An ontological position which maintains a collective relational view of the universe. Also, flat ontology.

Dynamic capabilities (DC): Dynamic capabilities theory holds that capabilities are not only based on the competitive environment of supply and demand. Teece (2006) holds the complexity of the dynamic capability of sensing, seizing, and transforming (Teece et al., 1997: 1346)

Embeddedness: Being within, part of, inside something else.

Embodied: An embodied approach looks at knowing and doing together, pre-ontologically.

Epistemology: Epistemology refers to "What is the relationship between the inquirer and the known?" (Denzin & Lincoln, 2005: 22).

Everyday life: Everyday life became of interest to cultural sociologists (Shultz). It was advanced in ethnomethodology (Garfinkel, 1967). de Certeau implied it in a study of practices and consumption of strategies.

False consciousness: Concept originating Marxian researches. The term has been adopted into critical organization studies. It refers to collectively imposing ideas and habits by manmade political and power systems, such as capitalism, which generate collective beliefs and habits, defective social cognition.

Flat ontology: Ontological position based on relativism. The truth is based on the relativist position of the actor(s). Also distributed ontology.

Flow: Concept originating in Csíkszentmihályi,'s theory. Flow refers to optimal state of consciousness when the goals are known. Earlier, flow was indicated in James's theory of consciousness (stream of consciousness), and in Whitehead (world in constant flow). However, flow theory has an idea of controlling consciousness into the optimal state of mind or via organizing the environment to support flow. Flow is a positive scholarship term.

Identity: Identity refers to a constellation of beliefs and competences of self. Identity has transferred from an individual psychological term (Erikson, 1959) into organization science.

Individualistic ontology: Ontological position based on individual actors such as in monism, dualism, and prevailing position in organization science.

Innovation: Innovation happens when a tangible or intangible new idea or construct is adopted and taken into use by other actors. Innovation may refer to technological, social, and cultural innovation and emerge in radical or incremental ways.

KBV, Knowledge-based view: see below for full description.

Knowledge-based view (KBV): Knowledge-based theory maintains that knowledge rather than tangible resources contribute to competitive advancement. KBV may contain implicit and explicit knowledge processes. See Spender (1996) and Grant (1996).

Linear-antenarrative: A Bojean term. Fixed event sequence stages all in a line; Antenarratives of Beginning Middle End storytelling.

Living Story: A Bojean term. The unfolding living process that is 'in the middle,' not yet ended, perhaps without beginning or ending.

Material Storytelling: A Bojean term. Material Storytelling is a research-based methodology for the (material-discursive) configuration of complex sets of multimodal restorying actions, which enact 'a between' of a varied intra-play of material story modes of organizational (re)configuration in a manner that changes the relationality of presently enacted hegemonies of 'the between' of mind/body, language/ matter, culture/nature, verbal/nonverbal communication and implicit/explicit ways of knowing by enacting them as equal, and mutually constituent agencies of (changing) the everyday practices of organizational living.

Matter: The material, observable, physical nature of the world. In realism, matter is the one and primary substance of the universe. In dualism, matter and mind are the two substances of the universe. Some paradigms overcome the so-called Cartesian division of mind and matter, such as quantum views. Recently there have been arguments that Descartes did not divide the spirit and matter as claimed, but idiom was framed by contemporary paradigm of references to Descartes.

Meditation: Meditation is a practice of generating consciousness skills. It has been in a central role in spiritual practices of most world views based on religions. Nowadays, meditation may refer to simple concentration exercises or maintain knowledge structures of a world view or techniques such as yoga, mindfulness, TM, reiki, psychosynthesis, etc. Meditation has been a strategy to overcome the habituated and automatic mind. In the secular traditions, the target may be to increase efficiency and release stress. In some world views it has been a lifelong path to overcome the limits of the ego-mind and cultivate compassion and dedication of service based on beauty, wisdom, and hope, in addition to choices of the spiritual tradition.

Mind: Mind as a concept refers to both consciousness and awareness. Mind is used in individually oriented research traditions.

Mindfulness: Mindfulness refers to a particular state of mind. Mindful practices correlate in the development of brain areas of empathy. Mindfulness has been argued to increase awareness, performance, levels of consciousness and resilience. Mindfulness has origins in Asian traditions of cultivation of mind in which the individual mind does not exist. In the Western tradition, mindfulness is a stress-relief method (Langer, Kabatt Zin,) which has recently been adopted into organization science (Weick & Sutcliffe, 2006).

Mindset: Mindset refers to a constellation of reference framing the world and oneself. Mindsets can be changed and learned.

Narrative: Narrative and story are used interchangeably. The narrative, storytelling, and discourse literatures use the terms interchangeably and have distinct meanings for them.See also, story and antenarrative.

Narrative way of knowing: Bruner defined a narrative way of knowing (1986). The narrative way of knowing differs from the argumentative way of knowing (Weick, 1991) and is also contrasted with the logico-scientific way of knowing (Tsoukas & Hatch, 2001). In this study, the narrative way of knowing is not an opposite to the logico-scientific way of reasoning. However, the narrative way of knowing is based on different ontological assumptions. Thus, it exceeds causal argumentation, single causal views, and third party knowing as a collection of the data and evidence. The narrative way of knowing is able to contain and generate consciousness-based processes.

Ontological: According Boje (2014): Way of being in the world of action.

Ontology: Ontology is the philosophical study of the nature of being, becoming, existence, and reality. Denzin & Lincoln (2005) argue that: "All qualitative researchers are philosophers in the 'universal sense' in which all human beings... are guided by highly abstract principles (Bateson, 1972: 320). These principles combine beliefs about ontology (What kind of being is the human being? What is the nature of the reality, (Denzin & Lincoln, 2005: 22).

Organizing: Organizing refers to the process view of organizations (Weick, 1979, 1993; Chia, 1996; Tsoukas & Chia, 2002), which highlights the constant flux and change in organizational becoming, rather than end states or products (Chia, 1996; Tsoukas & Chia, 2002) and in the narrative ways of knowing (Weick, 1995; Czarniawska, 2000; Boje, 1991, 2008). The concept of organizing in this thesis includes acts of organizing, such as strategizing, leading, and making decisions.

Organizations: Combinations of materiality with storytelling processes and forms.

Organizational Consciousness: Organizational consciousness is the concept fostered in this thesis which maintain that consciousness is not an individual or social but push a new angle on organizational consciousness as distributed, and have an agential nature as it has been generated in action, storytelling on emotions, beliefs and knowledge of organizational stakeholders.

Perception: Perception is a sensory-based function of consciousness. In phenomenology, it is used by Merleau-Ponty (1969). Perception is often part of the neural view of mind. Used as a synonym for consciousness.

Polyphonic: A concept meaning a diversity of voices radiating uniqueness, like refracting rays of light.

Process ontology: Ontological position which gives priority to the metaphysical, thus the world is in constant change and flux, and the emphasis is on transformation rather than matter. Becoming over being is the focus.

Quantum ontology: Ontological choice that exceeds mind and matter dualism. Quantum ontology is usually based on quantum energy, vibration, or structures which pervade the universe. Based on the orientation, quantum views may have flavors of other organization science such as Karen Barad's (2007). Bohm (1980) maintains that the quantum view and creativity in humanity may share possible common themes, such as intentionality, while others may defend these views. Recently, Bohm's ideas have been accepted in the hard sciences of quantum physics (Pylkkänen, 2004).

Quantum storytelling: Storytelling discourse developed by David Boje, which stresses reflexivity, living story, and quantum ontologies.

RBV, Resource-based view: see below for full description.

Reflexivity has many definitions. The roots of reflexivity originate in Bourdieu (1977), Foucault (1977) and de Certeau (1974). Schön (1983) reflective practitioner is another stream of reflexivity 'thinking in action'. Increasing enthusiasm can be seen in organization studies (Morgan & Smirchich, 1980; Chia, 1996; Alvesson & Kärreman, 2008; Cunliffe, 2002, 2003; Cunliffe & Copeland, 2012; Bartel & Garud, 2009 Garud & Gehman, 2012; Garud & al., 2015; Boje, 1991, 1995, 2014). The objective truth is not assumed, rather the existence of a plurality of perspectives is acknowledged which are contextual but also depend on the researher's position. Reflexivity researchers highlight the use of multiple paradigms, and facets (Shultz & Hatch, 1996), multiple voices (Boje, 1995; Rosile & et al 2013; Boje, 1994), and deconstruction (Calás & Smirich, 1999) which highlight relationalism, pluralism and fluidity in understanding organizations. The researcher may be positioned in the research in different roles such as traveler, bricoleur, networker between different positions in the field, or as a problem maker (Alvesson, 1990: 491) The different facets show different dimension (Garud & al, 2015).

Resource-based view (RBV): Wernerfelt (1984) proposed analysing firms from the resource side rather than from the product side. In analogy to entry barriers and growth-share matrices, the concepts of resource position barrier and resource-product matrices. RBV highlights the new strategic options which naturally emerge from the resource perspective.

Rhizomatic-antenarrative: A Bojean term. A rhizome has visible runners and invisible roots that connect agents with actants. Agents and actants, people and things, are networked together by their runners and rooting connectivity.

Restorying: A Bojean term. A process of changing narrative identity by drawing on different lived experiences.

Self: A concept of one in relation to processes of individuation (Piaget, 1959), socialization (Vygotsky; 1962, Bandura, 1994), narrative authority (Bruner, 1991), ethnographic eye (Mead, 1934). In dynamic psychology theory, the self has three layers, ego, superego and id (Freud, 1949), which are in dynamic interplay. The concept of the higher self was introduced to dynamic psychology by

Assagioli, and means deviation of reductionist and evolutionary views of human psyche layers of collective unconsciousness (Jung, 1969) into transpersonal and universal mind. Depending on the dynamic forces based on the theory, the self is in contest with competing forces (Freud, 1949 Jung, 1969), synthesizing (Assagioli, 1965), maturing (Piaget, 1959) or transpersonal qualities (Maslow, 1959, 1972 Assagioli, 1965 Csíkszentmihályi, 1996; Rauhala 1992, 2005).

Sensemaking: A Weickian concept (1979), which refers to a retrospective process of making sense. Collective sensemaking (Weick, 1993) refers to a process of sensemaking within a group.

Social construction of reality: Ontological position based on constructivism, which assumes that science, institutions, and organizations are socially negotiated and thus constructed, not existing without the concepts and priorities of the parties involved (Berger & Luckman, 1966).

Spiral-antenarrative: A Bojean term. A link between immediate-sensemaking and prospective-sensemaking, that allows for a possible future by enacting specific kinds of actions of caring.

Spirit: Used as a synonym for consciousness in philosophy. In dualism, spirit and matter are the two substances in the universe.

Story: Story and narrative have diverse meanings in different discourses. For instance, Boje (2014) defines narratives, antenarratives, and stories (NAS) as specific concepts. Following narrative traditions, I used the terms narrative and story interchangeably in this study when the context does not indicate a specific meaning.

Storytelling: Storytelling in this dissertation refers to Boje's (2014) definition which maintains the speech acts, behavior, and the temporal structure of Presence, past, present, and future. According Boje (2014) storytelling was and still is the primary sensemaking way of communication in organizations, and is technically a subdomain of conversation, discourse, dramaturgy, and communication. Storytelling, narratives, and stories have special meanings, however, they are used interchangeably.

Storytelling organization: A Bojean term. Storytelling occurs in storytelling organizations. The contribution of 'storytelling organization' is in the understanding of sensemaking that is taking place in pragmatic ways between storytellers and their audiences.

Sustainability: Sustainability is a moving and negotiated, does not have a fixed meaning.

Transpersonal: Transpersonal refers to processes and forces that are beyond individual experiences, memories, and realms. Transpersonal dimensions have been described in psychology by Rogers, Maslow, Csíkszentmihályi, and Wilber. In philosophy, transpersonal and religional have been synonyms. However, today, many scholars agree that the spiritual and religious processes of classic philosophers, such as James, Weber, and others, do not refer to religional experiences in a particular sense but to an abstraction beyond the individual, meaning dimensions and processes in a wider context or universe.

Validity: In this thesis, validity follows Bruner's terms. Bruner (1990: 108) refers to Lee Cronbach: "Validity is subjective rather than objective: the plausibility of the conclusion is what counts. And plausibility, to twist a cliché, lies in the ear of the beholder. Validity, in short, is an interpretive concept, not an exercise in research design."

Verisimilitude: A validity criteria of ethnographic (Van Maanen: 1988: xi 33) and narrative research (Clandinin & Connelly, 2000: 184).

List of Essays and Author's Contribution

The five essays are solely written by the author. They build on author's original ideas and are based on the empirical material collected 2007-2015 by the author and analyzed by her.

Appendix 1. **ATTENTION-BASED VIEW EXTENDED** (Essay 1)
Turunen, M. (2009/2013).
'Attention Allocation in Organizations', Paper for *Journal of Management Studies*, Special Edition, Micro-Level Origins of Organizational Routines and Capabilities, Dec 15, 2009. Turunen, M. 2013. 'A Complementary View to Attention Allocation in Organizations'. For: Academy of Management Conference, AoM, Lake Buena Vista, Orlando, USA. Unpublished essay.

Appendix 2: **SUSTAINABILITY STRATEGY** (Essay 2)
Turunen, M. (2012)
'Leading Sustainable Strategies: Towards Collective Intelligence in Organizations'. In: Corporate Responsibility Conference, CRRC 12–14 September, BEM - Bordeaux Management School, France.

Appendix 3: **CONSCIOUSNESS VIEW OF ORGANIZATIONS** (Essay 3)
Turunen, M. (2014).
'Consciousness View of Organizations'. In: D.M. Boje & T.L. Henderson (Eds) Being Quantum: *Ontological Storytelling in the Age of Antenarrative*. Newcastle upon Tyne, Cambridge Scholars Publishing: 385–403.

Appendix 4: **ORGANIZING ON COLLECTIVE CONSCIOUSNESS STORIES** (Essay 4)
Turunen, M. (2014)
'Organizing on Collective Consciousness Stories. In: Academy of Management Meeting 'Strategy as Practice' PDW, 74th Annual Meeting. Academy of Management Meeting August 1–5, Philadelphia, USA.

Appendix 5: **STRATEGIES OF EXPERIENCE** (Essay 5)
Turunen, M. (2015)
'Strategies of Experience: How People in Organizations (un)Tell stories of Consciousness.' For the 75th Annual Meeting Academy of Management (AOM), August 7–11, 2015. Vancouver, Canada

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Part I

1 Introduction

Recent theoretical and empirical studies of organizations have shown that organizing matters. Indeed, organization theory has provided several conceptualizations of organizing, and the most widely-used of these rely on the assumption that issues and environment are known and that the internal operations of the firm can be controlled and managed (Simon, 1955; March & Simon, 1958). This view of organizing focuses on planning and streamlining for the known future with a small group of experts, and for the most part clears the experiential ambiguities of organizational stakeholders out of the organizational equation. Furthermore, the vulnerability of organizations has increased because of the pace of change, motivations of the different stakeholders and their meta-processes (Garud & Gehman, 2012), producing unknown consequences of organizing activity for the entire system of the planet (Laszlo et al., 2010). Recently, theories of attention (Ocasio, 1997; Ocasio, 2011; Thornton et al., 2012) have argued that attention is a critical process influencing organizational behavior.

However, little is known of where this organizational attention arises in organizational theory. For instance, a survey of the extant literature shows that the most influential theories use the concept of attention in multiple ways (Ocasio, 1997; Ocasio, 2011; Thornton et al., 2012). In addition, the theory addresses mostly the subjective or social notions of attention, leaving no role for the distributed consciousness in the non-human and material (Law, 1994) systems that intertwine in organizations. This suggests that a broader concept, which responds to the need to understand the connected ecosystem, is needed. The interdisciplinary notions of quantum studies (Bohm, 1980; Bohm & Peat; 1987; Barad, 2007; Boje, 2014) have theorized on the distributed and entangled nature of intentions in all matter.

Consciousness is one of the most studied phenomena in human history (Seager, 2007; Lewis, 2014), but without an active debate about consciousness in organizations. Therefore, this study asks: What is the consciousness perspective of organizing? It fills the gap in our knowledge of consciousness in organization science, expanding the concept of attention toward theories of consciousness, of which attention is a part. Furthermore, the thesis proposes methods of organizing from a consciousness-based view (CBV). This perspective is based on conceptual development and empirical findings in the international data from the research stream on 'narrative knowing' (Bruner, 1986, 1991; Weick, 1995). Methodologically, this thesis applies both interpretive and reflexive methods, the narrative streams of inquiry (Czarniawska, 2004; Boje, 2001, 2014) and organizational ethnography (Law, 1994; Alvesson, 2009).

The contribution of this thesis is to suggest a consciousness-based view of organizing. In addition, the conceptual analysis of consciousness proposes that attention is a part process of a bigger system of consciousness. Each of the five essays included in the thesis develop a particular contribution to increasing the knowledge in organization studies on consciousness and its distributed, entangled and fundamental nature in creating sustainable, ethical and innovative ways of distribution of wealth through organizing. The

definition of organizing makes reference to Weick's term (1995) and preferences to understand organizations in constant flux and change rather than as substances (Tsoukas & Chia, 2002: Garud & Van de Ven, 2002).

1.1 Motivation for the study

Ways of organizing influence everyone in everyday organizations, but they also influence everyone living within the global system, because the world is connected. This connectedness is not limited to interactions around the best distribution and use of physical resources (Wernerfelt, 1984) and rational choice (Simon, 1955, 1957; March & Simon, 1958), but extends to issues that come onto the agenda for both societies (Thornton et al., 2012) and individuals: the focus and quality of attention (Weick & Sutcliffe, 2006) and what inspires collective innovation in advanced states of mind and creativity (Csíkszentmihályi, 1996; 2008). The practical evidence of the attention-based views (Ocasio, 1997) moves the focus of the organization towards micro aspects of human behavior, such as the attention of the individual. Furthermore, it introduces organizations as abstract systems of distributed attention (Ocasio, 1997). However, where this attention arises is less well-known to organization science, despite the primary theories that influence the practices of organizations, such as decision-making theory (Simon, 1955; March & Simon, 1958; March 1991), institutional theory (Thornton et al., 2012) and the stream of resource-based theory that focuses on attention (Ocasio, 1997), which is only one part of the larger function of consciousness.

  In this study, the idea of organizations as abstractions residing on systems of attention (Ocasio, 1997) is examined toward broader a base for the attention process, a particular view of consciousness in organizations. It argues that consciousness research has been implied in and has informed organization science through its use of the concept of attention (Simon, 1955; March & Simon, 1958; Ocasio, 1997; Ocasio, 2011; Thornton et al., 2012). The concept of attention has, in fact, replaced that of consciousness, which has historically been seen as a critical topic of study for both psychology and philosophy (Bruner, 1991; Ferrari et al., 2010). Organization science applies a range of concepts, among which is the concept of attention (Ocasio, 2011), which from the long-term perspective share commonalities with the concept of consciousness. These views are mostly based on the assumption that organizations are the playground of humans with rational agendas. The psychological or social theories that suppose human interaction only cannot fully explain the organizational behavior that is embedded in the webs of distributed consciousness fields of human and non-human actors (Law, 1994; Tsoukas & Chia, 2002). Consciousness matters because it is a fundamental construct, which has not been researched before in organization studies. Therefore, new ontological stance on relational and distributed consciousness is developed in the thesis to allow consciousness to be researched not only as an object but also as an actor and a process.

  Indeed, organization science has no active debate on the basis of attention, the consciousness. Traces of the notion of consciousness reside in other conceptualizations, such as attention (Simon, 1947, 1955; March & Simon, 1958; March, 1991; Ocasio, 1997) and mindfulness (Weick & Sutcliffe, 2006). In this stream of research already the quality of attention, the mindfulness (Weick & Sutcliffe, 2006) has been suggested to contribute to the success of firms and industries. So, what if this line of thought is extended further to include the faculties of consciousness, where attention and mindfulness reside?

  Theories of organization and theories of consciousness are tightly connected, but in ways that previous scholarship has not addressed. For instance, despite the fact that knowledge of organizations and consciousness has evolved in many directions, such as the resource-based view (RBV) Wernerfelt (1984, 1995) into more abstract forms of firm theory based on knowledge (Grant, 1996; Spender, 1996) and attention (Ocasio, 1997), the

notion of consciousness has ceased to exist in organizational theory and remains connected to the concept of attention.

In this thesis, my aim is to argue that organizations are broader than expected in the extant knowledge of organization studies. This is because the consciousness fields which emerge in practice (Vygotsky, 1978; Hutchins, 1995; Knorr Cetina, 1999) are distributed and connected to the several interfering collective processes which are for the most part unexplored areas, because consciousness has vanished from the map of scholarly thinking on organizations (Ferrari et al., 2010; Lewis, 2014). Organizations in this thesis are examined from the point of view of consciousness, which according to extant research, for instance in quantum physics, is the intentional force residing in all matter (Bohm, 1978, 1980; Barad, 2007), the consciousness, indeed, of the world. Thus, the key of organizing being part of that process where the attention, and intentions, reside. I use the narrative way of knowing (Bruner, 1986: Weick, 1995) in order to explain those aspects of organizational reality that are less well-known but which make sense for people working in organizations (Weick 1995). The narrative approach is presented briefly in the theory section and in the methodology section, with the ontological and epistemic views of understanding (or misunderstanding) consciousness.

1.2 The research questions

The main research question for this study is: **What is the consciousness perspective of organizing²?**

It means, in what ways is 'organizing' influenced when a broader concept of attention, namely the concept of consciousness, is applied in the organizational context. It is motivated by the attention-based theorizing in organization studies (Simon, 1947, 1955; March & Simon, 1958; Weick, 1993; Weick & Sutcliffe, 2006; Ocasio, 1997, 2011; Thornton et al., 2012) and those views of consciousness which consider it also to be materially mediated (Bohm, 1980) and cognitively distributed (Hutchins, 1995; Knorr Cetina, 1999) into practices. It examines organizational consciousness in different conceptual and empirical contexts and asks for the theoretical and practical relevancy of the consciousness-based view.

Compared to attention-based theorizing, the concept of consciousness provides a broader concept, which is needed in the connected global world. Humans, cultures and nature cannot be treated in separate silos in the connected world for reasons of scholarly tradition, which have hitherto focused on reductionist views of consciousness.

The first two of the essays are conceptual and the following three contain empirical findings. **Each essay asks a particular research question under the main research question of the thesis:**

a) Is attention enough for organizing? Essay 1 (ABV)
b) How does the CBV inform sustainable strategy? Essay 2 (Sustainability Strategy)
c) What is the CBV in organizations? Essay 3 (Consciousness View of Organizations)
d) How does consciousness inform strategy-as-practice research? Essay 4 (Collective stories)
e) What are the experiences of consciousness in organizations? Essay 5 (Experience)

The thesis answers the main research question by exploring the current organizational literature and focusing on examining the literature of consciousness and its near conceptualizations in organization studies. Through the theory elaboration, a new

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² The concept of organizing contains the acts of organizing such as strategizing, leading and making decisions. The concept is explained in more detail in the first section of this chapter.

dynamic perspective of the consciousness-based view (CBV)[3] is built. This view contributes in expanding the extant perspective of the attention-based view originally suggested by Ocasio (1997). With the aid of secondary research questions, the conceptual development of the CBV is applied to a practical context of sustainability. The importance of sustainability has been addressed across scholarly boundaries, at organizational, societal and global levels (Freeman & Reed, 1983; Scharmer, 2008; Laszlo et al., 2010). The solutions of uploading old answers cannot help, and a new conceptualization is needed. This essay seeks to provide them. The second essay contributes by illustrating a concrete benefit of the CBV perspective development for sustainability strategy, which has a fundamental point of departure in consciousness. The construct of the CBV is used to guide giving the empirical evidence in an organizational context. The third, fourth and fifth essays answer the main question and specific research questions c, d and e. Table 1.1 shows the dynamics of the main research question and the subsequent RQs set for the essays. Furthermore, it presents the research questions and the contribution to the thesis. The main research question and the specific research questions of the thesis are answered by conceptual and empirical findings and practical applications of the conceptual development of the CBV (see Table 1.1).

Table 1.1 Summary of the contribution of the thesis

Contribution, Themes of Essays and their contextual development during the research journey						
RQ	What is the consciousness perspective of organizing?					
Parts	I Thesis (intro + essays)	II Essays (1-5)				
Levels of contribution	1. CBV Theory Development		2. Conceptual development		3. Empirical findings	
Contribution	Thesis contributes in developing 1) CBV perspective 2) conceptual and 3) empirical findings.	Essay and publishing year	1. ABV 2009/2013	2.Sustainability strategy 2012	3. CBV 2014	4. Collective stories 2014	5. Individual stories 2015
		Essay RQ	Is attention enough for organizing?	How CBV informs sustainable strategy?	What is the CBV in organizations?	How do collective stories convey consciousness?	What are the experiences of consciousness in organizations?
		Contexts/ findings	Conceptual development of consciousness.	Applying CBV into a practical context.	Empirical results of applying CBV.	Empirical results of applying CBV into practice research.	Empirical results of consciousness in organizations.
		Dimension of conscious-ness	Implicit/ Explicit	Implicit	Implicit/ Explicit	Implicit	Explicit
		Time period of construction.	2007–2009	2008–2012	2012–2014	2013–2014	2014–2015

1.3   Main contributions of the study

The main contribution to organization science is a new theoretical approach, a new horizon of organizing, the consciousness-based (CBV) perspective of organizing. This is developed throughout the thesis and in the five independent studies provided by the five essays. Together, the various parts of thesis extend the extant theory of organizing, the attention-based perspective in particular, in revisiting (Adler, 2009) the consciousness

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[3] In Finnish: Tietoisuuskehäinen johtaminen.

debate in a relevant manner, studying the roots of attention in the concept of consciousness.

Second, the contribution to the attention-based perspective (Ocasio, 1997) and theories using attention, such as streams of institutional theory in organizations, is done along with expanding the conceptual development of attention towards consciousness. It contributes to the literatures on the concept of attention (Ocasio, 1997) towards consciousness. This is the particular contribution of the first essay. This move puts the micro-macro thinking into a new context of relational processes.

Third, it contributes to the consciousness debate by providing a refined concept, and relevant methodology for studying consciousness in organizations with narrative methods. The thesis provides conceptual development of organizational consciousness, which is relevant to acts of organizing such as developing sustainable working conditions and sustainable futures in general.

Fourth, the thesis provides new knowledge on how consciousness can be studied in organizations through narrative ways of knowing.

Fifth, the thesis provides practical tools for solving challenges of sustainability. The sustainability strategy of the CBV provides practical help in strategy-making. Moving the focus to distributed consciousness allows ambiguities and complexities which usually are jumped over in too fixed concepts of strategy and sustainability.

Sixth, the thesis provides a practical contribution for managers. The managerial work in the context of the living web of consciousness can be used in day-to-day managerial work and in management education. The conceptual understanding of consciousness alleviates those who have suffered from seeing processes in the organizational context but not having concepts for them.

Finally, the thesis contributes by supplying missing empirical knowledge of organizational consciousness in organizations. The three empirical studies (essays 3-5) provide empirical knowledge of consciousness in organizations. These provide empirical knowledge of consciousness in organizations, which has not been provided explicitly before in the organization science on the focus area, and empirical knowledge of how organizations treat consciousness (the fourth and fifth essays). For instance, how organizations by inclusion and exclusion work (Barad, 2007) to form distributed consciousness on collective narrations (the fourth essay) and by exploring strategies of consciousness in organizations (the fifth essay).

Table 1.1 gives a summary of the contributions of this thesis and the five essays. The discussion section presents the contribution in more detail, where Tables 5.1 presents conceptual contribution and Table 5.2 presents the contribution of the thesis, and the gaps of knowledge in the organizational consciousness literature in organization studies.

1.4   Definition of consciousness and organizing

Discussions of consciousness are rather limited in organization science, despite widely-adopted positions of various philosophies and stances towards consciousness. One reason is that the term 'consciousness' itself has a long history and diverse meanings (Seager, 2007; Zelazo et al., 2007; Lewis, 2014).

The Merriam Webster Dictionary explains consciousness in a following way: "the condition of being conscious: the normal state of being awake and able to understand what is happening around you" (The Merriam Webster Dictionary, 2014). It is evident that this definition is limited to humans, and to individuals. Some others interested in the etymologies of the word find a different view: The earliest English language uses of 'conscious' and 'consciousness' date back to the 1500s. In English, the word 'conscious' originally derived from the Latin *conscius* (*con-*'together' and *scire* to know') which meant

'knowing with', in other words 'having joint or common knowledge with another' (Lewis, 1990).

This study draws on the latter meaning of *'knowing together'*, metaphorically guiding this research towards a notion of consciousness as social and distributed. This 'knowing together' is not limited to humans, rather it means that the processes in which we engage and foster become part of the social reality (Berger & Luckman, 1966). Furthermore, this means that the human and non-human realities are not isolated (Law, 1994; Latour, 2005) in the understanding of consciousness.

Organizing refers to the process view of organizations (Weick, 1979, 1993; Chia, 1996; Tsoukas & Chia, 2002), which highlights the constant flux and change in the organizational becoming, rather than end states or products (Chia, 1996; Tsoukas & Chia, 2002) and in the narrative ways of knowing (Weick, 1995; Czarniawska, 2000; Boje, 1991, 2008). The concept of organizing in this thesis contains acts of organizing such as strategizing, leading and making decisions.

Consciousness and organizing, the two key terms of this thesis have been defined above. However, these concepts are examined and re-examined throughout this thesis. For example, they are contrasted with near conceptualizations, and ontological assumptions such as the consciousness concept are contrasted with other explanations and near terms in Table 2.1 in the literature chapter, and their refined use is explained. In addition, each of the five essays provides further studies of how consciousness and organizing are intertwined. Organizational conceptualizations of consciousness are contrasted from the organization science streams in the methodology section, in which Table 2.3 shows the ways consciousness has been approached in organization studies.

1.5   Scope of the thesis

The thesis focuses on organization studies, and in particular on the interpretive qualitative studies of the narrative (Czarniawska, 2004; Bartel & Garud, 2009; Boje, 2001, 2008, 2014) and reflexive streams of literatures. It participates in the literatures that implicitly or explicitly debates consciousness related processes in organizations, such as sensemaking (Weick, 1979) and attention allocation (Ocasio, 1997). The depth and breadth of notions of consciousness demands that a number of interesting sections (such as a comprehensive analysis concerning near constructs of consciousness in organization studies, and philosophical, political, and ethical literatures of consciousness) are left out of this thesis because of the limits of space, and the complexities of the traditions related to consciousness.

