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Bernal, Estrella; Edgar, David; Burnes, Bernard

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BUILDING SUSTAINABILITY ON DEEP VALUES THROUGH MINDFULNESS NURTURING

Estrella Bernal, David Edgar and Bernard Burnes

ABSTRACT

To effectively pursue sustainability, companies need to develop an awareness of the importance of social and environmental objectives in addition to economic. To achieve this, they need to promote a set of shared values in their strategy and cultural change which align global sustainability with organisational performance. To assist organisations with this process and thus identify and nurture their members' underpinning values, we present the *Organisational Presence Model* including a Real Dialogue Methodology. We draw on Lewin's participative approach to change and the deep concept of Mindfulness related to Buddhist precepts, while contributing with a way to initiate Mindfulness nurturing in business context, facilitating its acceptance and practice by organisational members. In our study case we find signs of positive effects of the model in sustainability pursuing. The new strategy has been built aligned with resulting values, that are also perceived by organisational members as inspirational, generating motivation and helping the effective communication that integrates the strategic objectives in the economic, social and environmental aspects.

Key Words: Mindfulness, Participation, Deep Values, Organisational Culture, Global Sustainability, Performance.

1. INTRODUCTION

Many definitions of sustainability exist; however, there is general consensus that definitions should include biophysical and human aspects. Works by Bernal and Zografos (2012) and Mabsout (2015) use a comprehensive approach of human being as an individual who interacts with the environment and with other human beings in broader terms, rather than mere competition. In this way, individual wellbeing depends on social wellbeing (including harmonious social relations, where diversity of world views is respected) and on the good condition of the environment.

In agreeing with this approach, any organisation wanting to contribute to global sustainability should be concerned not just with economic performance, but also with its

33 social and environmental performance. Such concern firstly implies being aware of the
34 relations and impacts that the organisation has within society and the environment,
35 considering organisational members as part of both the inner society (e.g. organisation) and
36 wider global society. So there are two key questions that will lead our research: how to
37 develop the awareness of these existent relations and impacts? And how to develop a culture
38 related to this awareness that allows the organisation to make decisions while harmonizing
39 the three realms of its sustainable performance for business excellence: economic, social and
40 environmental?

41 Issues of sustainability are perceived as interwoven with the development of an
42 organisation's strategy and the implementation of the changes required to realise it. Indeed,
43 Dunphy *et al* (2007) argue that organisations have a greater part to play in achieving
44 environmental sustainability than either governments or consumers.

45 For many writers, the key issue to achieve successful organisational change is one of
46 value system alignment (Burnes and Jackson, 2011). In organisational terms, values occur at
47 three levels: the organisational level, as part of its culture, the work group level, as part its
48 subculture, and the individual level, i.e. their own personal values (Cummings and Worley,
49 2015; Schein, 2010). The importance of values is that they influence behaviour, especially in
50 terms of whether organisational goals and action are judged as right and appropriate in a
51 given situation (Allaire and Firsirotu, 1984; Burnes, 2014; Denison and Spreitzer, 1991;
52 Hofstede and Hofstede, 2004; Neves and Caetano, 2009). Employees who see that a proposed
53 change intervention and the way it is managed is congruent with their own values, their work
54 group's values and the wider organisational values are more likely to be committed to its
55 success than those individuals who perceive a clash of values (Allaire and Firsirotu, 1984;
56 Chonko *et al*, 2002; Diefenbach, 2007; Mrotek, 2001; Neves and Caetano, 2009; Walinga,
57 2008). It follows that when organisations are attempting to promote global sustainability as
58 an approach to business excellence, they are in effect addressing and attempting to change
59 what those in the organisation consider to be the values with which people can commit
60 themselves to. In order to do so, they need to understand the values which underpin people's
61 beliefs and ensure that their organisation has or can adopt values which align with
62 sustainability and these beliefs. However this cannot be done by imposition, since people
63 will only address and change their values if they are allowed to do so freely and through open
64 participation (Burnes and By, 2012).

65 So the problem we try to address is how to face the change needed in strategies of the
66 organisations seeking to pursue global sustainability as an approach to excellence.

67 We believe the model we will propose can assist organisations in facing such change.
68 As a first step of the model, we developed a methodology which acted as a framework
69 for assisting managers of an industrial company in identifying their underpinning values and
70 understanding them as a base for cultural and strategic change. This can be extrapolated to
71 other organisational context.

72 **2. A PROPOSED MODEL OF ORGANISATIONAL PRESENCE TO PURSUE** 73 **GLOBAL SUSTAINABILITY**

74 **2.1 Organisational Values and Change**

75 In terms of organisational change, it is argued that the values embodied in the type of
76 change, e.g. cutting jobs or enhancing skills, and way that it is managed, e.g. imposed or
77 participative, also need to be aligned with the organisational, work group and individual
78 values of those concerned (Burnes and Jackson, 2011).

79 Kurt Lewin in the 1940s is generally seen as the first person to draw attention to the
80 relationship between value alignment and successful change (Benne, 1976). Lewin
81 recognised that change often creates instability, which can lead to resistance if change
82 challenged existing values (Burnes, 2007). However, Lewin's approach to change, which is
83 based on change participants learning about themselves, their current situation and what
84 needs to change, offers not only a way of avoiding resistance but also of addressing the issue
85 of how to identify current and develop new values (Burnes, 2004).

86 Lewin developed an ethical-participative approach to change that has proved
87 remarkably robust (Burnes and By 2012; Burnes and Jackson, 2011). Ethics deals with 'how
88 humans treat other beings so as to promote mutual welfare, growth, creativity, and to build a
89 shared meaning and to strive for what is good over what is bad and what is right over what is
90 wrong' (Thiroux and Krasemann, 2007: 27). Lewin did not believe that people could be
91 tricked or coerced into change instead he believed they would only fully commit to change if
92 they saw it as right in the circumstances. He argued that behavioural change is most
93 successful if individuals and groups are given the opportunity to reflect on and learn about
94 their own situation, and change of their own volition (Burnes 2004; Lewin 1947).

95 Nevertheless, though Lewin's work to change makes it an appropriate foundation on
96 which to build an ethical approach to change, by itself it does not fully address the issue of
97 how to bring about change when individual, group and/or organisational values are not
98 aligned. This was because when Lewin died he had not fully developed significant research
99 areas, such as value alignment (Burnes and Cooke, 2012). Therefore in the next section, we

100 propose to link Lewin’s work to the concepts of Mindfulness and Presence as a means of
101 aligning values with proposed changes and a deeper sense of ethics.

102 To summarise, there is support for the view that successful change is associated with
103 the value alignment of three factors: the values of those involved in the change intervention,
104 the objective of the intervention (in our case contributing to global sustainability) and the
105 approach to change (i.e. the values underpinning the content of the change and the process by
106 which it is managed). If the concept of value alignment is valid, then it is not sufficient for
107 organisations to ensure that the objective of the change intervention is congruent with the
108 organisation’s values; they would also need to ensure that the approach to change adopted is
109 congruent. Research by Burnes and Jackson (2011) shows that this is a valid proposition and
110 one which does lead to successful change. However, what about cases where there is not
111 alignment between those involved in the change intervention and the objective of the
112 intervention? In such a situation, what is required is not an approach to change which is
113 aligned with either the people or the objective, but an approach which can ethically create
114 alignment between these two. In this instance, we need an approach to change which can
115 create value alignment between the organisation’s values (i.e. its members’ values) and the
116 values which lie at the heart of our objective which is the search for sustainability.

117

118 **2.2. Mindfulness, Presence and Deep Values**

119 Mindfulness has its roots in Buddhism, but was brought to Occident by Dr. Kabat
120 Zinn mainly with the objective of stress and pain reduction. Mindfulness means “paying
121 attention in a particular way: on purpose, in the present moment, and non-judgmentally”
122 (Kabat-Zinn, 1994:4).

