



**UNIVERSITAT
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**ORGANIZATIONAL MINDFULNESS
THE NEW BUSINESS AND SOCIAL PARADIGM**

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ABSTRACT

This theoretical review aims to explain the benefits that companies can perceive by introducing mindfulness as a regular practice in them. And how these practices can have an impact on a change of business paradigm, while initiating a paradigm shift in society.

In order to monitor the influence of mindfulness on organizational change, we have first sought to make this practice known through an empirical and scientific analysis, verifying the transformations it effects on individuals.

On the other hand, a comparison has also been made between the current situation of companies and the benefits enjoyed by those companies that live more consciously.

Then, we have analyzed the success stories of different companies that have implemented mindfulness, becoming conscious organizations. Some implementation methods have also been compiled.

And finally, the change that this new organizational paradigm can produce at the social level has been evaluated.

Methodology: The references used for the theoretical review have been found in books from the library of the Jaume I University, in addition to others that have been acquired for personal use.

A multitude of articles have also been reviewed in academic google regarding the literature on mindfulness, organizational mindfulness, work stress and mindfulness, organizational change, companies with mindful practices and the effects of mindfulness at the social level, among others.

The method used has been to combine the reading of books with the reading of articles, web pages, theses, etc., on which the search for the topic to be developed at that point was carried out. In each of the searches, 5 or 6 readings were selected, of which some could later be discarded if they did not provide any interest when the complete reading was done. In each of the points developed, the number of searches has been different according to their relevance.

Key words: mindfulness, organizational mindfulness, organizational change and social change

1. INTRODUCTION

We are at a turning point in the face of a worldwide panorama of disasters, including environmental problems and global warming, for which the world economy, and with it organizations, bear a large part of the responsibility. For years, companies have polluted the environment and exploited all the resources at their disposal, while directly or indirectly impacting on the change of social models.

At the same time, a transformation in the business model is necessary due to the challenge faced by organizations today. Technological disruptions, volatile markets and the continuous challenges brought about by consumer demands have plunged organizations into constant change, resulting in CEOs facing unprecedented uncertainty. And, in spite of the modifications made in many of these corporations, uncertainty has prevented them from reaching a successful conclusion.

Meanwhile, it is striking the great success that accompanies those companies that have implemented mindfulness as a method of the basis of change. And even, that it is a common practice in "High Reliability Organizations" (HRO). In fact, mindfulness is a centuries-old practice, currently endorsed by neuroscience, as the method through which the necessary transformations can be made to face today's challenges.

The modifications in the neuroplasticity of the brain, together with the learning of emotional intelligence, have demonstrated in companies such as Google, that the practice of mindfulness can provide great benefits to companies, as well as bring emotional states of peace and happiness to their human resources.

Not only has mindfulness been shown to go beyond helping to improve the job development of leaders and employees in companies, but also to increase their confidence and commitment, along with an increase in compassion and happiness. But also, that it raises their trust and commitment, together with an increase in compassion and happiness. Changes that are vital for the development of a healthy society and that, over time, can be brought about by the introduction of this method in the organizational system.

That said, I think it is important to demystify the belief that mindfulness is a religious practice. In addition, due to the nature of the counterintuitive perception of mindfulness, I also believe it is necessary to justify the changes that this method produces at the individual level, empirically and scientifically. Since I consider that, in order to implement it correctly, it is necessary for people to be aware of how and why these changes occur.

Once the existence of an individual transformation has been demonstrated, certain questions will be analyzed, which I consider of interest to reflect on the possibility of an organizational paradigm shift, such as: the possibility of knowing the level of depth at which these changes occur, whether they are lasting, how to implement them in the company, the way in which these individual changes can affect the organizational level or to what extent the changes that occur at the organizational level can become a social transformation.

Throughout the work, all the points described above will be followed up in order to analyze this practice, offering a clear vision of its effectiveness, both at the individual and organizational level. Taking into consideration the possibility that this new business culture can lead to a change of organizational and, therefore, social paradigm.

2. MINDFULNESS AND SCIENCE

2.1. Theoretical Review

The origin of mindfulness is found in Theravada Buddhism, and represents the "heart" of Buddhist meditation. Mindfulness corresponds to a type of meditation called Vipassana meditation, also known in psychology as (Insight) meditation. Insight meditation is defined as the practice of Direct and Introspective Awareness Meditation, as taught in the Theravada Buddhist tradition. To perform this type of meditation does not require familiarity with the Buddha's teachings, although knowledge of them can help clarify any personal interpretations that may be revealed through meditation.

Although it is known that meditation has been a deeply rooted practice in Buddhism for centuries and that, on other levels, it has also been part of many religions such as Christianity, Hinduism or Islam, no studies on the benefits of these practices are found until Jon Kabat-Zinn, a postdoctoral medical student at the University of Massachusetts Medical School, personally experienced the benefits of meditation and decided to apply it to hospital patients with different symptoms or conditions.

Through the Mindfulness-Based Stress Reduction (MBSR) program, Kabat-Zinn transformed a practice, usually religious, into a secular one. As indicated to us by Hyland (2015), we can find the first studies of mindfulness application in patients, conducted by Kabat-Zinn, in (Kabat-zinn, 1982; Kabat-Zinn, Lipworth and Burney, 1985).

From this moment on, the practice of mindfulness has been gaining importance and there are already many definitions of mindfulness according to the studies carried out. In Table 1, below, you can find different academic definitions along with their authors.

Table 1. Definition of individual mindfulness

Source	Definition of individual mindfulness
Baas et al. (2014)	A state of conscious awareness resulting from living in the moment (Brown & Ryan 2003, Kabat-Zinn 1994)
Carlson (2013, p. 175)	Attention to one's current experience and nonevaluative observation of that experience (Bishop et al. 2004)
Creswell & Lindsay (2014, p. 402)	Monitoring one's present-moment experience with acceptance
Dane (2011, p. 1000)	A state of consciousness in which attention is focused on present-moment phenomena occurring both externally and internally
Eisenbeiss & van Knippenberg (2015)	A meta-cognitive ability defined as "a state of being attentive to and aware of what is taking place in the present" (Brown & Ryan 2003, p. 822) and involves conscious perception and processing of external stimuli (in contrast to automatic tendencies)
Hülshager et al. (2013, p. 310)	A state of nonjudgmental attentiveness to and awareness of moment-to-moment experiences (Bishop et al. 2004, Brown & Ryan 2003)
Hülshager et al. (2014, p. 1114)	A state of consciousness in which individuals pay attention to the present moment with an accepting and nonjudgmental attitude (Brown et al. 2007, Kabat-Zinn 1994)
Langer (2014, p. 11)	An active state of mind characterized by novel distinction-drawing that results in being (a) situated in the present, (b) sensitive to context and perspective, and (c) guided (but not governed) by rules and routines
Leroy et al. (2013, p. 238)	A receptive attention to and awareness of external (e.g., sounds) and internal (e.g., emotions) present-moment states, events, and experiences (Brown & Ryan 2003, Dane 2011)
Niemiec et al. (2010, p. 345)	A receptive state of mind wherein attention, informed by awareness of present experience, simply observes what is taking place
Reb et al. (2014)	Present-moment awareness with an observing, nonjudging stance (e.g., Bishop et al. 2004, Brown et al. 2007, Mikulas 2011)
Ruedy & Schweitzer (2010, p. 73)	An individual's awareness, both internally (awareness of their own thoughts) and externally (awareness of what is happening in their environment)
Zhang et al. (2013, p. 433)	A present-focused awareness and attention (the presence factor) with an open attitude toward ongoing events and experiences (the acceptance factor) (Bishop et al. 2004)
Zhang & Wu (2014, p. 24)	A mental state with the characteristics of present-focused awareness and attention (Bishop et al. 2004, Brown et al. 2007, Langer 1989b)

Source: Mindfulness in Organizations: A Cross Level-Review

Through an analysis of the authors compiled in Table 1 appearing in Sutcliffe, et al. (2016), we find the definition that seems to best encompass the rest, in which Eisenbeiss & van Knippenberg (2015) define mindfulness as "A metacognitive skill defined as "a state of being attentive and aware of what is taking place in the present." (Brown & Ryan 2003, p. 822) and involves conscious perception and processing of external stimuli (in contrast to automatic tendencies). Referring to the text, metacognition is defined as "the ability of people to reflect on their thinking processes and the way they learn" from which we can deduce

that, through mindfulness we learn to stay in the present moment, so that we better perceive our environment, while contrasting the circumstances of this environment with the attitude we adopt towards it. In this way, we can act with greater agility and insight in the face of adverse events.