Consequently, this thesis sets aside several streams of literature: The historical philosophical development of consciousness (for instance Heidegger, Marx) and debates of consciousness as a philosophical question is left out because this thesis is not part of philosophy or of the debate as to whether consciousness exists. However, philosophical notions of consciousness, such as James (1890, 1907), Bergson (1911, 1913) Merleau-Ponty (1958) Arendt (1958), de Certeau (1971), Bourdieu (1986), Latour (1993, 2005), are key meta information for this thesis. It also deviates from debates on the one correct definition of consciousness. Rather, it broadens the definition of consciousness so as to be workable for stakeholders in organizing.

The thesis does not contribute to neurobiological studies of consciousness because of their limited ability to explain organizational phenomenon. Also, the major parts of quantum views of consciousness are beyond our scope because of the complications of the epistemological differences. Only those lines of quantum studies that have influenced organizations have been included. This thesis aims to provide an organizational consciousness view that would be a continuum with the current streams of literature in organization studies such as attention studies (Simon, 1947; Ocasio, 1997; Albert &

Whetton, 1991; Thornton et al., 2012), narrative and storytelling studies (Bartel & Garud, 2009; Boje, 1993; Boje, 2014), and strategy (Teece, 2007; Abdallah & Lanley, 2014; Whittington, 2006; Suddaby et al., 2010).

Another feature of consciousness is the phenomenon of the unconscious (Freud, 1914) which is better-known to the general public. I leave aside any debate as to the nature of the unconscious because it is connected to ideas about human nature which do not necessarily help in understanding organizational behavior from the consciousness point of view. In this thesis it is accepted that parts of the consciousness are unconscious but in which context is relevant, and consciousness has been approached by such scholars as Rogers (1955) and Assagioli (1965), but the psychodynamics of that view is not a focus of this thesis and the concepts of psychology are not debated in this thesis.

Also, the thesis does not include in its scope the world views of consciousness. In other words it does not seek to contribute to those streams of consciousness literature which are built on the notions of spiritual traditions such as Buddhism, yoga or religious notions of consciousness. These are not included for two reasons. First, the concepts borrowed from these cultural sources often carry with them assumptions carried over from their long traditions but lost when the element is included in the form of a concept and often may give rise to contradictory outcomes. To explain such traditions would shift the focus of this thesis. Second, I do not include them because my aim in my theoretical and practical contribution is to help people managing and living in organizational contexts based on Western scholarship.

1.6 The structure of the thesis

The thesis is organized according to the essay format. Thus, it has Part I, an introductory section made up of five chapters, scene setting, literature review, methods, results and discussion of the five essays and of the consciousness-based view (CBV), which builds upon the themes of the five essays. The CBV constitutes a distinct overarching idea in which each essay examines a particular research question. The thesis and essays together suggest a specific contribution which is presented in the Table 1.1. Essays one and two contribute to the conceptual dimensions of the CBV, and essays three to five give empirical findings of implicit and explicit dimensions of consciousness in organizations.

In short, this thesis argues that organizing is larger than individuals, which the current theory of organizations largely builds upon. This argument is developed throughout this thesis and explained in detail in the sections that follow.

1.7 Conclusion

This introductory chapter presented the ways in which the study of the consciousness-based view (CBV) is important to both organization science and to society at large. It introduced the research main research question asking 'What is the consciousness perspective of organizing?', and presented the subsequent research questions of each of the five essays. It stated the aims in answering these questions in this thesis. It explained the structure of the thesis consisting of the overall thesis: Part I containing the introduction of five chapters and five individual studies of consciousness-based view (CBV), and Part II consisting of five full-length essays. The motivation for the study is given as an attempt to fill gaps in our knowledge in conceptual and empirical issues surrounding consciousness and the main contributions. The next chapter describes the extant literature on the topic of consciousness in organizations and each of the five essays are grounded in related streams of organization literature, including strategy process, sustainable strategy, strategy as practice and narrative streams of literature.

2 Literature review

This chapter frames the study theoretically. Were it to focus on the literature on consciousness in organization theory, it would be a very short section, because there is no explicit debate on consciousness in organization science. However, a closer reading of the influential theories in organization science, such as decision-making theory (Simon, 1947; Simon & March, 1958) and institutional theory (Ocasio, 1997; Thornton et al., 2012), suggest the use of other concepts that are similar to consciousness. These concepts have explicit meanings which do not refer to consciousness but only processes that are part of consciousness, such as attention (James, 1890; Simon, 1947, 1955), and the reflective qualities of consciousness such as interpretation (Daft & Weick, 1984; Weick 1993). Different ideas of consciousness become evident because of different assumptions related to consciousness. For instance, the literature on distributed cognition (Hutchins, 1995; Knorr Cetina, 1999) refers to the cultural source of consciousness built in practices. Those collective fields of consciousness are argued to be accessible to individuals but cannot be reduced to individuals (Vygotsky, 1978; Hutchins, 1995). This is an indication that collective consciousness does not only exist but also can be built and molded in a manner similar to that in which organizations build their identities or extract value in other forms.

On the other hand, it is important to refer to views of consciousness from outside organization science to understand what we know about consciousness and what is less known about it. Because consciousness literature is very broad and has many scholarly traditions, I have chosen to present only issues of consciousness that match with the usage of organization science upon which the fourth view proposed by this thesis is built.

In this literature chapter, I first explore the literature on organizational consciousness. I then focus on the concept of attention because it is an influential concept that has been used instead of consciousness in the core literature of organizational studies. Thus, much of the mainstream literature filter out the reflexive accounts of consciousness and jump into attention and focused attention. The literature streams on attention (James, 1890; Simon, 1947; March & Simon, 1958; Ocasio, 1997; Ocasio, 2011; Thornton et al., 2012) have progressed toward discussion of the qualities of attention (Weick & Sutcliffe, 2006) such as mindfulness and sensemaking (Weick, 1979). These theories have been the point of departure in developing the consciousness-based view (CBV) which is proposed in this thesis. My aim is to show in what ways organization theory has been engaged in applying consciousness in theorizing organizing in implicit and explicit ways.

2.1 Organizational consciousness

It might be interesting to take a look at the extant literature on consciousness in organizations as a first point of elaboration what is known in organizations. The 'organizational consciousness' literature, however, is a small body of literature which has emerged mostly outside the mainstream channels, such as in business ethics or as part of organizational development techniques such as appreciative inquiry in the 21st century. The organizational level of consciousness is proposed as a level beyond the extant state of business behavior, which orients toward the whole, addresses compassion and an ethical

position compared to mainstream theorizing on organizing. The organizational consciousness literature draws on the Eastern world views of spiritual traditions such as Tao, Zen and Buddhism, and contrasts them with regular organizations.

Organizational consciousness literature

The organizational consciousness literature has adopted a view of levels of consciousness (Whitney, 2004; Pandey & Gupta, 2008). The idea of different levels mirrors the concepts of consciousness in psychology (Piaget; 1959; Maslow, 1972; Cziksentmihalyi, 1996). In integral psychology, Wilber uses it in descriptions of human consciousness (Wilber, 1997; 2005) integrated as a holistic model. Several authors have used an equivalent in the context of 'organizational consciousness' (Whitney, 2004; Pandey & Gupta, 2008). While Whitney (2004) addresses Lerner's (2000) notion of spiritual development and argues:

> To say then that one organization has a higher level of consciousness than another is to say that it demonstrates an understanding and care for the oneness and unity of all. The level of organizational consciousness is the degree to which the organization is aware of and acts in harmony with the whole of the all life. (Whitney, 2004: 139)

The author provides three levels of organizational consciousness: 1) awake to knowing; 2) aware of specific context and content; and 3) intentional choice. For instance, level one indicates whether the organization knows that it is an indivisible part of the larger global context of life, and level three indicates that organization has chosen to do no harm, create no waste or embrace concepts and practices such as 'Natural Capitalism' or creates designs the are life-giving and embrace concepts such as 'Cradle to Cradle' design. The concept of organizational consciousness thus contributes to global wellbeing. Still, the theorizing on consciousness is in less focus than a description of how, in the next level of organizational consciousness the conflicts will disappear, and more meaningful work is achieved.

Pandey & Gupta (2008) present three levels of organizational consciousness drawing on Ken Wilber's (1997) matrix made up of four quadrants: interior, exterior, collective and systems approach. These authors present three levels of organizational consciousness: market, social, and spiritual consciousness (Pandey & Gupta, 2008:895). The first level, 'Market Consciousness' holds a prominent concern in economic wealth creation and market leadership and employs utilitarian ethics. The second level, 'Social Consciousness' is concerned with social capital formation and applies discursive ethics. The third level is 'Spiritual Consciousness', which concerns collective creativity and existential harmony. Its primary object is creating an energized workplace and learning inspiration, the moral judgement is universal ethics and it applies the ethics of care. The authors relate spiritual consciousness with the existential ends in the Eastern spiritual traditions:

> Spiritually conscious organizations operate with a sense of existential. The natural human urge to seek a meaning in work and the consequential search of its place in the larger scheme of existence gives birth to ethics of care in these organizations....The Buddhist notion of karuna comes close to this concept. Karuna means "action with compassion". ... In Zen and Buddhist notion compassion comes with the awareness of ones "co-arising" (Pratitya Samutpada) Karuna enlarges the conception of "welfare" from a functional (market) or objective role (or social-oriented one), to a relational one. This differs dramatically from the inclusion of altruism in a utilitarian concept of the "self-interest maximizing" individual. .... Thus, spiritually conscious organizations transcend their business boundaries and are able to create meaningful relationships with the larger society. ...An organization which reaches this level of consciousness has a meaningful relation with the community and the state. (Pandey & Gupta, 2008: 895)

While Whitney (2004) and Pandey & Gupta (2008) address the spiritual basis of organizational consciousness, Laszlo et al. (2010) starts from a systems approach, redefining the criteria of success.

> There is ever clearer need for new forms of production, distribution and consumption. Add to this the pressing need for new ways of learning, living and enjoying life and we are looking at a shift from business as usual to innovation with people and planet in mind. In reality, this shift is more like a huge leap. In fact, it requires an evolution of the world view—the consciousness—that informs and validates all our activities, from the most strategic to the most mundane for a contemporary management take on innovation management;...as a less mainstream and more cutting edge approach to innovation. (Laszlo et al., 2010)

Together these authors all share the spiritual ground of organizational consciousness which is claimed to be beneficial for business results. It seeks a wider system and is concerned with well-being. The common feature of this literature is to focus a being conscious about something, not consciousness as an organizational process. Despite the promising outlook, these literatures do not develop the theory of organizational consciousness, but rather focus on the moral or ethical perspective of consciousness, which is one strand of consciousness definitions and theory. All this literature has remained rather dispersed and there is no coherence in the theory building.

The literature on organizational consciousness is not enough to use as a foundation for building a thesis that aims at a scientific study of consciousness in organizing. First, this body of literature is currently small and has not yet entered the mainstream of organizational theory. Second, it is focused on the organization as an entity, and consciousness as an aggregate at the organization level. My interest in this thesis is to study the phenomenon of consciousness in organizing and therefore I will move next to the literature on attention, which is core in the administrative theories of organization in strategy and decision making.

2.2   Organizational attention

The administrative sciences in organization studies addressed the importance of attention. The examination of theories in organizations indicates an impressive literature focused on attention theories (Simon, 1947, 1955; March & Simon, 1958; Cyert & March, 1963; Weick, 1969; Cohen et al., 1972; Ocasio, 1997; Thornton et al., 2012). The original ideas of attention proposed by Simon (1947) further developed preceding ideas of bounded rationality (Simon & March, 1958) and created a base for a large family of theories, also called consequential theories (March 1996) in organization studies (Augier et al., 2005). For instance Ocasio (1997) argues that:

> In particular the theories of attention have evolved away from the original views of Simon's dual emphasis on structure and cognition to emphasize either on how attention is shaped by organizational routines and bounded rationality or alternatively, how attention is loosely coupled with and through enactment processes and organizational anarchy. (Ocasio, 1997:188)

It is thus evident that forms of attention have been understood as critical to our knowledge of behavior in organizations, first in the seminal Carnegie school of thought in North America (Simon, 1947; March & Simon, 1958; Cyert & March, 1963) and in later developments of attention theories with social notions (Ocasio, 1997; Ocasio, 2011;

Thornton & Ocasio, 2011) which build on the foundations of the institutional theory (Scott, 1987) and others.

These seminal theories of decision-making have also been criticized by cultural theories such as institutional theory (Scott, 1987; DiMaggio & Powell, 1983; Ocasio, 1997), for rigidity and emphasis on control. Institutional theory, being one of the largest families of extant organization theories, focuses on socially constructed idea of reality (Berger & Luckmann, 1966). In this view, managers help reality to become what is expected (Greenwood et al., 2011). Institutional processes influence individual attention through social others, those that are real and those that are imagined. The complexities of social and institutional life, according to the institutional theory, are prescribed by institutional logics which provide explanations of how institutions interpret the world. The macro issues structure the focus of attention via the macro-micro causality and through negotiated identity formation and in social relations (Thornton et al., 2012).

The ideas about micro-level attention still play a critical role in institutional theory in informing macro level issues. Mostly institutional theory treats attention processes as controlled and automatic, such as traditional neoinstitutional theory (Meyer & Rowan, 1977; DiMaggio & Powell, 1991). Traditional lines of institutional theory implicitly assume automatic attentional processes. However, the extant institutional theories (Thornton et al., 2012; Greenwood & al, 2011) have not explained where this attention arises from in the first place. Figure 2.1. illustrates the institutional logics of Thornton et al. (2012), showing the influence of the micro-level issues of focused attention, which is activated by identity and schemas and negotiated with social others and through sensemaking and decision-making, influencing organizational identities and practices which then influence the situated attention in organizations.
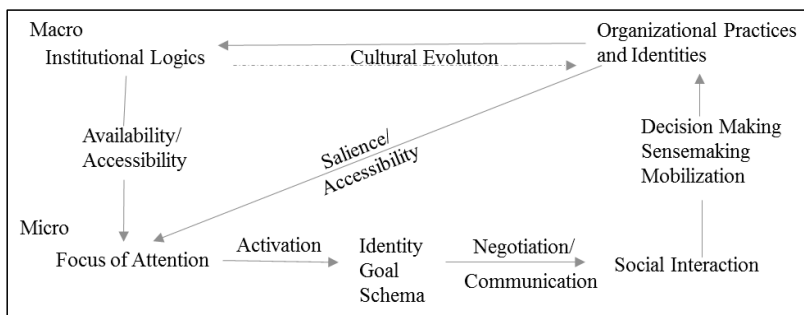
Figure 2.1 Attention in the Cross-Level Model by Thornton et al., (2012:85)

The institutional logics perspective (Thornton et al., 2012) relies on the micro-macro linkages and thus has adopted assumptions of controlled and willed attention processes contrary to many streams of institutional theory, such as neoinstitutional theory which assumes attentional processes to be automatic (Thornton et al., 2012: 90) which have been criticized by (Greenwood et al., 2011). Institutional theory has thus moved toward micro-level issues and their situatedness in organizational as strategy as practice (Suddaby & al., 2013). However, how attention can be a central resource in organizations needs to be explained.

Next, I move on to elaborate in particular the attention-based theory (Ocasio, 1997), an attempt to bring back Simon's (1947) ideas on attention, which according to Ocasio (1997) included the social notion. The attention-based view (ABV) can also be seen as a continuum of moves into more abstract value creation in the resource-based theory (Wernerfelt, 1984, 1995) which was informed by the economic theory of generating resources in competitive landscapes, another explanation of firm behavior based on optimal resources and their cultivation as a response to the environment. Resource-based

theory can be seen progressed to a more abstract level in response to the development of the information society, considering knowledge as a critical resource (Grant, 1996; Spender, 1996), indicating that knowledge could be individual or collective with implicit or explicit notions. However, Ocasio's attention-based theory by Ocasio (1997) progresses to a radically new level of abstraction, suggesting that organizations are 'systems of distributed attention' (Ocasio, 1997: 187-206). This theory will be explored in more detail in the next chapter because it has several important notions toward the development of the next level, bringing back the concept of consciousness into the organizational equation.

2.2.1 The attention-based view of the firm

The attention-based view of the firm (ABV) according to Ocasio (1997) has three interrelated premises: the focus of attention of organizational actors and decision-makers, the particular organizational attentional situation in which the organizational actors find themselves, and the structural distribution of attention regulated and controlled by organizations and its relative social embeddedness in rules, norms and procedures.

1. What decision-makers do depends on what issues and answers they focus their attention on (Focus of Attention)
2. What issues and answers decision-makers focus on, and what they do, depends on the particular context or situation in which they find themselves (Situated Attention).
3. What particular context or situation decision-makers find themselves in, and how they attend to it, depends on how the firm's rules, resources, and social relationships regulate and control the distribution and allocation of issues, answers, and decision-makers into specific activities, communications, and procedures (Structural Distribution of Attention).

Attention-based theory conceptualizes organizations as systems of structurally distributed attention in which the cognition and action of individuals are not predictable from the knowledge of individual characteristics but are derived from the specific organizational context and situations in which individual decision-makers find themselves (Ocasio, 1997). *Attention* in the (ABV) is defined to include the noticing, encoding, interpreting, and focusing of time and effort by organizational decision-makers on issues and the available repertoire of action alternatives (Ocasio, 1997:189). The attention-based view stresses the importance of the relationship between individual and organizational-level information processing. *Structural distribution of attention* means that cognition that takes place within social organizations is not reducible to the cognitive properties of individuals, but results from the organization of communications and procedures in which social cognition takes place.

   Attention structures are the social, economic, and cultural structures that govern the allocation of time, effort, and attentional focus of organizational decision-makers in their decision-making activities. The organization's attention structures govern *first* the allocation and distribution of time, energy effort and *second* attention through mechanisms of value generation, channeling and controlling decision-making activity via procedures and communications, and *third* by providing decision-makers identity and a structured set of interests.

   The attention-based view (Ocasio, 1997) both shares a strong commonality with and has been influenced by process-based views of strategy formulation and firm behavior, while adding to these an explicit focus on attentional processing (Ocasio, 1997). Furthermore, Ocasio (1997) considers that the work of Daft and Weick (1984) emphasize the shared nature of cognition of organizational members while the attention-based perspective

emphasizes the distributed nature of organizational decisions, actions and cognitions (Ocasio, 1997). While the individuals ultimately do the attending, individual attention is situated in the context of the firm's activities and procedures. Further, these situational contexts, the decision-makers and their issues and answers are related to and distributed throughout the firm (Ocasio, 1997). The attention-based view has thus been influenced by the interpretative functions of attention, while being on a rational level. I explore the interpretative views in the next section.

2.2.2 Interpretative attention

The notion of interpretative attention has become part of the literature on decision-making, as explained in the previous section. The qualities of cognition excited the interest of a broad range of scholars in organization science (Daft & Weick, 1984; Dutton & Jackson, 1987; Weick, 1993; Weick & Roberts, 1993; Weick 1995 among others). These theories included the idea that not only individuals but also organizational entities behaved like human or social processes. For instance, Daft and Weick (1984) proposed a model of organizations as interpretation systems, another process of consciousness or attention. In their article, they describe four interpretation modes: enacting, discovering, un-directed viewing, and conditioned viewing. Each mode is determined, first by management's beliefs about the environment, and second by organizational intrusiveness. The authors differentiate between the organizational interpretation process and the interpretation process of separate individuals: "Individuals come and go, but organizations preserve knowledge, behaviors, mental maps, norms, and values over time" (Daft & Weick, 1984: 285).

According to Daft and Weick (1984), the distinctive feature of organization-level information activity was sharing knowledge and the subsequent generation of a system of interpretation by managers. The authors, for instance, assume that strategic management form the interpretation system for an organization because at that level the focus is on the entire organization, even if the other stakeholders play active roles in the interpretation system as well. "Organizations can be conceptualized as a series of nested systems, and each sub-system may deal with a different external sector" (Daft & Weick, 1984: 285).

Reaching convergence among members characterizes the act of organizing (Weick, 1979) and enables the organization to be interpreted as a system. Daft and Weick (1984) define this interpretation as a process of translating events in the environment, developing a shared understanding and conceptual schemes among members of upper management: "The organization experiences interpretation when a new construct is introduced into the collective cognitive map of the organization. Organizational interpretation is formally defined as the process of translating events and developing shared understanding and conceptual schemes among members of upper management. Interpretation gives meaning to data, but it occurs before organizational learning and action" (Daft & Weick, 1984: 286).

Dutton & Jackson (1987) found that decision-makers' actions depend on whether events are interpreted as opportunity or threat, yet another indication of the quality of attention. Authors build on cognitive theory of labeling and scripts and how the meanings attached by strategic decision-makers affect the actions taken. Even building on cognitive theory, the affective side of the hot (emotional) reactions enriches the cool (rational) responses.

Frames of interpretation mold human existence. For instance, Allison (1969) explored the models of interpretation in the Cuban missile crisis. The classic theory of everyday interpretations has been demonstrated by Goffman (1974). Reality is molded by the constant flow of meanings of different stakeholders. Changing the frame changes the results (Dunbar et al., 1996).

The interpretive views addressed a new concept of sensemaking by Weick (1993, 1995) which addresses another notion of organizational attention well-taken by organizational scholars. With his ideas of sensemaking Weick highlighted the notions of social and collective attention, which, interestingly, were based on the view that people understood organizational complexity narratively rather than argumentatively.

2.2.3 Sensemaking and the narrative way of knowing

The process of sensemaking described by Weick (1995) explains the interpretive capacity of attention. While Weick's (1995) attempt was to distance the concept of sensemaking from other explanatory processes, such as understanding, interpretation and attribution, his concept of sensemaking provides a good point of departure for understanding collective processes in organizations, such as the concept of collective consciousness. Weick (1993) and Weick & Roberts (1993) elaborate the collective mind, thus the process of making sense in the organizational context. For Weick (1995), the sensemaking process was characterized by seven properties that distinguish it from the near concepts of understanding, interpretation, and attribution. According to Weick, sensemaking is understood as a process that is:

– Grounded in identity construction
– Retrospective
– Enactive of sensible environments
– Social
– Ongoing
– Focused on and by extracted cues
– Driven by plausibility rather than accuracy (Weick, 1995)

Consequently, Weick's concept of sensemaking (1995; 1993; Weick & Roberts, 1993) shares many elements with those suggested by Simon's (1947) focused attention and bounded rationality, but distinguishes itself with unique elements and processes. My understanding is that consciousness includes all these issues of sensemaking and is a broader concept than attention (Simon, 1947) or sensemaking (Weick, 1979). Secondly, sensemaking has been argued to operate in too narrow a frame and leaving the experience intact. For instance, Cunliffe & Copeland (2012) critize Weick et al.'s (2005) sensemaking concept as too limited because its cognitive computational focus (Cunliffe & Copeland, 2012:65) does not tackle the embodied flow of experience.

To make premises for consciousness it is necessary to look at narrative knowing (Bruner, 1986, 1991; Weick, 1979). Narratives have been fundamental in human history but they attracted the attention of organization scholars later than they did those working in the humanities. The narrative turn became a response to a gradually shift away from realism in 1960 (Riessman, 2008). According Langellier in Riessman (2008):

> Four movements shaped the turn: 1) critiques in social science of positivist modes of inquiry, and their realist epistemology; 2) the 'memoir boom' in the literature and popular culture, 3) the new 'identity movements' emancipation effort of people of color, women, gays and lesbian, and other marginalized groups and 4) the burgeoning therapeutic culture – exploration of personal life in therapies of various kinds. (Riessman, 2008: 14-15)

The language turn in organizational sciences (Gabriel, 2000; Czarniawska, 1997a-b; Boje, 1991, 1993, 2001, 2014) has legitimated the focus on words and their subtle meanings. It was proposed as a large family of narrative, discursive, storytelling streams which overlap with each other and make their own boundaries of scholarly thinking. I look back to the

notion of narrative knowing. Bruner (1986), a psychologist, proposed the narrative way of knowing (1986) which became influential among North American scholars such as Karl Weick (1979). However, the grounding of language and social issues of society was found already in Piaget's (1959) work on language development, and in relation to societal issues in Vygotsky (1978) which mediated the role of language and language development. Language was argued to be a mediator in the play of the social, and even in society as well the cognitive skills represented by language were transformative and dynamic. (Vygotsky, 1972). Language and imagination presented an arena creativity, growth and way of abstraction to understand reality and the self (Piaget, 1959; Vygostky, 1978; Bruner 1986).

The narrative way of knowing (Bruner, 1986) departs from logico-scientific knowing (Tsoukas & Hatch, 2001). Narrative knowing enables the forms of knowing which are embedded in the cultural sources and in-and-between sectors left out of logico-scientific knowing, such as experiences, multiple temporal presence and relations (Bartel & Garud, 2009; Garud & Turunen, 2015). From the consciousness point of view, the narrative way of knowing has been guiding consciousness studies, which reach further than logico-scientific knowing can do.

By now, it should be clear that a cognitive interpretation of attention has guided a great deal of scholarly interest. This has been very influential in economic theory, and organization scholarship in particular. However, it is clear that the interpretation of attention is on the functionalist paradigm (Burrell & Morgan, 1979) which has addressed the consequent (March, 1996) ideas of organizations.

In the next sections, I will address the explicit notions of consciousness that have inspired organization scholars as background literature.

2.3   Traces of consciousness in the extant literature

The search for existing use of consciousness remained extant literature of organizational consciousness a small, the attention literature, interpretation and identity and difficult to build upon a topic of consciousness, as explained in the previous sections. However, looking for processes that are part of consciousness, such as attention allocation (Ocasio, 1997, Ocasio, 2011), sensemaking (Weick, 1993, 1995) or forming an identity (Schulz & Hatch, 1996; Gioia et al., 2000; Wenger, 1998) open new avenues such as value creation based on identity or opportunity building. All these make use of the notion of consciousness, if implicitly. In this section, I focus on giving an overview of near conceptions of consciousness, thus implicitly addressing the processes of consciousness but with different labels. There is an abundance of names for this concept, and I will indicate only a few of them. The constructs and key differences from consciousness are presented in Table 2.1.

Consciousness is defined in many ways in the dedicated consciousness literature (James, 1904; Merleau-Ponty, 1945; Seager 2007; Vimal, 2009; Wilber, 1997; Brown & Ryan, 2003). Definitions reflect different ontological and epistemological assumptions and scholarly traditions. For instance, Csíkszentmihályi, (2008) argues the different domains and research directions end up emulating the blind men trying to identify an elephant by touch and ending up not sharing what they have found. Many scholars do not give exact definitions of consciousness; they rather show it as an example. While this thesis aims to frame consciousness in the extant literature of organization studies in the concepts that are related to consciousness, it is relevant to look back to the historical development of the concept of consciousness to make a clear argument. In Table 2.2 the definitions of the consciousness-related concepts are presented in a comprehensive manner.

Attention (James, 1890) and attention allocation (Simon, 1947) was explained in the previous section. The quality of attention, which Weick and Sutcliffe (2006) refer to as

mindfulness, suggests that not only quantities of attention but the qualities of attention matter. In their landmark article they refer to Eastern notions of mindfulness to broaden of the scope of attention to include the balancing the mind with mindfulness.

Mindfulness has its origins in Western society in therapeutic use. It has been studied by long term studies in psychology by Langer (1989) and empirically by Brown & Ryan (2003), and in clinical use by Kabat Zinn in the 1970s. While mindfulness had been successfully applied to the treatment of pain and various disorders (Kabat-Zinn et al., 1985; 2001), what exactly mindfulness is not so evident. According to Brown & Ryan, attention and awareness are intertwined and parts of consciousness:

> Consciousness encompasses both awareness and attention. Awareness is the background 'radar' of consciousness, continually monitoring the inner and outer environment. One may be aware of stimuli without them being at the center of attention. Attention is a process of focusing conscious awareness, providing heightened sensitivity to a limited range of experience …. In actuality, awareness and attention are intertwined, such that attention continually pulls 'figures' out of the 'ground' of awareness, holding them focally for varying lengths of time. Although attention and awareness are relatively constant features of normal functioning, mindfulness can be considered an enhanced attention to and awareness of current experience or present reality. Specifically, a core characteristic of mindfulness has been described as open or receptive awareness and attention which may be reflected in a more regular or sustained consciousness of ongoing events and experiences. (Brown & Ryan, 2003: 822-823)

This explanation shows that the recent understanding of mindfulness is an important but partial notion of consciousness. Further, the paradigm of cognition has been focused on rational elements of consciousness in studies of the mind or the nervous system. For instance, in the Eastern traditions, the individual mind does not belong to the concept of consciousness (Thompson & Zahavi, 2007). This aspect has not been explicitly explained in the mindfulness traditions by Kabat Zinn and others. Or rather, the scholarly traditions have not been transcended but new aid has been applied to cure the patient. While the mindfulness literature of today has progressed rapidly, it mostly repeats the traditions of the Western organization on increasing productivity or alleviating subsequent problems of stress (Carlandet al., 2011). Thus, it does not change the idea of the organization but plasters over it a new concept which is long on cultural meanings and traditions. Despite the concrete problems with teaching a new concept to the organization, mindfulness has been used in various organizations from child care centers to business organizations and a methdod saving the world (Kabat-Zinn, 2005).

William James's concept of interpretive attention (1890) references Weick's concept of sensemaking (1979). James also referred to a concept of social attention and together with interpretive attention (sensemaking) this provided a broad intellectual base for organization science. Sensemaking, however, only takes place after the event, according to Weick (1979; 1993) thus it does not totally overlap as a concept with consciousness in the later James work (1904). The streams of sensemaking in collective contexts such as industries (Weick & Sutcliffe, 2001) and collective processes of sensemaking (Weick, 1993) in the Mann Gulch fire provide an important departure of the locating attention only to individuals. Thus Weick provides a social, a collective base of consciousness. However, ambiguities in sensemaking to Weick are problems to be solved. They do not provide a base for resources.

Another idea related to the qualities of attention is provided by Csíkszentmihályi (1991). He claims that the control of attention provides an experience of flow. In the flow state the work has an inspirational and fulfilling drive which cannot be achieved by rational thinking and planning. The flow leads the individual or the group. Csíkszentmihályi

(2001) addresses environmental aspects such as chairs, blackboards and others as supporting the group flow, which is an important notion of environmentally connected qualities of attention. Csíkszentmihályi has been a viable inspiration to streams of research on innovation in organization science.