123 Many studies (Byron et al., 2015; Crane & Kuyken, 2013; Dariotis et al., 2016; Foukal
124 et al., 2016; Harris et al., 2016; Jha et al., 2017; Klatt et al., 2017; Malinowski & Lim, 2015;
125 Mann et al., 2016; Reb et al., 2017; Russell et al., 2016; Schussler et al., 2016; Sharp &
126 Jennings, 2016; Verdorfer et al., 2014; Zemestani & Ottaviani, 2016) show that Mindfulness
127 works not only when different aims are pursued in different spheres of society, health and
128 education systems, but also in corporations. In particular as Van Gordon et al. (2016, p:78)
129 show, in the work place “*mindfulness has been shown to lead to significant improvements in*
130 *employee mental health outcomes, including anxiety (...), depression (...), stress (...),*
131 *burnout (...), sleep quality (...), and dispositional mindfulness (...). Mindfulness has also*
132 *been shown to improve employee physical health outcomes (...). Furthermore, mindfulness in*
133 *the workplace has been linked to job performance in various ways, including (i) client-*

134 *centered empathic care in health-care professionals (...), (ii) positive organisational*
135 *behavior (...), (iii) organisational innovativeness and performance (...), and (iv) work-related*
136 *self-efficacy.”*

137 We agree with Van Gordon et al. (2016:78) when they state that “*contemporary*
138 *mindfulness as it is operationalized in mindfulness-based interventions such as Mindfulness-*
139 *Based Stress Reduction (...), does not always meet the traditional Buddhist criteria for*
140 *authentic mindfulness”*. In effect, meditation in the original Buddhism source should not have
141 any specific aim, nor purpose for the life, it is instead a transcending way of continuous self-
142 inquiry to discover the authentic essence of the self-human nature, which is conceptually a
143 mystery and cannot be put into words, but can only be experienced by the meditator and
144 tested by the master as the meditator’s real experience.

145 Mindfulness as originally contributed by Kabat Zinn is more akin to a sort of therapy
146 to improve health and other times as a form of training to develop certain personal skills or
147 competences. While it can be used in business, or to enhance learning capability as in
148 education, it always pursues a certain aim, while not always involve an ethical or inner
149 commitment of the meditator of self-enquiry or with contribution to the collective, or any
150 other aspect that transcends the selfhood. In this sense, an authentic Mindfulness having its
151 roots in Buddhism is a transcending way of self-enquiry in the authentic essential nature of
152 human being that is empty from any particular objective for life. In other words, an authentic
153 meditator longs for transcending selfhood by perceiving his/her real inner human nature but
154 not for any particular reason (e.g. more powerful, wiser or any personal wish).

155 However while authentic transcending meditators don’t have any particular aim, the
156 fact is that meditation improves many personal capabilities, as Van Gordon et al. (2016:79)
157 show with the promising results of Second Generation Mindfulness Based Interventions
158 based on the Noble Eightfold Path. The teaching of the Eight Fold Path is common to all the
159 various manifestations of Buddhism, and all other kinds of Buddhist practices can be
160 subsumed under these categories (Mabsout, 2016).

161 In the meditation state, when communication with one’s self is clearer, within
162 tranquility, it is easier to perceive what the own essential values are (Bassett, 2013). These
163 values are more connected with the essence deep inside a person, which although it cannot
164 be conceptualized or put into words, manifest itself in life through behaviours guided by
165 these values. When there is the real spiritual way being developed by the meditator, these
166 values are in harmony with the Noble Eightfold Path (Bodhi, 2010) and make the person
167 behave according to the perception of unity with everything that exist and respecting every

168 living being as part of oneself (Thich Nhat Hanh, 2000). We will call these values arising
169 from the experience of unity “deep values” and they constitute what we call “deep ethics”.

170 But as the alive oral transmission from Sanbô-Zen school teaches, in general people
171 are overwhelmed by mental dialogue mixed up with social values. Such social values are
172 experimented as inertial embodied tendencies, which are “*habituations and predispositions*
173 *that unreflectively shape our everyday responses. In other words, they are patterns of saying*
174 *and doing that are passed on by society through individuals without necessarily passing*
175 *through consciousness. They do not arise from beliefs, rules or principles. Rather they are*
176 *shared know-how and discriminations”* (Chia and MacKay, 2007:232). It is this mental and
177 inertial dialogue that doesn’t allow to the person to perceive the deep values as essential
178 human values (Lamberton, 2005).

179 Sanbô-Zen school also teaches that when a person starts meditating for the very first
180 time, even if it is made with an aim or purpose, she/he gets a deeper conscious level where
181 these deep values have a chance to emerge at a certain level. This level of emergence is
182 higher the more the person trains enough not to pay attention to the mental dialogue or any
183 emotion but to breathing in present moment and if in parallel the person develops an attitude
184 of greater loyalty to the deep values abandoning more and more the personal aims or
185 purposes. This is therefore a process where consciousness unfolds in which the practice
186 brings gradually more and more the capability of paying that attention and perceiving more
187 the deep values. Figure 1 represents this process of consciousness as a spectrum, at the top
188 living conditioned by the unconscious (inertial embodied dispositional tendencies) and the
189 bottom total consciousness of enlightenment. The top square of Figure 1 (beginning of the
190 process) is what Van Gordon et al. (2016) understand as a Mindfulness (originally introduced
191 by Kabat-Zinn, 1994) that when it is practiced, it does not always meet the traditional
192 Buddhist criteria for authentic mindfulness; the other end of the spectrum (bottom of Figure
193 1) is what we call Eastern Mindfulness or Presence as the one that is rooted and follows the
194 Buddhist precepts of the Noble Eightfold Path, this is what Van Gordon et al. (2016); call
195 “Authentic Mindfulness”.

196 Polzin et al (2015) explain that Authentic Mindfulness weaken the illusionary concept
197 of self and strengthen the insight into non-self, so a better understanding of non-self may be
198 gained by considering the existence of different stages of insight. Our Figure 1 would
199 represent these different stages of insight (consciousness) from which the state of Presence
200 would be a very advanced one when authentic Mindfulness is being practiced.

201 One remarkable difference between the advanced stage of Presence and the initial one
202 of Mindfulness is that this initial Mindfulness implies a purpose with an active intention to
203 get it, whether it is avoiding old ways of thinking and behaving to be completely alert in
204 present moment, or any other purpose we identify with Mindfulness. This means somehow
205 selecting and judging what is not accurate according to the established intention. Such
206 judgments belong just to the mind, not to the reality and prevent the individual from seeing
207 reality in all of its wideness and therefore block the opportunity to adapt to it (Dhiman, 2008).
208 On the other hand, Presence removes any reaction to what is not accurate according to the
209 purpose by avoiding judging because there isn't any purpose, it really consists of just paying
210 attention to breathing with an intense and open awareness to anything happening in the
211 present moment (internally and externally), accepting whatever it is. This gives more
212 opportunities for adaptation, overall in complex rapidly changing environments. Dhiman
213 (2008) explains deeply this art of "paying attention to attention". Nevertheless, we want to
214 remark that, as Sanbô-Zen school teaches, acceptance without judgment doesn't mean that
215 practitioners cannot discriminate among what is right and wrong to guide their behavior. On
216 the contrary, the practice gives a very clear ethical reference based on the Noble Eightfold
217 Path as a guidance of own behavior. When something contrary to this guidance happens,
218 attention is not put into judgments, but on the present moment to accept it as part of the
219 reality and use the energy of the next breathing to act according to what the Buddhist
220 Precepts bring, in the level that each practitioner is able to develop them. Mabsout (2015:89)
221 explains: *"as mindfulness grows, the valuing of experience grows with it, and the mind is*
222 *more present in the world, not disengaged from it. Accordingly one is more present in one's*
223 *actions, as behaviour is more responsive and aware. This understanding of freedom is*
224 *diagrammatically opposed to freedom as doing whatever one wants"*.

225 According to this sense of deep ethics, the concept of Presence in our model
226 introduces this higher ability for adaptation and change, but also two human values that are
227 fundamental to the Buddhist precepts of the Noble Eightfold Path: compassion and openness
228 to unity perception, which is the experience of the unique essence that is common to every
229 living being.

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FIGURE 1: The consciousness development process

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236

**INERTIAL
UNCONSCIOUS
TENDENCIES**

Initial steps of the process: More superficial levels of consciousness

- **MINDFULNESS**
- IT HAS OBJECTIVES, AIMS, PURPOSES
- THERE IS DUALITY BECAUSE THERE IS THE "I" AND "THE OBJECTIVES"
- INITIAL LEVELS OF CONSCIOUSNESS AND DEEPER VALUES START DEVELOPING

"Intermediate" levels of consciousness

- **CERTAIN LEVEL OF PRESENCE GOES ON EMERGING, THE LEVEL DEPENDS ON:**
- THE QUALITY AND QUANTITY OF THE MEDITATION PRACTICE
- THE ACTITUDE (AM I REALLY JUST INQUIRING IN MY ESSENTIAL NATURE OR DO I STILL HAVE ANY AIM OR PURPOSE TO GET IN LIFE THAT I THINK MEDITATION WILL HELP ME TO HAVE?)