Although, we could include as a complementary definition that of Hülshager et al. (2014, p. 1114) in which he speaks of "A state of consciousness in which individuals pay attention to the present moment with an accepting and non-judgmental attitude (Brown et al. 2007, Kabat-Zinn 1994)". Since this definition emphasizes the importance of acceptance and non-judgment, it is more similar to traditional Eastern ideas of meditation practice.

On the other hand, it is important to mention the definition offered by Langer (2014, p.11) in which he describes mindfulness as being the most similar to a form of behavior "An active state of mind characterized by novel distinction-drawing that results in being (a) situated in the present, (b) sensitive to context and perspective, and (c) guided (but not governed) by rules and routines. Through this definition, Langer (2014) completely dissociates himself from the rest, with a more scientific and methodical view of thinking.

Although, this does not imply that this is incompatible with the rest of the definitions, as indicated by Sutcliffe, et al. (2016) tells us that "Langer (2014) has suggested that the line often drawn between other versions of mindfulness and her own is unduly marked. Research on collective mindfulness exhibits greater definitional consistency than its individual analogue"

Therefore, we must separate the definition of individual mindfulness, analyzed in the previous table, from the collective one. The latter is the one that affects organizational behavior as a living entity carrying a collective consciousness, which is called a conscious organization.

In order to further analyze the meaning of collective mindfulness, Sutcliffe et al. (2016) offers us in Table 2 a compilation of definitions of collective mindfulness, offered by organizational scholars and psychologists, which have been extracted from different articles.

Table 2. Definition of organizational mindfulness

Source	Definition of collective mindfulness
Ausserhofer et al. (2013, p. 157)	To stay mindful, despite hazardous environments, frontline employees consider constantly five principles: tracking small failures, resisting oversimplification, remaining sensitive to operations, maintaining capabilities for resilience, and taking advantage of shifting locations of expertise
Barry & Meisiek (2010, p. 1505)	The capacity of groups and individuals to be acutely aware of significant details, to notice errors in the making, and to have the shared expertise and freedom to act on what they notice (from Weick et al. 2000, p. 34)
Carlo et al. (2012, pp. 1081–82)	A means to increase organizational reliability and mitigate the adverse potential of unexpected, so-called black swan events (Taleb 2007), and is characterized by five mindful behaviors, including continuous learning from failures and the willingness to consider alternative perspectives
Hales et al. (2012, p. 570)	When, in an organizational context, an individual maintains a level of alertness to the activities surrounding his/her job or task and awareness of how he/she contributes to an overall process that produces a good or service for a customer
Hargadon & Bechky (2006, p. 486)	Describes the amount of attention and effort that individuals allocate to a particular task or interaction, and, through mindful interpretation by group members of an ongoing experience and the mindful generation of appropriate actions, collective cognition connects individual ideas and experiences, both redefining and resolving the demands of emerging situations
Hoy et al. (2006, p. 241)	Preoccupation with mistakes, reluctance to simplify, sensitivity to day-to-day operations, resilience, and deference to expertise
Knox et al. (1999, p. 26)	Actively and continuously question assumptions; promote orderly challenge of operating routines and practices so successful lessons of the past do not become routine to the point of safety degradation; “outside view” actively solicited or created through active multidisciplinary review of the routine and debriefing of the unusual to prevent normalization of deviance
Mu & Butler (2009, p. 29)	An elevated state of awareness of expectations, a nuanced appreciation of the specific context, and an alertness to potentially significant changes in the face of new and unprecedented situations; takes into account the specific organizational situation rather than following bandwagon effects
Ndubisi (2012, p. 537)	Systems and processes to promote individual and collective mindfulness; a way of working marked by a focus on the present, attention to operational detail, willingness to consider alternative perspectives, and an interest in investigating and understanding failures
Ray et al. (2011, p. 188)	Referred to by some as organizational mindfulness, a construct developed initially to describe how high-reliability organizations avoid catastrophic errors (Weick & Sutcliffe 2001), but now increasingly used to characterize organizations that pay close attention to what is going on around them, refusing to function on “autopilot”; “mindful” organizations “induce a rich awareness of discriminatory detail and a capacity for action” (Weick et al. 1999, p. 88)
Valorinta (2009, p. 964)	Mindfulness refers to processes that keep organizations sensitive to their environment, open and curious to new information, and able to effectively contain and manage unexpected events in a prompt and flexible fashion
Wilson et al. (2011, p. 808)	The combination of ongoing scrutiny of existing expectations based on newer experiences, willingness, and capacity to invent new expectations based on newer experiences, willingness and capacity to invent new expectations that make sense of unprecedented events, a more nuanced appreciation of context and ways to deal with it, and identification of new dimensions of context to improve foresight and current functioning (from Weick & Sutcliffe 2001, p. 42)
Barrett et al. (2006), Vogus & Sutcliffe (2007a,b), Vogus & Welbourne (2003), Vogus et al. (2014a), Weick (2005), Weick & Sutcliffe (2003)	All use the categories of collective mindfulness and the definitions from Weick et al. (1999) and/or later adaptations by Weick & Sutcliffe (2001, 2007); other studies, such as LaPorte & Consolini (1991; preoccupation with failure, sensitivity to operations, commitment to resilience, and deference to expertise), Roberts et al. (1994; deference to expertise), and Schulman (1993; reluctance to simplify interpretations), constitute collective mindfulness

Source: *Mindfulness in Organizations: A Cross Level-Review*

Through these definitions we can sense, in most of them, the influence of Weick adopted as a basis in several of the articles, such as Ray et al. (2011, p. 188), Wilson et al. (2011, p. 808), or Barry & Meisiek (2010, p. 1505). This is because Weick is the promoter of the definition of mindfulness in the organizational world, through his article "Organizing for high reliability: Processes of collective mindfulness (1999)", creating the concept of "collective mindfulness".

This concept created by Weick and Karlene Robersts at UC-Berkeley, sealed the term "High Reliability Organization" (HRO), which describes organizations with characteristics such as concern for failure, reluctance to simplify, sensitivity to operations, commitment to resilience and deference to experience, used by most authors.

Although, another description quite aligned with the Buddhist meaning of mindfulness and, which has also been applied to mindfulness organizations, is the one offered by Valorinta (2009, p. 964) in which he describes them as organizations sensitive to their environment, receptive to the discovery of new information and with the ability to manage unexpected events efficiently.

This difference in the conceptualization of mindfulness organizations is because, part of Weick's work is based on Langer (1989), which, as indicated by Hyland, et al. (2015) defines organizational mindfulness as an "active information processing mode (Langer 1989, p.138)". Through this work, she states, "mindfulness requires categorizing, judging, and problem solving, activities that are inconsistent with concepts like acceptance and non-judgment". However, Weick's work aims to develop another line of thought different from Langer's, being halfway between it and the Buddhist conception.

In any case, although Weick's (1999) definition of collective mindfulness has been improved by Weick on several occasions and accepted by most authors, it has also been criticized by some of them, according to Sutcliffe (2016), "Fiol & O'Connor (2003) argued that two of the five processes of collective mindfulness needed significant change" o "Purse & Milillo (2015) have argued that the treatment of Buddhist doctrine is inappropriate and incomplete", although these criticisms have had no repercussions whatsoever.

Therefore, Weick is accepted as the proponent of the definition of mindfulness in the organizational world, recognizing High Reliability Organizations as mindful Organizations.

2.2. Methods of measuring mindfulness benefits

As mentioned so far, there are many benefits of mindfulness. This fact has led more and more entities, both public and private, to practice it. Giving rise to the phenomenon known as "Organizational Mindfulness". On the other hand, this has also led to the emergence of a series of empirical studies to measure the effects of this practice, and in turn, give it greater solvency.

Among these studies we can find different types of psychometric measures of mindfulness, because each of them is focused on the study of a type of construct. While some measure a unidimensional construct, others measure a multifaceted construct (Baer et al., 2006).

Although, for a better understanding of the study models of these scales, it should be taken into consideration that the definitions speak of mindfulness as a state of consciousness, while in most of the studies conducted with the scales it is understood as a personality trait (Dane, 2001). According to Goilean, et al. (2020) each of these is understood as "Mindfulness state refers to the degree to which a person pays attention and is truly aware of the stimuli that are occurring in the present (Brown & Ryan, 2003), while trait mindfulness is the duration, frequency and intensity with which a person tends to engage in mindfulness (Hülshager, Alberst, Feinholdt, & Lang, 2013).