The bounded rational aspects of attention (Simon, 1957) and computational ideas of decision-making (March & Simon, 1958) considered the non-rational aspects a problematic, ambiguous side of decision-making. Simon (1987) noted the dual nature of exploring intuition in decision-making. Eisenhardt & Zbaracki (1992) called for broadening the decision-making arena. Dane and Pratt (2007) provided the first review of intuition in decision-making and, later (Pratt, 2009), the measurement of intuition. Crossan et al. (2011) applied intuition to Burrell & Morgan's (1979) classical model of four paradigms which are cross boxing two dimensions: the sociology of radical change and regulation as one continuum, and subjective–objective as the other (Burrell & Morgan: 1991: 21–37).

However, until Kahneman (2011) intuition was not a big debate in the organization science of decision-making. The dual nature of the rational and intuitive aspect of cognition has been the major subject of choice for researchers thinking about intuition in organization science. Renewal tendencies (Crossan et al., 1991, 2011) and topics outside the canonical thinking (Eisenhardt & Zbaracki, 1992) have only appeared recently in organization theories. Quite recently, the prevailing understanding of intuition as a cognitive capacity was challenged by non-local intuition, which was measured by Bradley & Tomasino's (2011) quantum-holographic approach, and published in the area of entrepreneurship. Non-local intuition could be measured in very subtle states, such as unconditional love, and perceived by others. These notions have been developed in cross-disciplinary work on intuition.

The notion of distributed cognition was presented by ethnographers working in the field, including Hutchins (1995) and Knorr Cetina (1999). Hutchins suggests a collective consciousness originating from Vygotsky (1978). Knorr Cetina (1999) argues for collective consciousness which arises on collective repetitive practices (1999: 298). I discuss the concepts of consciousness in more detail in the following sections.

The stream of work surrounding collective intelligence mostly seeks evidence of it in the behavioral connection. At MIT, the collective intelligence literature is based around work on the behaviors of species. In addition, work on the big data seeks the traces of collective intelligence in the behavior of crowds. However, notions of such traces are based on social network theory (Kilduff, 1991, Kilduff & Tsai, 2003), which has no theory of consciousness in focus. The Carnegie Mellon studies by Woolley & Fuchs (2011) were established to find the key of collective intelligence and indicated for instance that sensitivity of the different people explain the references. Still, this research seeks the quantifiable traces of collective intelligence, which obviously leaves much of consciousness traces out of the picture.

The literature of organizational identity (Albert & Whetton, 1985; Ashforth & Mael, 1996; Dutton & Dukerich, 1991; Wenger, 1998; Gioia & Thomas, 1996; Gioia et all, 2000; Sonenschein, 2010) provides another stream of literature which is valid for understanding organizational consciousness. In this literature, organizational behavior is connected to a sense of organizational core. The identity concept was first an individual level concept referring to a bigger constitution of self than ego (Freud, 1949), with the work on identity (Erikson, 1959) provided the reflective lens to ego including social aspects. The organizational identity literature (Albert & Whetton, 1985; Shultz & Hatch, 1996; Gioia et al, 2000) with work on communities of practices (Wenger, 1998) refers to the molding of identity in the collective meanings produced in the practice. This view is very close to ideas of Marx (in Hatch, 1997) for whom the collective, cultural base was the key mechanism. Another important feature of organizational identity is that it has been indicated as an elementary part of abstract value creation (Gioia et al., 2000). This means that collective

identities of organizations can be evaluated and interpreted in calculations. The problems in combining organizational identities are well indicated in the mergers and acquisitions (MA) literature suggesting that the traditional ways of leading the cultural bases of organizing might benefit from understanding consciousness-related processes in the organizations.

Table 2.1 Linking Organizational Consciousness to Related Constructs

Construct	Definition	Example Literature	Key Differences from Consciousness
Attention Allocation	Attention is distributed and focused in organizations. Selectivity of the attention.	Simon (1947), Ocasio (1997) James (1890)	Attention is only one function of consciousness. Attention allocation is part of organizational consciousness.
Mindfulness	Learned state of mindfulness attention through practice. Attentive state of mind.	Weick & Sutcliffe (2001) Weick & Sutcliffe (2006) Langer (1989), Kabat-Zinn et al., (1985, 2015) Eastern traditions	Mindfulness is a state of consciousness. Mindful state can be reached by practice and control.
Flow	Controlled state of consciousness. The goal must be known, controlling consciousness.	Csíkszentmihályi (1996, 2008) Group Flow Csíkszentmihályi (2005), Sawyer, (2007).	Flow contains a special activity of consciousness. Flow state invites the control of consciousness.
Intuition	Non-rational way of making decisions, direct knowing. Often related to emotions contrary to rational knowing.	Bergson (1910) Simon (1987) Dane & Pratt (2007, 2009) Bradley & Tomasino (2011)	Intuition is one aspect of consciousness, for Bergson a direct knowing, which is very close to consciousness. However, the literature on intuition treats intuition often in causal models.
Identity	Construction of self. Construction of the collective self, in organizations.	Erikson (1959) Albert & Whetton, (1985) Gioia et al. (2000) Schultz & Hatch, (1996) Wenger (1998) Kondo (1990)	Identity describes an outcome, like self. Consciousness can be related to identity but is not necessarily identical to it.
Sensemaking	Literally, making of sense. Properties of sensemaking are related to identity construction, retrospective, enactive to sensible environments, focused on, social, ongoing activity, sensible cues, plausible.	Weick (1995) Weick (1993)	Sensemaking is retrospective, while consciousness is ongoing and moves to future, past and present continuously.
Consciousness	Stream of consciousness/ experience.	James (1906) Bergson (1914) Wilber (1997) Scharmer (2008)	Consciousness an individual process; the organization consists both individual and collective consciousness.
Collective Consciousness	Collective dimension of consciousness.	Vygotsky (1978) Weber, Marx, Durkheim (in Hatch, 1997, Adler, 2009) Halbwachs (1939,1950) Tolle (1997) Knorr Cetina,(1999) Hutchins (1995)	Organizational consciousness does not hold normative elements. Organizational consciousness shares Knorr Cetina's and Hutchins' constructs of collective consciousness.
Collective Intelligence	Crowdsourcing, following the behavior of crowds based of animal behavior. Network based intelligence	Research branch in MIT, using big data, computer aided programs to understand how crowds behave. Woolley & Fuchs (2011), Woolley, 2012	Collective intelligence has origins in objective behavior, mass phenomena. Outsider view as consciousness is both inside and outside outlook.
Collective Yet Distributed Intelligence	Consciousness generated in work processes, yet not reducible to individuals.	Knorr Cetina, (1999) Hutchins (1995)	Organizational consciousness shares Knorr Cetina's and Hutchins' constructs yet organizational consciousness elaborated in-depth.

In additions to these, consciousness has been explained in many other terms such as awareness, intention, and mind. Some maintain that the discourse on identity took over the role of the discourse on consciousness (Carlsen, 2009). The literature of identity on crafting identities (Kondo, 1990) explains how identity is connected and formed in subtle

practices and constant interpretations with others. The present study draws on the concept of consciousness because identity refers back to substances in dualistic views, identity is a different concept which is very important but beyond the scope of this study.

Figure 2.2 below illustrates the different concepts of consciousness described in this chapter. Consciousness traditionally has been individualistic (the three intersecting bubbles). The social notions such as organizational identity and transformation, group flow, organizational attention and collective sensemaking refer to the social arena of consciousness. The third dimension of distributed consciousness and entanglements with other agents, human and non-human is arising. The non-local ideas of intuition (Bradley & Tomasino, 2011), and the notions of collective consciousness from Knorr Cetina (1999) and Hutchins (1995), and quantum consciousness (Bohm, 1980; Barad, 2007) refer to distributed consciousness even though they come from different literatures. The distributed and entangled view of consciousness contains these views but is not limited to ideas of subjectivity of individuals, or relationships and cultural meanings of consciousness, which have been the traditional understandings of consciousness.
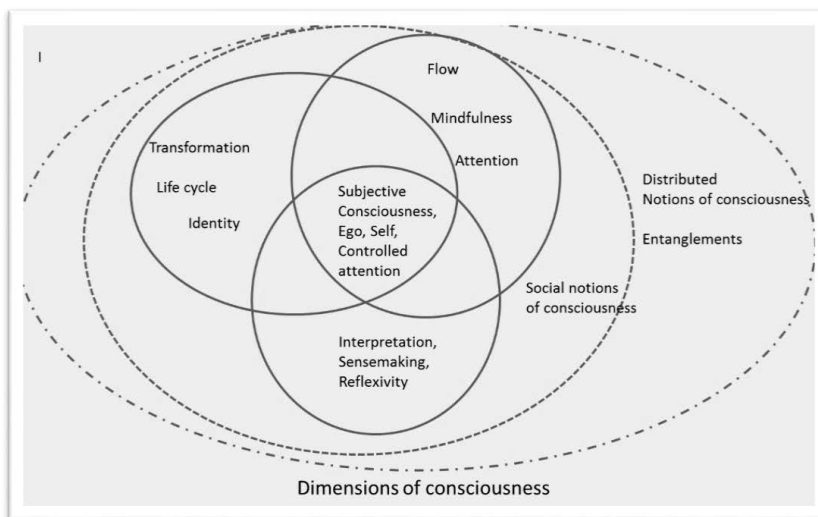
Figure 2.2 Illustration of Dimensions of Consciousness

2.4   An account of consciousness studies

In this section, I come back to the literature on consciousness, to the extensive resources of the consciousness literature outside organization studies. Historically, consciousness has been a topic of interest for centuries (Seager, 2007; Lewis, 2014; Wilber, 1993). To open the topic, this section gives an introduction to the various debates on consciousness. Each debate sheds light on the different dimensions of consciousness and also is based on different assumptions about consciousness. On the other hand, many organizational processes and constructs overlap with consciousness as explained in the earlier sections. In this chapter, I define consciousness in the organizational context, applying an extant view of the relational process involved. Thus, the perspective suggested in this thesis represents an ontological shift toward relational ontology (Garud et al. 2015). The ontological and epistemological position of this thesis will be explained in detail in Section 2.6 and Chapter 3, on methodology.

2.4.1 Development toward reflexivity

The history of the social sciences includes thinking on consciousness that has taken place over many years. Several researchers understand consciousness as increasing reflexivity (Heinämaa et al., 2007; Csíkszentmihályi, 2011; Kessel et al., 2014). Heinämaa et al. (2007) describe the philosophical development in the history of consciousness (mind) as a movement from perception to reflection. The notion of the self-reflexive consciousness (Csíkszentmihályi, 2011) has been developed during the evolution of the history of consciousness (Csíkszentmihályi, 2011; Wilber, 1993, 1997). There are two very broad points of departure to consciousness, one from a societal perspective and one from an individual perspective of the free choice of the individual consciousness. The sociologically oriented theorists argue that societal structures and processes mold the individual consciousness (Durkheim, 1906; Halbwachs, 1950; Foucault, 1977; de Certeau, 1984; Bourdieu, 1992). For instance, Durkheim sees society as controlling the consciousness of individuals, and individuals as aggregates of groups (Durkheim, 1906). Halbwachs built upon Durkheim, but developed a concept of collective memory (Halbwachs, 1950) which took a middle way between the collective and individual consciousness. Interestingly, organization studies echo these views of social structures controlling the free will, for instance in institutional theory, structuration and selective attention.

In another camp, the individual or individual experience has been considered the key. For instance, Fichte (1786) argued that reality was a projection of the individual. Hegel (1802) held that the phenomenological journey of an individual happened in sequences and ultimate realizations during the course of the individual's life, that there was an absolute knowledge, pure consciousness, which tied together experiences, despair and challenges, which in a dialectic with their opposites, were able to be overcome. Another view of consciousness addresses the free will of individuals to choose their content of consciousness, destinies, sometimes without existing social control. For instance, positive organizational scholarship (POS) (Csíkszentmihályi, 1996; Fredrickson, 2001) sees the choices in the hands of individuals. For instance, by increasing the amount of positive attitude we reach a tipping point after which positive ideas broaden the scope of attention, and choices of individuals (Fredrickson, 2002, Fredrickson & Bradican, 2005), or we can adopt ways to control the consciousness, such as seeking the flow state (Csíkszentmihályi, 1996) or through meditation (Langer, 2001).

The question of whether there is a free will, a free consciousness or moral forces of consciousness is still being debated. Philosophers have been debating consciousness since Aristotle and Descartes, and much of our legacy of thinking comes from Kant (1781/1979), Hegel (1807/1977), Fichte (1794/1795/2006), Husserl (1931), Heidegger (1927/2000), Arenth (1958), Bergson (1911, 1913) and Merleau-Ponty (1968, 1969), to name but a few. The gulf between phenomenological and analytical philosophy has divided these into two streams, which has made the topic of consciousness even more complex. Hegel's phenomenological view (2012) deviated from the phenomenology presented by Husserl, and also from Fichte and Schelling. To achieve 'absolute knowledge' a human needs to experience all possible doubt and despair (Lindberg, 2012) before freedom is achieved. The phenomenology of the 18th century focused on analyzing the representations not the phenomenon itself, which was the focus of the phenomenology of the 20th century, such as that of Merleau-Ponty. Hegel introduced the idea that 'consciousness' becomes ultimately 'self-consciousness', the purest form of consciousness, via a dialectical process of overcoming the problematic idea with a new phase which does not include the tension. For Hegel, phenomenological knowledge is to achieve consciousness, knowledge about something. Marx made a translation of this idea in his development of a theory of consciousness in society, arguing that our consciousness is formed by power structures and social classes.

The sociologists hold that individual consciousness is dependent on societal forces and structures. Emile Durkheim's (1893) consciousness was a societal concept. Halbwachs' idea of collective consciousness developed Durkheim's ideas further into a notion of 'collective memory', which was based on both individual and collective consciousness. Halbwachs (1950) presented the view that collective consciousness generates a collective memory. According to him, the memory of a working class person or a group retains different aspects to that of an upper class member of a society, rather than being generated within the context of different aspects of history. Thus, the members of various classes or interest groups make reference to a collective base of generated memory, but to different aspects of it.

The history of psychology recognizes the intellectual work on consciousness of James (1890), Wundt (1876), Freud (1949) and Jung (1934, 1969). Cultural studies from both East and West, including esoteric (Main, 2014) and occult traditions, have been revisited in social theory since its inception, for instance by Jung and Assagioli. Throughout human history, and in both Eastern and Western cultures, people have practiced meditation techniques, developing various consciousness skills, such as mindful attention, and have devoted their meditation practices to such goals as achieving freedom or compassion, for example. In recent decades, esoteric notions of consciousness have begun to be invited into established scientific views (Main, 2014) while their origin in history is less known.

On the other hand, the hard sciences have interested themselves in understanding the birth of the world, quantum consciousness and artificial consciousness (Waser, 2013). Recent streams of literature seek new evidence from big data as applied to collective consciousness and collective intelligence (Woolley & Fuchs, 2011). Artificial intelligence and machine consciousness provide big business opportunities in the industrial Internet and Internet of Things solutions.

The cultural view of consciousness in literature, narrative and storytelling was introduced by James Joyce, Virginia Woolf, Dostoevsky, and analytical and clinical psychology has been interested in the narrating self and society (Freud, 1939; Jung, 1949; Rogers, 1945) as a technique for alleviating suffering and explaining consciousness. Human cultures thus inform consciousness in a profound way. However, in these streams, the consciousness is understood in very broad terms.

2.4.2   Consciousness constructs informing organization studies

The construct of consciousness, with its multidisciplinary nature, is important for organization scholars. Consciousness has been addressed in the perspectives of phenomenology, materialism (for instance in Marxian studies), monism (William James, Henri Bergson) and critical perspectives of organizational studies, such as gender or consumption consciousness or environmental perspectives. Recently, consciousness has been connected to emotions in neurophysiology (Damasio, 2000). Baars (1987, 1988), contributing to cognitive aspects of consciousness at the University of California, Berkeley, put it nicely:

> When higher education in much of the world teaches that human consciousness (or unconsciousness) and the many aspects of self are mere fictions, to be disdained and rejected, something precious is lost for generations of students – for what we believe about humanity inevitably shapes how we feel about ourselves. Ideas have consequences, and self-alienating ideas have dehumanizing consequences. The human sciences occupy a position somewhere between history, philosophy, and literature on the one hand, and the physical sciences on the other. If psychology looks only to physics and chemistry for models, the connection between science and human experience is lost. The much-discussed dichotomy between the "two cultures" of science and the

humanities is a false dichotomy, nurtured by an impoverished view of the human sciences. By enriching science with the specifically human aspects of self and consciousness, works like this one offer hope that we can heal the artificial split between science and the humanities. (Baars, 2014: v)

According to Baars (2014) our conceptualizations of consciousness are fundamental to human society and it is important to update them. Consciousness in the organizational context has been introduced in several ways, but these literatures have remained rather small. For instance, Pruzan (2001) discusses consciousness as an organizational competence, building upon the idea that organizations are increasingly being seen in organization studies as having individual features, such as identity, culture, and values. According to Pruzan, organizational values and ethical positions can be addressed with organizational consciousness.

Consciousness as a state of mind

Consciousness defined as a state of mind presents one strong definition of consciousness. This is shared by neuro-researchers, psychologists, and medical researchers. The dynamic view (Freud, 1949; Jung, 1969, 1970) holds that aspects that are not conscious, such as unconscious drives, might be more fundamental to human existence and experience than those issues of which we are conscious. Modern organization science has applied this view in interpreting concepts of focused attention. Some literatures also present advanced states of consciousness such as flow (Csíkszentmihályi, 1996), higher states of consciousness (Maslow, 1959, 1972; Rogers, 1947) and altered states of consciousness (Tart, 1968, 1974). A large area of the literature concentrates on conscious and unconscious states of mind and neural systems.

Consciousness as knowledge

In another definition of consciousness – consciousness as knowledge and knowledge-acquiring capacity – a person or a group can be conscious of something, for instance of the latest technology or of an unsustainable state of society. Early anthropologists and ethnographers were interested in the cultural differences in the consciousness of different tribes.

  The phenomenological approach applies the idea of getting knowledge of the group of people and their ways of consciousness. Sanders (1982) proposes the phenomenological research approach in organization studies. She defines phenomenology, as a 'research technique which seeks to make explicit the implicit structure and meaning of human experiences'. Sanders argues that the phenomenological approach enables one to address essences that cannot be revealed by ordinary observations:

> Phenomenology is the science of essential structures of consciousness or experience. It concentrates neither on the subject or experience, nor on the object of experience but on the point of contact at which 'being and consciousness meet' .... (Sanders, 1982: 354)

Sanders' view refers to Husserl's notion of consciousness which is defined by intentionality, direction and the internal shape of experience or consciousness: Husserl characterized 'intentionality' as 'consciousness,' which justifies one in 'describing the whole stream of consciousness and unity of one's consciousness' (Husserl, 1931: 242). Thus, according to Husserl, 'an act of consciousness and its object are inseparable' thus presenting subjective and objective aspects of the same thing. In fact, much more recently, Wilber (1997, 2005) has expanded the subjective-objective dimension of consciousness in contrasting it with individual (subjective-objective) and collective (culture-system) dimensions, thus presenting a four quadrants matrix for understanding consciousness.

Consciousness as a moral force

Interestingly, the consciousness debate in organization studies started in the context of ethics (Pruzan, 2001; Pandey & Gupta, 2008). Consciousness in corporate responsibility and sustainability (Laszlo et al., 2010; Dibrell et al., 2015) has been indicated as relevant to achieving an impact on sustainability. These existing ways tend to indicate that consciousness is an attribute or position of an individual or a collective, in other words something that an individual or an organization can have and possess like an organizational competence (Pruzan, 2001; Pandey & Gupta, 2008). Furthermore, the moral or ethical aspect of consciousness (Pandey & Gupta, 2008) refers to the aspect of 'knowledge' thus the aspect of consciousness about something, such as unethical business practices. However, these literatures do not provide a clear definition of consciousness in organizations without using such world views. In other words, this literature is not scientifically grounded in the extant literature on organizations.

On the other hand positive organizational scholarship (POS) argues that consciousness contributes to broadening the scope of attention and attention repertoires (Fredrickson, 2001; Fredrickson & Branigan, 2005). This literature however, mostly uses terms such as positive emotions and attention, not to consciousness. For instance, Whitney (2004) suggests that application of appreciative inquiry (AI) raises qualitative levels of organizations towards the more holistic and compassionate. On the individual level, indicators have been sought for links between higher states of consciousness and business results. For instance, Young (2002) argued using Wilber's model of advanced states of consciousness of managers to suggest implications for the organization's results (Young, 2002; Harung 1995; Harung et al., 2009). In this literature, the argument has been that the higher the states of consciousness the better the results that managers will accomplish.

While appreciating these literatures as valuable, however, my argument in this thesis is that first, organizations are involved in different kinds of consciousness fields which are not only related to individuals or social aspects, and that organizing is a distributed, multidimensional consciousness process. This leads to the outcome that organizations are engaged with various consciousness processes in which consciousness also is an actor, not an outcome or a moral force, even if the consciousness may be nominated to these also without a major conflict with the CBV perspective in this thesis. These processes can be studied with reflexive methods (Alvesson & Kärreman, 2011) such as storytelling (Bartel & Garud, 2009; Boje 2014) which I explain in the methodology chapter.

In this literature section, my aim is to set the scene for understanding that consciousness studies are diverse and many, and there is no need to find a single definition, but there are always different strategies, and a perspective which gives the different aspects of the phenomenon of organizing and consciousness as a topic has not yet been applied to organizations in a way that would have attracted the mainstream interests. Therefore, I will try to follow those lines of thinking in which consciousness has been defined broadly, by integrating the experiences of researchers such as William James, Henri Bergson and Maurice Merleau-Ponty. These scholars have been referred broadly from different ontological positions and such a reading might have been different (Luoto & Roinila, 2012). As an example, Heinämaa (2003) argues that most of the Merleau-Ponty's work has been interpreted from the standpoint of Heideggerian favor. However, this thesis is not following the path of Heidegger.

The mystery of consciousness has been located in the brain, has been seen as an analytical philosophical debate, as a quantum physics experiment or a case in artificial intelligence, for example. The physical studies of consciousness are interested in whether people are conscious or not, or in different physical indications of related phenomena (Baars, 1985; Shanahan, 2006). On the other hand, analytical philosophy has been interested in focusing on the logical conditions of consciousness (Dennet, 1991).

These studies as remarkable in that they have little to do with the everyday organizational reality of collective processes. These have been studied by social scientists in sociology, anthropology and recently in visual (Pink, 2007) and narrative approaches. In the field of social sciences, such as ethnomethodology and practice research, we find Garfinkel (1967), Goffman (1974), Bourdieu (1977), Bourdieu & Wacquant (1992), while the grand sociologists Durkheim, Weber and Marx addressed class consciousness. In general, the social scientists have oriented themselves toward individualism as stated recently by Schatzki (2005) even in their interest in it as a social phenomenon. For instance, in sociology, the social and individual accounts have been far from each other in the North American approaches, while in the northern European countries such dichotomist approaches have been less of concern. For instance, Alatalo's research has, from 1970 onwards, studied social phenomena and individuals with great success.

The present study however, does not contribute to sociology only but also to organization studies. Its theoretical and practical aim is to explore how the organizational phenomenon of consciousness can provide a theoretical base, a perspective from which to study organizations in explicit ways. This theory builds upon the theory of social notions of actor network theory (Latour, 1993; Callon, 1990; Law, 1994) within the context of the most widely-adopted views of consciousness in current organizational theory. Consciousness studies on which I draw in this thesis revolve in three dimensions, which define the concept of consciousness in this research from the individual, social, and distributed layers.

2.5 Toward reflexive organizational consciousness processes of the CBV

In this section, I review notions of consciousness in the literature with reference to organization science, and develop a framework of the CBV. The examination of the use of consciousness reveals some problems from the organizational perspective. The use of a notion of consciousness as individual and subjective has pertained to contexts of containing complexities of organizing.

I examine the ways in which consciousness has been located or conceptualized, calling them subjective, collective and distributed notions of consciousness in order to develop a CBV framework which is presented in Table 2.2. In the introductory chapter, consciousness was defined metaphorically as 'knowing together', while understanding that the concept of consciousness proposes a distributed agency that is broader than individualized or social notions of organizing. In the previous sections, I reviewed the concept of attention, which included psychological limits (Simon, 1947, 1955; March & Simon, 1958) of organizational behavior, organizations as interpretation (Daft & Weick, 1984) and sensemaking (Weick, 1979) which all use the attention concept but include also other concepts related to attention such as interpretation and reflection.

The framework of CBV is based on the literature presented in the literature section. The framework expands the focus of consciousness into relational, distributed, processual and performative dimensions. The implications of organizing of CBV indicated that organizing can be based on consciousness processes. The forthcoming sections and the chapter 5 describe the contribution in detail.

Table 2.2 Framework of the CBV

Focus	Orientation	Signal for organizing	Implication for organizing	Theorists
Individualistic	Subjective consciousness	Subjective consciousness is important.	Individuals for organizational goals vs. individual goals in organizations.	James (1890,1904) Bergson (1913) Merleau-Ponty (1964)
Collective	Collective consciousness	Moral force	Individuals as aggregates of collective vs. collective for individuals.	Durkheim (1982) Halbwachs (1939,1950)
Social/Relational	Socially constructed consciousness	Socially constructed reality.	Dialectical views of organizing. Organizing as a dialogue.	Bruner (1986, 1990) Gergen (1985, 2006) Berger & Luckman (1966)
Human & non-human/ Relational	Relationally constructed consciousness	Distributedly constructed reality, both individuals an macroagents.	Practice view of organizing. Organizing practices.	Latour, (1993, 2005) Law (1994) Bohm (1978
Relational/ Distributed/ Processual/ Performative	Process of consciousness	Relativist, process view of becoming.	Consciousness view of organizing. Organizing on consciousness.	Barad (2007) Bohm (1980)

Many streams of literature in organization studies do not present the ontological position explicitly. The same applies in consciousness studies. Therefore I explicate the ontological positions of the core streams on consciousness in organization studies in the next section.

2.6   Ontological and epistemological roots of the CBV

This section presents the ontological and epistemological position of consciousness in organizations and develops an ontological position for CBV. I review first the prevailing ontological notions and present the CBV position on the relational ontology of process studies (Tsoukas & Chia, 2002), actor network theory (Latour, 2005; Callon, 1990; Law, 1994) and quantum storytelling epistemology (Boje, 2014). However, all the extant research is influenced by consciousness in many implicit ways. Some, such as Fichte in Burrell & Morgan (1979), even argue that all reality is a projection of our consciousness.

First, the prevailing individualistic views of consciousness are informed by behavioral economics and psychology (for instance: Simon, 1947; Daft & Weick, 1984; Dutton & Jackson, 1987), which consider causal cues and logical explanations, which are also called consequentialism. These lines of thinking, according to my analysis, carry often implicitly the positivistic and functionalist perspective and these often do not need to be explicit because they belong to the mainstream of organization science and thus do not need to be specific with assumptions on ontology and epistemology. This phenomenon is described for instance in (Lincoln & Guba, 1985; Bruner, 1991; Macfarlane, 2010). These literatures drawing on attention (James, 1890; Simon, 1947) and the quality of attention, such as flow (Csíkszentmihályi 1996), assume social phenomena exist through aggregates of individuals, thus drawing from individualistic views when addressing them (Schatzki, 2005).

Social views maintain that consciousness builds in social interaction (Mead, 1934; Vygotsky 1978; Gergen; 1985). This view is often informed by sociology, anthropology, and cultural sciences, and draws on social constructivism (Berger & Luckman, 1966). However, as Schatzki argues, the lines are normally not explicit (Schatzki, 2005), because of the ontological position of the individualistic and reductionist perspective in the social sciences. Nonaka & Konno (2005) apply dialectic assumptions, thesis and antithesis, to

the concept of Ba (Nonaka & Konno, 2005). Gergen's view is dialogic between individuals (Gergen, 1985, 2005).

The distributed ontology of consciousness assumes that consciousness is not only individual or social, but that it is developed in practice in the world. This is often informed by plural, interdisciplinary views such as language and consciousness (Vygotsky, 1962, 1978), practices (Hutchins, 1995; Knorr Cetina, (1999). Actor-network theory (Callon, 1990; Latour, 2005) presents a flat, relativist ontology which does not address consciousness, but has influenced organization science and technology studies (Czarniawska, 2004; Bartel & Garud, 2009). Schatzki, (2005) proposes a variation on distributed ontology which is beyond individualist and social ones, and which he calls '*site ontology*', arguing that social sciences happen in context. However, neither this theory nor the actor-network theory addresses the notion of consciousness.

The relativist ontology presented by process studies (Chia, 1996; Tsoukas & Chia, 2002; Nayak & Chia, 2011; Garud et al., 2015) provide yet another ontological dimension to the study of consciousness: the postmodern and process views. Postmodernism is informed by the views of early process and practice researchers (James, 1904; Bergson, 1913). While recent studies of the process view do not explicitly address consciousness in Jamesian or Bergsonian terms, it has adopted views of becoming and flux and change which these early scholars were addressing in their views of consciousness. Table 2.3 illustrates the ontological positions of the four perspectives described above.

Table 2.3 Ontological frames and roots of consciousness in organization science

Consciousness perspectives	Applied concepts in organization science	Domains informing the concepts	Ontological position	Narrative preference	Truth claim
Individual	Attention, Quality of Attention, Mindfulness Flow	Behavioral Economies, Psychology	Evolution, Natural sciences, Individual ontology, Dualism-Mind-Matter	Causal explanation	Positivism
Social	Identity, Community of Practice, Culture	Sociology, Antropology, Cultural Sciences	Relational Social sciences, Dualism	Thesis/Antithesis Dialogic	Social constructivism
Distributed, collective	Distributed Cognition, Agencements	Actor Network, Plural scholarism	Flat, relational Multipurpose	Pluralism	Relativism
Embodied, Unity	Experience, Transformation, Becoming	Philosophy, Practice	Process Philosophy Unity	Becoming, experiencing, within the flowing.	Emergence, experience

In addition and complementary to these established perspectives of organization, a stream of literature that takes the narrative (Bettelheim, 1991; Riessman, 2008; Cobley, 2013) as its focus provides yet another view that is based on assumptions allowing an ontological position which can operate within the jungle of different assumptions and take advantage of it. For instance, Boje (1993; 2014) has indicated that narratives and stories enable us to connect different views. Therefore, it is assumed useful in this research project and in particular in debates on consciousness. It is also important to understand that streams of critical realism do not include consciousness in their paradigm, because, according to these, the world is objectively accessible, and consciousness is not part of that reality (Burrell & Gibson, 1979).