Deeper levels of consciousness until reaching eventually enlightenment (pure consciousness)

- **EASTERN MINDFULNESS=BUDDHISM ROOTS MEDITATION= TOTAL PRESENCE IN THE ENLIGHTENED STATE**
- IT HAS **NOT** OBJECTIVES, AIMS, PURPOSES
- THERE IS NOT DUALITY, JUST PERCEPTION OF UNITY
- IT IS JUST A SELF INQUIRY IN THE OWN NATURAL ESSENCE , WHO AM I?
- THE PERSON BEHAVES ACCORDING TO DEEP VALUES THAT CONFORM DEEP ETHICS IN HARMONY WITH THE NOBLE EIGHTFOLD PATH

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238

ENLIGHTENMENT

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In this conceptual map deep values constitute the most essential part of an individual but might not be shown by the person because of a fear of conflict with other dominant organisational and/or every day applied inertial values, as well as because of a fear of becoming vulnerable for this reason. Nevertheless at the same time such very deep values reflect the essential nature of each individual and therefore its natural talent, and will be lost for the organisation if they are not nurtured and allowed to emerge. For this reasons, we introduce the need of Individual Mindfulness Nurturing.

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2.3 Individual Mindfulness Nurturing

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Though senior management support is vital in order to develop corporate values that address care and respect, by itself it is insufficient to actually change culture (Schein, 2010). There may be some rare occasions where a crisis can lead to imposed culture change, however, in the main, this rarely occurs (Burnes, 2014; Schein, 2010). This is because, as Cummings and Worley (2015) show, culture change is a slow process of identifying and agreeing what is wrong with the existing culture and developing a new one. As Schein (1996) argues, this can be a painful process of ‘unlearning’ and ‘relearning’, which requires the

254 engagement of most of an organisation's members in identifying, understanding and
255 accepting of their own volition deep values on which the new culture will be built
256 (Cummings and Worley, 2015; Schein, 2010). In this, mindfulness training plays a crucial
257 role by enabling people to perceive what their deep values are and behaving in accordance
258 with them.

259 We define Individual Mindfulness Nurturing (IMN) (included in Figure 2) as a
260 process which starts in parallel with training people in the total attention of body and mind, in
261 the present moment, and with the support of a culture that takes care of people as complete
262 human beings. This is a culture with deep respect for the diversity of mental maps or world
263 visions, and that also takes care of the natural environment and society. The reason for setting
264 out this sort of culture is to provide a scope wide enough for Mindfulness to develop and to
265 point to the necessary aspects in which a company has to perform if it pursues global
266 sustainability: economic aspects, social performance including caring and respect for
267 diversity, and the environmental aspects.

268

269 **2.4. Real Dialogue and Authentic Social Relations**

270 In biology of knowledge (or cognition) terms, Presence is the source of love as
271 defined by Maturana and Varela (1987). These authors define scientifically the emotion of
272 love as *“a relational biological phenomenon consisting of a behaviour or class of behaviours
273 through which “the other”, emerges as a legitimate other person in the closeness of
274 conviviality, in circumstances where the other, could be oneself. This, in the understanding
275 that the others legitimacy is constituted by behaviors or operations that respect and accept
276 her/his existence as it is, as a phenomenon of mere acceptance of the other person beside us
277 in our daily living. Legitimacy of the other and respect for him or her are two ways of
278 relation congruent and are complementary reciprocally implicated. Love is a biological
279 phenomenon inherent in animals' relational scope, which in mammals appears as a central
280 aspect of cohabiting in the intimacy of maternal - infant relation in total corporal
281 acceptance.” (Ruiz, 1997)*

282 In this meaning love implies recognizing the “other” as a fellow being with the same
283 essential nature as “I” have as a person – i.e. as a “Thou” in the sense defined by Kofman and
284 Senge (1993). This produces the consciousness to be aware of the legitimacy of every
285 person's view, as well as the legitimacy of every living being and live systems existence, and
286 therefore deep respect for all of them. (Maturana, 1987) states that this is the biological
287 foundation of social phenomena and of what he calls Authentic Social Relations (ASR) based

288 on equality relations and not on power subordination. Without love, without acceptance of
289 others living beside us there is no social process and, therefore, no humanness. *“Anything that*
290 *undermines the acceptance of others, from competency to the possession of truth and*
291 *ideological certainty, undermines the social process because it undermines the biologic*
292 *process that generates it”* (Maturana 1987:246-247).

293 In this context, the attitude on establishing relationships within the organisation is that “the
294 other” has an existence and experiential domain that is just as valid as that of the “I” itself.
295 So, the language and consequent description of the world produced by the other’s experiential
296 domain will be considered equally legitimate. ASR are the only ones that can create Real
297 Dialogue (RD), where people can trust others enough to articulate what they really feel and
298 think, and not what they think they are supposed to tell according to the dominant values. RD
299 and ASR facilitate the emergence of deep values (together with different world views that
300 such values represent) to configure a culture that respects them and also respects the elements
301 from the society and natural environment with which the organisation interacts.

302 RD contributes to accept and better understand the views of the others creating an
303 experiential domain for the group that for each individual is wider than her/his initial
304 individual experiential domain (Maturana, 1978). For this reason initially conflicting interests
305 that could not get aligned within every individual’s narrower experiential domain, can get
306 aligned in this other wider domain of the group. This understanding of the other’s view
307 happens more easily the more people are trained in Mindfulness and they gain more insight
308 into non-self while approaching deeper levels of Presence. That is why IMN is necessary.

309 In practical organisational terms RD builds on a real participative process, which
310 means adaptive management with feedback based on trust to express real beliefs. In our
311 theoretical conception, such trust emerges within the process of Mindfulness nurturing in the
312 way of consciousness development showed in Figure 1, together with the gradual emergency
313 of the aforementioned values of compassion and openness to unity perception.

314 This is therefore a training process for all the staff and managers because it leads them to a
315 more integrative way of thinking related with complexity.

316 As explained, our participative approach to change is based on Lewin's work and its three key
317 elements are: firstly, that participants must be free to make their own decisions, secondly, that
318 they need to be guided by a neutral facilitator, and lastly, that change must be a learning
319 process for the participants. We use RD to achieve the first and last of these. In terms of the
320 second element, we ensure that facilitation in our methodology supports the participants'
321 decision-making and learning, but remains impartial.