That said, once the literature found has been analyzed, it has been considered that the most appropriate scales to measure the degree of organizational mindfulness are the MAAS, the IMF and the Langer. In fact, Kotzen, et al. (2016) indicates that "According to Hyland et al. (2015), the two most popular psychometric measures of mindfulness in surveys and experimental research are the Mindfulness Awareness Scale (MAAS) (Brown and Ryan, 2003) and the IMF (Buchheld, Grossman and Walach, 2001)" although Pirson, et al. (2018), when conducting their work with the Langer Scale, has been able to see good results at the socio-cognitive level. By having a different point of view than the rest of the scales that mostly rely on Buddhist theory, the Langer Scale creates a new vision of organizational mindfulness.

Considering these scales as a method to determine the effectiveness of mindfulness in the company, each of them will be specified to consider their characteristics.

- MAAS Scale

MAAS scale "The Mindful Attention Awareness Scale" is composed of 15 items and was developed by Brown and Ryan in (2003), based on their concept of mindfulness as "an open and receptive awareness and attention, or a quality of consciousness, characterized by a clear awareness of the present moment" according to Kotzen, et al. (2016)".

This scale is designed to assess mindfulness as a trait, assessing the two components of mindfulness formed by attention in the present moment and awareness, but does not take into account other aspects of mindfulness such as non-judgment, acceptance, disidentification, insightful compression, or the attitude of not having specific goals (Hyland et al., 2015; Walach et al., 2006).

Kotzen, et al. (2006) specifies that "The MAAS is a measure of momentary mindful states (Brown *et al.*, 2007) and focuses mostly on a lack of attentiveness to daily life (Grossman, 2008)" hence, the questionnaire items are specific in this aspect because, according to Brown y Ryan (2003, p. 826) "states reflecting less mindlessness are usually more accessible to most individuals"

Meanwhile, in recent studies, Azpeitia, et al. (2019) consider that. "The MAAS has demonstrated high test-retest reliability, discriminant and convergent validity, known-group validity, and criterion validity. Which relates to, and predicts, a variety of emotion regulation, behavioral regulation, and interpersonal and well-being phenomena".

On the other hand, although it indicates that it has not been directly assessed to the organizations, it has enough potential to be used in their Human Capital (Carlson & Brown, 2005) due to its high reliability. "We found that the MAAS scale offers organizations an instrument with excellent psychometric qualities" adds Azpeitia, et al. (2019).

- FMI scale

The FMI, Freiburg Mindfulness Inventory, is a self-awareness questionnaire. A long form (30 items) and a short form (14 items) are available. In either case, as indicated by Hyland, et al (2015). "Both forms of the FMI have consistently been found to be psychometrically sound". However, in more generalized contexts it is better to use the abbreviated form.

This scale "measures dispositional self-awareness as a personality trait (Filipp & Frudenberg, 1989)" according to Walach, et al. (2006). In other words, through the questionnaire we know the individual's capacity to become aware of himself/herself and use

this knowledge to motivate him/herself and take action. Self-awareness differs from mindfulness in that it refers only to cognitions and metacognitions.

In a study carried out by Walach, et al. (2006) concluded that the FMI scale is a form of “to measure mindfulness in a semantically rich and yet unequivocal way with our instrument” also indicates that the FMI is able to discriminate between experienced and novice meditators. Although, Kotzen, et al. (2016) indicates that according to several qualitative studies conducted by Belzer et al. (2012) “there is insufficient construct validity to use the current FMI in samples with no prior experience in mindfulness”

- Langer scale

The 14 item Langer Attention Scale, was developed by Langer, et al. (2012) with the intention of obtaining a measure of mindfulness that measured socio-cognitive attention, because they considered that the scales developed so far did not offer sufficient empirical support.

For the creation of this scale, mindfulness was conceptualized according to Langer's (1989) definition, so it was considered as a construct with four characteristics: search for new experience, engagement, production of innovation and flexibility. Thus, this scale emphasizes the cognitive aspects of mindfulness, personality traits, positive and negative affect, and mood.

Through the Langer scale, and taking into account the above characteristics, it has been possible to carry out an extensive study on how mindfulness influences psychological, physical and social well-being.

Azpeitia, et al. (2019) tells us that “The Langer scale offers organizations a very clear and accurate measure of employee mindfulness, where its construct addresses the ability of employees according to their abilities to learn and grow. Their commitment to their work. Their potential for development and innovation and their flexibility and ability to manage change. Although there is still a gap in assessing the degree of problem solving involved in day-to-day workplace activities.

2.3. Neuroscience and mindfulness

So far we have described what mindfulness is and how empirical studies can evaluate it. However, in the face of these postulates, the reason for these changes still seems to be unknown, resulting in different authors not agreeing on the purpose of mindfulness.

Due to the importance that mindfulness is acquiring at an individual and organizational level, science has taken the lead in the scare, being cognitive neuroscience the one that pretends to give the necessary answers to know the changes in mental and physical processes with this practice.

Knowing how they work and which are the different parts of the brain that are modified, resulting in a state of inner balance thanks to neuroplasticity, is essential to understand and accept the benefits of mindfulness.

- The mirror of the brain

In recent neuroscience discoveries, it has been known that through meditation we induce our brain to a key state of stillness and serenity.

One of these findings is in the "dorsolateral prefrontal cortex" or DPC, which is responsible for keeping the meditator attentive to distractions. According to a 2005 Harvard study, "meditators have greater thickness in different areas of the brain, but especially in the DPC.

Nevertheless, it is the "anterior cingulate cortex" (ACC), also responsible for making the unconscious conscious, which is in charge of maintaining concentration over time. After an exhaustive study conducted by Professor Yi-Yan Tang of the University of Texas, it is known that, according to Castellanos, (2021. p. 56) "people who meditate have a greater size and electrical responsiveness of this area, which is related to their increased ability to detect distraction or reorient their mind to practice..., the CCA was not only more active during meditation, but all day long".

Acquiring this skill helps to improve concentration, thus increasing the ability to pay attention, to notice things, enhancing overall memory and work effectiveness.

If we take into account that the CCA transforms the unconscious into conscious, no less important is the mission of the "insula", which is in charge of connecting the emotional systems with the CCA, that is to say, it makes our emotions become conscious. Therefore, it has been catalogued as the area of the brain most involved in the idea of ourselves, of our perception of the self, this collaboration is known as "the mirror of the brain". In the words of

Castellanos (2021. p. 59) "the insula is essential in the detection of errors, in the recognition of things, in the making of decisions, etc. And also in self-recognition and in the process of observing ourselves, in metacognition."

By being able to observe ourselves, we can better perceive and assess our needs and fears, which is essential to be able to adapt to changes and respond correctly to them, in a more conscious and less reactive way, and therefore make better decisions.

- The neuroscience of emotion

So far we have talked about thoughts, but every thought carries an emotion, in fact, we talk about sad or happy thoughts. It is known that within the brain network there is a so-called "default neural network". This network gives rise to an inner dialogue, in which we listen to ourselves, "This inner monologue is greater in people with states of anxiety, low self-esteem, or internal conflicts" according to Castellanos (2021. p. 69), leading to a decrease in productivity and an increase in the level of stress.

Studies performed by Professor Judson Brewer of the University of Massachusetts, using neuroimaging techniques, showed that people who practice mindfulness have less network activity by default.

Other studies carried out by Professor LeDoux on "the amygdala" also reveal that its activity increases when processing emotions and, in turn, its growth will depend on the perceived emotion in an exponential way. In addition, neuronal information moves from the amygdala to the frontal cortex without passing through the thalamus, which means that emotions move faster than thoughts.

The fact that the emotion is perceived before the knowledge of it gives rise to what could be called "emotional hijacking", since the amygdala, in addition to having direct access to the frontal cortex, acts imposing its will. An effect that, thanks to mindfulness, can be counteracted, since the fact of meditating while observing our thoughts and emotions, without judging them, causes the connection from the frontal cortex to the amygdala to be strengthened, preventing the latter from acting at will and also contributing to a decrease in size. Reducing discomfort and psychological suffering, because it reduces physical symptoms caused or enhanced by anxiety, stress and some physical illnesses.

After all that has been said, we can scientifically confirm how meditation affects our physical and mental body in a positive way. Maintaining an attentive and conscious attitude can help

us to know ourselves better, to reduce impulsivity, distractions and automatism, restoring our state of mind, and to live fully in the present, in the here and now, accepting and enjoying everything we do. And, therefore, it contributes to improve our relationships with others and our well-being at work.