In contrast to the views that deny consciousness, there is one discipline that has been actively discussing human, individual consciousness: psychology. It is important to notice that many strands of research in psychology have combined narrative and consciousness in some way or another for a long time. Examples might include those psychologists who have studied language development (Piaget, 1968; Vygotsky, 1978), and hold that language and cognition are intertwined in the development of an individual, the associative traditions that value association and narrative, (Freud, 1936; Jung, 1969) and the therapeutic traditions which hold that consciousness is tied to the context of experience of the teller (Freud, 1949; Jung, 1969; Assagioli, 1965; Rogers, 1955, 1995). These therapeutic traditions value the experience of the individual as the truth, and if not contested it informs both the individual, and the context and processes of society (Rogers, 1955).

The transformative nature of human consciousness (Burrel & Morgan, 1979) has less impact on the administrative theory of organization science, which has focused on rational and cognitive, so-called computational cognition, decision-making rather than the breadth of human experience in life narratives. For instance, Crossan et al. (1999) demonstrate the lack of renewal tendencies in organization studies and indicate only March (1991) as an exception. Ten years later, there has been no progress (Crossan et al., 2011). Very recently, experience and everyday life (Gardiner, 2000) has emerged among the interests of various disciplines.

The assumptions of psychology have been translated into organization and economic theory from the individualistic (Shatzki, 2004) viewpoint which highlights the unpredictability of human nature. It is important to understand the role of Sigmund Freud, doctor and analytical psychoanalyst, and Carl Jung, doctor and student of Freud who both stretched beyond individual domains. Freud, for instance, criticizing society and Jung on archives of collective consciousness in dynamic psychology. These scholars have been important in informing the interpretive and critical management sciences of the non-rational and emotional nature of human beings and their consciousness. The psychological views have mostly treated humans as psychological entities, but also as related to the context of society. An example is the therapeutic stance of Carl Rogers (1955) whose client-centered approach identified the experience of the individual as the point of departure, rather than the reality defined by others (Rogers, 1955). A less well-known scholar, a contemporary of Freud and Jung, proposed a view that saw human and universe connected via human consciousness and will (Assagioli, 1965; 1971). These views of *psychosynthesis* have been found recently but have little influence in academic psychology.

Thus, the construct of consciousness in this study draws on these conceptualizations and understands consciousness as a process, which in itself is moldable, has qualitative dimensions and forms fields via its action in material and social contexts such as organizations, not only with the social arena but with the material, with knowledge and ideologies, and with the natural radiation of the world. Thus, different places hold different consciousness fields because of the material, the interpretations of the participants, their knowledge, and the social processes and practices which are ongoing within an organizational context. The organizational consciousness is not isolated to the physical boundaries of an organization within an identity or a brand only. Institutional processes, the macro actors, also form and influence organizational consciousness fields, which often are shared with other organizations and thus are strong actors in consciousness processes, and have outcomes such as collective beliefs, memories, exclusions and actual outcomes as issues are acted upon these of the undebated and silent choices.

2.6.1 Subjective Consciousness

Consciousness is most often understood as an individual, human process. For instance, William James (1890; 1904) maintained the primacy of the subjective experience. He, however, suggested a link between consciousness and experiences: "everything real must be experienceable somewhere, and every kind of thing experienced must somewhere be real" (James, 1904). Life flows in plural and polyphonic directions. The person with his/her experience is the only one to get access to subjective facts. Some scholars consider consciousness to be a product of human development, though, a novel fruit in the course of human evolution (Csíkszentmihályi, 2011). Csíkszentmihályi proposes the role of the 'self-reflective consciousness' as a critical stage in the development of the consciousness: "The self-reflective consciousness means a human ability to transcend the instructions of the genes, of society, of powers outside itself, and follow its own counsel (Csíkszentmihályi, 2011: 211). As this indicates, in many cases the ontologies for consciousness in philosophy and psychology, even for organizational relevance are considered from individual, dualistic perspectives. Dualistic ontology uses categories that are bound together, such as good and bad, subject and object.

Organization studies tend to echo these views often unintentionally and unconsciously because mainstream scholars do not necessarily need readings on ontology as they write within set boundaries of debate. Accordingly, the streams of research on functionalism and positivism do not debate on consciousness because the causality is difficult to explain. The mainstream organizational literature which has dealt with consciousness prefers the control of consciousness such as selective attention (Ocasio 1997) and quality of attention, mindfulness (Weick 1993, 2006). The concept of flow (Csíkszentmihályi, 1996) emphasizes controlling consciousness so as to achieve a state of mind where the notions of environment and less important facts give space to full concentration, leading to individuals giving the best to the work situation at hand. A glance shows that studies on consciousness appear mostly in the neurosciences, psychology included, and philosophical accounts (Seager, 2007). Still, some researchers argue that there is no agreed definition of the term consciousness (Seager, 2007; Zelazo & al., 2007; Vimal 2009; Wilber, 1997) maintaining that consciousness can have multiple meanings and associations.

Despite the limits, individual approaches to consciousness have provided positive opportunities for organizations. For instance, according to them, humans can adapt and alter their internal states and awareness and enhance their development. However, from the broader perspective, individual approaches contain severe limitations such as considering human needs over the needs of the ecosystem because the human species is not isolated, but related to all matter (Latour 1993, 2005; Barad, 2007) and connected into the living web of life (Laszlo et al., 2010).

2.6.2 Collective Consciousness

Notions of collective consciousness are not a new phenomenon either. The classical philosophers and social thinkers such as Max Weber, Karl Marx, and Emile Durkheim (in Hatch, 1997; Adler, 2009; 2012) addressed a concept of consciousness. They referred to the phenomenon of consciousness on a collective level. This concept of consciousness, which differed from the concept of psychological or individual consciousness (Lukács, 1920/1971), referred to extraction to work, society, and distribution of wealth. While, for instance, Karl Marx distanced himself from Hegelian idealism, which assumed consciousness to be a primary substance, Marx's focus was on matter as a primary substance, consciousness being only the most abstract form of matter. A human in Marxian thinking was cultivated by society and specifically by class, and class was an

outcome of human action (Marx, 1878). Later, Lukács' (1920/1971) concept of class consciousness discussed the concept of consciousness.

The dedicated studies of consciousness in the Soviet traditions (Vygostky, 1961, 1978; Luria, 1973; Leontjev, 1973), and in North America (Bronfenbrenner, 1977), among others, have advocated the social notion of consciousness. Leonjev (1973) maintains that consciousness has a pervasive nature in human action, activity being a substance of consciousness:

> ...man's consciousness, like his activity, is not additive. It is not a flat surface, nor even a capacity that can be filled with images and processes. Nor is it the connections of its separate elements. It is the internal movement of its "formative elements" geared to the general movement of the activity which effects the real life of the individual in society. Man's activity is the substance of his consciousness. (Leontjev, 1973:183)

Gergen (1985, 2005) has contributed to the social and relative notion of consciousness, which means that consciousness is built on social relations and thus socially constructed (Gergen 1985). The social notion of consciousness is close to the metaphor of culture (Schein, 1985; Whitney, 2004). For instance, Wenger's (1998) communities of practice (COP) produce collective fields in which collective identities are formed.

In organizational studies, Karl Weick has contributed to collective notions of organizing since his books on social psychology and sensemaking in 1950s. He has addressed the constructs and processes of collective sensemaking (Weick, 1993), collective mind (Weick & Roberts, 1993) and organizational qualities of attention and mindfulness (Weick & Sutcliffe, 2006; Weick et al., 2005; Weick et al., 2008).

However, because of the positivist approach in the social sciences and sociology (Adler, 2009: 5), it is natural that the consciousness phenomenon in their work has been set aside. For Halbwachs (1939), the space and collective memory resided in the collective consciousness. Individual action was bound by collective consciousness such as class-consciousness, religion, and others. However, organizational consciousness has remained a rather unexplored dimension in the context of collective consciousness. Individual or evolutional (competitive) perspectives on consciousness have been dominant in studies on consciousness. In recent developments thinking about co-operative consciousness has emerged, as in innovation studies proposed by Johnson, (2010). Collective views understand contributions as accumulated and collectively created rather than nominating individual deeds (Johnson, 2010; Hutchins, 1995; Sawyer, 2007). Some philosophers argue that fields of collective consciousness are generated by collective beliefs and histories (Tolle, 1997). Once these fields have been built they continue to exist as actors intentionally strengthen them by focusing attention, emotions and thought models equivalent to them. According to Tolle such collective fields can be eliminated by detaching them by appreciation, not fighting against them. The collective consciousness, while being shared and distributed, still considers humans separated from the larger web of life. Broader systems have been presented which might increase understanding of the pervasiveness of consciousness.

2.6.3   Distributed Consciousness

The concept of consciousness has advanced a great deal with the notion of distributed cognition. Psychologists such as Vygotsky (1978), Hutchins (1995) and Sawyer (2007) have all advocated for the distributed mind. This notion is important because an influential stream of literature of earlier cognitive psychology maintained that consciousness was a product of neural functioning and matter, which could be verified in the objective reality. Vygotsky (1978) maintained that consciousness was first the initiator

and second provided access to cultural resources. In organization science, psychologists and social scientists such as Hutchins (1995), Knorr Cetina (1999), Douglas (1986), and Sawyer (2007) have contributed to distributed cognition literature through exceptionally detailed research on anthropological and ethnographic methods experiencing via their senses and applied technologies in real environments. The fogs of the reality (Brown, 1997) have made it possible for extant knowledge to rise into important new layers.

Experimental psychology has confirmed that the emotional fields of individuals (Fredricsson, 2001, 2009; Fredrickson & Branican, 2005; Garland, 2012) and collectives influence the qualities of individuals and their surroundings. Edmondson (1999) has argued that psychological safety influences group behavior. These studies indicate that psychological, individually-based phenomena are interrelated with interpretations. The focus of this thesis is on the consciousness theories that are relevant to the organizational context, but still some perspective from earlier scholars might provide illumination. William James (1890; 1904) presented his theory on *'stream of consciousness'* at the beginning of the 20th century.

The stream of consciousness was one of the first process theories. Tsoukas & Chia (2002), among others, acknowledge James's contribution in the emergence of process scholarship. Stream of consciousness argued for a fundamental, even radical theory, as James called his thesis (James, 1904/1996). Radical meant positioning consciousness theory close to practice and conceptual concreteness (James, 1904; Ford, 1993). James argued for taking the consciousness seriously, as a fundamental aspect to reality. The happenings of reality preceded mind, in the stream of consciousness, where the relations between the issues where important to James. Also, the reality of common senses was challenged, if the presentation of the issue was only in the consciousness, James called it 'real'. By this mean objective and subjective realities were not separate but part of the same reality. Theories of attention in organization science rely on James's legacy. For instance, Ocasio in his attention-based theory (ABV) draws on James. In addition, theories of quality of attention, such as mindfulness (Weick & Sutcliffe, 2006) also build on the theories of James.

In the same vein as James in the US, his European counterpart Henri Bergson presented his theories of time, duration and consciousness (Bergson, 1913). Today, Bergson is acknowledged as a forefather of the process theory (Tsoukas & Chia, 2002). Bergson and James communicated with each other. James is said to have been fascinated by Bergson's theories (Ford, 1993), and still each of them provide a unique legacy for organization science. Bergson's work has recently been revived in organization science, labelled Bergsonism. Despite the broad interest in the publications of Henri Bergson for instance in practice and process studies, his view of consciousness have been less explored in organization science. However, Colombo (2009) makes a contribution in trying to connect Bergson's views with the strategy and management literature.

Another view of consciousness has been presented by Nonaka & Konno (2003) in the concept of Ba. When an individual enters into a collective layer of Ba he or she gets information from the collective space but cannot reach or comprehend it fully. However, the collective layer enables the individual to reach further than could be possible alone. This concrete concept of Ba and its interaction with an individual and as a source for innovations is an important notion for CBV theorizing.

On the other hand, notions of distributed cognition frame collective intelligence as distributed to both human and non-human agents. The macro actors and microactors craft the reality together. This notion is based on relational ontologies (Callon & Latour, 1981). However, 'the difference between micro actors and macro actors is due not to their 'nature', but to negotiations (including wars) and associations. The process of creating the alliances that form the basis of the construction of macro actors is poorly understood, as macro actors wipe away any traces of their construction, presenting themselves through

their spokespersons as being indivisible and solid. Social scientists contribute, often unwillingly, to this construction process, by increasing this solidity and consistency in their descriptions' (in Czarniawska, 2014).

Figure 2.3. below shows the consciousness-based view in the context of other conceptualizations of the organization. The figure shows that the classic rational is embedded in all organization theories, the social frame brings the understanding that all economic and rational thinking is embedded in social phenomenon (Douglas, 1986; Granovetter, 1995). The complex systems views are a broader conceptualization and the network system is expanding the organizational boarders beyond the firm boundaries of the firm. In the actor network context, the network involves human and non-human (Latour, 2005) actors. The consciousness-based view proposed in this thesis is an even broader conceptualization. It can be seen to be drawing on the logico-scientific (Tsoukas & Hatch 2001) way of knowing or based on narrative knowing (Bruner, 1986; Weick, 1979). Garud & Turunen (2015) maintain that ambiguous phenomena, such as cultural and complex processes like innovation, benefit from inquiries based on narrative knowing.
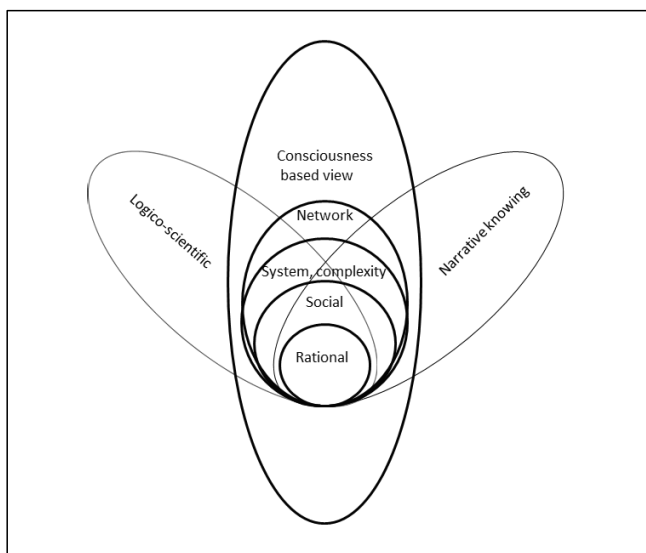
Figure 2.3 Consciousness-based view (CBV) in the context of ways of knowing

According to the narrative approach, the research design allows for subjective, living stories (Boje, 2008, 2014) to be told, and this is supported by recent streams of storytelling (Czarniawska, 1999; Gabriel, 2000; Boje 2001) and storytelling genres in quantum storytelling (Boje, 2011, 2014). Quantum storytelling addresses stories in-between, which this thesis considers relevant in fostering the understanding that organizations unfold in non-linear and complex processes of becoming (Tsoukas & Chia, 2002; Tsoukas & Hatch, 2001).

CBV definition of consciousness
In the first chapter, I defined the construct of consciousness as metaphorically knowing together, which in the CBV framework means that: 1) consciousness is defined and positioned in the interphase of existing notions of consciousness; 2) consciousness is not defined only as a human aspect but as an aspect of a larger system, that includes all material as well as humans (Bohm, 1980; Baars, 2012). However, because consciousness processes per se have not been described in the extant literature of organizations, this

thesis makes an ontological shift to enable consciousness processes to enter into theorizing in the context of organizing. The construct of consciousness, defined as a process which has both an individual and a collective dimension within the context of organizing means that consciousness can become an actor itself, influencing organizing.

The construct of consciousness and the CBV presented in this thesis appreciates the extant literature on consciousness, the construct of organizational consciousness. However, the CBV considers the extant views too narrow. It also deviates from the extant views presented under other conceptualizations such as mindfulness and identity. The construct of consciousness in this thesis is defined in the ontological position of relativity, which is explained in the next chapter on research process. The shift with relational ontology (Tsoukas & Chia, 2002; Latour,2005; Law, 1994; Callon, 1990) allows the human, but even more importantly the non-human aspects of consciousness to contribute to the process and consequently to consciousness processes of organizing. Organizing itself is malleable to narratives and storytelling (Gabriel, 2000; Czarniawska, 2004; Bartel & Garud, 2009; Boje, 1991; 2001, 2008, 2014) as presented earlier in this chapter. Table 2.4 summarizes the key differences between the extant knowledge and the CBV.

Table 2.4 CBV construct contrasted with the existing consciousness views

Concepts of consciousness	Extant views	CBV
Individualistic views	Limited to the individualistic dimensions.	Applies the relational view, which allows consciousness to emerge in human and non-human actors and processes.
Social views	Limited to human social interaction.	
Relational views Process theory Actor network theory	Do not imply consciousness	Advances relational views with the concept and processes of consciousness.
Organizational consciousness	Level views of consciousness.	Does not apply levels, applies the qualitative experiences in more broad terms.
Near conceptualizations in organization studies (presented in Table 2.1)	None of the near concepts capture the consciousness processes explicitly.	Provides an explicit focus and description of the consciousness-based view of organizing.

The five essays included in this thesis apply and develop further the theory presented in this literature section. The first essay discusses the development through attention and mindfulness, toward consciousness, thus grounding the theory on the attention-based view (ABV), the literature of mindfulness (Weick & Sutcliffe, 2006; Langer, 2000) and the concept of consciousness (James, 1904; Thompson, 2007).

The second essay applies the consciousness-based view (CBV) to a practical problem of sustainability and addresses the distributed view (Latour, 2005; Knorr Cetina, 1991; Hutchins, 1995) as a source for distributed consciousness which affects strategies, in this case sustainability strategy. The last three essays move into the narrative literature (Gabriel, 1999; Czarniawska, 1999, 2004; Boje, 2001, 2008, 2014). The third essay develops consciousness grounded in narrative studies. It proposes the three layers of consciousness, subjective, collective and quantum view of consciousness in the narrative knowing (Bruner, 1986; Weick, 1995) and in the quantum storytelling (Boje, 2014) literature, and applies the quantum view to the empirical living story of William. The fourth study explores collective narratives, building on the concept of consciousness and strategy as practice literature. The fifth study is grounded in the narratives of experiences and exploits the literature presented in this section and other essays.

2.7 Conclusion

This literature review has shown that though consciousness has received attention, it has lacked explicit attention in the extant organization science literature. The most influential theories, such as decision-making theory, the resource-based theory of attention (ABV), and institutional theory, use a close concept of attention. Institutional theory uses attention as a micro behavior, which informs the macro behavior of organizations, institutions and societies (Thornton et al., 2012). These theories however, do not explain the origin of attention. Contrasting the processes of consciousness (James, 1904; Merleau-Ponty, 1945; Bergson, 1911) to current knowledge of consciousness (Cambridge Handbook of Consciousness, 2007) the common understanding confirms that attention is part of consciousness, thus a subprocess, which relies on the greater systems of consciousness.

While decision-making theory focused traditionally on individuals and their limits in making perfect decisions in organizations (Simon, 1955; March & Simon, 1958) the other influential theory, the institutional theory assumes that collective, social processes structure environment through institutional logics (Friedland & Alford, 1991; Greenwood et al., 2011) and influence the individual in organizations as a consequence of pressures of norms, and social construction of the reality. While institutional theory is not interested in the consciousness, some strands of it have adopted the concept of attention such as arguments by Ocasio (1997), Thornton & al., (2012) on micro behavior of attention. This dynamic on the social and on the subjective are important in understanding consciousness and making the distinction between the underlying assumptions.

Consciousness, on the other hand, has been explained mostly as a subjective, individual concept in organization science (Morgan & Smircich, 1980; Cunliffe, 2011) referring to transformational and renewal capacity which is not included in the institutional or logico-scientific views of organization studies. When the usage of attention, which obviously is drawn to explain collective phenomena, the subjective or social notion of attention may only partially explain the micro and macro behavior.

Indeed, many implicit traces of consciousness are found in a variety of concepts that describe various elements of consciousness. It is not possible to present them all in the literature review. I have focused on exploring the concept of attention in more detail because my understanding is that attention became a substitute for consciousness early in the history of organization studies.

The explicit literature on consciousness is missing in organization science. On the other hand, several concepts in organization science have replaced consciousness with other terms which have only partial overlapped with it. Such concepts are attention, which is used in the attention-based view (ABV), and institutional theory. Several streams of literature in organization science, such as the interpretive view (Daft & Weick, 1984), sensemaking (Weick, 1979) and quality of attention (Weick & Sutcliffe, 2006), suggest reflexivity which is part of the concept of consciousness. The stream of thinking, of identity, and sensemaking (Weick, 1979, Weick 1993) propose ideas of social and collective sensemaking, meaningfulness and development. Studies on attention (James, 1890; Simon; 1947; Weick, 1993, Weick & Sutcliffe, 2006: Ocasio; 1997; Ocasio 2006; Thornton et al., 2012) provide a micro process partly explaining consciousness, and those on mindfulness (Weick & Sutcliffe, 2006) and flow (Csíkszentmihályi, 1996) provide qualitative dimensions such as qualities of attention. None of these streams of literature look at the concept of consciousness, while explicitly referring to James (1890), whose concept of attention had three dimensions: 1) active attention; 2) interpretive attention; and 3) three locations of body, social, and spiritual.

What remains rather unknown in these views of attention and implicit views of consciousness are the dimensions that refer to non-human actors. In other words, the

organization science, in proposing consciousness locates the consciousness into individuals and their social relations.

The problem with using the concept of attention instead of the concept of consciousness becomes evident. Attention is only one part of consciousness. However, there is no evidence that organizations would be isolated zones of consciousness. Rather, I suggest in this thesis that consciousness is an elementary dimension of organizing which has not before been taken seriously. One reason for this is that scholarly traditions have focused on less complex theories and tools (Hatch & Cunliffe, 2012; Tsoukas & Hatch, 2001).

The interest of this thesis is to consider an alternative view of consciousness which is less known to organization science, but which starts with the assumption that consciousness is part of all matter. This view has been suggested for instance in quantum physics (Bohm, 1980). Also, Barad (2007) suggests that it is the entanglements of ethical work which influences what becomes relevant. These views of quantum science suggest that consciousness is not limited to individuals but are the natural flow of everything within the universe. Table 5.1 and 5.2 in the chapter five summarize the known and unknown areas of the extant knowledge concerning consciousness in organizations.

The five studies essays are grounded in this theory section and advanced development of the concept of consciousness. They are also grounded in the specific debates on sustainability (Garud & Gehman, 2012), living stories (Boje, 2008; 2014); narrative inquiry (Clandinin & Connelly, 2000) and storytelling approaches in organization studies (Boje, 2014; Bartel & Garud, 2009) and the practice literature (James, 1907; Whittington, 2006).

In this thesis, I have considered it important to start from the most used conceptualizations of consciousness such as attention and the attention-based view (Ocasio, 1997) and institutional theory (Thornton et al., 2012) which echo the paradigms of functionalism (Burrell & Morgan, 1979), which are interested in finding practical solutions. However, the search for further understanding of the nature and scope of consciousness has meant moving into more complex concepts such as distributed cognition (Vygotsky, 1978; Knorr Cetina, 1991; Hutchins, 1995; Sawyer, 2007) and narrative ways of knowing (Tsoukas & Hatch, 2001) in order to allow the processes and meanings of consciousness to emerge.

Consequently, if we assume that all things are preceded by the mind (Weick & Sutcliffe, 2006), organizational behavior and decision-making are dependent on qualities of attention and the way those qualities interrelate (Weick & Sutcliffe, 2006). Therefore the scarce and rare resources at organizations are not so much financial but attentional in nature.

The attention-based view of organizing has pointed up some very relevant issues as to how organizations behave. The focusing of the attention of organizational actors as well as the organization's propensities to channel and control the attention of their managers and decision makers are essential. However, the attention-based view of firm – and also the resource-based view and dynamic capabilities view miss the first person experience of the decision-makers and the essence of the collectively contributed group mind (Weick, 1993) or collective consciousness. Organizational things do not happen in a vacuum but are reflected from the minds of the individuals and these in turn are affected by collectively constructed consciousness.

The attention-based view provides further understanding of how the process of decision-making operates. However, it takes attention for granted, assuming cognitive aspects of attention. Furthermore, it does not give an indication of the quality of attention. Weick & Sutcliffe (2006) claim that the quality of attention is a more important feature that affects the quality of outcomes.

According to Weick and Sutcliffe (2006), both the organization and its people are concepts, mentally formed collections of direct experiences with a name. Concepts hold

activities and the individuals plan and coordinate their actions and later on learn from the results and accumulate experience. In the economic or business arena these conceptualizations accrue costs, namely costs of conceptualization. "As people become more aware of the workings of the mind and accept those workings as the resources for collective action, they are in a better position to produce wise action" (Weick & Sutcliffe, 2006: 515).

The next chapter presents the methodology of the thesis focusing on how consciousness was examined empirically, and how conceptual and empirical findings were intertwined in the research process

3 Research process

This chapter presents the philosophical fundamentals of the study and how they are reflected in the manner in which this research has been conducted. The chapter also presents the methods through which the study was carried out and the empirical material upon which the results are founded. The chapter is organized first to explain the methodological choices starting from the chosen methodology of reflexivity and uncovering underlying assumptions. The later sections describe the data sources and empirical material, and which parts of the data were selected for this thesis and essays.

3.1   Methodological foundations

This thesis draws on the reflexivity research approach in order to understand consciousness in the organizational and organizing contexts. The reflexivity research stream (Boje, 1991, 2014; Cunliffe, 2002, 2004; Alvesson, 2003; Alvesson et al., 2008; Alvesson & Sandberg, 2011) was chosen to highlight the relativity, and the distributed nature of consciousness processes in organizations on one hand, and the reflective and reflexive nature of consciousness on the other. The overarching tendency of organizations to move towards systems of abstract values and images (Morgan, 1986; Alvesson, 1990, Weick, 1999; Hatch, 1997, Hatch & Cunliffe, 2012) motivated stretching the boundaries of thinking in reflexive accounts about organizing, which is promising. Lastly, several scholars in consciousness research have increasingly highlighted reflexivity as explained in the previous chapter, and this indicates that there is still untapped potential in the area of consciousness research.

   Reflexive approaches have been implied in many theoretical contexts. Recently, even in the dominant theory of the institutional theory (Smets et al., 2015) acknowledge the roots of reflexivity which originate in Bourdieu (1977), Foucault (1977) and de Certeau (1974). Thus, the methodology has already been there for several decades, and has been applied with increasing enthusiasm in organization studies (Morgan & Smirchich, 1980; Chia, 1996; Alvesson & Kärreman, 2008; Cunliffe, 2002, 2003; Cunliffe & Copeland, 2012; Boje, 1991, 1995, 2014). The objective truth is not assumed, rather the existence of a plurality of perspectives is acknowledged which are contextual but also depend on the researcher's position. Reflexivity researchers highlight the use of multiple paradigms, and facets (Shultz & Hatch, 1996), multiple voices (Boje, 1995; Rosile & et al, 2013; Boje, 1994), and deconstruction (Calás & Smircich, 1999) which highlight relationalism, pluralism and fluidity in understanding organizations. The researcher may be positioned in the research in different roles such as traveler, bricoleur, networker between different positions in the field, or as a problem maker (Alvesson, 1990: 491).

   The intellectual highlight of reflexive methods may confuse scholars who apply the traditional methods. It stresses a research protocol that simulates the methods of the natural sciences, and treats empirical findings as evidence. However, in the social sciences, the complex and symbolic nature of social processes, such as organization

(Hatch & Cunliffe, 2012) shows different evidence based on the selected methods but also depending on who the researcher is. In contrast to the mainstream interview data-analysis methods such as grounded theory analysis (Gioia et al., 2012) in which the interview data often has a face value and is produced with coding indications of objective truths from the empirical data, thus forgetting that the assumptions of the researcher and the research community screen what receives attention, and what is considered as meaningful. This generates gaps in our knowledge as well as areas that are only interpreted in certain ways.

Reflexive studies apply creativity (Davies, 1971), questioning face value, the conventional methods and one's own blind spots in the research design and the analysis of the data (Alvesson & Kärreman 2007, 2011). According to Schön (1987), this research process involves other modes of knowing, not only the technological or scientific knowledge that is too narrow to allow the exploration. Continuous learning by doing during the research is encouraged. So-called 'thinking in action' (Schön, 1987) moves the researcher towards new angles during the research which could not been found by other scientific methods. One is encouraged to explore with appreciation and compassion the inevitable uncertainty in the research process, rather than viewing uncertainty as a threat (Schön, 1987: 69). The rigor in reflexive methods resides in intellectual analysis and pondering what Alvesson and Kärreman call a mystery as a method (Alvesson & Kärreman, 2007). This means that different viewpoints, questioning and challenging extant knowledge is continued during the research journey until the very end. In the context of empirical data it means that the empirical findings during the research journey together with the theoretical literature need intellectual treatment depending on the relevancy of the data. Thus, sometimes a lot of the material may become obsolete and when an insight moves onto the next level.

Multiple lenses are applied simultaneously (Boje 1991, 2014), researchers learn while doing the research, not orthodoxly applying a method that is not working in the unique context of both research and researcher. Reflexivity encourages us to see the broader horizons of subjectivity as a resource. The personal questions, such as 'Why do I study what I study?' may be the ones to lead the research, instead of the rigid steps of research protocol. The subjective personal inclinations of the researcher are to be seen as making the impact of the results more convincing rather than jeopardizing them, because reflexive researchers hold that all research has assumptions and biases, and obtaining objective data is not possible, and is not even target of the research. For instance, Boje (1991) in his landmark article 'Tamara' revealed a kaleidoscope of organizational realities and thus contributed to fluid views of organizing. In Garud & Gehman (2011), the sustainability journeys were indicated to have metaperspectives that indicated not-yet-understood connections between time, relationality and evolution. I build upon work in reflexivity and storytelling (Gabriel, 2000: Czarniawska, 2000; Bartel & Garud, 2009; Boje, 2014).

The ontological position in the thesis accepts, in accordance with reflexive methods, various ontological and epistemological positions applied to an understanding of consciousness, not rejecting them as was described in the literature chapter. The extant qualitative research (Hatch, 2002; Hatch & Cunliffe, 2012; Morgan & Smirchich, 1980) with reflexive scope is able to work with multiple paradigms and ontologies (Boje, 1991, 2014; Alvesson et al., 2008; Cunliffe, 2003, 2004, 2011) and advance knowledge with them. This thesis also highlights the ontological and epistemological position in relational ontology (Tsoukas & Chia, 1996; Latour, 2005; Garud et al., 2015) and episteme of the constructed nature of consciousness already proposed by Berger & Luckman (1966) and Gergen (1985). However, the construction is a process of multiple actors, human and non-human according to process ontology, leading to an episteme of how consciousness becomes an actor, not only a representation in individual or in social contexts.