322 **2.5. Organisational Presence Model**

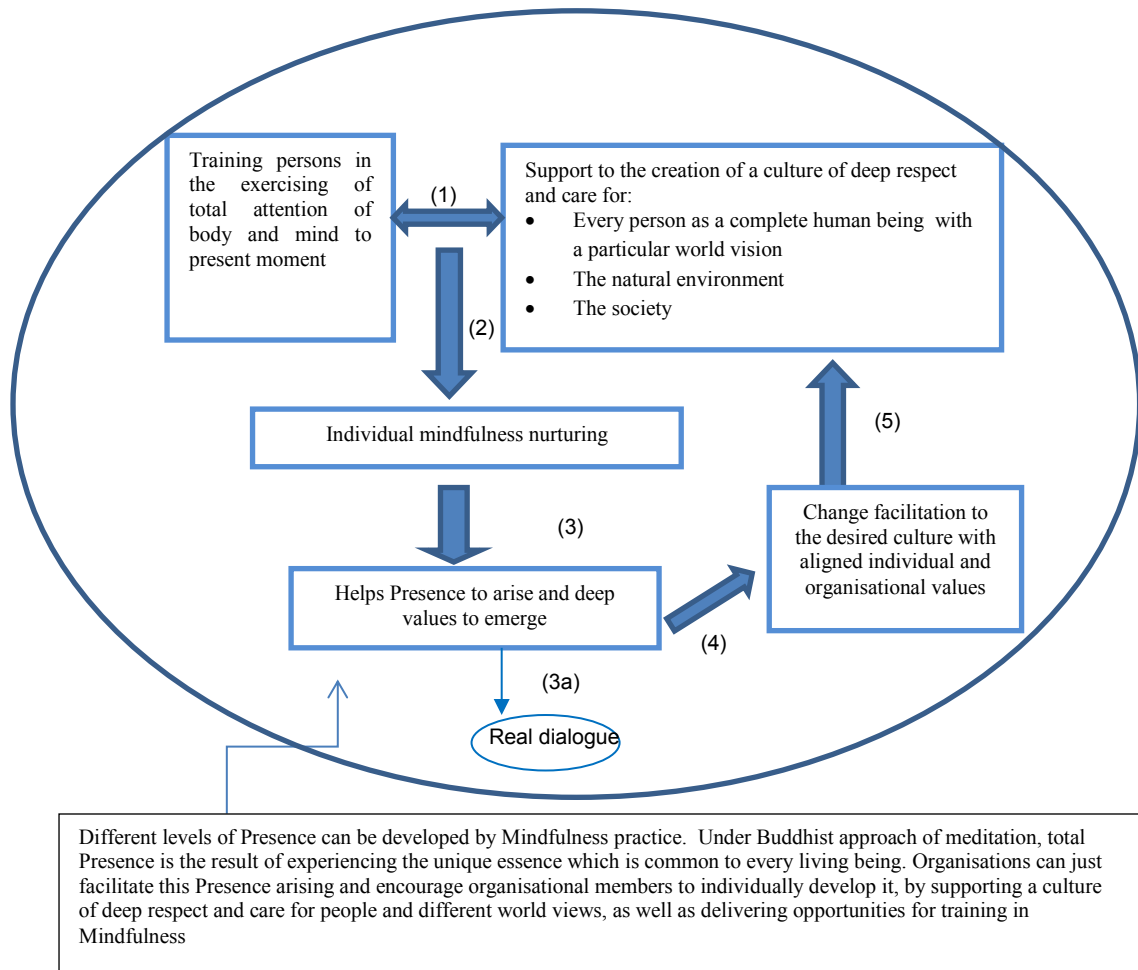
323 Figure 2 maps the process from IMN, leading to Presence and change and to a culture aligned
324 with global sustainability contribution. We call such process Organisational Presence (OP).

325 In the next paragraph we explain the five steps of this process (see Figure 2 for each step).

326 (1) According to Thomas (2006), FitzGerald (2012) and Bassett (2013), the training in total
327 attention and support of the deep respect and caring culture reinforce each other. (2) This
328 reinforcement starts the process of IMN as we defined in section 2.3. (3) Drawing on
329 Dhiman (2008) and discussion of section 2.2, we can affirm that individual Mindfulness, as
330 the beginning of the consciousness process shown in Figure 1, supports the emergence of
331 Presence and deep values. (3a) This allows people to identify their own and the
332 organisation's deep values and to achieve RD (Maturana, 1978 & 1988). (4) Having
333 identified new, more appropriate individual and organisational values, the process of aligning
334 these begins (Gärtner, 2013). (5) Burnes (2014) states that this emergence of deep values
335 will facilitate the pursued change to a culture that facilitates global sustainability
336 performance, through deep respect and care for people and the natural environment as an
337 interrelated system.

338

FIGURE 2: Organisational Presence Model, Organisational Presence as a result of Mindfulness Nurturing –Presence-Change circular process



Sources: (1) Thomas (2006); Bassett (2013); Fitzgerald, S. (2012). (2) Definition of IMN, section 2.3 (3) Dhiman (2008); 3a. Maturana (1978, 1988). (4) Gärtner, C. (2013). (5) Burnes 2014.

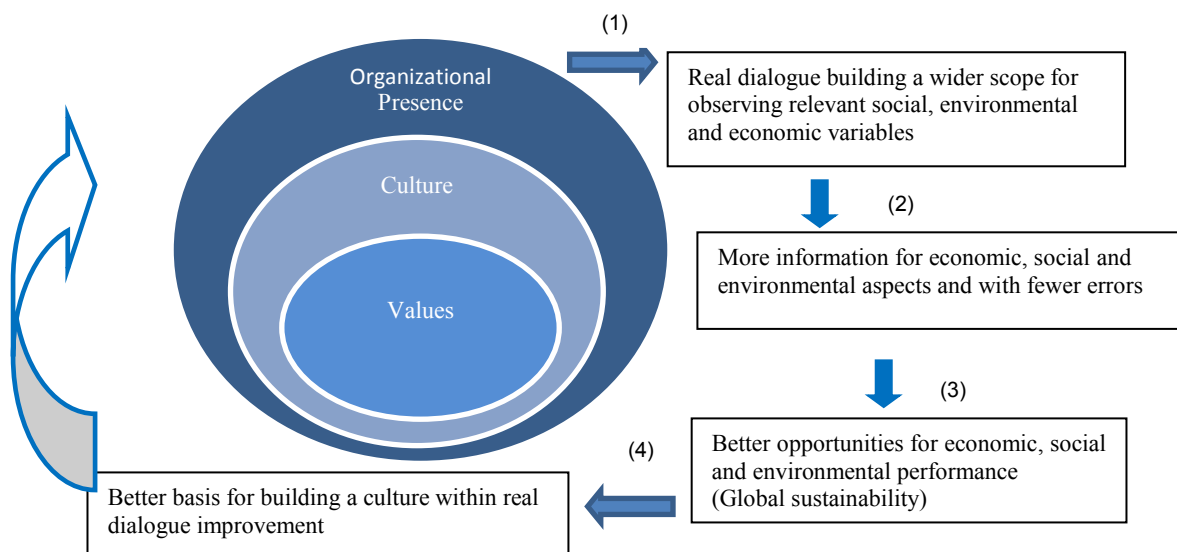
2.6. Hypothetic Effects of Organisational Presence in Global Sustainability

Figure 3 summarises these effects in four steps as bellow:

(1)The OPM implies a state of Presence that can start being developed through Mindfulness training and thus incorporated into the culture of the company. This develops the organisational members' ability for total attention to the present moment and their own deep values. According to the premises of biology of knowledge this would result in RD (Maturana 1978, 1988), across the organisation and intrinsically each individual keeping in touch with her/his most genuine part and offering the best personal potential to the rest. Thus turning deep personal values into embodied behaviours. Most of the time, deep most genuine personal values cannot be perceived in the daily routine. However, total attention to the present moment helps them emerge (as we will see in our study case). With the best potential

373 of each individual through presence, the organisation gets a wider scope for observing
 374 relevant social, environmental and economic variables. (2) Based on works by Stanton,
 375 Chambers & Piggott (2001) and Herndon (2008), it can also provide more information for
 376 economic, social and environmental aspects and with fewer errors. (3) Taking into account
 377 other works (e.g. Eisenhardt & Zbaracki, 1992; Dane & Brummel, 2014) the situation would
 378 therefore lead to better opportunities for economic, social and environmental performance.
 379 (4) For Bernal and Edgar (2012), global sustainability pursuing implies caring for RD, which
 380 according to our OPM (Figure 2) will help the process for further individuals Presence
 381 development, creating a virtuous circle, in constant change and feedback.

382 **FIGURE 3: Effects of Organisational Presence in Global Sustainability**



383
 384
 385 Sources: (1) Maturana (1978, 1988). (2) Stanton, Chambers, & Piggott (2001), Herndon (2008). (3) Eisenhardt & Zbaracki
 386 (1992); Dane, E., & Brummel, B. J. (2014). (4) Bernal and Edgar (2012).

387
 388 Therefore, a culture that nurtures mindfulness of links with society and the
 389 environment gives the organisation a higher perspective of the socioeconomic and
 390 environmental variables influenced by its activity. In other words, the organisation is able to
 391 perceive, observe, analyze, and shape a higher range of social and environmental variables
 392 with which it interacts. We can infer therefore that the decision making process will be more
 393 aligned to reality and therefore more responsible for it. If we observe this decision making
 394 process under the scientific method, we are building a more reliable result from inception
 395 since we are widening the range of reality being observed. This decreases the possibility of
 396 leaving relevant variables out of consideration, not only external variables to the

397 organisational members, but also internal psychological-emotional variables of the
398 individuals that can be a determinant of different outputs given a particular decision.

399 In summary, our OPM establishes the relationship between Mindfulness and sustainability
400 supporting Ericson Kjørstad & Barstad (2014) proposition in this aspect.