3. ORGANIZATIONAL HEALTH

3.1. Mental health and the current organizational paradigm

The organizational paradigm in which we find ourselves requires a profound change in the way companies are organized. The uncertainty generated by new information technologies requires professionals with a flexible, adaptable and innovative mind, but who also know how to connect with the people around them with empathy and understanding.

After many years immersed in an organizational culture in which the goal is to beat the competition by achieving higher profits and, therefore, greater growth. Socially, it has been observed that this organizational model is becoming obsolete. Not only because of the pressure it exerts on the masses, since the structures, practices and processes of organizations influence our societies, but also because of the changing economic landscape we live in today.

The business world has been overwhelmed by the continuous social and economic changes we are experiencing. A hierarchical business structure, in which programming and project managers, planning or budgets control and prioritize the company's resources, is no longer useful, everything changes too fast. Companies must be much simpler, time cannot be wasted in constant meetings, workers must be empowered to act as they see fit and prioritization must be organic.

The practices carried out until now in organizations, in which individuality in performance and competitiveness among workers were rewarded, have given rise to political and dysfunctional behavior. In which a hierarchical superior can overrule any decision, no matter how good it may be, despite the consequences for the company and the morale of its employees.

The management of human resources in this type of companies is dehumanized and, as a reflection of this, we find ourselves with a type of unstructured and sick society, in which stress, anxiety and depression are the great evils. Recent data indicate that 10% of our

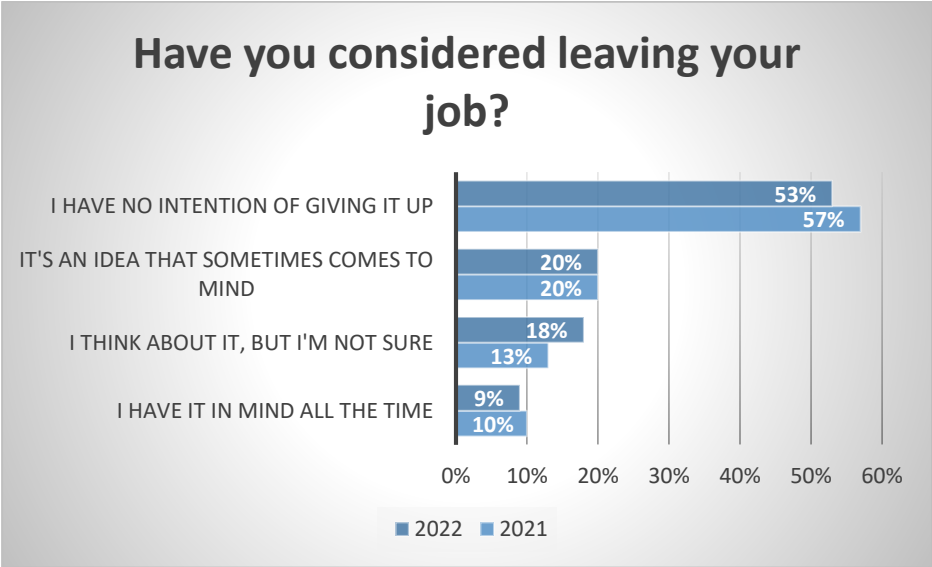
society currently suffers from one of these illnesses, according to the pharmaceutical company Kern Pharma.

On the other hand, according to El Economista, Spain is the fifth country in the European Union with the most work-related stress. The five most affected countries, in order of highest to lowest, are Serbia, Latvia, Portugal, Greece and Spain. The main source of stress, according to experts, is the constant uncertainty experienced in recent years.

According to data from the “Instituto Nacional de Estadística” (INE), in mid-2020 there were 2.1 million people in Spain with depressive symptoms, of whom an estimated 4.7% were men and 7% women. According to the “Agencia Española de Medicamentos y Productos Sanitarios” (AEMPS), this resulted in a 4.5% increase in the use of anxiolytics compared to the previous year and a 10% increase compared to a decade ago. All these data only reaffirm the importance of good workplace practices and the adverse effects on health that occur when the company culture is toxic.

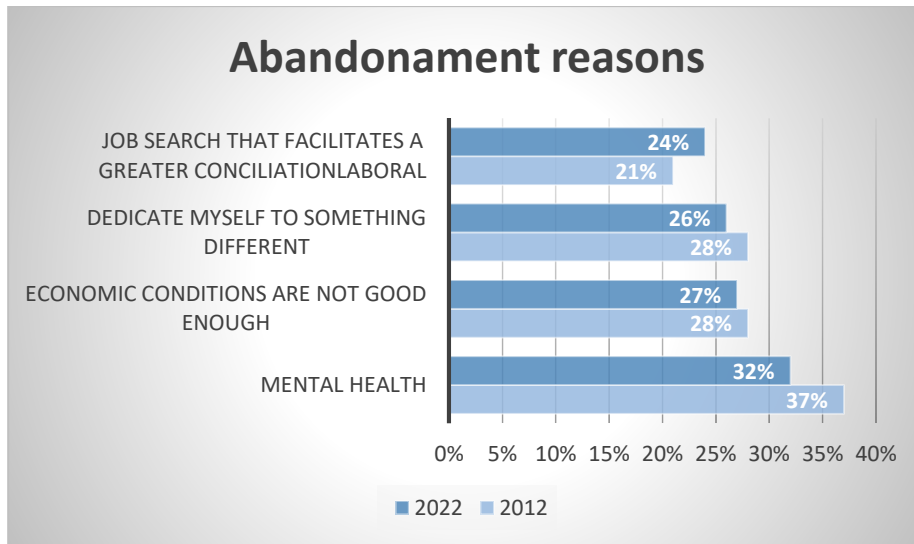
According to data provided by a study carried out by Infojobs, 27% of Spanish workers have considered leaving their jobs this year, compared to 23% in 2021 (Graph 1). Mental health is the main reason with 32%, followed by economic conditions with 27%, the experience of doing something different with 26% and the work-life balance with 24% (Graph 2).

Graph 1. Conditions of leaving de job



Source Self-realization

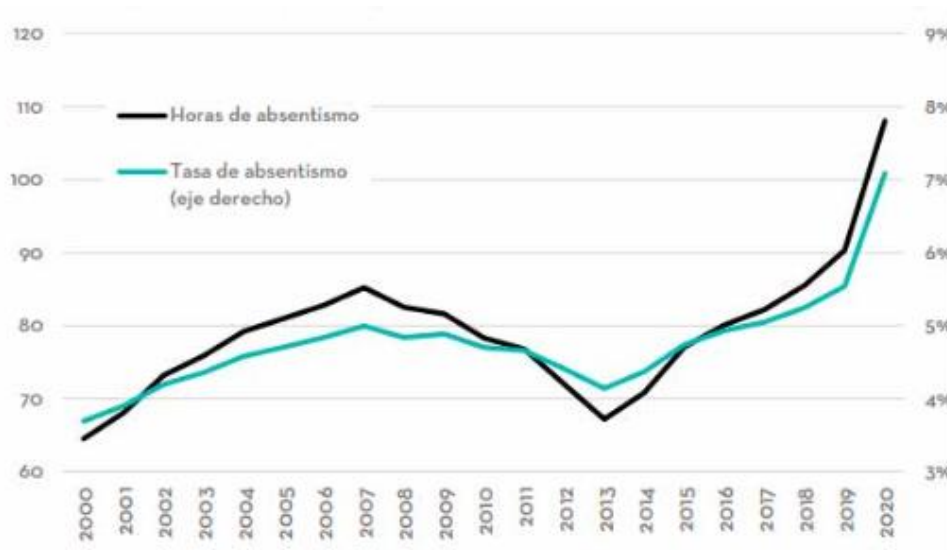
Graph 2. Reasons for leaving the workplace



.Source: Self-realization

In addition, absenteeism has skyrocketed in recent years, reaching 7.1% in 2020. This bodes well for a situation of great labor dissatisfaction and business instability.