The reflexive research approach illustrated in Figure 3.2 set the overarching research strategy and design for the thesis. The continuous questioning was executed during the

research journey, with each of the field cases, among the field cases, and studying the gaps in knowledge in the between ontologies and episteme of consciousness in organizations.

The narrative stream (Clandinin & Connelly, 2000; Boje, 2008; Riessman, 2008; Bartel & Garud, 2009) connects to the ideas of experience and narrative as transmitting the experience and influencing behavior. In this way, it provides a further understanding of consciousness and the transformative nature of stories. I have applied David Boje's (2014) quantum storytelling methodology in the thesis and essays 3 and 4. Several ontological assumptions need to be considered, which are presented here as they differ from the traditional organizational assumptions:

Here are five key pragmatic metaphysical assumptions that make the Quantum Age different than the Newtonian Age for managing organization storytelling practices:

Assumption 1: We are energy bodies in an energy universe. Therefore our organizational storytelling will be more about energy and momentum than about fixity and stability narratives. Max Planck calculated the smallest bit of reality to be a millimeter divided by a hundred thousand billion billion billion. We are just beginning to understand subatomic particles that small.

Assumption 2: Our organizational storytelling is more about quantum energy, and about momentum in something called waveforms. Therefore Quantum Storytelling is agential in its effects. The energy and momentum of Planck's subatomic infinitesimals is being understood as Quantum Vibratory Frequency Waveforms (QVFW) that interconnect by momentum of events forming a path our families, our schools, our organizations, and we, are on. The hearing frequency is between 20 Hz and 20,000 Hz. Above and below that we don't hear, yet the waves are there.

Assumption 3: Organizations are composed of linear, cyclic, spiral, and rhizome-antenarrative processes that are quite infinitesimal. An Antenarrative is that storytelling process that is before the rigidity and petrification of narrative is in place. Antenarratives are also bets on the future done through storytelling, such as in strategy, planning, and visioning. Corollary: The Double Spiral-Antenarrative has both updraft and downdraft currents in organizations that have agential effects on organization actors' opportunities and limitations. Updraft and downdraft are ontological concepts from Heidegger (1962). A double spiral is something I teach in my small business consulting class. It has upward and downward paths, as well as left and right movement. A double spiral has both upward and downward momentum forces, in motion, simultaneously. It is not an either/or.

Assumption 4: Quantum Storytelling 'Space' is all possible places of co-location of a Waveform-matrix that when collapsed by 'Observer Effect,' the possibilities become probabilities of just a few manifesting actualities of our organizing. A Waveform-matrix is defined as all possible outcomes. The Observer Effect, collapses the waves of potentiality into a few actualities. Those waves are infinitesimally small, energy vortices, what I call energy vibrations 'or vibes, for short' that are assumed to be influenced in subtle ways by the storytelling.

Assumption 5: Quantum Energy Vibes between Organizational Storytelling and Organizational-Materiality itself can be changed at the level of potentiality of waveforms. For example, in Actor-Network-Theory (Latour, 1996), both actors and actants (things) are agential. Unlike the social constructivist paradigm after the linguistic turn, where materiality is just rhetoric, in quantum storytelling, there is a subatomic material wave/particle world in which actors and actants are connected, tapping into what I will call the 'storytelling field.' (Boje, 2014: 19). Boje's ontological and epistemological framework of narratives, antenarratives and living stories (N-A-S, Boje, 2014 34-37) below, illustrates well the fact that most scholarly traditions leave important gaps in ontologies and epistemologies (Figure 3.1). This is also the epistemic

position of my work together with the distributed and relational ontology (Tsoukas & Chia, 2002; Latour, 2005; Garud el al., 2015). For the research design of this thesis in means that issues of different narratives (epistemic and positivistic), antenarratives (spiral, linear, cyclic and rhizomic) and living stories (ontological) and the in-between areas are significant in the research journey, in collecting data, analyzing data and reporting.
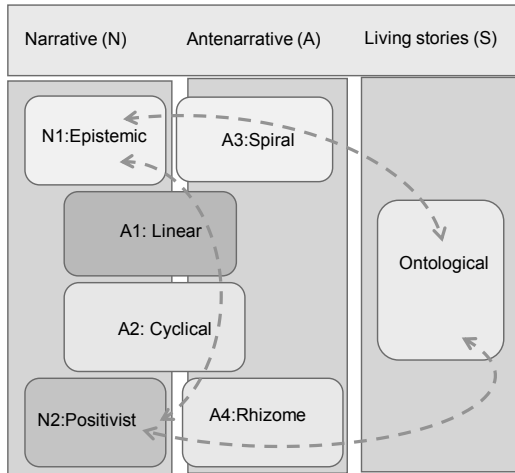
Figure 3.1 Narratives, Antenarratives and Living stories (N-A-S) by (Boje, 2014: 84)

According to Boje (2014), narratives present themselves in two main categories, epistemic and positivist. Researchers apply the linear and cyclical forms of antenarratives. However, there are spiral and rhizomic antenarratives, which are less often recognized. Ontological living stories reflect the epistemic and often positivistic narratives (Boje, 2014: 34–37).

To conclude, this section summarized the ontological and epistemological assumptions that have informed organization studies. It made explicit that the assumptions of disciplines informing organization science such as social sciences have been individualistic in Western organization science, which means that organizational phenomena have been studied at an individual level, but more broadly locating explanations of the organization in individual behavior and aggregates of it even when addressing social phenomenon (Schatzki, 2005). This means that most disciplines and debates leave gaps and in-between areas (Boje, 2014) which have not been included and which leave concerns as to the validity of organization research. The notion of consciousness is one of those that has been mostly neglected by organization science. This thesis follows the ontological position in actor network theory (Callon, 1986; Law, 1994; Latour, 2005) and process theory (Tsoukas & Chia, 2002; Garud et al., 2015). All of these refer to what is called the relational ontology. By this stretching of the ontological position on the phenomenon, consciousness becomes explicitly visible in organizations. For instance, organizational processes of consciousness themselves become an actor, thus allowing the episteme of organizational consciousness represented in storytelling (Boje, 2014) in everyday (Goffman, 1974) organizational processes.

3.2   Research process and empirical material

This thesis follows socially constructed and interpretivist lines of methodology in organization science, but is not limited to them. For instance, anthropologists and ethnographers typically employ different methods and standards in their work, including themselves and reflexivity of that position. According to these, traditions of ethnographies and narrative sciences use a combined set of interpretive visual and narrative methods (Hatch, 1996; Pink, 2007; Riessman, 2008; Buur et al., 2013) and data-gathering to follow the process of consciousness in organizations.

My reflexive account
This research is based on the reflexivity described in the previous sections. David Boje has addressed reflexivity in the interdisciplinary context in his work on quantum organizational storytelling (Boje, 2011, 2014) in which I personally have taken part since 2012. My reflexive approach has been developed in working closely with Raghu Garud since 2011, and with the reflexive and creative methods taught by Yiannis Gabriel, Mats Alvesson and Dan Kärreman. Also, the reflexive methods at the School of Business, where I worked for two years as a doctoral candidate and where I studied by writing reflexive methods in practice (Turunen, 2012), have influenced my approach. My interest in human development began at high school and developed further as I studied for a Masters in Psychology and Social Sciences. My MBA studies in leadership at the University of Washington, USA, my studies at Lund University in Sweden, all set the reflective lenses necessary in psychological work with individuals and organizations. It has been there in my account of working in real life organizations and during the research journey. My doctoral thesis owes much to the communities at the Business School, Stanford University, Quantum Storytelling community, EGOS community of reflexive methods. My papers (Turunen, 2012a, b, c; 2013a, c; 2014) explicitly address reflexivity. I have co-authored in multidisciplinary teams (Kohonen & al., 2010; Faisal & al., 2010). Field case C, which is described later in this chapter, contains a reflexive and auto-ethnographic account (section 3.3.3).

Organizational ethnography
The field of organizational ethnography has become an established methodology in organization sciences (Alvesson, 2009; Ybema et al., 2009), and anthropological research approach in consciousness studies (Troop & Laughin, 2007) has informed my field studies, together with the narrative strand in research methods (Clandinin & Connelly, 2000; Riessman, 2008) and applied narrative research in organization science (Czarniawska, 1997 a-b, 1999; Gabriel, 2000; Boje, 1993; 2001, 2008,2014; Boje et al., 2004; Bartel & Garud, 2009), with landmark research on Tamara (Boje, 1995).

   Ethnographic research (Van Maanen, 1988; Golden-Biddle & Locke, 1993) and writing, however, has been informed by different ontological and epistemological presuppositions, thus meaning different traditions and assumptions within the large family of research methods. These range from a realist (or 'naturalist') perspective that positions the ethnographer as an objective observer and 'knower' of naturally-occurring social phenomena, to a more interpretivist perspective that sees social realties as being socially-constructed, with the ethnographer as fully a part of these constructivist processes. They treat organizational and other social realities as socially—collectively, intersubjectively—constructed in an ongoing interplay between individual agency and social structure, in and through which individuals and structures mutually constitute each other (Berger & Luckmann, 1966).

   This study develops descriptive and reflexive texts, demonstrated for instance in Essay 3 and Essay 4, based on the criteria of 'verisimilitude'. Verisimilitude is a criterion for ethnographic fieldwork (Van Maanen, 1988: xi, 33; Golden-Biddle & Locke, 1993;

Clandinin & Connelly, 200: 184). I applied 'triangulation' (Creswell, 2014) in gathering data from multiple sources, even if it is not the main issue of validity in the reflexive and narrative methods. For instance, the individuals interviewed came from different organizations in datasets I and II, and during the research I followed different projects on the organizational field study. Different perspectives, such as user experience from interviews of others and my own experience as a user was one strand of data.

Reflexivity and auto ethnographic (Bruner, 1990, 2001; Golden-Biddle & Locke, 1993, 2007; Humphreys, 2005; Boje, 2014) account in data gathering, data analysis, and writing methods were applied. The author participated in an academic course using the reflexive approach (Turunen, 2011, 2012c, 2013c, 2014a)) and was an active member of a reflexive scholars community (Turunen, 2014) during the research process. Writing papers (Turunen, 2007-2015) and a research diary has been one form of reflexive work.

Reflexivity is an implicit stream in this research because the phenomenon itself, consciousness, contains reflexive processes, as already noted by James (1904, 1907/1997). The idea of reflective practice, developed by Schön (1987) at the end of the 1980s is still well-taken today. Reflexivity is bound up with research motives such as: 'why I study what I study' (Turunen, 2014). The topic of this thesis is the problem of helping different stakeholders in organizations to make sense of the organizational reality and help managers like me to allow innovation to take place in the abstract fields of consciousness. The reflexive sciences (Chia, 1996; Alvesson et al., 2008; Alvesson & Kärreman, 2007; Czarniawska, 2013b; Boje 2011, 2014) belong to this tradition in the organizational context, problematizing the research questions. This study follows arguments about consciousness (James, 1904; Bergson, 1913; Merleau-Ponty, 1945) according to which the reflexivity of the individual is also relevant to the collective group (Knorr Cetina, 1999; Hutchins, 1995). The research methodology draws on these intellectual resources.

Second, the narrative methods applied in this study acknowledge reflexivity (Bruner, 1986, 1990; Clandinin & Connelly, 2000; Riessman, 2008; Czarniawska, 2004; Bartel, & Garud, 2009; Boje, 2001, 2008, 2014). Reflexivity in the social sciences provides the rigor that the quantitative sciences produce in another way (Alvesson, & Kärreman, 2007). It means making the research interesting (Davies, 1971), in showing the gaps of knowing through intellectual and analytical work. Reflexivity can address complexities and contextualities that are hard to reach in other ways (Bruner, 1991; Davies, 1971). Reflexivity also provides a background of creativity, innovation, and personal growth for the researcher, incorporating ethical dimensions into the research process (Clandinin & Connelly, 2000; Alvesson & Kärreman, 2007; Riessman, 2008). The reflexive researcher also mirrors the self and self-transcendence in the production of knowledge as well as those of the research community (James, 1996; Schön, 1987; Bruner, 1991; Clandinin & Connelly, 2000). Reflexive research methods do not seek for objective research only. Instead, reflexivity is a part of making the research interesting (Davis, 1971; Alvesson et al., 2008; Alvesson, 2013).

Reflexivity in this research was used first in the theory development. Second, it was actively used during the field research in the production of the field notes, and third, a reflexive account is the apparatus used in analyzing the results. It is important to note that reflexivity develops as the research journey unfolds. Reflexivity is thus for this research an individual resource of a researcher and a collective resource of the research community (Turunen, 2011; Turunen 2014c) of which the researcher employs the methods and strategies for the inquiry.

3.3   Description of the field cases

The research was based on the reflexive methods described above, including the ethnographic and storytelling approach in three empirical environments, termed 'field cases'. 'Field' refers to the concept of field in ethnography that is explained in the section describing the analysis. The word 'case' here refers to the different accumulated data. The reflexive and ethnographic research selects the empirical focus purposefully and theoretically. The research episteme chosen does not aim at generalization or validating on objectivity only, because the empirical evidence is not the object of the search. Rather, in the reflexive research approaches one unique case of telling relevance is imparted to a broader audience (MacFarlane, 2010). The field environments were selected for their potential to illustrate consciousness with a view to understanding and developing the CBV perspective in this thesis.

Field Case A
Field Case A took the form of ethnographic fieldwork in a new organization in academia, a participatory platform[4] at Albab University. The university's goal with the platform was to foster student-centered learning, tackle academic work and learning, traditionally entangled with highly top-down, hierarchical models where facts were known by experts, using participatory, low-hierarchical space and processes. The original space at Albab[5] was a former cable factory, which still had cranes in the ceiling, factory doors about five meters tall and whose main entrance was a loading track. The building's history was still in place, but the inside was furnished in a modern style, including personally-designed places with cozy armchairs, meeting rooms open to everyone 24/7. Rooms were designed with creativity, and included a sauna and a garden. Facilities included musical instruments, colorful stacking chairs and other materials, LEGO boxes, blackboards, TV screens, coffee machines, and kitchens.

   The organization became a showcase learning environment at the beginning of the research period. It was the first official site of a University merger of three Universities[6]. In addition, the platform raised interest in other countries and universities. It was first transferred to China, then to Australia, Brazil, and then into a major European scientific endeavor of 7000 researchers.

Field Case B
Field Case B focused on the topic of consciousness. The data was acquired by ethnographic fieldwork (Nojonen, 2011). First, I organized semi-structured interviews but soon began collecting naturally-occurring or semi-conducted interviews about consciousness which occurred during 2007-2015. The context was 30 international organizations. The collection was emergent; because I was interested in consciousness I used At-Home Ethnography (Alvesson, 2007) in order to study the phenomenon while I was interacting with different organizations and their employees during my PhD studies, while organizing my teaching and research work.

Field Case C
Field Case C took the form of experimentations of consciousness. This field case was focused on my personal experiments and dedication to explore all consciousness-related methods, such as meditation techniques, the application of meditation, Yoga, consciousness skills and others, as a researcher of consciousness as a phenomenon and

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[4] Albab University Participatory Platform ABPP is an anonym or a shorter version Participatory Platform (PP).

[5] Albab is an anonym for the university that hosted the participatory platform (PP).

[6] Albab University is a merger of three universities in 2010.

its experimentations in organizations. Table 3.1 summarizes all the 'field cases' and the unit studied.

Table 3.1 Description of the field cases

Organization/Context	Size	Unit studied	Description
Field Case A Albab University Participatory Platform	20 employees 2000 visitors per year	The platform and the related projects, internationalization of the platform, entrepreneurial student project, social impact student project	The unit of study was a student-centered participatory platform. The course taught by one professor initially took the form of classes and project work. The teaching philosophy came out of the merger of three universities and it was hoped that it would overcome various obstacles to learning and generate unique value. The platform occupied a former factory. In 2009, it became internationally famous, a showcase for the university, and continued to be mentioned in the President's opening speech even in 2015.
Field Case B Conceptions of consciousness	Collection of 150 stories of consciousness from individuals in different organizations.	The naturally emerging stories and descriptions.	The aim was to collect different stories of consciousness. Most of these stories emerged naturally in my work environment and as a PhD student presenting my research. The collection ended up representing individuals from 34 organizations of which 20 were international.
Field Case C Subjective experiences of consciousness.	1 person	The core elements and processes of consciousness.	The aim was to experience various methods of consciousness by first person experience so as to understand core processes and elements in consciousness views, such as meditation techniques, Yoga, Taize, vibrational medicine and others.

3.3.1 Field Case A

In this section, I describe how the research protocol took place in each of the different field cases. The research started with Field case A, which became the most explored and in-depth of the three field cases. The data was collected during 2007-2015 in the three field cases. Field case A. consisted of an ethnographic field study at Albab University's new participatory platform called Albab University Participatory Platform (ABPP)[7] . I followed the activities in the platform, which in the main revolved around 1) the internationalization of AB to China, and other places, 2) a student-driven entrepreneurship initiative and 3) a social impact project. This fieldwork generated a large amount of observational data, interviews and archival material of which Table 3.2 provides the details.

My data collection started with a plan. However, I found myself *bricolaging* and *crafting* to be able to follow the projects in-depth in a live environment, in which my own role changed depending on the case. For instance, the roles were in researching as a researcher, visitor, specialist, teacher and a member of the community, among others.

In the beginning, semi-structured interviews were planned and applied, but during the course of the research I increased the level of observation and emergent, ethnographic interviews. The observations in the platform, participating in various project groups and conventions started to bring more relevant data. Consequently, the emergent interviews and probes brought the small and large details relevant to my study of consciousness-based organizing that the empirical site demonstrated. Also, consciousness was not a topic

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[7] ABPP is an anonym of the Albab University Participatory Platform, a unit in Albab. It fostered the social and mental spaces. It is also referred as shorter version of Participatory Platform PP.

in discussions in the empirical site as in the majority of the organizations during the data-collection period.

The research process required a lot of time and flexibility to extend my stay when a collective story started to flow and emerge. At the time of the data collection, some stories were identifiable, some emerged during the cycles of data analysis, which are described later in the section. One interview might lead to many others or to observing something that could not be planned beforehand. Thus, the data-collection process involved collecting anthropological and ethnographic data while the action took place, and archival data afterward. Thus, my research process included improvising on the surface, but focused on learning about collecting data on organizational consciousness, which had not been studied in the extant literature. I draw on data description methods in qualitative business research (Eriksson & Kovalainen, 2008), organizational ethnography and anthropology (Okely, 1999) and recent everyday research methods (Pink, 2012). In the following sections, I continue describing dataset I, the fieldwork and interviews, and in later sections I will describe dataset II and III.

The field and actors, Field Case A
Reflexive research streams in ethnography describe typically the field and actors. The actors consisted of: 1) the employees of the platform whom I interviewed and engaged with several times during the journey; 2) students who participated in the projects and students who were using the platform: 3) entrepreneurs in the platform; 4) academics (teachers, researchers); and 5) visitors from business and academia. The illustration of the journey in the field (Appendix A) and the actors (Appendix B) are illustrated at the end of the Part I.

Qualitative researchers select their cases purposefully and theoretically, sometimes serendipitously. This study followed this line of thinking about the research question, and the problematization (Alvesson & Sandberg, 2011; Alvesson, 2013) of the concept of consciousness in an open-minded manner, as described in the introductory chapter, drove the data collection. The empirical site, called the participatory platform, was selected theoretically for its potential to show how organizational consciousness was enfolding. The place offered access for research that corresponded to my timetables and interests. The organization and its members were quick to grant me access. Their open minded win-win attitude was there even in their decision to include me as part of the organization. Most importantly, the decision was made on the fact that the place fascinated me because I felt more energized whenever I spent time there, and this seemed to be the case for many, but not all, of those who worked there or visited. In addition, the organization broke many of the customs of business and academic organizations. I found myself engaged in-depth with what was going on and with how consciousness was related to what was unfolding. Tables A and B in the Appendices at the end of Part I present an example of journey in the field case A and illustration of actors.

Contextualizing the site, Field Case A
My empirical site was a participatory platform connected to a university, which grew out of teaching on product design. During the winter of 2010, the rector announced it as a showcase of the recent merger of three Finnish universities (business, design and engineering), which took place in 2010. However, the roots of the merger and the participatory platform went back further. The declaration of the intention to merge the three universities, for instance, was released in 2005, and the Ministry of Education ratified the decision in 2008.

The platform itself was born from teaching experiments in product planning that were student-centered and hands-on. It benchmarked other universities like Stanford University, but its specific passion was to do it in a unique way. A major landmark the

opening of the participatory platform in a separate, unique environment in an abandoned factory in 2008. The opening ceremony took place in August 2008, and the speakers demonstrated their enthusiasm for the launch. They announced high goals of new ways of connecting different sedimented groups of students, business people and academics, and sustainability, but at the same time they admitted that they did not know exactly how it would happen. This openness to leave the course of action to 'people out there' sounded to me like an invitation (FN 15). Admitting the 'not knowing' was not typical either in academia or in business at that time (CFN#331). The recording of the opening ceremony was published largely unedited on the university's website with no major editing. In the following sections, the context is illustrated. In Appendices A and B, the projects and key stakeholders are presented. Table 3.2 summarizes the details of the empirical material in all the field cases.

Table 3.2 Field Case A: data collection 2009–2015, Dataset I

	Empirical context	Observations	Interviews	Interaction events	Videos and photos	Archives
Description of the selected projects and data collection Field Case A.	Interactive platform non specified to the projects	Extensive: three years	Total number of interviews 301.	Development day, product design gala, events, everyday action, team meetings.	500 photos, 21 videos	Media articles, policy documents, web
	Internationalization	Extensive: two years	15 employees, 80 users: total number of interviews 200	Development day, team meetings in Finland and in China, development in Switzerland.	50 photos, 23 videos	Media articles, policy documents, web
	Entrepreneurship	Extensive: one year	5 employees, 20 users, total number of interviews, 79	Development day, roadshows, team meetings.	62 photos, 15 videos	Media articles, policy documents, web
	Social Impact	Limited: half year	1 employee, 20 users: total number of interviews 22	Kick-off seminars, happenings.	20 photos, 3 videos	Media articles, policy documents, web.

The organizational context was very informal and open, with few hierarchies and lot of connections and happenings, which made the data collection very time consuming. You never knew who you might meet and where the discussion would lead. Thus, one interview might take ten minutes. Another might encompass visiting different organizations and meeting several people during a period of 4–6 hours. Some of the key findings came through the Internet, from Facebook (FB) discussions and through analyzing pictures and videos (Pink, 2007, 2012; Riessman, 2008; Heat etl al., 2010; Bezemer & Mavers, 2011; Fele, 2012; Buur et al., 2013). This flexible working with the context was easy for me because I had a long history of working with many organizations, from the top executives to the routine work, understanding the importance of the process through the different bottlenecks and informal silences. Also, because I was a qualified psychologist and experienced in interviewing people for health motives and other psychological issues, I possessed a repertoire of information techniques that I had used in interviews with innumerable persons in different roles in organizations, many of which required great sensitivity. In addition, it was very natural for me to discuss with different people many kinds of issues because of my diverse interests, and my curiosity about the organizational manners and cultures that emerge in everyday life.

The included participant observations, formal and informal interviews total 470 identified informants. In addition, the participatory platform was explored from the user perspective. Thus, the data includes my own weekly use of the platform for a year, interviews with the various stakeholders of the projects observed, along with my

reflections on the field texts (reflexivity). Of the 470 mentioned above, 52 informants were interviewed in-depth in naturally-occurring situations or in an office environment. The research inquiry used semi-structured interviews at the beginning of the research project and, when necessary, during the course of the action. However, very soon, naturally-occurring informal interviews were used to gather information and insights. The phenomenon (organizational consciousness) was ambiguous, and different individuals and collectives have different meanings of consciousness, including the researcher. Thus, it was a reasonable working method to carry out an interview when an informant was present or naturally motivated to talk. This method is used often in qualitative research with delicate issues and cultural boundaries (Nojonen, 2011).

In summary, the empirical material (Dataset I) consisted of three accumulated streams from different data sources (see Table 3.2). The (organizational ethnography and reflexive) field study of the participatory platform in academia included participant observations, interviews, engaging with my colleagues and students in the environment for two years. I collected information on the platform and on the three projects (2009–2015, entrepreneurial, international and social impact) in the form of experiences, photos, videos and archival data. Table 3.3 presents timeline and description of the data generation in the field case A. The content of those were the naturally enfolding organizational phenomenon. Dataset II is described next.

Table 3.3 Field case A. Timeline and description of the data generation

Data generation timeline during the research journey								
Contexts	Experience of the platform user	Following the transfer to China	Following Entrepreneur-ship project	Following Social Impact project	Using the platform for teaching, and other projects	Following other similar platforms in the USA	Following the transfer to Switzerland	Following the joint in Finland platform
Time period	2009–2010	2010–2011	2010–2013	2010	2011–2012	2011–2012	2013	2014
Fieldwork	Ethnographic fieldwork and interviews							
Collecting secondary data	Collecting secondary data							
Reflexivity	Research diary and writing							

3.3.2 Field Case B

I began to collect the second set of empirical material when I embarked on the topic of consciousness, in 2007. I was considering research on collecting experiences as empirical data by snowball methods. However, I ended up collecting emergent interviews while reading theories and collecting data in the field (Dataset II). The accumulated data stream consisted of ethnographically- and reflexively-collected experiences from 200 informants belonging to different organizations between 2007 and 2015, and is called Field case B, Dataset II. While both data streams used organizational ethnography and reflexivity as a methodology, they were collected separately.

Informants were added to this dataset from various sources: when I visited organizations; when I met people who started to produce stories of consciousness to me; when my presentations gave rise to group discussion; or my notes on my students when I applied consciousness-related material in teaching, such as rehearsing methods by Scharmer (2008) on collective presencing. I played by ear and jotted down the stories and ended up with a snowball of experiences of consciousness described to me. I made field notes of interviews and prepared scheduled interviews when possible. However, I soon found that it was more important to collect empirical data on the organizational context, so this dataset was given a lower priority. However, because the people on the empirical

site (dataset 1) produced less explicit information about their experiences of consciousness, kept me collecting (dataset II) whenever I found them enfolding naturally with my encounters in the organizational contexts.

This dataset was collected in the organizational context of different kinds of industries and international organizations. I kept track of what was said about consciousness. The stories varied in length. Sometimes a few sentences were critical, and these could be probed in natural discussion. The dataset consisted mostly of interviews and ethnographic notes from the field based on individual stories, but also included group discussions of consciousness which unfolded naturally from my presentations and teaching. Thus, discussions might be, for instance a group of 3–10 people openly debating their views on consciousness, or my observations and successive discussions. They could also take the form of a corridor discussion that began serendipitously. Thus, my understanding at the beginning of the process was different to my understanding in the later stages of data collection. I did not consider this material relevant until the very end of the research project.

I analyzed this material using thematic analysis (Riessman, 2008) with the aid of various views provided by dedicated consciousness literature. Thus, for instance, a person might describe his ability to experience that he is a medium for generating synchronicity among others. This person was a manager, and during a work engagement, the story started to unfold. The person referred to Jung's synchronicity concept and to the feedback he had received from other people over the years. I had an opportunity to follow this person's work in context, so my observations were collected in the research diary.

At the end of my research journey. I discovered that I had collected over 200 stories and started to analyze them. I treated this dataset separately, but the research methods apply to this dataset as well. Below Table 3.4 presents a summary of the data generation in Field case B, Dataset II. The methods used in Dataset II are also described in the methods section of Essay 5, which applied this empirical material

Table 3.4 Field Case B. Interviews of Consciousness, Dataset II

Interview and observation Dataset II key indications	
Context	Individuals generating consciousness stories in different organizations
Numbers	Stories 253, individuals 90, organizations 34 of which international organizations 20
Time period	2007–2015
Method of analysis	Thematic analysis (Riessman; 2008), reflexivity (Alvessson & Schöldberg, 2008)
Reflexivity	Research diary and writing

3.3.3 Field Case C

Field Case C consisted of my subjective explorations in consciousness, which I jotted down as a repository to reflect back and forth during the research journey. This repository took the form of a research diary that combined separate diaries of consciousness exercises, such as meditation techniques (both Eastern and Western), psychosynthesis, Yoga, Taize, vibration medicine techniques, mindfulness and other consciousness skills, and others. These experiments included learning the techniques in theory and practicing them for many years, acquiring certificates as a therapist in this area. They were added to my credentials in authorized psychology and working experience in mental health analysis for criminals, psychologically distorted children and adults, vocational counselling and teaching, and the eye of an account responsibility consultant, specialist and manager in various streams of industries and businesses, helping organizations in strategic change and mergers and acquisitions. For research purposes, I documented my own experiences,

explorations, and personal accounts into a research diary, which consisted of 50 pages, and covered my life experiences for 50 years. This repository was symbolic because all the experience was collected in my body and memory. The repository helped me to: 1) distance these experiences when necessary; 2) generate questions and discussions for Field case B, the interviews about consciousness; and 3) a lens through which to read the literature about consciousness.

The relevant experiences were collected and at the outset were used as secondary data for the research project, but during the analysis of concepts and data they became a valuable reference point. This section draws on the methodological positions presented above to discuss the consciousness lens that is used as a method in this research. Usually, consciousness is considered unscientific and highly subjective (Burrell & Morgan, 1979) which cannot be a reliable methodology. In this thesis, consciousness cannot be treated in this way, because it would mean that I would have fallen into the assumption that I as a researcher can address objective observations. Following the assumptions, it would be impossible to study consciousness. I, as a researcher am a product of my education and society but I also have a perspective that is based on who I am. This position provides my ability to focus on consciousness-related issues which I have in person learned for this study, such as different traditions for cultivating consciousness, in understanding what the phenomenon is about. Most importantly, the consciousness-based view is closely related to practices to which I have been exposed in managerial and other roles in organizations. Thus, I draw from reflexivity based on who I am and why I study what I study as a reference point. It means I need to treat my experiences as true (James, 1904; Rogers, 1955; Assagioli, 1965, 1971; Schön, 1987) and still be able to reflect them through research methods (Alvesson, 2009; Chia, 2010; Boje, 2014) and through the particular lens of consciousness.