401

402 **3. REAL DIALOGUE METHODOLOGY (RDM)**

403 The methodology we use introduces the first two steps necessary to create the process
404 of OP shown in Figure 2; we term this Real Dialogue Methodology (RDM). These two steps
405 are introduced within a participative process where values cannot be imposed but are
406 voluntary accepted and shared.

407 As discussed in section 2.2 Presence requires participants to follow a voluntary and
408 honest transcending way of meditation which is a long process that has a starting point.
409 Therefore in this research, the starting point of training participants in total attention of body
410 and mind to present moment did not bring them to deep Presence, but it brought them to a
411 state of calm and attention to present moment that allowed access to parts of themselves
412 which in their words “are not accessible in an everyday mad work routine”

413 As participants were unaware of the concept of Mindfulness, fear of the
414 unconventional or of “being different” could have impacted, making work colleagues feel
415 vulnerable and uneasy. This fear can block the whole process. As such, we presented the
416 Mindfulness technique, (which was less known than it is today), with the scientific roots of
417 Caycedian sophrology with a longer tradition in Occidental culture than Mindfulness. We
418 presented sophrology as a way to start experiencing what total attention to body and mind is,
419 since it has the rational support that exercises start with a contact and alliance that gives a
420 meaning to the exercises for the participant. It is like a kind of objective that reduces anxiety
421 of beginners when they suddenly have to pass from frenetic activity to calm in front of their
422 colleagues.

423 Explaining Caycedian Sophrology, Fiorletta (2010) states that objective reality is
424 closely linked with a phenomenological approach to consciousness. Voluntary control of
425 respiration is at the heart of Caycedian sophrology, relaxation is the bodily starting point.
426 Focusing attention on living the present moment and the phenomena attached to that moment
427 leads to a state of living which activates consciousness. This activation of consciousness,
428 understood in sophrology terms, is our Mindfulness training.

429

430 We have used Nominal Group Technique - NGT (Delbecq & Gustafson, 1975) as a
431 participation method since it prevents the group from any participant wanting to adopt a
432 protagonist role and thus reduces any dominant view. Our RDM modifies NGT by adding a
433 number of refinements and contributions that will be explained in the next section.

434

435 **3.1. Applying RDM**

436 We applied the framework to a production plant (80 staff) of an industrial
437 multinational (9000 staff) which is not listed on the stock exchange. This company was
438 willing to implement a new strategic plan and to do so, they asked for help using our RDM in
439 order to determine a set of values which their people could commit to. As a pilot project, we
440 started with a focus group in one of the divisions of the company operating in the United
441 Kingdom (UK Division) in 2012. During 2013 the process was developed in the whole
442 organisation, taking all the 53 managers of the company as participants in six focus groups,
443 and in 2017 the research was concluded by considering final results of change.

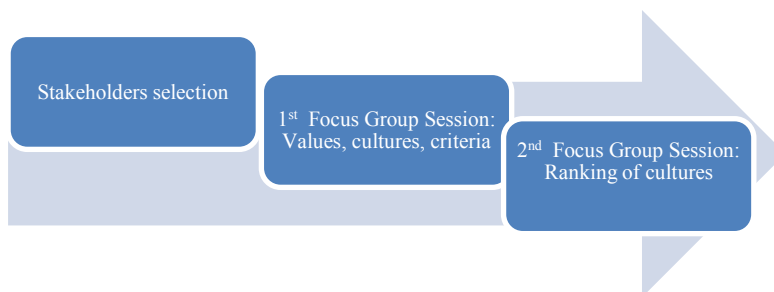
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445 The RDM is formed by the stages in figure 4.

446

447

FIGURE 4: Stages of RDM



448

449 We will explain the stages through the pilot project experience in UK:

450

451 **3.2. Stage 1: Stakeholders Selection**

452 In the UK division, Corporate Human Resources top managers, trained in the main
453 concepts of RDM, had a meeting with the main responsible people of the division in the UK
454 and decided on the eight different stakeholders for the focus group. This focus group
455 represented different job roles and sensitiveness related with them. Participants were leaders
456 respected by their teams and colleagues: 1 - Effluent treatment plant process engineer. 2 –
457 Health, Safety, Quality and Environment manager. 3 - Accountant responsible for analytical
458 accounts. 4 - Senior Utilities plant engineer. 5 - Part of the original project team responsible

459 for electrical installations. 6 – Human Resources responsible. 7- Engineer Responsible for
460 comparing energy and financial balances of the productive processes. 8- Plant manager. This
461 cross section of sample represented an excellent overview of the perspectives of the whole
462 organisation.

463

464 **3.3. STAGE 2: Focus Group-First Session: Values, future cultures and criteria**

465 *3.3.1. Identifying values*

466

467 This session was designed to orientate respondents to their deep values based on their
468 self-perceived best personal potential. The facilitator was a senior Mindfulness practitioner
469 with 14 years of intense experience who followed a special meditation program before the
470 meeting.

471 Mindfulness exercises helped participants to pay attention to their inner self.
472 According to Ostafin and Kassman (2012) this gives the participants access to their deep
473 creative level, which contributes in a much more powerful way than traditional NGT to the
474 generation of ideas. It is our first contribution to NGT.

475 Participants then had 15 minutes of individual reflection to rationalize the values they
476 could perceive in themselves or in their colleagues to help excellent performance of the
477 company in the best future, in the economic, environmental and social aspects.

478 Each one was asked to choose the six most important ideas of values that they would
479 then share with the rest of the group according to NGT rules. Table 1 shows the value
480 statements with which participants explained each reflected value.

TABLE 1: Ideas emerging from first focus group stage

Initial number of value statement	VALUE STATEMENT	VALUE
1	I always try to treat people how I would expect to be treated	Respect
2	I try and live within my own means	Responsibility
3	I recognize that my lifestyle has an impact on society as a whole.	Compassion
4	We work stronger together	Teamwork
5	Respect internal and external stakeholders	Respect
6	Follow rules and decisions taken by competent people although I don't understand them	Discipline
7	I share ideas and learning with others	Networking
8	Learn from mistakes that have been made and improve	Learning
9	I work better when happy	Mental well being
10	I like to stick with something until it gets done	Determination
11	I consider the best use of resources to meet goals	Efficiency
12	I learn from my mistakes, experience and successes.	Learning
13	I try to adapt my behavior to other people's needs	Empathy
14	I think of new ways of doing things in order to continuously improve performance	Continuous Improvement
15	I try to match my actions with my words	Integrity
16	I enjoy being able to improve the skills and knowledge of colleagues	Mentoring
17	I like what I do	Enthusiasm
18	I am always ready to help colleagues in any way that I can	Support
19	We must be honest with our internal & external stakeholders.	Honesty
20	Prioritize job over family	Irresponsibility
21	I get a great sense of achievement from improving difficult relationships	Open minded
22	We are the masters of the worlds fate a society is stronger together and weaker apart	Teamwork-unity
23	I achieve more when working as a member of a team	Teamwork
24	I like to consider others point of view	Empathy
25	I work towards providing the best financial information to provide stability for the company	Financial Stability
26	I strive to be innovative to push boundaries.	Innovation
27	Change position within the company and adapt as fast as possible	Flexibility
28	I strive to deliver	Results oriented

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Then, under the RD atmosphere created, an open, long (1.5 hours) and intense debate was conducted to clarify any aspects about values definition by the participants, as well as to group the general ideas of Table 1 in final values of Table 2. There were five original ideas that participants didn't group because they did not find them to belong to or comprehend any other value idea. Therefore these ideas had entity by themselves and were just renumbered as 12 to 16 in Table 2.

TABLE 2: Final values.