Graph 3. Hours not worked due to absenteeism and absenteeism rate in industry, construction and services



Source: Adecco Institute based on INE, ETCL

In reference to the current labor situation, we find a new concept that has become fashionable in recent years known as "Burnout syndrome", which refers to the feeling that employees have of discrepancy between the efforts made and what is achieved in the

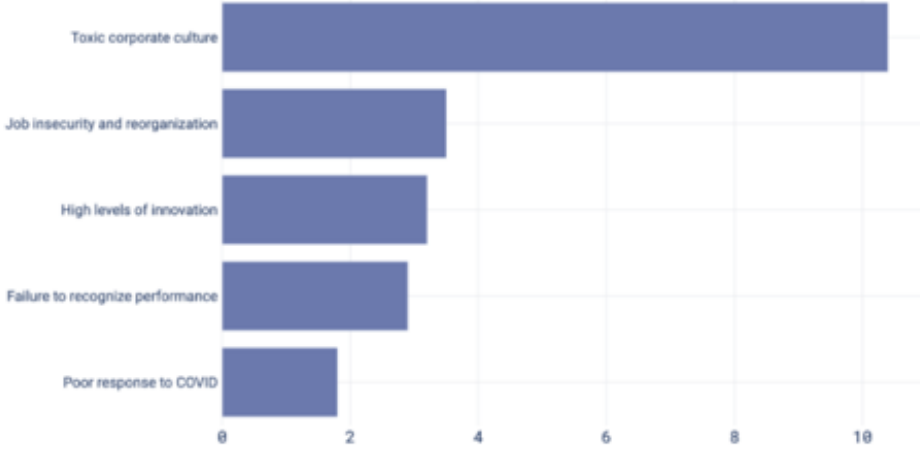
workplace, resulting in emotional exhaustion, depersonalization or dehumanization and lack of personal fulfillment at work, as described by Herbert Freudenberg in his studies conducted in 1974.

People suffering from Burnout Syndrome perceive acute stress, due to the imbalance between work demands and the lack of work resources they have. In the case of these employees, at first they can achieve the established objectives by making an overexertion to achieve their purpose, but later they must pay the consequences of this overexertion that ends up taking its toll on them.

The repercussions of this syndrome are not only reflected in the health of the individual, but also affect the company in which the person is employed, which will be harmed in the quality of the service offered, absenteeism, abandonment or poor relationship with co-workers, to the detriment of the work environment and personal relationships.

In this aspect, the work of the company is fundamental, since the existence of a toxic culture, on the part of the company, is the basis of most situations of absenteeism and abandonment of the job. According to an analysis conducted by CultureX and Rebelio Labs, after compiling 1.4 million reviews found on the job portal Glassdoor, has concluded that a toxic culture can be 10 times more detrimental to the wear of human resources of a company, than one with insufficient salary compensation, and even much more than job insecurity or lack of recognition for performance.

Graph 4. Top predictors of attrition



Source: CultureX and Rebelio Labs

Although this type of culture is not usually reflected throughout the company, but rather, it is usually found in those departments in which the people who lead them have a toxic character that ends up contaminating the rest of the department, it is the company, which in this case, must implement management styles in which more value is given to its human resources, through training, learning and the development of a more cooperative culture, in which greater visibility is given to people and the work they do.

Times have changed and, consequently, an organizational system that made our society grow and provided it with greater purchasing power is now in decline. Attempts have been made to provide different answers to each of the problems that have arisen in organizations, but despite efforts to solve them, there seems to be no end in sight. According to a quote by Einstein, "it is not possible to solve problems from the level of consciousness from which they have been created". So, perhaps, the time has come to access a new level of consciousness, to see the world in a different way, taking an evolutionary leap to a new business and social paradigm.

3.2. The new organizational paradigm

As quoted by Richard Buckminster Fuller in Laloux (2016. p. 15) "It is not possible to change things by fighting with reality. To change something, build a new model that makes the existing model obsolete."

Currently there are new business needs, which have given rise to a new formula for the management of companies. This new management is based on self-managed teams and a more horizontal type of organization in which there are no hierarchies. There are no project managers, therefore, and people are organized to assign related functions to each other in each of the jobs that are undertaken. Information is shared in a transparent manner, as everyone is at the same level, everyone is involved to arrive at the best solution from collective intelligence.

But, what is the level of consciousness necessary to create this type of organization? Although it is clear that over the years our level of awareness has evolved and with it technological development, it is now necessary to take a further leap on the evolutionary scale and come to the conviction that, by placing our trust in others, we make them grow and, in this way, we grow together. As Laloux (2013, p.78) points out to us "We exchange judgment for compassion and valorization.... Little by little, this change leads to profound advances in different fields: from management to education, from psychology to health care:

starting from the premise that, as human beings, we are not problems waiting to be solved, but a potential waiting to unfold."

We can see every day how more and more organizations are emerging that base their goals or objectives on something more than the success or failure of the company, and in which their human resources have a greater relevance. In these organizations, although they have a meritocratic hierarchical structure, decisions are no longer made in a hierarchical manner, but rather it is the workers who make important decisions without the need for approval from a higher position. Since it is the workers who know the most common problems, they have the confidence of their superiors to solve them, assuming that they will be able to find better solutions.

However, sustaining this type of organization is no easy task since, in order to achieve true decentralization and empowerment in a company, it is necessary that top and middle management know how to share power and let go of control. The company must also be aware of the need to introduce a strong and shared culture as a whole. Turning management into "servant leaders" who listen to their subordinates, empower them, motivate them and push them to develop, and not just be a passing fad.

"When we change the way we look at things, the things we look at change" Wayne Dyer in Laloux (2016. p. 71). Implementing change in an organization may mean that "the structure, practices, and culture they implement may help employees adopt behaviors from more complex paradigms that, as individuals, they have not yet fully integrated" Laloux (2016. p. 71). In other words, the fact that a company adopts a type of culture based on values and empowerment will, over time, result in its employees behaving, habitually, inside and outside the company with these values and acting empowered.

If we also look in a next state of consciousness, we will find companies with a soul. "The most exciting revolutionary breakthroughs of the 21st century will occur not because of technology, but because of an expansive concept of that which involves being human" John Naisbitt in Laloux (2016. p. 73). This stage in human evolution has been known as "self-realization" or "self-transcendence," and although evolution is not expected to stop at this last known stage, authors such as Maslow determine that the change in consciousness that must be achieved to reach a state of "self-realization" is quite transcendental.

In this new state known as the Teal model "we can transcend the opposites of judgment and tolerance. In previous stages, when we disagree with others, we often confront them from

judgment, from the belief that we are right and they are wrong". "In the Teal model, we can transcend this polarity and integrate with the higher truth of nonjudgment; we can examine our belief and come to the conclusion that it is superior as truth and still welcome the other as a human being of fundamentally equal value." Laloux (2016. p. 82). In this paradigm shift, we look at others in a more humane way, but also at ourselves. We understand our life and our relationships differently and see greater greatness in everything around us." The more we learn to be loyal to our unique self, the more we notice that we are only an expression of something bigger, an interconnected web of life and consciousness" Laloux (2016. p. 83).

Organizations belonging to this new paradigm describe a type of organization that is not only more human, but also internally more consolidated, as described by the so-called "High Reliability Organizations" (HRO). This type of organization is described by Hopkins (2021) as one that is attentive to any possible failure, even the smallest. In the following words "They act as if there is no such thing as a localized failure and suspect instead that the causal chains that produced the failure are long and deeply connected in the system." "Mindfulness involves interpretive work posited as weak signal identification." For this type of organization, failures are always avoidable, but for this we must always be looking for them and, consequently, we must always be learning and maintaining the expectation of improving our work.

An example provided by Hopkins (2021) is the description of the organization of a nuclear submarine, in which safety is clearly the basis of their work due to its dangerousness. This fact contributes to the fact that all the crew members of the submarine must maintain a collective awareness of one (HRO). As he points out, "Full consciousness is not only a characteristic of organizations. It is also a characteristic of their leaders. Leaders with mindfulness understand that their systems may not be working as well as they should, nor as well as their subordinates tell them."

It is, therefore, the leader of the organization, who drives the rest of the organization to become a conscious organization through their actions, as Hopkins (2021) points out to us "leaders with full consciousness conduct regular walk-throughs, talking to employees on the premises, seeking insight from the front line..., they approach workers with a degree of humility-humble inquiry-seeking to learn from them what is going wrong and what the organization can do to improve."

This section has reflected different organizational models of mindfulness companies, which refer to the theoretical models of Valorinta (2009, p. 964) described as organizations sensitive to their environment or the organizations described by Weick (1999) of "High reliability".

These organizational models show us that no matter whether it is the fully conscious leaders who shape companies and their employees, or it is the company culture that shapes the organizational system, the organizational paradigm shift occurs in a symbiotic and profound way, benefiting all involved.

4.MINDFULNESS IN ORGANITZATIONS

4.1. Business success with mindfulness

As we have seen, the properties of mindfulness have been evaluated by different scales and, thanks to the discoveries made by neuroscience, mindfulness is no longer a contemplative and spiritual Eastern philosophy full of mysticism. Today, we can find the benefits of this practice available to everyone and we know that they are numerous. Moreover, we know the reasons, thanks to the profound study that neuroscience has conducted on many people and which has been given the name of contemplative neuroscience.