The consciousness lens relies on the reflexive and narrative methods in collecting material. It uses multisensory information (Pink, 2007; 2012) instead of relying on the face-value of attention (Simon, 1947; Ocasio, 1997; Thornton et al, 2012) which is often used in organizational research. To be able to gain such complex knowledge in the organizational context, the consciousness lens draws on a process of becoming (Tsoukas & Chia, 2002), prohibits too-early judgements by using 'presencing' (Scharmer, 2008) to avoid reloading the past, which may hinder an understanding of what is about to emerge in the collective field. The consciousness lens is able to maintain the multiple symbolic representations which are culturally defined to be contested rather than accepted as they are. Therefore, the research findings are not based on quantities or qualities only, but on their coexistence.

This has multiple implications for conducting the research. In reporting the scientific results, the understanding of the phenomenon leads to the results, but in a multi-causal way, which is typical of qualitative studies. However, the consciousness view does not leave the reader to find the needle in a haystack, or lead to a lengthy verbalizing of thick descriptions. The consciousness lens provides new knowledge, which, due to its authenticity as a lens, generates rigor with which the traditional methods cannot compete.

Table 3.5 Summary of the empirical material in the field cases

Organization/ Context	Informants	Interviews	Observation hours	Group discussions	Experiments	Photos and videos	Archival material
Field Case A. Albab University Participatory Platform	University and platform management, employees, students, entrepreneurs, academics, visitors. In addition, the material things, and spaces both physical and mental.	300	200	15	12	500	200 pages
Field Case B. Conceptions of consciousness	Managers, employees, academics. 60% females and 40% males.	150	300	10	-	-	-
Field Case C. Subjective experiences of consciousness	1 person.	The core elements and processes of consciousness.	-	167	Several	-	Diary

Each of the field cases had a different unit of focus (Table 3.1) and data material (Tables 3.2, 3.4-6.) For instance, in collecting and later analyzing data, I paid attention to various sizes of everyday organizational issues and how people connected to the participatory platform (PP) talked, negotiated, and behaved. Thus, I made notes, for instance, on the physical layout, meeting rooms and the kitchen, and how people engaged differently in each one, such as kitchen talk or meeting behaviors. In addition to looking at how the situations seemed to flow, I paid attention to how I felt in different situations, how people treated me, and what happened from my point of view. Thus the role of a fieldworker is to be like a detective, who does not know what clues are important and or who are the key 'suspects' (Czarniawska, 1999). Like any good detective, I had a background that contained many organizations and organizational atmospheres from my previous lives at work.

In interpretive and reflexive qualitative research, data collection, analysis and reporting the results are not separate phases but phases that interrelate and overlap. All the field cases were collected between 2007 and 2015. The data for Dataset I was collected between 2009 and 2015. The data collection method was fieldwork, and the analysis was done in reflecting the knowledge horizontally together with all the field cases and separately as individual research projects. My role as a researcher during the research journey was to live the reality of the organization, make observations of what happened in the selected organization (Field case A), the responses of individuals from different organizations to the phenomenon of consciousness and my own retrospective and present time (at home ethnography) reflections. However, I was not an outsider to the organization, rather I had many researcher roles (Callon, 1986; Schön, 1987) and identities which were possible because of my education as a psychologist, manager, specialist, entrepreneur and a teacher and researcher in strategy and consciousness. Table 3.5 summarizes the data sources.

Field notes and transcript analysis

Transcript analysis was conducted according to the ethnographic and qualitative traditions and guidelines for interview data (Ruusuvuori & al, 2011). Ethnographic methods use field notes which were applied in this study. The material was documented in the field diaries; the interviews and videos were transcribed. Interviews were recorded when possible, and transcribed by me personally. Many of the interviews were emergent, and the notes were jotted down as soon as possible. These were augmented by field notes, which were added to the transcribed interviews. Reflexive auto-ethnographic field notes were used to provide another layer of information. These were my personal reflections on what happened from my point of view. These reflections combined the data horizontally and engaged me as a researcher and my stance as a long-time organizational inhabitant (Turunen, 2011).

This position made it possible to reflect back and forth in the timeline and work across the themes in a relevant manner (Riessman, 2010). The different data sources, such as transcribed interviews, field notes and ethnographic work, were studied intensively to identify consciousness-related aspects. The guiding principle was reflecting on the data; the journey as experienced journey with awe. I needed to distance myself from the places in order to understand what I had experienced. I noticed myself telling stories to my colleagues and others about my experiences. These stories seemed to be valid and worth telling. Themes were constructed into stories and narrative preferences relevant to the topic area of the consciousness fields. For research purposes, the research aimed at non-recognition of individuals. Therefore, I have used anonyms for the individuals throughout the study. Analytical tools concerned the conceptual dimensions such as using a matrix of everyday consciousness, super consciousness in individual and collective dimensions. The themes in the interviews were analytically discussed using these categories. The ethnographic methods use the term field. In this term, consciousness constructs a broad analytical field concept against which the observed everyday practices and contents of the interviews and field notes were compared.

The data used in the thesis is presented in Table 3.6 below. It shows the coding used when categorizing the data sources to give an indication of the magnitude and quality of the interviews and observations, and how they are spread around the collection spaces. In addition to interviews, the participant observations included multiple sets of interactions. These were naturally-occurring situations within the projects, such as project team meetings, office meetings, meetings in kitchens and corridors. Also, special road-shows, conferences, and galas were followed in real life, along with advertisements, news and discussions on Facebook and other social media.

The goal of coding in this research was to organize the research material for visiting it for several rounds and for reporting the results. The details of analyzing methods are described in Essays 4 and 5 in Part II. The coding was done according to thematic analysis (Riessman, 2008). The key to coding is presented at the end of Table 3.6.

During the fieldwork, I interviewed about 300 people, many were interviewed and talked with many times. I started with structured interviews. However, often the interviews happened incidentally, because of the unfolding situation of which I was part. Or, I probed people about the issues I had seen or which were important to them. I observed team meetings and galas. I was party to negotiations and brought my students to learn to use the participatory platform and collected their experiences.

Table 3.6 Summary of the primary data and key to coding

Field cases	Research approaches	Data	Dates	Content	Code
Field Case A	A1 Field study	Field study on participatory platform	2009–2014	Exploration of the spaces, processes, people, enterprises, introductions by the managers and planners. Finland, China, USA, Switzerland.	FO
		Field study/Social impact	2010–2012	Field notes including, photos, videos, and archival data.	FS
		Field study/ Entrepreneurial	2010–2013	Field notes including, photos, videos, and archival data.	FB
		Field study/ International transfer	2010–2014	Field notes including, photos, videos and archival data.	FL
	A2 Interviews	Interviews: enterprise users	2009–2014	Number of interviews 301	IEU
		Interviews: insiders	2009–2014	Number of interviews 21	IIU
		Interviews: outsiders	2009–2014	Number of interviews 72	IOU
	A3 Exploratory	Exploratory study user experience. Third person view/group.	2011	My students' exploration of the platform. Study reports and discussions in class. Number of students 24.	UTR
		Exploratory study Third person view/group.	2012	My students' exploration of the collective dreaming of the future. Number of students 12.	EC
		Exploratory study user experience. First person group insider.	2009–2010	Field notes of the collaborator writing of two separate groups. Minutes of meetings. 30 pages.	EUR
Field Case B	B1 Interviews	Interviews topic area	2008–2015	Interviews of consciousness related issues in organizations. Individual and group interviews. Number of interviews 124.	ICO
Field Case C	C1 Reflexive study	Research diary	2007-2015	Research diary notes on experimentations of consciousness practices, readings, writings, conversations	RDC,
		Exploratory reflexive study. First person.	2008–2014	Diary and reflexive Writing. Number of essays/articles written 21. 413 pages.	ERA
		Explorations of methods and literature.	1977–2014	Explorations using different methods of meditation, dreams, consciousness skills, psychological and creative approaches in groups, exploration of arts, methods using body and mind Taizi, Yoga strands, Zen and others. Exploring the topic area literature.	ERC

Key to Coding
F=Field study, organizational ethnography, engagement in everyday practices
I= Interviews, discussions
E=Exploratory, experiments on platform use or on issues of the topic area
R=Reflexive, first person, auto-ethnographic study
B=Enterprises, entrepreneurial
S=Social impact
L=Learning, international transfer
U=User perspective
O=Organization, organizational
C=Topic area/consciousness outside of the case organization/platform

Based on the narrators, the elements of consciousness were analyzed. For instance, the informants were narrating on improving society, which was coded to have collective contents; the desire for sustainability and a better life were included in narrations of 'collective', 'eco-level' consciousness (Laszlo & al., 2010) themes. Simultaneously the narrations containing narrativite, antinarrative, antenarrative, and living stories (Boje, 2014) were reconstructed, with the help of Barad's (intra-action). This analysis then made it possible to find for instance three collective stories which are described in essay 4.

Tables 3.6 and 3.7 summarize the research approaches (organizational ethnography or field study, interviews and exploratory) and primary empirical data sources in a comprehensive manner. Table 3.6 provides a summary of the key primary empirical data and the key to coding that was used in the analytical process. Appendix A illustrates the key actors and Appendix B the journey (Field study A) at the end of Part I. Table 3.7 summarizes the journey in-between the field cases and related articles. It presents the different contexts during the research journey through the data collection and expresses the methodological approaches.

Table 3.7 The research journey in-between the field cases and related articles

Themes of essays and their contextual development during the research journey					
Essay	1. ABV	2. Sustainability strategy	3. CBV	4. Collective stories	5. Experiences
Contexts/ results	Conceptual development of consciousness.	Applying CBV to a practical context.	Empirical results of applying CBV.	Empirical results of applying CBV to practice research.	Empirical results of consciousness in organizations.
Dimension of consciousness	Implicit/Explicit	Implicit	Implicit/Explicit	Implicit	Explicit
Time period of development	2007–2014	2008–2012	2012–2014	2013–2014	2014–2015
Fieldwork		Ethnographic fieldwork and interviews 2009–2015.			
Interviews on consciousness	Interviews on experiences of consciousness in organizations 2007–2015.				
Reflexivity	Research diary and writing 2007–2015.				

In summary, the data was collected using organizational ethnographic and reflexive methods. The data included interviews, participant observations, others' user experience and my own experiences in using the participatory platform for various reasons such as teaching, projects with firms, and others. The data was collected between 2009 and 2015, with the most intensive phase being the three years from 2009 to 2012. For instance, I interviewed the project group which was leaving for the first relocation to China before they left and as they arrived in China, and followed the platform for a year after its inception. A few years later, it was relocated to a major site of quantum physics research, a center for several thousand researchers and a research community of related organization scholars. I collected archival data, annual reports, newspaper articles, followed Facebook discussions and observed different projects. At the beginning of 2010, I participated in most of the activities of the entrepreneurial project and followed the kick-off of the social impact project.

I met thousands of people during my research project and it would be impossible to describe them all. I interacted with hundreds and carried out over 400 interviews in informal and formal interviews of 346 individuals. Because I set formal and informal interviews, some of the participants were interviewed many times. The total number of interviews was 387 in my data, with hundreds of hours of observational data from videos and photographs, e-mails, and Facebook interaction. In the Table, the data sources are summarized by category and collection dates. The column shows the informants in non-specific projects. The columns delineate the number of informants spread in different projects. The second and third data set of informants are described in sections 3.3.2 and 3.3.3 above and all datasets summarized in Table3.6.

The data was collected during the research journey between 2009 and 2015 in Finland, China, Switzerland, and the USA. Some of the topical data on consciousness was collected earlier, when diaries were consulted and field notes were updated in the light of the increased knowledge. The data sources included observations, interviews, photographs, videos taken by the researcher, active involvement in the project team meetings, projects

and carrying out teaching experiments, and archival data. The data sources are presented in Table 3.5. The motivation to collect the explicit experiences of individuals in organizations was first because the empirical context did not provide such explicit streams of talk, but provided more implicit forms of consciousness. Essay Four explains the experiences and the data set. So, this section on empirical material does not repeat the methodology. The next section describes the methods used in the data analysis which was based on methods taken from organizational ethnography (Alvesson, 2009; Pink, 2007, 2012) and narrative analysis (Riessman, 2008; Clandinin & Connelly, 2000).

3.3.4   Data analysis

Cycles of reflexive analysis
The data was analyzed in several rounds (Alvesson & Kärreman, 2008: Riessman, 2008). First analysis: The first cycles of analysis started in the field and in the interviews. I collected several research diaries, one for each field research, and conducted condensed field notes (Van Maanen, 1988) in the beginning more, and later less frequently. The content of the field notes described what was concerned with or a fact that I found important related to my previous experiences of organizations confirming issues, or indicating something that I was pondering. As the research journey continued, my notes became shorter and more focused, until I found it difficult to add more on the topic. I also needed to distance myself from the site, because in the beginning I was participating so often that I felt part of the community, which is the target of the ethnographic and anthropological research (Van Maanen, 1988), but is not required as ethnographic methods have been developing further (Ybema et al., 2007). Another round of analysis was done when I conducted the transcription of the taped or videotaped interviews. A lot of interviews happened in environments where I could not tape or record, so I jotted the notes down or taped to my tape recorder as soon as possible. I talked with my colleagues to reflect the experiences and to train myself, and sometimes because in the group there were many people around and I wanted to get multiple viewpoints.

The interviews started on broad themes such as description of the work, of the leadership style, what was motivating the person and what was frustrating, or I might ask his or her to describe something like a gala or case of which I had been part. At the start I interviewed people on consciousness. I for instance asked them to draw the social network and how they would position themselves and others in the layers of consciousness such as in Laszlo et al.'s (2010) ego-centric, *eco*centric and *evo*centric layers. As my theoretical understanding developed I was less interested in the layers of consciousness and moved to collective processes and distributed ontology, which were less difficult for people to explicate to me. There I relied on the observational data and my instincts in reflecting those issues. As the 'work hypotheses' saturated I moved on to another layer of interest.

The analytical concepts of fields were 'organizing' and 'consciousness", which were combined through the theories and empirical materials, and played through the materials in several sketches. I tried grounded methods and coding but it was less useful in my analysis. Then I moved to a storytelling analysis. The fields were consciousness and organization/organizing, which was studied with the heuristic instrument of the consciousness-based view, which was described in the theory chapter and in section 3.3 above. Thus, the consciousness-based view was more abstract and rigid in the beginning and became more flexible and multidimensional during the course of the research process. At the end, the core findings were decided by the researcher based on the reflexive analysis (Schön, 1987; Alvesson & Kärreman, 2007; Alvesson et al., 2008; Gehman et al., 2013). The peer review feedback and advice on the research in international forums and from research mentors in the later phase of the research process gave another lens to the research. Thus, the research data was multisensory (Pink, 2012), including the feelings,

intuitions, and creative protocols of the researcher when analyzing photos, videos, interviews, and related experiences of observations and field notes.

The narrative analysis used were narrative, thematic analysis (Clandinin & Connelly, 2000; Riessman, 2008), the reflexive analysis (Alvesson, 2007) and storytelling analysis (Boje, 2014). For instance, essays 3 and 4 are based on these kinds of analysis. Essay 3 used lived stories and distributed ontology. Essay 5 has been analyzed by thematic analysis (Riessman, 2008). The last analysis was done when the lens was fixed to the paper or a report and the last point was written (Meloy, 2002). The rich qualitative data with interviews, photos, videos and archival data was organized for multiple perspectives.

In this research process I followed the metaphor of traveler, I travelled through the different empirical methods until the reflexivity seemed to produce coherence with my aspirations to explicate consciousness as a wide texture of processes which are both individual but mostly collective and distributed in organizations while the most organizing highlights the individualistic (Schatzki, 2005) and isolated (Latour, 1993) approaches thus being blind to distributed collective processes such as consciousness. I also visited the 1) subjective repositories of consciousness of my own experience, 2) theory of consciousness from different epistemological and ontological positions, 3) reading the data and the research diary, 4) reflecting my findings with myself and my colleagues by writing, debating and interpreting the data as a reference point to understand what was happening in the organizational context. Figure 3.1 shows the key repositories and the constant questioning: What is going on here? How can I understand the topic of consciousness in organizing? How can I make it explicit to others in the scholarly community?

In this research, the fields were consciousness, organizing and most importantly consciousness in organizations. The field notes, interview transcripts, photos and videos were read and reflected to these field concepts from different dimensions, the coding worked best at the broad level and zooming in to the data to elaborate that into the next level using conceptual understanding and treating the empirical data in meaningful sequences. This meant that during a few minutes in a meeting there could be references to leadership style, authority, sexual discrimination, workplace problems relevant to this organization but also to all organizations which I had been part of. Because consciousness did not appear with the name tags in organizations and the extant theories of organizations were scarce, the narrative streams made most sense. The three grand narratives in Field Case 1 are described in Essay 4.

The thematic analysis was done in the Field Case B, which collected interviews from different organizations debating consciousness. The data was collected using ethnographic methods from those people with which I engaged naturally. When such a case came in serendipitously during a bus ride, corridor discussion at the work-place or during free time, I arranged a meeting or jotted down the story. It soon became evident that people told different stories during the natural engagements, and when interviewed for research they behaved differently. For instance, they were concerned not to be identified, or were careful that their articulation was clear, and they did not make those flips and stories which they told naturally to me as a fellow human being. In my collection, those stories were related to certain organizations, or a person met elsewhere told a story about consciousness while in an active role in an organization which I knew already because of the shared context, or I was able to identify by asking questions.

These stories highlight the different focus of studying consciousness. The data was analyses drawn from thematic analysis by Riessman (2008) and reflexive methods. In this method, the researcher works on the research question with the field and develops themes that are relevant to the research inquiry. Thematic analysis does not focus on how things are said, does not pay attention to the context, but on the themes and asking analytical questions of the material. It follows the data in creative ways, in a process of bricolaging

in and between practice and theory. It shares commonalities with other qualitative methods such as grounded theory (Corbin & Strauss, 1998; Strauss & Gorbin, 2014). However, it deviates from grounded theory in significant ways:

Thematic analysis is open to prior theory; it does not separate the context as in grounded theory in which the context is hidden in coding. In the thematic analysis, the coding is a reflexive and intellectual endeavor; Alvesson & Kärreman (2009, 2011) call it a mystery. The researcher goes beyond the expected route and deviates when necessary to find out and understand the research process and how it will inform the field. In practice, the empirical material is read through in precise and in broad terms, keeping the researcher sometimes zoomed out to understand the material from a different angle and sometimes zoomed in when the researcher becomes a central part of the story–without specific prior experiences, experiences and engagements during the data collection and the intellectual theoretical knowledge of the instrument of the analysis. The analysis did not crunch the numbers to find the evidence but followed the rules of single cases to show something more general (Bamberger & Pratt, 2010). Also, various discussions with research colleagues in Stanford, Lund, Bath, Penn State and other universities were relevant in advancing knowledge on how to progress the interpretation of the data.

In the qualitative research methods used in this study, such as narrative and reflexive methods, the theory and empirical data are not treated as separate. Rather, they go hand in hand during the research process, informing and defining the research question (Alvesson & Sandberg, 2011). The methods used in analyzing the data were narrative inquiry (Clandidin & Connelly, 2000: Riessman, 2008) and reflexive analysis (Alvesson et al., 2008; Alvesson & Kärreman, 2007). Those narrative approaches that used natural empirical cases were used in particular to inform the analysis (Boje, 1995, 2001, 2008; Czarniawska, 2000, 2013). These methods do not collect stories in linguistic form only, but emphasize how the narratives emerge also in action such as the sensemaking behavior and everyday action that unfolds in organizations.

The data analysis took place in the course of collecting the data and afterwards in an analytic manner. The data analysis developed further during the analysis process and was iterated through several rounds. The target of the analysis was to follow the traces of organizational consciousness. The analysis was done in the context of my consciousness and experience, contextualized with the theoretical thinking and empirical evidence. Ethnographic research uses the concept of 'field' (Ruusuvuori et al., 2011) which become the boundaries for reflection. In analyzing the data, the fields of organization–organizing together with the construct of the 'consciousness hub' (in Finnish, tietoisuuskehä) was used. The 'consciousness hub' worked as a heuristic device to zoom in and out on various parts of the data. Consciousness hub, an innovative construct, was created based on the pre-understanding of the phenomenon of consciousness early in the research. It was inspired by Lewin's (1951) field theory, Vygotsky's (1978) ideas of consciousness, and the concepts of field (Bourdieu, 1993; Scott, 2008). However, it was not an aggregate as described by Powell & DiMaggio (1983), nor was it set by rules such as Bourdieu's. Rather, I tried to understand what kind of consciousness hub was around and how it affected individuals and teams, or how dynamics the spaces or artifacts and preferences interacted with each other from the consciousness point of view. With the aid of this construct, I made observations in the field. This was of help when noting down field notes and developing them to the next level. This conceptual tool developed as the research journey progressed. Some of the results took place during the fieldwork, while some ideas emerged after working with the data through several rounds. As described earlier, the data collection was carried out in two separate streams. One was the empirical site and the other consisted of the experience of the consciousness of individuals belonging to the different organizations. The data analysis was completed in the same manner for the two

data streams, however the data were collected and analyzed separately. I used the coding to organize the data and for the analysis.

The research project collected and analyzed a lot of data. It is important to understand that the data has been described in detail in essays 3, 4 and 5. Not all data has been reported but the different turning points and dead-ends were important for the thesis and the argument building.
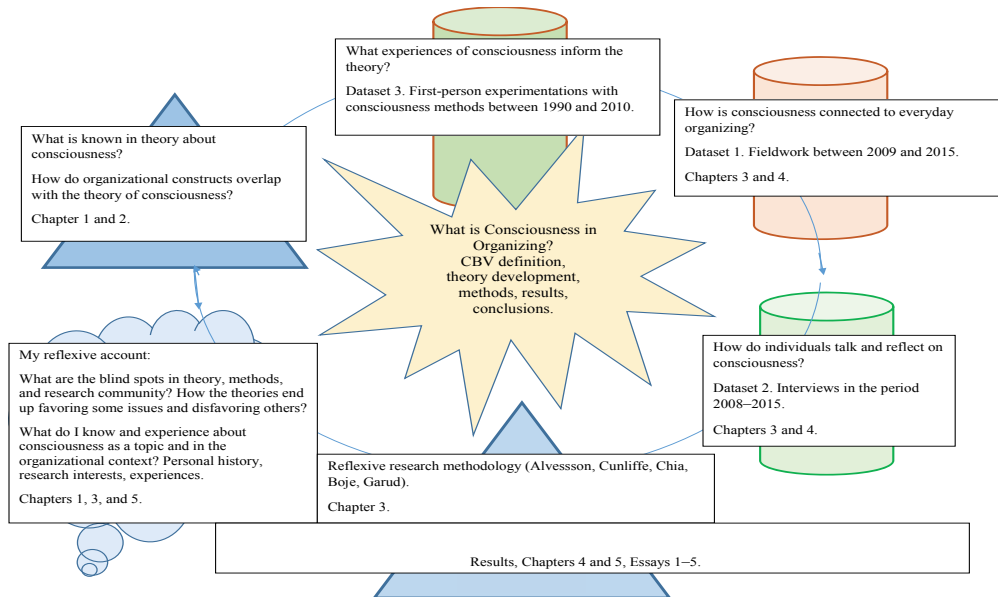
Figure 3.2 Reflexive practice methodology of constant problematization

3.4 Conclusion

In this chapter, I have described the research design for this exploration of consciousness in the organizational context. It includes an overview of the research method, pre-assumptions and justification of the method selected. The conceptual design, including context, organization, subjects, procedures, data collection, and analysis are described. The limitations of the study are addressed, followed by the time and a chapter summary. This chapter outlined the methodology used to explore the existence and meaning of consciousness fields in an organizational context.

The empirical essays in this research project, draw from different datasets. Essays 3 and 4 are based on parts of the same qualitative dataset (participant observations, interviews, and participatory material) collected between 2009 and 2015. The fifth essay is based on a qualitative Dataset II of ethnographic interviews from different organizations focused on experiences of consciousness collected between 2007 and 2015.

4 Five studies on consciousness-based view in organizations

This chapter contains an overview to the five studies presented in Part II of the thesis, their foci and their main findings. Each of these independent studies of organizational consciousness demonstrate the CBV in the various extant streams of organization studies. The essays are presented in the order they were written between 2009 and 2015, in order to enable reflexivity of the conceptual and empirical development of the argument of this thesis. It is important to note that the collection of essays does not seek progressive coherence as a contribution.

The studies are based on the research inquiry and related empirical material collected for the CVB research project by the author between 2007 and 2015. The first two essays are conceptual, however, all papers generate some individual conceptual results on CBV theory, and the last three essays (3–5) draw on empirical findings of organizational consciousness, presented in the previous chapter on research approach.

First, I will summarize each study briefly, after which I will discuss the main findings, which answer the main research question, which asks: What is a consciousness theory of organizing? Each of the five studies give specific answers to their own research question presented in the first chapter section 1.2, and these questions are presented below.
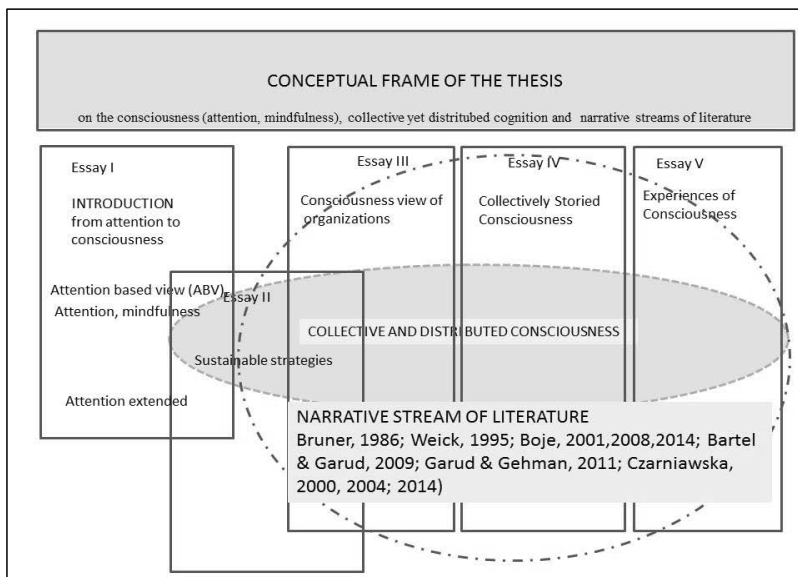
Figure 4.1 Conceptual frame of the thesis

The conceptual frame of the thesis (Figure 4.1) above illustrates the framing of the thesis and the positioning of the essays in the theoretical literature. Table 4.1 presents a summary of the five studies at the end of the chapter.

4.1 Attention-based view extended – Essay 1

Turunen, M. 2009/2013. Attention Allocation in Organizations, *Paper for Journal of Management Studies,* Special Edition, Micro-Level Origins of Organizational Routines and Capabilities, Dec 15, 2009. Turunen, M. 2013. 'Complementary View to Attention Allocation in Organizations'. *For: Academy of Management Conference, AoM, Lake Buena Vista, Orlando, USA*. Unpublished essay.

Aims and focus of the research
The first study is a conceptual paper introducing a consciousness-based view (CBV) as an extension to attention theories, and to the attention-based view (ABV) in particular, by exploring and suggesting a concept that overlaps research on attention. The premise motivating the argument of this research arises from the evolution of the debates in the extant literature on attention. The seminal views of attention (Simon, 1947; March & Simon, 1958; Ocasio, 1997), interpretive attention (Daft & Weick, 1984; Dutton & Jackson, 1987), and the quality of attention (Weick & Sutcliffe, 2006) all suggest that the concept of attention has qualitative dimensions which refer to the concept of consciousness, and which once was a focus of thinking for psychology and philosophy. These arguments of attention theory, which stem from several strands of seminal organization theory, confirm that attention is fundamental to organization theory, but little is known about where this attention arises. The conceptual analysis based on the extant organization literature is applied to explore the need for a conceptual extension to the attention theories.

William James originally proposed a broader view of attention and consciousness, and Ocasio's (1997) paper begins with a quote on William James's notions of attention (James, 1890) referred by Simon (1947). These intellectual developments toward reduced use of original notions of consciousness in attention motivated this paper to start developing ideas of a broader concept that moves toward revisiting James's seminal ideas on consciousness and rereading organization science from this viewpoint.

It is motivated to notion that the widely applied concept of attention too narrow a concept to explain organizational phenomenon? The study explores in which ways the concepts of qualities of attention, mindfulness, and consciousness contribute to our understanding of the original broader concepts. This study poses *a particular research question: Is attention enough for organizing?*

Main Findings
The conceptual analysis of attention contrasted the three dimensions of Ocasio's (1997) theory—individual attention, situated attention, and distributed attention—with the three concepts of attention in organization theory—attention, mindfulness, and consciousness—which confirmed the following conceptual results. First, attention is a limited part of consciousness, and most scholars referred to the concept of focused attention, which is even more limited than the concept of attention. There is strong evidence of the impact of the attention concept in organization science (Ocasio, 1997; Ocasio, 2011, Thornton et al., 2012). Second, the recent mindfulness concept refers to qualitative changes in attention. Weick & Sutcliffe (2001, 2006) argue for increased creativity and broader attention, which is relevant to organizations. The conceptual examples of mindfulness literature (Langer & Moldoveanu, 2000; Kabat-Zinn, 2003) confirm that mindfulness addresses new qualitative features in the concept of attention.

Third, the analysis of the consciousness concept in the literature shows that it connects with attention in its transformative capacity in individuals and organizations. Consequently, if the focus of the research is and has been on attention describing organizational behavior, much remains out of the equation of consciousness in organizing.

Discussion: Expanding the attention-based view with conceptual development toward consciousness

Theories of organization science matter. Most theories use concepts by convention and forget their origins. Attention has been used widely in organization theory but little effort has been paid where this attention arises. The exploration of attention conceptually is the first contribution of this paper. The findings of this conceptual paper propose that the concept of attention is a too-narrow and reduced concept which, however, organization science has broadly adopted to explain organizational phenomena. The second contribution is the paper's extending of Ocasio's attention-based view (1997) toward mindfulness and consciousness. Consciousness extends the conceptual ground of the ABV, which draws on the seminal Carnegie School (Simon, 1947; March & Simon, 1963; Cyert & March, 1963) contribution on attention. This attention is related to the concepts of 'optimal decision' and 'known environment', which rely on consequentialisms (March, 1996; Augier et al., 2005) and computational cognition (March & Simon, 1963). Which the Carnegie School took successfully forward to the extent that the exploration March (1991) has remained less important which may also suggest that there has been a conceptual void concerning consciousness in organizing.