NUMBERS OF GROUPED VALUES	ITEM=GROUPED IDEAS	FINAL ID.NUMBER OF EACH GROUPED ITEM
4, 22a, 23	Teamwork	1
3,22b	Sense of Community	2
8,12	Continuous learning	3
2,25	Financial responsibility	4
14,26	Innovation and Improvement	5
9,17	Enthusiasm	6
13,24	Empathy	7
7,16,17	Supporting each other	8
1,5	Respect	9
15,19	Honesty/Integrity	10
10,28	Determination/tenacity	11
	RENUMBERED ITEMS	
6	Discipline	12
11	Efficiency	13
20	Responsibility/Irresponsibility (work-personal life balance)	14
21	Open mindedness	15
27	Adaptability	16

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491 *3.3.2. Identifying cultures and Criteria*

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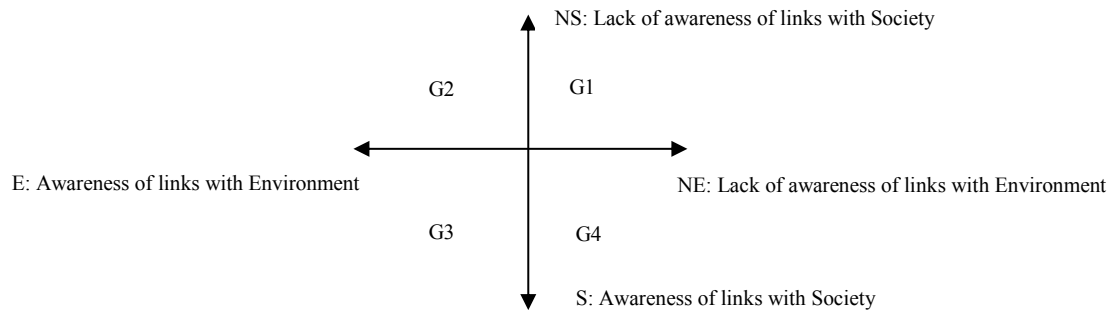
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In table 2 we obtained the current existing values at that moment, but to generate a new culture, we tried to place these in the most coherent future culture taking concern for sustainability into account. Since a strategy of change, for what values are to be used, means a long run perspective, we used scenario planning. This explored possible future cultures based on the different evolutions of Fundamental Dimensions of Change (FDC). As defined in Scenario-Based Strategic Planning, FDC are forces around which the whole properties of the system change creating different future scenarios. FDC in our study case, led to different possible cultures which were proposed as future scenarios for values to develop. In this context, we adapt Bernal and Zografos (2012) scenario planning FDC due to its utility to generate future organisational culture scenarios more or less aligned to the aim of global sustainability performance. In this fashion, our FDC are defined as the degree of awareness that organisational members will be able to develop from now on regarding their own personal links and those of the company to the rest of society and to the environment (axis x and y of the Future Cultures Quadrant Model (FCQM) -Figure 5). The current values placed

507 within the FCQM link the current existing culture to the culture that supports performance of
508 the company for Global Sustainability. FCQM is our second contribution to traditional NGT.

509 **FIGURE 5: The future cultures quadrant model**



518 The group agreed the mapping of table 2 values as Figure 6 shows, considering the
519 FCQM.

520 At this point participants placed a circle in the quadrants representing where they
521 thought the company's real culture was placed at that time. Afterwards they placed a triangle
522 in the quadrant where they thought the company's overall culture would be 15 years into the
523 future, taking into account the variables they were most worried about, (we used their inertial
524 way of perceiving, without calling attention to present moment). Finally after a new
525 Mindfulness exercise, we asked where they thought the company's culture could be, and
526 would like to be, using the best potential of every organisational member, drawing a big
527 cross in a circle in the quadrant (Figure 6).

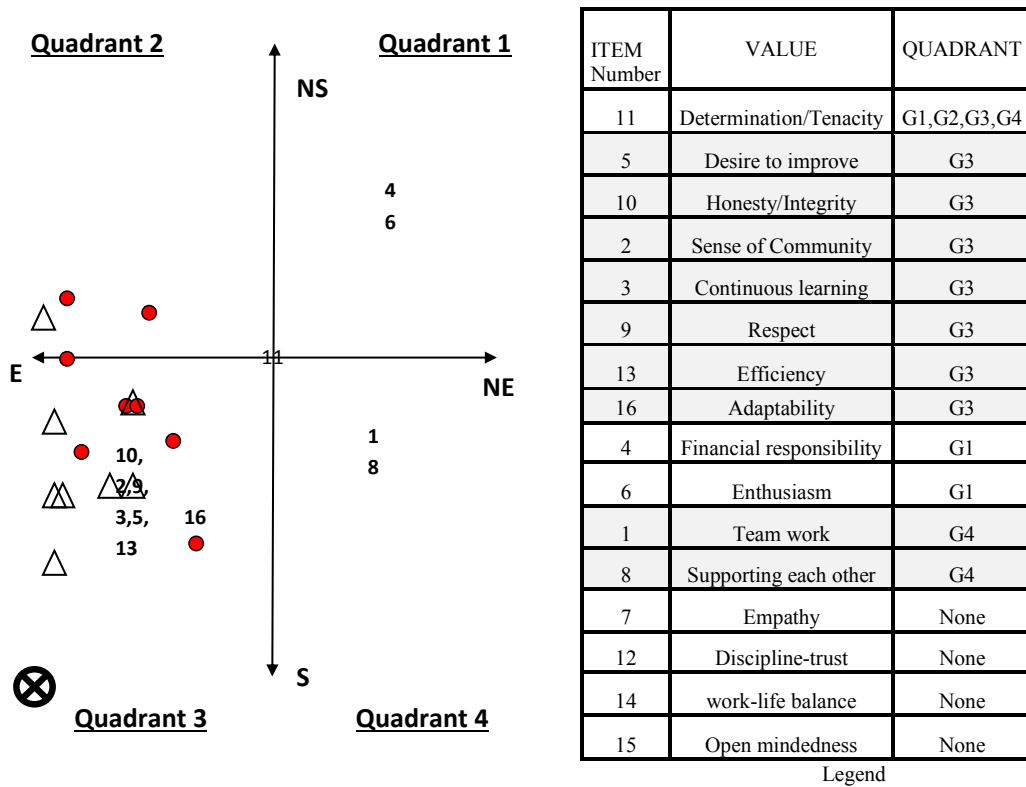
528 Figure 6 shows that most of the values are identified with a scenario G3 (values with
529 numbers 2,3,5,9,10,13,16 of Table 2), where awareness of social and environmental links are
530 developed (3rd quadrant). But there are also values identified in scenarios G1(values with
531 numbers 4,6 of Table 2) and G4 (Values numbers 1,8 of table 2) where there is no awareness
532 of any link, or just awareness of links with society. Value number 11 was identified in the
533 four scenarios. Nevertheless, the current situation of the company at that moment (circles)
534 was placed by most of the respondents in the scenario at the point where awareness exists of
535 both kinds of link. All of them except one placed triangles (culture in 15 years' time) in the
536 scenario where awareness exists of both kinds of links in quadrant 3.

537 The values empathy, discipline, work/personal life balance, and open mindedness
538 weren't featured by participants in any of the quadrants and represented what we call
539 emergent values.

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FIGURE 6: Results of the Quadrant Model applied.



If we observe the circles, representing the current situation at that moment, these coincide closely with where environmental and social links awareness values are placed. On the other hand, everybody would wish to be where the big black cross in a circle is, quite far away from the current situation. This means that the emergent values are still not part of the current culture and not yet fostered, again highlighting the possibility of being developed by further Mindfulness nurturing. As such, we define a fourth group of values, termed “Emergent Values”, which are related with creativity, personal authenticity and real presence of the best part of every individual. They represent a culture still to be created and fostered to support the current one to reach the desired point for global sustainability. So the three cultures G1, G3, G4 and this last group of “Emergent Values” (EV) will be the four cultures of values relating to sustainability identified in the company. The values of G3, and overall EV can be nurtured through Mindfulness Nurturing to start the process of OP that can lead to a good performance in global sustainability.

Participants expressed as criteria (two criteria in each of the three areas: economic, social and environmental), the aspects that would lead each participant to rate a certain group of values in the organisation as better or worse than another in terms of its contribution to overall sustainability. Initial ideas of appraisal criteria were grouped to avoid duplication and to consolidate or unify ideas that were complementary (Table 3).

TABLE 3: Agreed Merged Values Criteria

MERGED CRITERIA
Financial efficiency
Company Growth
Financial responsibility
Competitiveness by means of costs and investments control
job security / opportunities
helping society short term
Helping society long term
Mutual respect inside and outside the company
Innovation creation
Environmental short term impacts
Environmental long run impacts
Environmental local impacts
Global Environmental impacts

576

577 **3.4. Stage 2: Focus Group- Second Session: Ranking**

578 Once we had the four cultures and the appraisal criteria, participants ranked the four
579 cultures in two different ways, ranking A and ranking B as below.