Mindfulness is already being practiced and studied in numerous schools, universities, hospitals and companies around the world. And it is increasingly recognized in scientific journals thanks to the fact that this practice helps to combat stress, anxiety, depression and develops creativity.

In this regard, we can find several studies that show the positive effects of mindfulness in the business world, among them, the one conducted by Dr. Richard Davidson and Dr. Jon Kabat-Zinn. To carry out this study, they implemented the MBSR program (Mindfulness Based Stress Reduction), in which some employees of the biotechnology company Promega, in Wisconsin, participated.

The MBSR program was conducted for 8 weeks and 48 employees participated. In order to effectively reflect the changes that could occur in the participants, three types of measurements were taken before and at the end of the study:

- Stress measurement by means of a questionnaire
- Measurement of brain activity by electroencephalogram

- Assessment of immune system activity

The results obtained at the end of the course were significant: participants had reduced their stress and anxiety levels and were more productive, in addition to other physical and mental improvements.

Another study conducted by Dr. Sarah Lazar, evidenced the existence of a reduction of stress because thanks to mindfulness there is a reduction of the prefrontal cortex of the brain and a reduction of the hippocampus, which is responsible for memory, learning and stress control.

In addition, there have been findings regarding mindfulness that refer to an activation of the "insula", which is related to empathy and emotional intelligence, which are also related to the sixth sense or intuition. This area of the brain connects the body and the limbic system, or emotional brain, with other areas of the cerebral cortex, which we discussed in point 2, and which are related to feelings and decision-making. In the words of Puig (2017) "It should therefore not surprise us that these ancient practices not only improve health and vitality, but also develop empathy and compassion." In addition, all these virtues that mindfulness provides us with, are basic to carry out the tasks performed in the day to day of an organization and mainly in positions of responsibility, since by having greater awareness of reality we can make better decisions.

Companies need leaders to lead them, with virtues such as humility, trust, empathy and authenticity, virtues that can be developed through mindfulness. Mindfulness people know themselves and are not afraid to acknowledge their weaknesses, they recognize that vulnerability and strength are not opposites, but are mutually reinforcing. Now, more than ever, it is necessary for organizations to possess CEOs with these qualities, as they inspire their peers to follow them, reminding them that their work is in service of a purpose that transcends them as individuals. This does not imply not recognizing our worth, but rather having a broader vision that leads us to achieve the deeper purpose of the organization and, at the same time, gives meaning to our vocation and our soul.

According to the study conducted by Laloux (2016), most of the companies investigated in this work have meditation spaces in their organizations, either by implementing a quiet area somewhere in the office or through organized meditation or yoga classes. And some companies have even created collective instances for self-reflection, where group coaching practices, reflections in large groups and days of silence are carried out.

"If we want to listen to the wisdom and truth of our souls, we must find moments to stop and honor the silence in the midst of the noise and hustle and bustle of the workplace" Laloux (2016. p.232). Companies such as Sounds True, which rings its bell, to give the start of meditation to all those who want to join, every day at 8:30h or Heiligenfeld that conducts meditation courses to all its new employees, can be found within the new Teal system of company, which seek the welfare for their employees and understand that what makes them strong as an organization are their human resources.

However, if there is one place where mindfulness is making an impact in the business world, it is in Silicon Valley (San Francisco), where companies such as Google, Facebook, Twitter and Apple have been using mindfulness for years. In Google case, a pioneer in the use of this methodology, since Chade Meng-Tan started his famous "Search inside yourself" course based on mindfulness, more than 1000 Google workers have already taken it, and not only because it improves well-being and relationships among employees, but also because it increases their productivity, leadership and creativity. In fact, such has been the success achieved by Google with the implementation of this methodology that it has subsequently created the "Search Inside Yourself Leadership Institute", with which it intends to train other institutions in emotional competencies using a structure similar to the MBSR used by Jon Kabat-Zinn.

Currently, according to information compiled from the Mindful Organizations and Business website, the influence that mindfulness has on the human potential of organizations has already been demonstrated. Recent data obtained indicate that:

- More than 20% of large U.S. companies offer mindfulness to employees
- In Spain, 8 out of 10 companies that know mindfulness practice offer it to their employees.

In addition, with respect to employee welfare and commitment:

- 37% less absenteeism
- 31% more effective
- Creativity triples producing better sales results

Regarding the benefits of mindfulness practice, we can find more information on the web page of the IME, Instituto Mindfulness Empresa, in which a recent case study of this practice in companies is discussed. In this case, the company involved is "Heineken Spain," in which a study was conducted with 350 employees. To find out the impact obtained after these

employees took a Mindfulness course, two surveys were conducted to evaluate the course, one at the end of the course and another after a few months. The results obtained were as follows:

- The majority of employees (85%-95%) reported a notable or outstanding improvement in their mental flexibility and ability to adapt to change.
- 100% of the participants who practice some mindfulness technique positively value the contribution of the course to their work performance.
- The perceived usefulness of mindfulness increases in direct proportion to the degree of responsibility of the professional category (managers, graduates and officers).
- Most employees highlight conscious breathing as the practice they resort to most frequently.
- 91% of participants say that the course has improved their personal, family and extra-occupational life.
- The perception that the course helps to be happier is 80% at the end of the course and remains at 69% after 6-12 months.
- 79% of participants who have continued practicing Mindfulness say that the course helps them to be happier.

Today, an increasing number of companies around the world are implementing mindfulness. In Spain, among the best known are Caser, Repsol and Meta4, among others. And while following a business mindfulness training does not prevent conflicts when challenging situations arise, being trained in this practice does help to be able to recognize and handle them with greater expertise, as explained in a 2012 publication in the New York Times, Rich Fernandez (CEO of the non-profit Search Inside Yourself Leadership Institute (SIYLI) developed at Google). This is because, Rich argues, "as we develop this practice we learn to develop our inner resources that will help us to manage through difficulties with greater ease, comfort and resourcefulness".

This change, in the management of our internal resources, is mainly manifested in the change of stress management. Often, in a situation of challenge or demand, the stress that occurs is negative or distress, which gives way to anguish, suffering (physical or mental), discomfort, pain, etc., with the practice of mindfulness we can help us to

transform it into eustress or positive stress, which helps us to overcome and grow in the face of difficulties.

Regarding the changes perceived by the human resources of companies that adopt mindfulness practices, the Eus3 website includes the case of General Mills, an American multinational food company, manufacturer of products such as Cheerios and Häagen-Daz ice cream, among others. This is one of the pioneering companies, along with Google, in the implementation of mindfulness in its workforce. When the company decided to apply mindfulness practice in its organization, it decided to conduct a study on the effectiveness of the application of this practice in the workplace, which concluded with the following data:

- 83% of people spent time each day to optimize their personal productivity, compared to 23% before the program.
- 82% reported spending time each day to eliminate tasks with little productive value, compared to 32% before the program.
- 80% reported positive changes in their decision making ability
- 89% of executives who took the program reported increased listening skills

Consequently, after analyzing the different data provided by each of the companies that have been studied, it can be said that the mindfulness revolution has already arrived. We do not know how long it will take to become a permanent part of business strategy, but what we do know for sure is that if a company wants to lead its sector and remain as such, it must take into account the implementation of mindfulness programs among its employees.

4.2. Methods to instill mindfulness in companies

Mindfulness is already a proven success story, but this system needs some methods of implementation to have an effect among the members of a corporation and, above all, among the most skeptical.

In the first place, it is important to explain from the cognitive neurology, to those who are going to take the courses, how mindfulness works. So that, in this way, they can understand in a scientific way the profound changes that occur at a physical and emotional level when performing this practice. At the same time, it is also important to start with a pilot program, in which top management can participate, before going on to implement it in the rest of the company.

The implementation of mindfulness is not very difficult and has already become, in many companies, a paradigm for the design of healthy organizations and the well-being of their employees.

However, for greater peace of mind, once the implantation has begun, it is recommended that tests be carried out with scales such as those mentioned in point 2. The first tests can be performed after 8 weeks, and at least a couple more can be performed throughout the year in order to monitor the evolution. Because organizational changes are seen later than individual changes, the tests will help encourage participants to continue the practice or to revise the practice until the changes are tangible and the practice is entrenched. Regarding the estimated time variation until the practice is consolidated, this may vary depending on the size of the company, organizational model, culture that has been maintained up to now, etc.

To carry out the implementation in the company, organizations can start with four types of interventions: leadership training, meditation training, mindfulness micro-practices and mindfulness training

4.2.1. Leadership training

Company leaders must become agents of change and, to do so, they must know how to lead themselves, how to lead teams and how to lead organizations. Leadership courses for these groups must cover these needs, while fostering other skills such as time management, change management and conflict management. Therefore, they must combine mindfulness and emotional intelligence, in all cases, together with other more personalized elements.