To conclude, the conceptual paper argues and develops conceptual findings for the concepts of attention, mindfulness, and consciousness, which are relevant in molding theories that reflect reality. By contrasting the attention, mindfulness, and consciousness literature, the analysis suggested that attention in a concept of consciousness has transformative and dynamic features. These results indicate qualitative dimensions which broaden the concepts of attention and mindfulness. For instance, Weick & Sutcliffe (2006) and Langer & Moldoveanu (2001) explicitly indicate that attention becomes more attentive and allows creativity with mindfulness. The examination of the literature on attention provides results of transformative resources (Sonenshein, 2007; Harung et al., 1995, 2009; Laszlo et al., 2010). The examination of the mindfulness literature indicates that the quality of attention improves the attention towards a broader horizon, thus the consciousness concept was suggested in this paper to produce a broader base for organizational attention. Firm theories have evolved towards more abstract, dynamic and complex views, such as attention-based view (Ocasio, 1997; Ocasio, 2011) and dynamic capabilities (Eisenhardt & Martin, 2000; Teece, 2007) into which a consciousness-based perspective provides new resource base related to consciousness.

4.2   Sustainable strategy – Essay 2

Turunen, M. (2012) 'Leading Sustainable Strategies: Towards Collective Intelligence in Organizations'. *Presensted in: Corporate Responsibility Conference, CRRC 12–14 September, BEM - Bordeaux Management School, France.*

Aims and foci

The second study presents conceptual research on sustainability strategies, and addresses a major problem of our time, sustainability. Most sustainability studies assume that sustainability is a fixed object or reduction, which is also most often assumed in the strategies concerning sustainability. Consequently, sustainability is studied as an external, fixed meaning. This study argues that sustainability does not have a fixed meaning but is negotiated by stakeholders. For instance, the meaning has moved towards social aspects

of sustainability which is a rather new development. All this negotiation and meaning-making is related to the field of consciousness, which again has been understood from individualistic ontologies in the Western social sciences. This study aims to contribute on the ontological ground of consciousness.

The essay thus conceptualized sustainable strategies in the two literatures—on meta-theories (Garud & Gehman, 2012) and on the collective consciousness (Weick, 1993)—thus understanding that the meaning of sustainability is not fixed but negotiated, and second that the base of stakeholders of sustainability is broader than expected, that the future needs to be included as a stakeholder, a point that is often missed in the thinking of organizations. *The research question of this paper asks: How CBV informs sustainability?*

Main findings
The concept of consciousness in this paper is advanced into the collective yet distributed contribution of various stakeholders. Second, the strategy process becomes a collective process distributed throughout the whole of planetary systems but influenced by the stakeholders meaning-making and actions. The paper uncovers the assumptions behind the concept of sustainability and implies the adaptional, relational, and temporal complexities of sustainability. The finding shows how the CBV can be applied to a challenging problem and context of sustainability.

Discussion
Sustainability strategies mostly start with fixed meanings of the concept of sustainability. These meanings are addressed to be economic, social and environmental, however the social paradigm of sustainability has been overlooked. The consciousness concept as distributed into the material and human interaction helps us to understand sustainability strategies from a new perspective, one of which is the need for a new process that takes into account the fact that previous attempts have understood the equation in fixed terms, while sustainability involves all living things and is not a label to be stuck on business outcomes.

Sustainability strategies have important implications for managerial education. The inclusive ethical work means that divertive opinions are needed in innovating sustainability towards the famous goal of the 1987 Brundtland Commission in allowing future generations to make their own decisions. Thus, it is suggested that sustainability strategies start with inclusive work on consciousness rather than composing the strategies themselves. It was motivated by the fact that sustainability demonstrates the limits of the current ways of organizing. The end products of the unsustainable social, economic and environmental attitudes cannot be undermined in organizing. However, most models of sustainability strategies think in silos, mostly the environmental issues which, as such, speak little to the wide audience included in the organizations.

4.3   The consciousness view of organizations- Essay 3

Turunen, M. (2014). 'Consciousness View of Organizations'. *Published in: D.M. Boje & T.L. Henderson (eds) Being Quantum: Ontological Storytelling in the Age of Antenarrative*. Newcastle upon Tyne, Cambridge Scholars Publishing: 385–403.

Aims and focus of the research
The third study is an empirical research of the consciousness-based view, but it also makes a conceptual contribution by developing consciousness to a new level for organizational purposes. The paper is built on international empirical material looking at how a participatory platform was transferred to China, and later to other countries and contexts.

The current views of consciousness most often are based on individualistic and reductionist views, which is in contrast to organizing, which inevitably is not an individual task or cannot be located to aggregates of individuals. Thus, this paper aims to develop the concept of consciousness for organizing, which could allow the in-between gaps of epistemological and ontological positions. Therefore, the study builds a consciousness view of organizations on the relative ontology (Latour, 2005) in the narrative, quantum (Barad, 2007) and storytelling (Boje, 2014) literatures in particular. The living story occupies a specific place in narrative in enabling in-between issues, transformative temporal structure, and reflexivity of the researcher, which is important when studying consciousness. *The research question of this paper is: What is the consciousness view of organizations?*

Main findings

The empirical findings and conceptual development answer this question. The empirical findings of the field research are communicated in the living story of William, which connects the data collection in Shanghai, and research journey on consciousness. The paper develops consciousness perspectives toward quantum storytelling and conceptual explanations of consciousness, in this case in the quantum storytelling literature. The understanding of narrative ways of knowing (Bruner, 1986; Tsoukas & Chia, 2002) was increased when writing this essay for the book edited by David Boje and Tonya Henderson on the theme of antenarratives in the quantum age. 'Quantum storytelling', advanced by Boje (2011, 2014), increased my understanding of the in-between areas often left out of theories of the organization.

The paper presents the ethnographic findings from the field (Goldenbiddle, 2005) of ontic positions of knowing in a consciousness field. The living story retold in the paper is an empirical finding that contextualizes organizational consciousness. It starts in an organizational setting, which brings a special kind of openness where people meet in a new way. Thus, organizations are able to facilitate the communication in generating knowledge in an appreciative rather than a controlling way. This way is interpreted differently by each individual, but the organizational engagements generate collective consciousness (Knorr Cetina, 1999).

Discussion

Consciousness is an old phenomenon, but not studied in organizations. There are many reasons for this, and one of them is the fact that organization theory in the western world, in the US and UK in particular, relies on an individualistic (Schatzki, 2005) ontology that disconnects the organizational actors and processes from the context. The contexts, however, are not fixed, but interpreted and shared by stakeholders in different ways, thus they are not only socially mediated but are also mediated by the consciousness fields. The other problem is that consciousness does not have names in the organizational context, and this paper demonstrates this in two ways. One of these is that organizations are disconnected from the consciousness fields, and there is no process that could foster this with words. However, processes unfold and people are not conscious of them.

4.4 Organizing on collective consciousness stories – Essay 4

Turunen, M. (2014) 'Organizing on Collective Consciousness Stories'. Presented in Academy of Management Meeting *'Strategy as Practice' PDW, 74th Annual Meeting. Academy of Management Meeting August 1-5, Philadelphia, USA.*

Aims and focus of the research

This essay was inspired by the feedback and encouragement received from Professor Curtis LeBaron at the EGOS meeting in Montreal, Canada at SAP 2013, where the earlier version of this paper was presented. It now contributes to the identified gap in our understanding of being as a source for strategy, which has hitherto been understood as a micro- and macro- aspect of strategy (Whittingon, 1996; 2014). The paper draws on the strategy literature of practices and strategy as practice (SAP) in particular. It has addressed strategy as something what people do than something that people have (Whittington, 2006). This move is important to motivate this paper to study the ambiguities of strategy (Abdallah & Lanley, 2014) and their narrations relative to being. *The research question for this paper is: How does being instead of action inform strategy-as-practice research?*

   The paper addresses narratives of being in the organizational context. Counter-intuitively the aspect of 'being who you are' drives and motivates people in a deep way. This finding is very important, because usually the motivations to get results in strategy are formulated by experts and in strategy of practice as actions and practices and not nuances of being, or being who you are.

Main findings

The paper provides consciousness narrations based on organizing on collective stories rather than doing and action. Applying on consciousness perspective allowed me to focus on organizing different dimensions of consciousness which produced three distinctive collective narrations, each qualitatively different from the other: A learning narrative, intuitive narrative and entrepreneurial narrative. The findings, based on an analysis of Barad's (2007) concept of inclusion and exclusion, indicate that those narratives that are close to institutional expectations succeed, and those consciousness narratives that are based on less-known aspects of consciousness, such as intuition, face difficulties to be institutionalized.

Discussion

The paper addresses an important nexus of consciousness in organizational narratives, which are connected to material and social interaction, but which, most importantly, highlight different states of consciousness. The narrative differences emphasize the qualitative differences of consciousness. For instance, the entrepreneurship narrative is very action-oriented. It draws on the traditional values of Western societies such as action, status, money, and big cars. The narrative of learning retains traces of traditional views of international business such as neo-institutionalism, thus thinking that we can change others to follow our rules. The intuitive narrative, which is based on less traditional methods of organizing, faces difficulties in scaling up.

4.5   Strategies of experiences – Essay 5

Turunen, M. (2015) 'Strategies of Experience: How People in Organizations (un)Tell stories of Consciousness. *For the 75th Annual Meeting Academy of Management (AOM), August 7–11, 2015. Vancouver, Canada.*

Aims and focus of the research

The fifth paper is empirical. It is based on individual strategizing on consciousness-based on experiences. Experience was argued by the founding fathers of consciousness literature and practice and process studies (James, 1904; Bergson, 1911) as an important, rather than not questionable source of facts. Later, experience was acknowledged by practice scholars and researchers of intuition. Because the literature review showed that

consciousness is not explicitly discussed in organization theory, the paper used the conceptual grounding on the literature of untold stories. However, the paper aims to increase knowledge that people carry out organizational strategizing on the fragmented base of consciousness. The literature indicates that tacit issues may be even stronger than what is discussed openly. However, the empirical stories collected for this study indicate that belief systems influence the conceptualization of consciousness. *The research question of this paper is: What are the experiences of consciousness in organizations?*

Discussion
The findings of this study on the experiencing of consciousness are important. First, there is no literature of organizational consciousness focused directly on how people in organizations think about consciousness. This paper addresses a broader notion of consciousness, namely that which can be possessed, i.e. having a consciousness contrary to a notion that consciousness is a sort of being i.e. being of consciousness which provides a fundamentally different point of departure of thinking about consciousness but also thinking about organizing.

If there is no open debate on consciousness, the function of organizing wastes the resources of the organizational stakeholders. Second, popular views of consciousness see it as, for example, a brain function. The fundamentally different notion that people are consciousness is a new approach, which needs to be studied further

4.6   Conclusion

This chapter presented the five independent studies of the consciousness-based view that are included in full-length essays in Part II of this thesis. These studies draw on different streams of literatures in organization theory. The first was based on interpretive attention (Simon, March & Simon; Ocasio, 1997; Daft & Weick, 1984) and mindfulness (Langer, 1991; Weick & Sutcliffe, 2006), and provides an extension to the attention-based view (ABV). The second study drew on the sustainability literature and meta-theories (Garud & Gehman, 2012). The meta-theoretic view of sustainability (Laszlo et al, 2010) is an interpretation of the consciousness view in the dimension of broader reflexivity than simple attention. In this paper, the CBV is applied to an important question of our times, which has no agreed definition. The solutions however, assume a solid understanding of sustainability, which the paper argues to be impossible in the current situation. These two studies together provide the conceptual findings of the CBV in organizational contexts. The theoretical development takes place in the third essay, which suggests a quantum view of consciousness, and is based on the storytelling literature (Boje, 2001, 2008, 2014; Gabriel, 2000, Czarniawska, 1999, 2004). The living stories make the conceptual dimensions of consciousness explicit.

The origins of consciousness in organizations were the focus of the fourth and fifth essays. 'Consciousness' has been almost forgotten in the Western world, because the focus has been on action, practices and having, rather than the locus where all action originates. The fourth study suggests being as a basis for organizing, and the findings are offered in three collective narrations.

The fifth study present results in the form of experiences of consciousness in different organizations. It argues that consciousness exists in organizations with multiple interpretations which do not necessarily fit into the current organization reality.

These five independent studies, their research questions, research designs and data sources, key results and insights, and their contribution, are summarized below in Table 4.1. Overview of the five studies of consciousness-based view. In the next section I will present the discussion of the thesis.

Table 4.1 Summary of the essays

#	Essay name and type	Date	Status of publication	Domain	Contribution to the thesis	Contribution to scientific community
1.	Turunen, M. 2013. Complementary View to Attention Allocation in Organizations. For Academy of Management Conference, AoM, Lake Buena Vista, Orlando, USA.	2013 or 2009	Unpublished essay	OT, ABV	Introduces CBV	Conceptual, Extension to ABV, conceptual extension of the concept of attention
2.	Turunen, M. 2012. Leading Sustainable Strategies – Towards Collective Intelligence in Organizations. In the Corporate Responsibility Conference, CRRC 12 – 14 September, BEM – Bordeaux Management School, France.	2012	Published, conference article	Sustainability, strategy	Applies CBV to concrete context	Conceptual, Sustainability, meta-processes
3	Turunen, M. 2014. Consciousness View of Organizations. In D. M. Boje and T.L. Henderson (eds) Being Quantum: Ontological Storytelling in the Age of Antenarrative. Cambridge Scholars Publishing: Newcastle upon Tyne, UK, pp.385–403.	2014	Published, book chapter	Organization studies, narratives, quantum storytelling	Introduces CBV in narrative liteterature, living story.	Empirical study of consciousness in organizations, extends the consciousness concept beyond the collective level to quantum views of consciousness.
4.	Turunen, M. 2014. Organizing on Collective Consciousness Stories. In the Academy of Management Meeting Strategy as Practice PDW, 74th Annual Meeting. Academy of Management Meeting August 1-5, Philadelphia, USA.	2014/ 2015	Published conference article AOM/ PDW article	Strategy, practice, SAP	Applies CBV to SAP context. Argues for *consciousness* as a source of organizing.	Empirical study of consciousness in organization, studies in which ways consciousness is collectively storied in organizing.
5.	Turunen, M. 2015. Strategies of experience: How people in organizations (un)tell stories of consciousness. For the 75th Annual Meeting Academy of Management (AOM), August 7 - 11, 2015. Vancouver, British Columbia, Canada.	2015	Unpublished essay	Strategy, microprocesses of strategy, experience	Explores organizational consciousness.	Empirical study of consciousness in organization.

5 Discussion

This chapter presents the contribution of the overall thesis together with the five independent studies presented above. Although each study makes its own distinct contribution to current theoretical understanding, they all share a common underlying theme and contribute to increasing the understanding of organizing from the consciousness-based view (CBV), a proposed new perspective to organization studies. The first chapter depicts the ways in which this thesis contributes to the extant literature of consciousness in organizations, and presents a consciousness-based view as a theoretical framework and lens to understanding organizing. Second, the practical contribution focuses on managerial implications and fostering human potentiality and strategizing. Third, new avenues of research are discussed, with further research on new organizational models and processes and further development of the theory.

5.1 Theoretical contribution

The main contribution of this thesis is in gaining a better understanding of consciousness in organizing, the consciousness-based view (CBV). First, the thesis contributes to the conceptual development in three areas. 1) It suggests a new perspective in organizational theory, namely the consciousness-based view of organizing. 2) It develops an organizational concept of consciousness, based on distributed (Knorr Cetina, 1999; Dunbar & Garud, 2009; Garud & Gehman, 2012) flat, and relational (Callon 1990; Latour, 2005) ontology. 3) It makes a contribution to the expanding concept of attention in attention-based theories. 4) It makes a contribution to sustainability strategizing based on the CB perspective. 5) It contributes to strategy and strategy of practice in extending the theory with the CBV. 6) It contributes in advancing organization theory with the empirically-grounded CBV.   7) It situates the CBV in practical contexts, such as sustainable strategizing and research methods. Below I address the main contributions. Table 5.1 at the end of the chapter summarizes what is known, gaps, and contribution on creating new paths (Garud & Karnoe, 2013; Garud & al., 2015) on extant knowledge of organizations. Theoretical contribution has been set in the context of organizations as complex and ambiguous which means that the tools of organizational scholar to work with organizations need to highlight this complexity (Hatch, 1997; Hatch & Cunliffe, 2012).

5.2 Extending the attention-based theory

The first contribution of this thesis is to gain a better understanding of organizing. It is done through consciousness which is argued to be a more fundamental process of which attention is part (Fivaz, 2000; McGovern & Baars, 2007; James, 1890, 1904). Organization theory has relied largely on the theory of attention (Simon, 1947, 1955; March & Simon, 1958; Cyert & March, 1963; Ocasio, 1997; Thornton et al., 2012), and recently on near, but partial, conceptualizations of consciousness such as those included under the headings mindfulness, identity, and collective intelligence. The strands of

attention theory in organization science have mostly followed the administrative, Carnegie School seminal views (Simon, 1947; March & Simon, 1958; Cyert & March, 1963) with lines of consequentiality, which means that action and environment are known, and that it is possible to forecast the consequences of organizing, and understanding attention as a micro behavior informing identities and agendas on a macro level, such as in the stream of institutional theory (Thornton et al., 2012). Mostly, the attention in the institutional theory has been automatic (neoinstitutional theory) in assuming that organizations are coerced to adjust their attention on macro issues and processes. Even with the increased knowledge of institutional theory with 'controlled and willed attention' (Greenwood et al., 2011) or 'up-dated psychological processes' of attention in institutional theory (Thornton et al., 2012), little is known about what this attention is, one of the main gaps of knowledge identified in this thesis and which this thesis has shown to be filled with a qualitatively different, but 'old' (Adler, 2009) concept of consciousness.

The view of attention, on 'automatic or even willed attention' (Greenwood, 2011) has been on the 'iron cage' (DiMaggio & Powell, (1983) for a century, which the macro-theories such as institutional theory 'unwillingly' tighten. They (institutional theories) have applied a reduced line of psychology (evolutionary), and interpreted the human nature on its own episteme (Knorr Cetina, 1999) rather than challenging the boundaries of knowledge (Kuhn, 1964), which, on my personal view, is the primary criteria for science. And it is supported by the view of consciousness scholars (James, 1904, 1996; Bergson, 1911, 1913; Merleau-Ponty, 1945, 1964).

The current state of organizational theories has become problematic, given the rapid pace of change and the large number of stakeholders in organizing whose interests, motives, and actions change during the course of the action. The extant views of organizing cannot provide answers to the great challenges of our times, such as sustainability, because their ontological positioning is based individualistic (Schatzki, 2005) thinking. Organizing cannot be successful if it is based on ontological aggregations. Applied cognitive and computational models (Ocasio et al., 2001) of mind cannot achieve the complexity of the residing consciousness in the world. Nor can consciousness be neglected in organization theory.

Extending the attention-based view with the concept of consciousness is the contribution of this thesis to attention-based theory suggested by Ocasio (1997). However, attention theories have been adopted into other streams, such as institutional theory (Greenwood et al., 2011; Thornton et al., 2012), and the institutional theory has divided the micro and macro aspects, which in the consciousness-based view are tied together, and distributed (Callon & Latour, 1981; Hutchins, 1995; Knorr Cetina, 1999; Garud et al., 2015). Further, other material aspects and their consciousness which are entangled in practices inform the institutional theory. The extension of the attention-based view has been demonstrated in the thesis and in Essay 1, which makes a solid contribution to the attention-based view. In addition, Essays 3 and 5 make a partial contribution.

5.2.1 Consciousness-based view (CVB)

The purpose of this thesis is to enhance understanding and research on organizations and organizing as a consciousness-bound phenomenon. It has shown how extant theory has been based on the too-narrow conceptual ground of attention (Simon, 1947; Simon, 1958; March & Simon, 1958), rather than on the wider concept of consciousness. Consciousness is not a new phenomenon for thinkers; it is one of the most studied phenomena (Zelago et al, 2007; Lewis, 2014) in various disciplines. However, there is no active debate on consciousness in organization theory which this thesis has identified theoretically and empirically. This thesis indicates that the extant theory of organizations has been concerned with an individualist (Schatzki, 2005) view of consciousness, suggesting that

consciousness relies on humans and individuals. This thesis has expanded the concept of consciousness by examining the ontological grounding of consciousness.

It has shown that understanding consciousness ontologically in a relational (process) view enhances the theory and practice of organizing. It highlights the philosophical notions (Chia, 1999; Nayak & Chia, 2011; Tsoukas & Chia, 2002), actor network perspective (Latour, 2005; Czarniawska, 2004) on flat ontology and an element in all material (Bohm, 2000; Barad, 2007), through which it is possible to increase our understanding of organizing and those areas of organizing that have been, and remain, critical problems for society and for the whole planet, such as sustainability. The conceptual development is shown in the influential literature based on attention, in expanding the concept of attention. In the extant organizational literature the understanding of consciousness comes via the attention-based view. Expanding the concept of consciousness through mindfulness leads to an important conceptual dimension of the phenomenon, which has been neglected in the extant organization theory because mindfulness has been interpreted based on computational rather than qualitative (Weick & Sutcliffe, 2006) aspects such as consciousness, thus leaving the mindfulness literature stagnant to old paradigms (Kuhn, 1964).

The development of the construct of the consciousness-based view (CBV) theory of the organization provides a new approach for understanding organizing. In this thesis, I examine the consciousness-based view in several conceptual dimensions. I study how the CBV can be built on a continuum from the resource-based view (RBV) (Wernerfelt, 1984, 1995) abstraction. Yet, the theories of organization which can move beyond traditional theories of organizations, such as RBV, dynamic capabilities (Eisenhartd & Martin, 2000; Teece, 2007) and rigidities of institutional theory are called for (Suddaby et al., 2011) but seldom proposed because of scholarly traditions (Kuhn, 1964; Davies, 1971; Alvesson & Sandberg, 2011; Alvesson, 2013).

The attention based-view (ABV) theory, which was introduced by Ocasio (1997), is extended by introducing a more fundamental concept of consciousness. I show how the development toward the qualities of attention (mindfulness) broadens attention and then continue with the extension toward consciousness. The ABV can be seen contributing to the line of the resource-based theory of the firm (RBV) suggesting a new resource. It argues that organizations are systems of distributed attention, thus organized by processes of focusing attention. While attention has been an aggregate of individual-, team-, and industry-related research, certain shortcomings have been neglected in the attention-based view of the firm. The attention-based view broadens the scope of the resource-based theory of the firm, into a highly immaterial area of cognition in accordance with the cultural and social base of rules and regulations (Ocasio, 1997, 2011). This thesis moves this progression onto a new level, in which the competitive landscape and resources create new paths which cannot be conceptualized limited to assumptions of scarcity of resources.

The resource-based view (RBV) has evolved from its original focus on physical resources, such as materials and work, into the knowledge-based view (KBV), (Grant, 1996; Spender, 1996) and the attention-based view (ABV). On this continuum, the attention-based view is expanded toward the qualities of attention and beyond (CBV). Consciousness provides a new basis from which to think about the capabilities and competencies of organizing. This means that organizing supports the consciousness fields and their qualities, thus enabling innovations which cannot be reached in low level wave forms (Bohm, 1980; Boje, 2014). The critical mass and dynamics (Lewin, 1951) are required to support collective effort on CBV. The feelings and intuitions of individuals support consciousness-based organizing. However, the magnitude is much broader and we need to consider new competence areas. Ethical positions become more fundamental. Connectedness and interaction with the collective distributed fields become the challenge.

5.2.2 Conceptual development of organizational consciousness

The contribution concerns the concept of consciousness, which in the extant literature is understood to be located in humans and individuals only. The concept of collective consciousness mostly refers to the social notion, a collective process which is broader than a subject and his boundaries. However, practice researchers maintain the existence of a field, collective consciousness (Knorr Cetina, 1999; Hutchins, 1995) which develops during practice, and is where the work is connected. Following this line of thinking, this thesis explicitly examines the collective consciousness fields and thus 1) contributes to the conceptual development and 2) provides empirical data about distributed consciousness in Essays 3 and 4. Further, the empirical results (Essays 3 and 4) contribute to the storytelling literature, which has not explicitly focused on consciousness. In addition, the actor network literature (Latour, 2005; Czarniawska, 2004) has not considered consciousness, and the present thesis suggests new processes in this field as well.

Table 5.1 summarizes the contribution on the conceptual development: The important outcome to organizations of distributed consciousness. It is important to notice that consciousness becomes an actor itself, thus influencing outcomes like other actors. This is happening already in all organizations and in every individual, thus all actors, but it is seldom realized. Its realization allows organizations to bring consciousness fields to contain relevant qualitative elements, such as positive emotions and inclusive practices, and to provide opportunities to individuals to learn skills of consciousness and understand how they affect others and possibilities the future.

An example can be found in classical Callon & Latour (1981) article for instance in Czarniawska (2014):

> The difference between micro actors and macro actors is due not to their 'nature', but to negotiations (including wars) and associations. The process of creating the alliances that form the basis of the construction of macro actors is poorly understood, as macro actors wipe away any traces of their construction, presenting themselves through their spokespersons as being indivisible and solid. Social scientists contribute, often unwillingly, to this construction process, by increasing this solidity and consistency in their descriptions. (Czarniawska, 2014:97).

This means for this thesis that collective consciousness is not a solid entity but a field or network created by agents (micro and macro), and contributes via 'agencements'. These agencements (socio-material ensembles), all humans (agents and environments), and all technologies, generate new 'agencements' with the collective fields and networks of consciousness.

Table 5.1 Conceptual contribution of the concept of consciousness

Existing explanations of consciousness			
Conceptual Explanations	Control	Controlling entity	Outcomes
Attention	Attention as a resource to be molded.	Individual	Attention/consciousness as something to be controlled.
Flow		Context	
Mindfulness		System/Organization	
Organizational Consciousness	Separate from lower levels of doing	Spirituality, moral force	Consciousness as something not related to normal business.
Contribution of the thesis			
Distributed consciousness	Distributed control. Consciousness is a process of every actor.	Distributed in all actors, material and humans included.	Consciousness co-constructed, consciousness becomes one actor of controlling the system.
Organizational Consciousness	With the distributed control organizational consciousness is a process of every actor. No separation on moral force.	Because organizational consciousness is distributed in all actors, material and humans included organizational consciousness is in all accounts of organizing not only in as spiritual realm.	Organizational consciousness does not need the spiritual vocabulary of world views or layers, because organizational consciousness is distributed in all action. In this ways it becomes the phenomenon with leads us in organizations and needs a special care in strategizing, managing and leading organizations.

That the CBV enables an expansion in our current knowledge of organizing and that it is an important contribution is because, first, that there is no profound theorizing on consciousness in organizing focused on consciousness as a process and from the relational perspective which transcends human centered views. The implications are several: the CBV allows new creativity, innovation and elaboration of sustainable futures, because it is not focused on human actions and interactions but more profound interaction in the vibrational energy in all matter, humans included. The methodologies applied in this thesis echo organization research methods, those of narrative and storytelling enabling to bring new knowledge of the topic of consciousness which has been studied in the derivations of worldviews, moral positions and social interaction but not in organizations in generic terms relevant to organizations. CBV building in these methodologies suggest the studies within flow of events (Cunliffe & Copeland, 2012) thus generating information of the in-between areas of the current thinking. These areas inform of the ambiguities of innovation in everyday work (Garud & Turunen, 2015) and even beyond, because the everyday studies have not been able to study the subtle differences. The current methods tend to echo the majority views, because the individuals have not been educated on consciousness. Here CBV enables the non-traditional resources and bottle necks to be identified which are based on consciousness fields as a root cause, not on what seems to be in the surface.

5.3 Managerial implications

This thesis makes several managerial contributions that are relevant to all forms of organizing, such as teams, enterprises, societies, and non-governmental agencies. Organizations and organizing are faced with ambiguities and complexities (Minzberg, 1998) which have mostly been left out of the managerial functions, because of the tools and assumptions and because there have been no conceptual aids to understanding the fundamental phenomenon of consciousness and its consequences in the organizational context. This thesis was motivated by my own experiences as a manager, consultant, and employee in industry and services faced with the missing tools and concepts to foster innovation and sustainability, which obviously reside in the ambiguities in experiences

(March, 2011; Garud & Turunen, 2015a, b, c; Turunen, 2014) and related consciousness in organizational contexts. For leaders and managers, this thesis contributes in 1) providing concepts of organizational consciousness and 2) the framework of the CBV with the heuristics and tools for strategizing and facing the social and distributed consciousness phenomenon in organizations.

The CBV addresses managers when it offers a new perspective in organizing and understanding organizations as part of a global and planetary system. It contributes in providing a new resource base in organizations and releasing blocked potential, repeating unwanted results, keeping these processes of consciousness unproductive, and unvalued as organizational resources. This controversy has been indicated already by Weick (1995), that organizational reality unfolds narratively rather than analytically, which most management tools tend to follow (Weick, 1995: 127). From the CBV perspective the suffering which sensitive individuals in organizations face because of the tension between stakeholders' 'reality' and managerial expectations could be released and put to productive use for both groups.

Furthermore, a managerial implication of the CBV is that managerial work is not based on individuals and their aggregates, but is distributed and entangled in a field that is much broader than individuals and their social relations. This does not mean that individuals do not count, but that, indeed, the role of individuality is even more important and profound, and needs to be addressed. The results of this thesis (in Essays 3 and 4) show in particular that new sources of 'being' and 'being who you want to become' are collective and creative spaces which organizations need to foster, not discourage. Indeed, managerial development should be addressing these rather than end states of fixed competencies which do not add real value for innovation or toward creating sustainable futures. This thesis suggests concepts of consciousness that make several suggestions for managers and leaders who are interested in advancing innovations, well-being and sustainability.

Organizational stakeholders have experience of consciousness which could be valued. This means that the fundamental processes can be reviewed and discussed openly with the aid of the consciousness vocabulary provided in this thesis. Consciousness-based thinking provides heuristics and methods which can be applied in advancing innovative cultures from the resource base which is founded on abstract value creation on consciousness.

For ICT technology, the CBV provides a fascinating idea: organizing on the CBV means that a new step needs to be taken before fixing a project or endeavor. The collective 'presensing' (Sharmer, 2009) and letting the not-yet-emerged knowledge (Scharmer, 2001) to emerge adds radically new leverage to a project. This consciousness-based presensing allows the distributed intelligence to focus on those issues that have not been able to be addressed before. The abstract forms of technology need to be designed with the collective yet distributed consciousness in mind, not from the point of view of what technology can do.