580 **Ranking A:** Just before starting ranking A, another Mindfulness exercise was used in
581 order to show participants the possibility of preventing difficulties in balancing body and
582 mind and accessing their deep values that can derive from negative emotions or daily
583 experiences. Then participants were asked to rank the four cultures in terms of their
584 contribution to achieving the company’s aim of global sustainable performance in terms of
585 the economic, social and environmental criteria agreed by them and shown in Table 3. Each
586 culture was rated with 1, 3 or 5 points for each of the criteria in accordance with the
587 following premise: *“If the aim of the company is a global sustainable performance in the
588 three aspects, how would you think the different groups of values would help to improve each
589 one of the different criteria you proposed?”* Averages were used to calculate the final
590 ranking.

591 The result was that when facilitating participants to think in a complex way, taking all
592 the criteria into account and using a previous Mindfulness exercise, the raking of preference
593 about cultures is: G3, G1, G4 and EV.

594 **Ranking B:** After a break to take distance from ranking A, participants were asked to
595 rank the cultures rating them from 1 to 4. They were asked to base their ranking on their
596 normal day-to-day experience of the company and its needs, calling on their general personal

597 criteria of what they think is good for the company and placing now their attention in their
 598 inertial everyday way of perceiving problems without more introspection.

599 Table 4 shows the percentage of points awarded to each culture under the two ranking
 600 schemes. Under Ranking A the results were: G3 – 36%; G1 – 24%; G4 – 21%; EV – 19%.
 601 Under Ranking B the results were: G3 – 34%; G1 – 34%; G4 – 19%; EV– 13%.

602 In terms of Ranking A, where participants judged the four cultures in terms of global
 603 sustainability and under a more conscious perception (trained with the Mindfulness exercise),
 604 the results are interesting. Given UK Division history where the NGT took place, one might
 605 have expected that the Economy element of the approach to sustainability, as expressed by
 606 the value of financial responsibility in culture G1, would be seen as the most important.
 607 Instead, this is ranked second by quite a large margin. The top ranking is given to G3, which
 608 incorporates the Society and Environment elements of Sustainability. Cultures G4 and EV
 609 are rated lower than G1, though not by a large margin. This seems to reflect their role as
 610 underpinning and emerging values necessary to support both G3 and G1.

611 **TABLE 4: Culture Rankings**

CULTURES	Ranking A Global Sustainable Performance (with introspection attitude)	Ranking B Good for the Company (with inertial attitude)
G3 - Links with Society and Environment: Desire to Improve, Honesty/Integrity, Sense of Community Continuous learning, Determination/Tenacity, Adaptability, Respect, Efficiency	36	34
G1- No Links with Society or Environment: Financial Responsibility, Determination/Tenacity, Enthusiasm	24	34
G4 – Links with Society but not Environment: Teamwork, Supporting Each Other, Determination/Tenacity	21	19
EV – Emergent Group: Empathy, Discipline, Work-Life Balance, Open-Mindedness	19	13

612
 613 In terms of Ranking B, where participants judged the four cultures in terms of what
 614 they thought was good for the company under an inertial perception, these results are also

615 interesting. As might be expected, G1- financial performance – is ranked first, but so too is
616 G3; while G4 and EV come some distance behind these two cultures.

617

618 **4. RESULTS OF RDM IN THE ORGANISATION**

619 After the 2012 RDM pilot project in the UK, an implementation of the methodology
620 in the whole multinational happened during 2013. Then there were three years of working
621 with the resulting organisational shared values in which trade unions participated, in order to
622 agree on the corporate culture definition. In January 2017 Chief Human Resources Officer
623 reports a complete acceptance of the values across the whole company. The strategy has been
624 built aligned with these values since 2012 and they have been used in the CEO meetings
625 since 2013. As a result, the new 2020 strategy has been built aligned with these values and
626 specific targets identified (see Table 5). This is a huge behavioral change within the company
627 from a traditional industrial paper production company with no notion of sustainability as a
628 comprehensive concept of economic, social and environmental performance. Before 2012 the
629 company showed a lot of interest in environmentally friendly productive processes, but
630 mainly motivated by profitability. To better understand this point we present the following
631 milestones:

- 632 • Corporative Environmental reports show from 2012 to 2014 clear improvement of
633 environmental variables with no indication of any social performance in them. As a
634 consequence the reports are entitled “Environmental Report” rather than “Sustainability
635 Report”.
- 636 • These environmental results are not only the result from the Mindfulness intervention. As
637 environmental reports since 2005 show, the company had been taking decisions before
638 2012 mainly to have more economically efficient productive processes, although they
639 also involved technical efficiency in the use of resources.
- 640 • However, after 2012, and especially in 2016 there is a clearer commitment with technical
641 efficiency, searching processes that save energy and reduce gas emissions. To the point
642 that the company produces energy with secondary processes of waste management that
643 are enough to supply all the company’s needs of energy and it also provides energy to the
644 power supply network.
- 645 • It is not until 2016 that there is also a commitment with concrete objectives for 2020 to
646 contribute to a circular economy of zero waste. In 2016 the environmental report appears

647 under the web link “sustainability of the company”, starting to comprehend the whole
648 concept of sustainability with all its implications.

649 In summary, investment decisions that generate productive processes more
650 economically and technologically efficient were taken before 2012. These improved the
651 quantity of recycled raw materials as inputs and saved a certain quantity of gas emissions
652 (2005-2006 and 2012-2014 corporative environmental reports). Nevertheless, it was not after
653 2012 that it took place the clear investment decisions that had as results: drastically reducing
654 raw materials and increasing of the quantity of recycled raw material, complete energy saving
655 and clearly reducing gas emissions, as well as improving water management in quantity and
656 quality.

657 As far as the social aspects of sustainability are concerned, in the 2016 report, where
658 the particular environmental targets for 2020 appear, the president of the company introduces
659 the new shared values that resulted from the process that started with our participative
660 Mindfulness intervention. These values included looking after people inside as well as
661 outside the company. In contrast with this bottom up approach, in the previous report of 2012
662 the president uses a clear top-down approach when stating that the application of the ethical
663 code, approved by the board of directors is compulsory for employees. So the approach
664 before and after the mindfulness intervention is a significantly different paradigm. Therefore
665 people can commit now better with the new explicit targets. The board of directors has
666 enough trust in their accomplishment as to specify a concrete quantity to target for each
667 indicator. It is not that our intervention created new values in people, what happened is that
668 people were conscious of sharing their deep values with others in the company. In this way
669 values that were in people but that had not been shown explicitly because of fear of not being
670 accepted by the group, were legitimized organisationally. This means a support for people
671 behaving according with their deep values creating more wellbeing and commitment to the
672 culture, strategy and targets of the company.

673 Although not included in 2016 report, in 2017 the Chief Human Resource Officer
674 informed about positive indicators in social performance. These indicators reflected:

- 675 • The employment created for the company for handicapped and marginalized young
676 people in collaboration with an insertion association from the community of the territory
677 in which the company headquarter is placed.
- 678 • Advances perceived by workers of gender balance and labor-work life balance.

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Therefore, we can say that environmentally friendly investment decisions were related to economic efficiency before the mindfulness intervention. But after this intervention, the board of directors together with the management of the company realized the shared deep values that generated commitment to incorporate the social aspect of sustainability and to accomplish the concrete 2020 environmental targets. People feel cared for and they care for the company. The care for the people and not just for the environment is one of the key new shared values of the culture supporting the new strategy that our mindfulness intervention helped to emerge. This social aspect, builds the coherence of sustainability that was incomplete in the company before the mindfulness intervention.

The new values are also perceived by organisational members as inspirational, generating motivation and helping the effective communication that integrates the strategic objectives in the economic, social and environmental aspects. Effective communication helped shareholders to internalize the new values and to understand that the strategy for a holistic performance is generating value for them in both short and longer term. Within this communication shareholders manifest now to feel a closer part of the society to which their company contributes and commit the necessary investment ready to execute to make the new strategy fully implemented.