Within the courses we can find formal and informal practices that the participants must integrate into their day to day. The formal practices are made up of guided meditations, while the informal practices incorporate conscious listening and concentration exercises. The fundamental thing is to manage to integrate these practices into daily life, so that mindfulness is used naturally in all those situations that are necessary.

The fact that mindfulness trainings can inculcate self-regulation, self-awareness and compassion means that they address important psychological issues that give rise to leadership challenges, and will help leaders make better decisions in difficult situations.

4.2.2. Meditation training

This type of training is mainly aimed at lower-level employees, as these are meditation methods that they can follow on their own, once they have been initiated into the company.

Within these practices we can find breathing meditations or body scanning through guided meditations, among others. These meditations can be done in the middle of the day taking advantage of the lunch break, although companies such as Google, LinkedIn or Twitter, also perform guided meditations during working hours as a means to eliminate stress and increase the concentration and creativity of their workers.

4.2.3. Mindfulness “micro-practices”

It is important to favor the mastery of mindfulness, and therefore it is necessary to practice daily. A practice of 20 minutes every day is recommended at the beginning, which can reach 45 minutes, preferably first thing in the morning. The intention of these practices is to reach the complete mastery of mindfulness and that it is fully incorporated into the daily life of your employees.

Once these practices are integrated, the company should invest in creating a culture of meditation, so that it is accepted as something normal within the organization. These micro-practices are the way in which leaders can actively introduce and spread the practice of mindfulness among the rest of the staff.

4.2.4. Mindfulness training

Once the micro-practices have been carried out, it is important to utilize their benefits, as these mindfulness practices encourage active listening. In this way, it helps teams to collaborate more effectively through active listening and without interruptions, as well as promoting freer and more creative thinking. Ultimately, the group is more cohesive and feels more productive.

On the other hand, it also helps to eliminate criticism because mindfulness eliminates insecurities and fears and increases compassion. Promoting a team culture, in which they value each other and generate transparency and openness.

5.SOCIAL CHANGE DRIVEN BY BUSINESS MINDFULNESS

"Discovering oneself has no end and requires constant research, total perception, realization without any choice. In fact, this journey consists in opening a door to the individual in his relationship with the world." Jiddu Krishnamurti

History shows that human beings tend to reject change, especially if it involves changing a belief or a way of thinking. So much so, that a change of paradigm has produced on countless occasions, the rejection of the institutions and scientists of the time, since they see their power and notoriety threatened.

One such case is that of Albert Einstein, who was rejected for a position as associate professor at a German university because, according to the admission board, he had submitted a paper with no scientific basis, although aesthetically acceptable. That work was precisely his "Theory of Relativity" for which he is world renowned.

A paradigm shift always implies a challenge to take on, because of the vertigo produced by the unknown. But if, in addition, this challenge implies an "awareness" of the failures committed in our evolution until today and that, despite the great technological advances and apparent social changes, society is not happier, it may imply plunging society into an existential void, if one does not have an absolute belief in this change and a true faith in oneself and in one's capabilities. Although, as hard as the process of change may be, it is necessary, since the current situation can no longer be maintained, both on a personal and planetary level.

For this reason, Chade Meng-Tan, in an attempt to make profound changes in society through his company "Google", spent some time trying to launch meditation courses in Google, which were repeatedly rejected. Until, in 2007, a change of vision regarding what meditation meant, made it possible for Meng to create his course "Search Inside Yourself".

Meng's new approach to the course, which he aligned with emotional intelligence, meant that the course could be seen as a contemplative training that would help people relate better to themselves and others.

Furthermore, due to the great success obtained with the course, in 2012 Meng published a book based on it, with the title "Search inside yourself: the unexpected path to achieving success, happiness (and world peace)". If we analyze the title of the book, we can identify that achieving success and happiness can be usual goals for any human being, since

personal success and happiness in any field have a logical meaning, but what does Meng intend when he talks in his book about his intention to achieve world peace.

According to Meng, in one of his TED conferences in which he refers to the benefits of compassion, he was inspired by the books written by Lama Matthiue Ricard. He is known as the happiest man in the world because, when he underwent neurological tests while he was meditating, markers of highly developed points in the brain where compassion is generated were found. This vision of Ricard's books inspired Meng to develop his mindfulness courses accompanied by the learning of emotional intelligence with a vision of, in his words "my dream is to create the conditions for world peace in my lifetime, and to that by creating the conditions for inner peace and compassion on a global scale."

We should then ask ourselves if it is possible to reach a degree of peace and compassion among human beings thanks to mindfulness, which goes beyond the work environment. If we take into account the results obtained in the surveys conducted with Google employees through Mindful.org, we can find powerful testimonies such as the following:

- According to a respondent, " I have completely changed in the way I react to stressors. I take the time to think through things and empathize with other people's situations before jumping to conclusions. I love the new me!"
- "Some have found the quality of their marriages improved. Others reported overcoming personal crises with the help of Search Inside Yourself."
- Another participant replied "I experienced personal tragedy — my brother's death — during the course of Search Inside Yourself, and [the class] enabled me to manage my grief in a positive way."
- One person said, "I now see myself and the world through a kinder, more understanding set of eyes."

When comparing these surveys together with those made to "Heineken Spain", which we can find in point 3, it is clear that by increasing the level of compassion people increase their level of happiness in their daily lives, but what influence can this change of vision have on human beings with respect to the longed-for world peace that Meng desires? Or, in any case, is it possible, at least, a social change due to a behavior change on the part of the individuals that compose a society?

In the studies conducted through the Langer scale, seen in point 3, one of the aspects to be taken into account by Pirson et al. (2018) was that of "Negative Affect" due to the fact that different authors (Brown and Ryan 2003; Langer 2005, 2009) found that this aspect measures the level of engagement with the world. In the words of Pirson et al. (2018) when conducting the study with the LMS14 it was found that "high mindfulness participants had a significantly higher propensity to invest in social responsible investments."

References to this social change are also found in Azkarraga et al. (2016), in which research was conducted based on a qualitative analysis of the testimonies and experiences of students in a course based on the MBBT (Mindfulness Based on the Buddhist Tradition) method. The study concluded that meditative practice leads to intense awareness, causing a decrease in egoic tendencies. As well as, Azkarraga et al. (2016) indicates us that "Far from producing a submissive and productive subject, meditative practice promotes greater awareness of the individual's actions on himself (body and mind) and on the world, through the appropriation of attention and intention." In other words, the practice of mindfulness expands the knowledge of oneself and one's environment and, consequently, those who practice it cease to be subordinated to the needs of others to become masters of their own lives. In addition, the fact that an individual can know and recognize his or her own qualities, implies that he or she also recognizes the qualities of others, becoming more ethical and compassionate individuals.

Goleman (2015) tells us about the experiment conducted by psychologist Mario Mikulincer, which showed that compassionate behavior can be generated in those who have not seen their security emotions nurtured before, even in highly insecure people. It is known that the more insecure people are, the less compassionate they are because they are more susceptible to negative emotions and this makes them feel more frustrated. Meanwhile, people who see their security increased, see their positive emotions amplified and become more compassionate.

Hence the Dalai Lama in Goleman (2015), considers that it is important to learn to know our emotions and cultivate greater control of our inner world, with the intention that our destructive emotions such as anger or fear do not dominate us. This concern has led him to maintain close contact with the world of neuroscience, because it is considered important to develop brain neuroplasticity to make these changes, as mentioned above, being mindfulness an excellent method to achieve this.

By practicing mindfulness, we learn to shift our attention to our daily actions, and in this way, we become more aware of our actions, which are often unconscious and, thus, by being aware of our emotions we can control them over time. The fact of being more conscious helps us to act differently, as the Dalai Lama tells us in Goleman (2015) "This progression, which is observed test by test, happens when you are confronted with someone hostile, but you remain calm, able to use your discernment to understand what they might be feeling, rather than launching into an angry opposition."

It should be noted that, for the Dalai Lama, unlike other more conservative views, the power of mindfulness goes beyond religions, ideologies or any faith-based belief system. For him, there is the possibility of a union, a mutual agreement among all, where emphasis is placed on shared values such as compassion and forgiveness. Since, these are the bases of all religions and ideologies, especially compassion and according to his words "Genuine happiness and compassion go hand in hand" Goleman (2015).