For the strategy function, this means a new dimension of abstract value creation. The CBV sets the new, temporal phase to strategy which is targeted in sustainability and the needs of future generations, beyond the short-term competitive landscapes based on repeated and reduced views of reality in economic terms, excluding the social. The CBV enables new stakeholder needs to be taken into account, including the future as a stakeholder in a narrative reality, which is able to mold past, present and future, in present time (Bettelheim, 1991; Clandinin & Connelly, 2000; Riessman, 2008; Boje, 2014). The culture of strategy from the CBV is not competitive, but instead addresses an appreciation of the uniqueness of each stakeholder, such as future in their own terms. Strategy by the CBV needs not to be imposed on the organization but is carried out in co-operation with the different parts of the system, and can use the distributed resources in organizing based

on consciousness. It is important to notice that consciousness strategy might bring in the voices of new players into strategy, which before have been counted useless, but in the CBV frame can add value and well-being. The sustainability strategy is one of the key forms in all strategy-making from the consciousness perspective.

For Human Resource (HR) and Human Resource Development (HRD), the consciousness-based view provides a new practical perspective from which to address and facilitate becoming and emergence by consciousness. Assessment should take place in the beginning phase of the process, not in the end results only. HR and HRD need to abandon the unsustainable working methods, and start working on the real phenomenon together with the front end employees and managers. It means that measuring output becomes less important and early interphase of setting and safeguarding the presensing phase becomes essential.

For HRD, the focus will be on addressing processes that enable the emergence of not-yet-emerged knowledge and collective presensing on keeping the future and next generations in first place. The HRD agenda needs to be addressed in a new manner, giving the essence of getting people to address issues which impact the whole of society and the service of it. It means that consciousness is not a new object but that it needs to be appreciated and cultivated on its own terms in the company culture and personnel. Those who are able to explain this must be found within the organization, but they may not be in management positions. This means that measures of success need to address in a new manner.

For sustainability, this thesis contributes in proposing a model of understanding sustainability in a distributed manner based on consciousness (Essays 2 and 3) and strategizing based on the CBV. This model includes the multiple stakeholders and their views not as enemies but as allies to work with. The thesis contributes to sustainability by addressing the fact that sustainability is not fixed but develops through negotiated meanings.

This thesis studies the CBV in empirical contexts contributing to new empirical knowledge of consciousness in the organizational context. 1) Consciousness narratives show the strategies of consciousness and that the concept of consciousness is missing in organizational practice but still affects the views people have about their relationship with the organization. 2) The methodological contribution shows that organization studies benefit from complex views (Tsoukas & Hatch, 2001; Hatch & Cunliffe, 2012) which the narratives, and especially narratives on consciousness may recover. 3) The collective narrations convey the qualitatively different consciousness fields that affect organizing. Exclusive narratives may provide short-term successes but on the other hand they leave a lot of resources outside of their work. Alternative ways, such as intuitive narratives, may also be successful but are challenging to connect to mainstream views that operate in a different manner. Thus, the potentialities of the new ways are not tested.

The managerial and employee viewpoint suggests that new ways to teach managers are needed. The management viewpoint benefits from considering the consciousness-based view, which actually connects the many abstract and meaningful aspects of the everyday together. The point of managing becomes to make consciousness fields explicit. It means that managing in unsustainable ways decreases the possibilities of innovation and reduces the contribution. Successful consciousness fields may provide bases for the innovation successes which managers have only dreamed about.

5.4 Future research

The theoretical and empirical relevance of this study give impulses to future research based on the CBV. The suggested perspective should be investigated further. However, the CBV cannot be applied in the traditional manner, being applied as an object and being

measured as an object, the CBV needs to be addressed through the ontological position of consciousness, which is relevant to future research.

The extant research needs to be sensitive to the in-between areas which the extant reductive and incremental research cannot address. Thus, a new research stream on CBV is possible to those researchers who understand the premises of CBV. With the CBV practice it is similar and it is good to keep in mind that CBV needs the dedication and cultivation of special research capabilities. However, CBV research needs a launching pad on its own terms. It cannot be reduced to work on the current system, but it can exist in parallel until it is gathers pace.

The CBV is an open perspective to be developed further. It is for the social sciences open code. But it does not leave the social sciences reduced to humans but to the interaction with other consciousness of all types, which before have been deemed to be only resources and materials for humans. The consciousness concept needs further development and more empirical research on the distributed ontologies. Future research possibilities could be opened within the ABV and other theories.

5.5   Limitations

Several limitations can be applied to this thesis. First, it is a new conceptualization of organizing and as such not completed, but an opening to a new perspective for further development. The literature of consciousness is broad. In the light of this fact, all attempts remain partial. However, in this thesis this limitation has been used as a benefit to address the features of consciousness that are less known, in distributed cognition. Still, some might think that it would be better not to work toward a new concept but to continue to interrogate old ones, such as identity, collective intelligence, or reflexivity. Some consider consciousness as a concept to be not applicable to organization studies.

Second, the development of science does not make it easy to suggest new theories that are interdisciplinary. Revisiting previous scholars is necessary (Adler, 2009) but problematic, because it is the habit of the sciences to adopt a concept and translate (Latour, 1993) it onto their own small worlds. Because of this, this thesis has its limitations in satisfying the needs of a research method that aims to spot and fill gaps (Alvesson, 2013), operating in a known environment of identified gaps in the extant literature.

Third, this thesis has applied only qualitative and interpretive methods, which to some research strands are not convincing. Also, it is good to understand that this thesis is not participating in the research of generalizing or showing causality or operationalizing consciousness. Therefore, new research is needed in this area to move the ideas forward. In addition, the methods apply the reflexive methods and analysis which imply that these results are not generalizable.

Fourth, this thesis makes use of broad empirical material which is not possible to describe in the limits of pages. Despite rich empirical material, this thesis concerns a limited understanding of organizations. Organizations are complex and ambiguous (Boulding, 1956; Daft & Weick, 1984; Hatch, 1997; Weick, 2015; Garud et al., 2015) and hard to understand by a single individual. The fieldwork was carried out in one organization, which in itself could be a limitation. Also, the organization was academic, and this also has its limitations. Further, many other organizations and an international context were connected, broadening the borders of the organization in this study. In addition, the interview data in different organizations is limited to my understanding of consciousness at this point. Thus, there could have been many other choices which could be analyzed afterwards.

Sixth, the unknown areas which the CBV covers are broad, and this could be difficult for many to understand because it takes into account several streams of literature. The limitations have been considered during the course of the research journey. The challenge

to describe consciousness in the organization theory is a real one. First, there is no explicit theorizing on consciousness and secondly all the contribution of scholars have been made with the aid of consciousness processes and thus are products of consciousness, addressing some parts of it and not others. Thirdly, the spiritual domain of the human culture has been controlled by power holders - those by the state and of religious power sources. Thus the studies of new knowledge, consciousness and spirituality also, have been on shaky stance to be deemed dangerous and banned in several ways during the history. Galileo for instance was deemed to death for shaking world by his radical heliocentric ideas which then luckily was cancelled. Many of the stories, however, have not been able to survive until today. Thus the world views behind the modern organizational scholarship of concept of for example of mindfulness, spirituality and others contain traces which make the consciousness and the power structures combined and difficult to apply successfully. This is the reason, why I take the dominant views as a point of departure and start from attention, and not from consciousness per se.

Attentional processes are connected to consciousness. Indeed, attention is a partially process of consciousness (James, 1890; see for instance the global workplace theories in Cambridge Handbook of Consciousness). However, the attention theories have been taken for granted, focusing the conceptual primary of attention not on consciousness. However, these work together, and cannot be divided. My focus in on the attention theories in the mainstream science. I develop the views of attention further into reflexive accounts, which actually with other concepts describe the processes of consciousness with other terms that of reflexivity.

The construct of consciousness is defined in the context near conceptualizations of organization theory which were presented in earlier chapters in this thesis. However, the construct of consciousness has built upon the extant theory but deviates from it. Thus the CBV in this thesis is a theoretical perspective which presents consciousness as a process which becomes an actor (Latour, 2005) in the organizational reality. This consciousness process is mediated by the beliefs, interpretations presented in the current theory but has uniquely the processes which the groundbreaking ancestors have explained such as William James, Henri Bergson, Maurice Merleau-Ponty, as well as social scientist mediating the individual and social notions of consciousness such as Maurice Halbwachs. However, this thesis holds the ontological position of actor network and process theory, which clarifies the CBV's distinctive nature and areas of applications. Mostly organizational consciousness presents levels of consciousness like the individual levels of consciousness presented by Rogers (1950), Maslow (1972), Erikson (1959) and Wilber (1993, 2005) referring to the ethical propositions and spiritual nature of consciousness. There exists also an exponentially increasing literature of spirituality in management sciences which is as such a focus of this thesis. My attempt is not to divide consciousness into a separate realm beyond the extant states. Rather, my aim is less ambitious; a humble attempt to try to understand how consciousness has been explained in organizations and how it is engaged in all organizing. From this point it needs a broader base of understanding.

It is important to notice that no single perspective can explain everything. However, collective consciousness processes have not been explained explicitly in the extant organization theory in a way which this thesis aims to do. Consequently, the CBV is not explaining everything in organizational reality, but forms an overarching perspective from which to study organizational phenomena that are related to creativity, innovation and sustainability processes in which the consciousness perspective is an important dimension as already (Laszlo & al., 2010; Garud & Gehman, 2012) indicated.

5.6   Conclusion

This thesis examined the phenomenon of consciousness in organizing. It provided several contributions to organization theory, practice, and for future research. It proposed a new perspective on organizing, a consciousness-based view (CBV) based on the introduction in Part I and five independent studies of the CBV in Part II. The main contribution of this thesis is extending attention-based theories in organization science by bringing the social, the consciousness back to the theory of organizing. This means that consciousness needs to be taken seriously in organizing. From the empirical results demonstrated in this thesis, it is clear that consciousness exists in organizations and organizing. Consciousness in this thesis resides ontologically in distributed relationality, which means that the social and the material are interacting in a way that provides a leverage of innovation and a base for new understanding and tools for strategizing sustainability for future generations. This thesis contributes in fostering wellbeing in organizations, for innovative, ethical, and sustainable futures. The main contribution of thesis is presented in Table 5.2. below, the contribution of essays are presented in the chapter 4 and in essays in Part II.

Table 5.2 Contribution of the thesis

Organizational consciousness	What is known	Gaps of knowledge	Contributions of the thesis
Streams of attention			
Quality of attention provides specific resources for organization.	Quality of attention i.e. mindfulness (Weick & Sutcliffe, 2006) and control of attention (flow) Csíkszentmihályi, (1996) increase outputs of organizations such as innovation, and avoid hazards in accident prone industries.	What is origin of quality of attention, mindfulness?	Expands the notions of quality of attention toward consciousness-based view.
Attention has replaced consciousness in the influential theories of organizations.	Attention is the key process and resource. The theory of the firm as systems of distributed cognition. (Ocasio, 1997).	What can be achieved expanding the concept of attention?	Bringing back the perspective of consciousness in organizations.
Attention, instead of consciousness, generates micro behavior. Ocasio, 1997 Thornton et al., 2012	Attention and system of distributed attention influences firms, industries, and societies.	When collective consciousness is a product and field of experiences. Where does attention arise?	Informing micro-behavior in institutional theory with the concept of consciousness.
Revisiting consciousness			
Consciousness was the key inquiry in social sciences and philosophy informing social sciences.	Attention is used in influential theories of organization. Such as decision-making theory (Simon; Simon & March)	No information on where attention arises, i.e. consciousness.	Revisiting both consciousness literature and organizational literature with an updated view of organizational consciousness.
Consciousness is distributed in organizations (Hutchins, 1991; Knorr Cetina, 1999)	Practices generate collective consciousness as a by-product	What is the organizational consciousness exactly?	Perspective of consciousness in organizations.
New conceptualization of organizational consciousness			
Distributed notion of cognition and quantum views of consciousness. Experiences are able to tell stories about consciousness.	Consciousness resides in all material Bohm (1980). Inclusion and exclusion (Barad, 2007) processes influence the outcomes of organizations. Narrative stream of consciousness.	How quantum physics views inform attention-based thinking in organizations.	New organizational consciousness in distributed and relational consciousness mediated by narrations (narratives, antenarratives and living stories).

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Appendix A: Illustration of the Research Journey in the Empirical Context

Main findings

The study provides empirical findings of stories told about consciousness. The thematic (Riessman, 2008) and reflexive analysis (Alvesson & Kärreman, 2007) indicates that first the groundbreaking expectation of organizational stakeholders is to expect that consciousness can be possessed i.e. having a consciousness contrary to a notion that consciousness is a sort of being i.e. being of consciousness which provides a fundamentally different point of departure of thinking about consciousness but also thinking about organizing.

The research journey

The research journey of my thesis began in the empirical context in 2009, and the interviews on the topic of consciousness began 2007. However, the topic of my thesis had been developing a long time earlier than this. In this appendix, I illustrate the research journey on the empirical site and in me as a reflexive researcher (Schön, 1987; Boje, 1993, 2011 2014).

Reflexivity, means that the researcher is not an objective lens, but bound by the background, assumptions and ethical dispositions that influence how the research unfolds and validity of the research (Alvesson & Kärreman, 2000; Pink, 2007, 2012). Consequently, subjectivity (Pink, 2007, 2012: Boje, 2014) became a resource to examine issues that would not have been reachable otherwise. The sensitivity of all the senses, also called a 'multisensory' approach (Pink, 2012) was critical in collecting the data and the analysis of the experiences in the context as a reflexive (Schön, 1987) researcher. The complexity of the world around us requires this sensitivity to be cultivated in the research terms, both in individuals in organizations and in the academic research community. It is especially important in technical and engineering scholars who do not necessarily have an education in the human and social sciences but who design technology and innovations.

The first touch at the site, fall 2009

The building for the 'participatory platform' (PP)[8] looked like any production factory. It was somehow difficult to find my way in. The main door looked like a podium for loading goods rather than the main door of a famous building, but after finding it and ringing the bell, the friendly welcome convinced me I was in the place I had been looking for. I visited the site for the first time in October 2009. First on the left was a kitchen, then after this there was a place to leave your coat. There was a huge production hall with an iron door, and crane scaffolding on the ceiling. At the end of the hall, I saw a group of cozy armchairs and some design work broke the factory image. Soon, my host came and showed me around, explaining about the mission of the place. Long corridors and homelike office doors open, I noticed. Some of the offices were occupied by entrepreneurs, some by employees, but most of the rooms were open to anyone to make a reservation or just to walk in and work. There were rooms for group work or chatting, with imaginary design, blackboards, TVs and other equipment. No rent was charged for spending time there. The platform was open late hours. A big hall was used for project work by product design students. Downstairs one could use machinery to make prototypes for the coursework. As my first visit came to an end, one member of our group joined us. He was a foreigner and had not been able to find the place. My first visit left me with a sense of curiosity: Why do I feel there is something interesting happening here? I have to come again.

Active use of the site

Our visit of a small group of co-authoring PhD students, was successful. We started to use the site for group work for co-authored articles after our visit (Faisal et al., 2010; Kohonen et al., 2010). We mostly settled in one particular room, which was our favorite. We could plug in a laptop and project our text onto a big screen for editing. We could arrange ourselves comfortably and learn who we were and what we wanted to write for our book chapter, in which we were to imagine innovation in the

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[8] Participatory Platform was a site, run by ALBAB University, which focused on student-centred learning and bringing in groups of people who were usually in their own camps, such as business people, entrepreneurs, and academics. The interaction in the site was driven by student interests and not by hierarchies.

energy sector up to 2020, and thus select references and challenge the established lines of scholarly habits of thinking backward. We were encouraged to think forward, or even create new ways of thinking.

During our first visit to PP, I became interested in the concept and started to interview entrepreneurs and employees, and started to make notes about the work we did at the site. We started another group project on the site. That group soon started to meet in other places, so I continued to follow the site on my own. Because I was there often, some people thought I was one of the insiders.

Signing the agreement
At the end of January 2010, the presidents of the Finnish university and a Chinese university in Shanghai, together with high level officers, and the Ministries of Education in both countries signed an agreement to transfer the platform to Shanghai in spring 2010.

Developmental Day, February 2010
One of the employees introduced me to the Shanghai project, which was to launch a Shanghai participatory platform within three months. I wanted to meet the project manager of the Shanghai project. He was ready for the interview but under time pressure; he could give me time during an internal meeting because the team was leaving for Shanghai within two days. On the same day, I met the head of the PP and got access to the developmental day the very next day. That day, all the actors and activities were introduced to give an understanding what was happening at the PP. It was an exceptionally good opportunity for me to follow what was happening and see the internal culture at the heart of the factory. I made notes, but also asked permission to record the meeting, because I understood that much was happening. I would have lost the course of the action of the unofficial interaction if my eyes had been glued to my note-taking. I took pictures and made field notes. I was to leave for Shanghai myself the very next day for another project which was not related to PP.

In Shanghai 2010
I arrived in Shanghai one day later and arranged a meeting between our project professor and a leading figure in the Shanghai project. He was not interested. He thought that design thinking was not real academic research, and he was not prepared to make the extra effort. I explained that this was a really unique opportunity, because of the large scale societal impact of it. He agreed he had been involved in the discussions of the merger of the universities and explained his role in it. At the end I was given permission to arrange the meeting if I did it by myself from start to finish.

I knew that the Chinese professor was very busy, but the project manager was the key figure so I hoped the meeting would be possible to arrange. My week was full of other visits and meetings with academics, business people and officers in Shanghai. As the PP Shanghai team arrived I met them after their first day.

The team were in a depressed mood because of the setbacks they had met. No agreement seemed to be forthcoming. During the week, they asked for help and were able to continue the work. However, their energy went into everyday problems and cultural misunderstandings. Cold facilities, sickness and other problems challenged their project. But, when the right high level people signed and gave the order, things started to happen the same day, which amazed the team.

I followed the project team meetings. Skype meetings took place between the project members in Shanghai and those in Finland. Successes and problems were discussed. Still, a lot of problems continued: it was difficult to find chairs which were a trademark of the PP, no industrial partner could make it available in eight weeks, the volcano erupting in Iceland made the project group's stay longer than expected. A special kind of humor and positive results-oriented attitude was in evidence at every meeting.

Entrepreneurial society
In the developmental team I paid attention to another project which seemed different than internationalization and looked promising to me. They were to up to solve the poor state of entrepreneurs, and especially encourage students to become growth entrepreneurs early in their lives. Two men in particular demonstrated a high action mode from the first time I met them. Their first presentation at the development day for the PP in early 2010 showed the action language. The words they used to describe their mission was conscious of action, including the words they used, such as this quote from my field notes:

> "We are trying—or not *trying* but—we are building up an entrepreneurial endeavor. We are doing this by following steps…" (Field note #43, 2010).

I started to follow their work at Venture Warehouse, VW[9] which was the entrepreneurial site to their project, interviewed them personally and interacted with and interviewed their visitors of all kinds. As soon as I was back from Shanghai I attended all the meetings, roadshow events and other communication actions that took place. Also, I participated in their roadshows and interviewed visitors to them. Here, the action- and goal-orientation was clear from the beginning. The two key persons, had conceived the idea and were ready to do anything to get it moving in as short a space of time as possible.

I participated in the Facebook group, like in the Shanghai team, and I was able to follow the communication on Facebook when I was not physically at the site. Soon, new people were engaged.

BRASS was born

I was at the business school where I did my Facebook updates. A big idea in Finland after recession was to be at the famous conference hall with big names in Finnish Society. This was a student driven event and was soon booked up by 2000 participants. BRASS[10] was born, the next round was even bigger, and was called BRASS.

On the Facebook page, one woman asked: Why only male speakers, is there no female voice? Soon a young woman, just arrived from Silicon Valley, appeared, and began presenting ideas for getting Finland into success mode. I started to focus on how women got to take part in the engagements. My notes confirm that in many occasions confrontations based on gender happened in very subtle ways. The final interviews, which I carried out in 2015 showed that not enough female entrepreneurial candidates had been recruited, even though the president of BRASS in 2015 was an energetic woman.

Social Impact

The social impact project was not presented at the Developmental day in February 2010. I got to know about it at the site and through an announcement on Facebook. The kick-off for the Social Impact project was on March 26, 2010. I interviewed the people at the site and took photos and videos.

The talks and subprojects were fascinating attempts to make the world more inclusive and transfer knowledge from students to less-developed societies. Also some of the projects tried to advance the use of emotions in various ways. I arranged formal interviews and followed the project online.

This project was different in that, unlike the male-oriented entrepreneurial project, the participants were mainly females. The leader of the project was an astonishing Asian woman working in philanthropy.

Inside view of the academic merger

I tried to go back to Shanghai for the opening day but I could not get any funding at my department at Industrial Engineering and Management. Also, there was no reply to my inquiries on my funding application. I needed to change my plans, because I did not want to travel with my private money: the volcano in Iceland was active and could make the stay weeks longer than expected, increasing the costs. In addition, my supervisors did not consider the empiric case interesting. PP was not well-known to a general audience and professors so it did not make any sense as an empirical context, and China was not interesting either. So, because of a lack of funding and support for my research I took a PhD candidate position at Albab Business School to seek new opportunities. The candidate position would support my studies and enable me to travel to China. However, starting at the Business School, I found that nobody inside the organization had applied for the job because they knew it involved a heavy workload.

It seemed first that my research project was on hold. But soon I understood that I was in the right place to observe the university merger from the inside. Mergers tend to bring about new courses of action, which are not in line with internal cultures and work processes. In this case, most of the officers at the business school who had taken the coordination of the teaching were laid off New people from outside were hired who did not know the traditions which were settled between the school and its departments.

The merger intensified the internal fight at the department. Coming from the School of Science, with the highest level brand in Finland, I was suspected to be a spy to get information from the School of Business in order to make the School of Science accommodate the department of organization and management at the Business School. Obviously, this having been hired from the other camp of the organization as a total stranger made me see quite a lot of what is typical in mergers and acquisitions. Old schisms were remembered, and there was no voluntary communication between camps.

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[9] Venture Warehouse (VW) is an anonym

[10] BRASS is an anonym for an exponentially growing entrepreneurial undertaking invented and run by students.

Academic merger in action

We should have worked together as a group, planning the area of work. Instead, I got to work on quality teams at school level and on program developments, which deepened my understanding of the academic side of the university merger. Thus, the merger information was easy to collect during my administrative duties.

The president of Albab gave roadshows which I was able to attend as an internal worker and make my field notes. My colleagues expressed their fears. Some others were hopeful for a better future. Working as an insider, I collected information about the political nature of the university merger. A power game was active in the departments where I worked and where my PhD position was situated. People feared for their jobs. Now, after five years, the departments are still not merged (FN#1408).

Shanghai in 2012

I was able to travel to Shanghai in autumn 2012 to follow the project.

URANUS[11]

The platform was planned to be part of other organizations. URANUS has high visibility in all European academic life. I visited URANUS and followed the plans for the platform.

BRASS[12]

BRASS, which started as a one-man idea before the elections in 2011 was a success from the very beginning. The presenters in 2011 were all men. A Facebook user noted that all the presenters were male. The factual show gathered 1500 people in a famous cultural house, and included one female growth entrepreneur as a presenter. Growth was exceptional and generated 11,000 participants interested in entrepreneurship worldwide in 2014 in Helsinki. The concept became institutionalized and the gender bias started to become less evident (CFN #227).

In summary, the site was a concrete place, a process of working together and a philosophical idea of putting the student learner in the center with real world issues and audiences without limits, other than the capacity and will of the student. It became obvious that the participatory platform (PP) supported distributed intelligence. The employees, thousands of visitors, and the platform physical ideas with the emotional passion were distributed though the agents and their personal networks and communication.

I, researcher

I participated in the research project during my master's degree in Psychology. My professor encouraged me to complete a PhD and decide then what to do next. I liked her idea, but I could not find a topic in psychology that would be connected to my interests and worth a PhD. I headed into business and was planning my PhD studies in accordance with my existing career in business, participating in the PhD researchers' meetings for several years before taking my PhD. After my third child was a few years old, I no longer had any excuses and applied for a position which I got in fall 2008.

My professional experience included studying in mergers and acquisitions late the 1980s. Interviewing people on their experiences, I got inside knowledge of the weak signals that managers were not able to reach. I found that interesting. I also held managerial positions at high level in traditional industries and in fast moving new digital industries. My career started as a consultant which enabled me to see hundreds of organizational cultures and leadership styles because our service included company analysis and future projection of the business at a strategic level. I studied for an MBA to understand better business because my first degree was in social sciences and humanities. My university provided interdisciplinary, studies which were important to my research interest in consciousness, which had interested me since my childhood. Now, my experience as a mother and participant in society enabled many lenses to the topic which would not have been possible before. During my work experience, I fulfilled various roles as a psychologist, treating criminals, mentally-ill children and adults, and counselling as a vocational psychologist. As a management consultant in personnel selection and development, and as someone responsible for sales to corporate customers, I got an understanding of different organizations, which I treated with my interest in research with a reflective eye on the situation and looking inside as a psychologist.

Because of my role as a psychologist I got to know secrets, tacit issues, which are not told to peers or decision-makers. When acting as a manager in public organizations I experienced the manager role and communication inside the big corporations and again learned about issues which are not told to outsiders. I moved to the areas that interested me, working in design and innovation in high-

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[11] URANUS is an anonym for a large research endeavor in quantum physics.

[12] BRASS is an anonym.

speed organizations. I became an entrepreneur by chance when during my parental leave the firm I was working for was sold.

During my professional years, I needed to fire people and sometimes I was fired because of the financial problems, or mergers and acquisitions. I helped managers and boards to understand dynamic capabilities in the steel industry or to solve personnel problems, and faced unethical management methods myself. I needed to balance managerial gender structures at corporate level and addressed the fact that affirmative actions were not in place in my micro-environments.

Thus, my interest was on strategic changes in organizations towards innovative capacity which seems to be there but is not being grasped by anyone. I wanted to understand how the successes happened and how the human competences and humans could be taken into account in more human manner which would enable both business and human growth. In addition, I learned that managers and leaders could not lead human consciousness in business. From this perspective I had been seeking a relevant empirical site when the Finnish University's Shanghai project started to show promise as a site where I could study the topic of consciousness in detail.

Shanghai Lab opened in Albab 2014
In December 2014 the Shanghai Lab was opened on the premises of Albab. The Albab president and key managers, the PP director and managers as well as their Shanghai counterparts, and students from both universities were all present. It was now four-and-a-half years since the PP premises were opened in Shanghai.

Appendix B: Illustration of the Players

The players	
Role	Description and context
Janitor -The factory head, the professor (Emil)	The director of the PP was often found sitting in the corridor or walking around the platform. He was approachable to the students, who interrupted him to ask his advice before going back to their projects. He prioritized students continually. For example, the business people or my interviews were interrupted as he gave time to students. He used coveralls and no-one would have recognized him as the head of the PP from his outward appearance. His style was imitated by other people as well. Only the factory manager and administrative assistant dressed in a more businesslike manner. It was easy to work with him, and his subordinates admired and respected him. He kept the doors open for students and visitors, made quick decisions. He had clear ideas and shared them openly.
Shanghai project manager (Kentsu)	Shanghai project manager had been a student of the product development team and worked with Emil, the professor whom he admired. Kentsu had a capacity for diplomacy and did not show hesitancy or when he faced set backs. He was open and it was easy to get time for a talk. He faced set-backs in China for the first time when starting to lead the Shanghai project in 2010. It was clear that the Chinese partners had not kept their promises. There were no facilities, no idea who was the head of the Chinese partners when the teams arrived in China. The set-backs were soon over and new challenges emerged but everything was set up with style.
An entrepreneur (Niina)	Niina was an engineer with lots of ideas. She and her enterprise had invented a board which could charge mobile phones. She enjoyed the PP community for ideas and resources for her enterprise. She was often in the headlines as a showcase entrepreneur.
Entrepreneurship project leader (Cris)	The entrepreneurship project had very clear ideas when the head of the project presented them at the developmental day. The slides were impressive and clear, with a lot of squares, and no ambiguous mess. Cris's talk was proactive. He knew what he was doing, but tried to give the impression that he is a guy like other guys. The action orientation was impressive. All his action targeted on his goal before Facebook became a marketplace for business ideas. His communication manager was a woman, but otherwise the project drew male students. It was not typical to see more than a couple of girls in the roadshows and the action team was all-male.
A visitor to the entrepreneurial project girl (Anni)	A visitor of the entrepreneurship roadshow from Helsinki university joined the roadshow because she was had entreprenerial plans. She expressed in the interview that she did not feel included and would not like to work with the entrepreneurial societies that were male and had an action-oriented culture. She never became a central figure in the project.
A student in entrepreneurial project girl (Linni)	Linni was interested in communication. She was a regular reporter of the happenings and actively involved. She became interested in programming and produced a girl-oriented program which achieved high visibility by the end of the fieldwork. She enjoyed the resources of the entrepreneurial society.
Social impact project manager (Amile)	The social impact project manager had philanthropic interests. She was empathetic and persuasive. The kick-off events gathered students also from the school of art and design, while the Shanghai project and entrepreneurship projects gathered more engineering and business students.
Professor, networker and designer (Jori)	He was a senior professor who had been a dean of one of the schools in the merger. He had a broad network in Finnish and international society, with special interests in in China. He was an active player in design, his two children being in the design business, and actively involved in the China project. Jori was diplomatic, a fluent and friendly communicator who was easy to access and get time for interview or opinions. He was valued in the community.
Chinese professor (Weng)	A professor from a university in Hong Kong was set to bring 30 students to Shanghai, to attend one of Professor Weng's classes. The Hong Kong group arrived but Weng did not respond. Now, via the secretary, a meeting took place, but the Hong Kong professor did not understand Chinese and Weng could not understand English. The actual plan was not possible, but a new plan was made. Weng would give an hour's lecture in Chinese. The Hong Kong students would understand his talk. I sat in, and one of the students translated his lecture to me online. I could understand the pictures.
Chinese professor (Ting)	His professional career was in high space upward spiral. He had a profession in business and in academia. The political situation was good for him. He was interested in sustainable interests. He visited Finland often. Students competed for his time. I managed to get some time during my second visit.
Chinese student	She had been studying engineering. She took the course in PP in Shanghai. Her life underwent a drastic change as she started to understand that she had the power to plan her own life. During the week, I discussed with her several times her thoughts on the issues which are a luxury of northern countries.
Manager in URANUS	He is enthusiastic to promote URANUS, he sees PP could work well for the technical environment at URANUS. In the blueprint, students are expected to compete with the best ideas. At the end of the observation period, the PP platform is launched in URANUS.

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