Table 5: Environmental achievements and future environmental targets

	Products and raw materials	Energy	Water	Green House emissions	Waste
Commitments	Calculate the environmental impact of our products using Life Cycle Assessment	Pare back the Group's consumption of fossil fuels and increase renewable energy use	Reduce the pollutant load discharged at Division 1.	Reduce Group-wide greenhouse gas emissions.	Achieve Zero Waste.
2020 goals	Maintain EuCertPlast certification at Division 3	Increase renewable energy use by 25% against 2015 levels. Cut the use of natural gas by 3% against 2015 levels.	Reduce tones of N and P discharged by 20% against 2015 levels. Reduce tones of Total Suspended Solids discharged by 10% against 2015 levels.	Cut absolute CO2 emissions by 3% against 2015 levels. Cut NOx emissions at division 1 by 50% against 2015 levels.	Achieve Zero Waste at all Group plants.
Environmental Achievements 2015-2016	Division 4 obtained Forest Stewardship Council Recycled certificate. Low density polyethylene waste recovered to produce recycled pellets	Fuel oil no longer used at our facilities. Increased use of biofuels by 13% against 2014 usage.	Participated in CDP Water ¹ with a Scoring of B in 2015.	Calculation of Scope 3 emissions at Division 1. Tool to calculate Scope 3 emissions for Division 3 Reduced group-wide CO2 emissions (Scope 1 + 2) by 0.9% against 2014 levels.	Increased recovery rate by 1% to 89.7% at division 1 and division 2 in 2016

Source: Sustainability report of the company (2016)

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701 5. DISCUSSION

702 What is remarkable about our participants in the pilot project was the degree to which
703 they achieved honest dialogue from quite early in the process. Key to this was the
704 Mindfulness training that enabled them to feel safe in identifying and articulating their
705 personal beliefs and values. This openness was evident even in their first session together.
706 Participants practiced the Mindfulness exercises at the beginning of every session.

707 The difference made by the Mindfulness training can be seen when participants were
708 asked to rank the four cultures in two different ways. Though it had been expected that asking
709 them to use two different rankings schemes would lead to a difference in emphasis, the
710 magnitude of the difference was greater than might be expected. When participants were

¹ CDP's water scoring methodology assesses the responder's progress towards water stewardship evidenced

<https://www.cdp.net/fr/campaigns/commit-to-action/water>

711 asked about the reason for the differing results, they reported that in terms of Ranking A, the
712 Mindfulness exercises allowed them to break away from short-term worries and take a
713 longer-term perspective. However, in undertaking Ranking B, in which Mindfulness
714 exercises were not taken into account, they felt more influenced by short-term financial
715 considerations and fears.

716 The participants felt that using the two different approaches for ranking the cultures
717 helped them to understand better the gap between the current organisational culture in terms
718 of sustainability and where it needed to be in the longer term. They also observed that the
719 emergent values represented by culture EV were necessary to drive long-term behavioural
720 change, but that at present they were undervalued and underutilised. This is why in Ranking
721 A, EV was considered nearly as important as G1, but in Ranking B it was seen as
722 considerably less important.

723 Not only did the Mindfulness-based approach enable the participants to identify short-
724 term and long-term scenarios for their organisation, but it also enabled them to understand
725 their and their organisation's present values and how to align them for the future.

726 When we extended the RDM process to the whole organisation, we find very similar
727 effects of Mindfulness training. Moreover, the 5 years process since 2012 seems to have gone
728 not just through the RDM implementation, but also through a certain level OPM
729 implementation. In particular it found that a RD building occurred within the 3 years process
730 with agreement of the corporative shared culture, and new strategic objectives that
731 deliberately pursue economic, social and environmental performance.

732 Moreover, through the effective communication based on new shared values, the new
733 strategy has now the support (also financially) from the shareholders as well as of the CEOs
734 to be fully implemented. Therefore shareholders' investment can be understood as another
735 indicator of behaviour change, as a consequence of the RD that Managers generated all
736 around the company with the help of deep values emerged after the intervention with
737 Mindfulness.

738 Therefore, the behavioural changes are:

- 739 • Environmental and Social achievements in 2015-2016
- 740 • Greater commitment with new values and targets of the company
- 741 • Concrete quantifiable environmental targets for 2020
- 742 • Support of the shareholders to the new strategy dedicating economic resources to it.

743

744 We believe that real accomplishment of such strategy will need full OPM
745 implementation in the sense of a deeper development of mindfulness nurturing at the
746 organisational level, as well as a bigger commitment by individuals to their own Presence
747 development. However, this is an ambitious task since it involves an everyday practice with
748 discipline and determination. The results reached this far in the study case make us think
749 about the plausibility of OPM positive effects for contribution to sustainability in our studied
750 enterprise and highlight the need for more attention to the field.

751 Summarizing, RDM points out the gap between organisational values and those
752 deeper values of the individuals related to sustainability. This leads to the described process
753 in Figure 2 of the OPM as a way to close such gaps. RDM initiates the participants to
754 Mindfulness, helping their deep values to emerge as well as to explore possible future
755 cultures in which they feel these values can be shared. Whether the individuals-organisation
756 values gap will be closed or not and the OPM will unfold for company contribution to
757 sustainability, depends on two elements: (i) that a culture made from deep shared values is
758 further fostered by the organisation, and (ii) that Mindfulness practice is adopted individually
759 for the long term by organisational individuals.

760

761 **6. CONCLUSIONS**

762 If organisations wish to perform for sustainability, then this will require them, to be
763 conscious of their values and be self-critical enough to see where it is necessary to make a
764 change that leads to building real values of commitment with society and environment. In
765 order to assist them in doing this, this paper has presented our OPM. The model draws
766 attention to the inability of top-down, directive measures to achieve changes to values. In
767 place of this approach, the model proposes the need to create RD through a combination of
768 Lewin's participative approach to change and the concept of Presence as an advanced state of
769 Mindfulness practice that also follows the Noble Eightfold Path of Buddhist tradition as an
770 ethical guide.

771 We believe the OPM can help organisations and their members to begin the move to
772 global sustainability by surfacing the deep values of participants and relating them to their
773 total presence in present moment.

774 As an initial part of the OPM, we have developed a RDM drawing on the concept of
775 Mindfulness Nurturing as a way of nurturing emerging values and creating a wider
776 perspective that allows for a cultural change in organisational strategy. We have shown that
777 RDM enables participants to explore their deep personal values and helps them to reflect in a

778 state of total attention to the present moment using a broader and deeper awareness to
779 prospect possible future cultures. This is done through democratic participation
780 complemented with sophrology techniques as a more understandable introduction to
781 Mindfulness for the uninitiated. The step of total attention without reacting or judging has to
782 be lived at every present moment (leading Mindfulness practitioners to Presence), and needs
783 collaboration from individuals by undertaking Mindfulness training and using it in their
784 personal life. Individual Presence facilitates ASR of equality and acts as a base for
785 acceptance of every world vision. Accordingly, the final result of applying RDM to the whole
786 staff of an organisation should be a RD through the creation of a language for the human
787 group and facilitating the change to a shared culture of values that opens a wider scope for
788 observing relevant social, environmental and economic variables. This provides for better
789 opportunities to achieve good performance in global sustainability, which in reality is what
790 the Chief Human Resources Officer reported happening three years after implementation of
791 RDM. This is supported by the evolution of environmental and social indicators of the
792 company since 2015.

793

794 **7. LIMITATIONS AND FURTHER RESEARCH**

795 Our OPM is a full theoretical model just implemented empirically in its first steps of digging
796 out deep values shared for the targeted culture and strategy change. Although the company
797 went on further to design the sustainability strategy for 2020, research is needed to contrast if
798 the implementation of the strategy based on a culture made of shared values by RD, really
799 improves economic, social and environmental performance in the next years by following the
800 different indicators that the company has already started to monitorise. The limitation of the
801 model is the personal commitment needed by organisational members with the practice of
802 Mindfulness which is not easy to get. In any case, the fact that there is a leading company in
803 an important industrial sector that is already adopting this approach, betting on it for the next
804 decade strategy and making an important investment to accomplish it, gives an idea of OPM
805 utility for the most innovative companies that pursue sustainability.

806

807 **GLOSSARY OF ACRONYMS**

808 ASR: Authentic Social Relations

809 FDC: Fundamental Dimensions of Change

810 IMN: Individual Mindfulness Nurturing

811 NEP: Noble Eightfold Path

812 NGT: Nominal Group Technique
813 OP: Organisational Presence
814 OPM: Organisational Presence Model
815 RD: Real Dialogue
816 RDM: Real Dialogue Methodology

817

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