Furthermore, according to studies conducted by Harvard psychologist Jerome Kagan, which Goleman (2015) tells us about, "Although human beings inherit a biological tendency that allows them to feel anger, jealousy, selfishness and envy, as well as to be brusque, aggressive or violent, we also inherit an even more intense biological tendency towards kindness, compassion, cooperation, love and care, especially towards those in need". This is because we are social animals, and we need the affection and contact of others, so we need to maintain good attunement with our environment, which also contributes to better health and stress reduction.

When we recognize this need to maintain a good relationship with our environment, we can recognize that we practice "wise selfishness," that is, we realize that our well-being depends on the well-being of others. "Compassion reduces our fear, stimulates confidence and opens us to inner strength," adds the Dalai Lama. By reducing mistrust, it opens us to others and brings us a sense of trust with them and a purpose in life, Goleman (2015).

To help us to be more compassionate, it is true that we need to know ourselves and map our emotions, but moral education is also important. For this it is necessary that educational institutions give this teaching the importance it deserves and that it is not something secondary. We must have an education with awareness of what it means to educate. In the words of the Dalai Lama "Our modern educational model is oriented towards materialistic values. To lead a healthy life, we need an education towards inner values", this is a call for

the use of mindfulness in education, a tool that is already being used in schools as a means of inner work. He also points out that "If taught together with compassionate ethics, it provides children with the practical inner tools that will enable them to act more easily by following those values rather than simply paying lip service to them".

With all this, the Dalai Lama, like Meng, shows us a vision of the world in which a change to a society with greater humanity is possible, taking as one of his main tools "cognitive therapy based on mindfulness", as explained in point 2, so that we avoid reaching the destructive emotional rapture that we usually reach when we are faced with an intense emotional situation, giving rise to a more compassionate behavior.

We can therefore use mindfulness to improve the situation in our companies by helping our employees to work with mindfulness and be more motivated. But it can also help to create a kind of "compassionate capitalism" in which the most important thing for the company is no longer making money for the sake of making money, but business is transformed into a force of compassion, in which the social conditions and wages of workers, the environment and the surroundings become important, that is to say, they follow ethical business practices.

These companies are known as "B Corporations" in the United States, with a Teal profile, they are characterized by changing the social environment where they are located. As an example of some of them we have Prosperity Candle, a company founded as a "social enterprise", -identifies itself as a for-profit company with the heart of a non-profit" -according to its founder Ted Barber- "Our purpose is to make the world a better place."

The purpose, to do business, is explicit in the bylaws, but with an ethic of justice and compassion, with the intention of raising ethical business standards. This purpose has been achieved, since, thanks to it, people live and have a decent job who would otherwise be on the street, such as the 600 women widows of the Iraq war, among others.

Patagonia, another example, a U.S.-based sportswear manufacturer, became a B Corporation in 2012. In doing so, while it has significant economic benefits, its benefits are also environmental and social. In fact, it has been investing, without receiving financial returns, in a rubber for its wetsuits from derivatives of a desert shrub rather than petroleum. Or the Jonathan Rose Companies, a green building company, whose revenues are based on constructing buildings for the poor with environmental quality standards.

Although, among the best known in Europe is Cisco Systems, whose scope of income is based on the engineering of creation and installation of digital circuit systems, whose knowledge also provides other companies. Cisco has amply demonstrated that it has a high CSR (Corporate Social Responsibility), when after terrible floods in India, where some 60,000 of its employees work, some of them found themselves homeless due to these events. As a result of these floods, the company's employees helped to rebuild 3,223 homes, as well as a health care center. Meanwhile, Cisco experts set up four connected remote schools dedicated to distance learning and a remote health care station so that specialists from all over the world could attend to the most difficult cases.

Goleman (2015) tells in the following words why they believe in these actions at Cisco "-The problem is profitability at the expense of humanity-as Marc Benioff, CEO of cloud computing company Salesforce, told me... -Corporations have immense resources. You just have to use them for good. With compassionate capitalism you can be successful and do good at the same time-."

These are some examples of compassionate capitalism, which can be found in companies around the world, companies that belong to a new style of organizations and that can change the future of humanity. Positive capitalism" contributes to the company's progress, while allowing others to do the same through ethical capitalism.

In any case, it is not companies, the economy or politicians who have the power over us to change our lives. Conscious companies can offer us a social or economic improvement, but ultimately, we are the ones who must take advantage of the opportunity that these companies offer us through tools such as mindfulness, to create greater compassion in society and improve our relationships.

In short, change depends on everyone, although our actions can weave a web of influence, since compassion is contagious and, as has been demonstrated, is inherent to human beings, in addition to producing happiness.

When we talk about social change, it is not only about the change of each one of us individually. Society is made up of us as a whole. According to the Dalai Lama's criteria in Goleman (2015) "Society, government or business do not really exist separately from the accumulated efforts of individuals. A government, lacks a brain, a mouth... it is just offices and papers. So a government, just like a company, is in fact nothing more than individuals" and, of course, the interactions between them, as well as their shared purpose."

This change, of course, will not come overnight, but if we want a better future we must begin to sow the seeds that will bring it to fruition by inspiring the younger generations through education and awareness, and not allowing ourselves to be invaded by the apathy of impossibility.

"Patanjali said that when you are inspired by a great purpose, by an extraordinary project, all thoughts break through the obstacles: the mind transcends its limitations, consciousness expands and you find yourself in a new, great and wonderful world. Sleeping forces, faculties and talents come to life and you discover yourself as a greater person than you ever dreamed of being" Puig (2017 p.209).

6.REVIEW

In summary, given the key transitional moment in which organizational change finds itself, the use of change management from a more holistic point of view has proven to be successful.

Companies that care about their human resources and their environment have shown, contrary to previous beliefs, that they are capable of making profits and responding to social and environmental needs, thanks to their broad vision and social conscience.

This new organizational model includes the "B Corporations", which are characterized by the use of a Teal management model and have a self-management model in which resilience, compassion and flexibility are the basis of their management. They also have the particularity of using tools such as mindfulness, which have been a key practice in bringing about this change.

And we also find the "High Reliability Organizations" (HRO) in which, thanks to mindfulness, they can remain alert to possible failures, even the smallest, learning and always maintaining the expectations of improvement at work through cohesive groups.

Mindfulness, based on the centuries-old Eastern meditation, has proven to have a scientific basis thanks to neuroscience, which has amply proven the changes produced in brain neuroplasticity with only 8 weeks of meditation as can be seen in Kabat-Zinn (2013) or Castellanos (2021). At the same time, people who practice mindfulness have higher self-esteem, are happier, better able to control moments of crisis and are more effective. This, together with the teaching of emotional intelligence, as Google does with its employees,

leads to greater work performance and communication with their colleagues, which provides greater cohesion in the teams.

As a result, its practice is spreading exponentially throughout the world, not only in companies, but also in schools, universities, health centers and even the military.

However, this practice, which has so many benefits, does not change organizations or institutions, but rather the people who constitute them. For this reason, it can be assumed that this organizational change can lead, in turn, to social change. Because, meditative practice fosters greater awareness of the actions of individuals on themselves and the world. In addition, because individuals stop functioning on "autopilot" and live attentively to themselves and their environment, they become more ethical and compassionate.

Undoubtedly, organizational change cannot produce a radical or sudden social transformation, but it can be the necessary seed for the gestation of a new type of society.

With what has been said so far, it seems appropriate to conclude by proposing new lines of research that delve deeper into organizational mindfulness as a driver of change at the social level. With questions such as: does it imply the same transformation at the organizational level if the implementation of mindfulness is done through leaders or if it is a change of corporate culture; at what level is the society in which mindfulness organizations find themselves affected; is there a feedback effect in which the practice of organizational mindfulness promotes a more compassionate society that, in turn, transforms organizational consciousness?

I hope that these new lines of research can open the way to a broader vision of the implications of mindfulness in a change of the organizational and social paradigm.

7.CONCLUSION

The aim of this theoretical review is to evaluate the potential of mindfulness for individuals and organizations. Recognizing this practice as a method supported by neuroscience and with empirical validation. Although science has more resources for the study of individual mindfulness, it is clear that it is integrated with organizational mindfulness and that, in turn, both complement each other and benefit each other significantly. It is therefore necessary to have a holistic vision in this regard, in which visibility is given to the way in which this practice can lead to changes in the thinking of individuals and, with it, to a new business and social organizational model. In this way, it is intended to go beyond the benefits of

mindfulness in the workplace, since social models affect organizations and vice versa. For this reason, I believe it is of interest to monitor changes in social and economic models in areas where there is a greater implementation of mindfulness in their organizations.

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